

"STOKES" - Review by John G. Neihardt -
St. Louis Post Despatch -
May 21, 1929.

A RICH AND POWERFUL SPIRIT

"Of Making Many Books"
JOHN G. NEIHARDT

A Rich and Powerful Spirit.

ALTAI-HIMALAYA. By Nicholas Roerich. Stokes.

THOSE who are devoted already to Professor Roerich and his and teachings have probably looked forward for some time to the publication of this record of his four and one-half years' expedition through Central Asia.

For others who do not yet know him this book is a splendid introduction, not only to the art as a painter but to the whole character of his thought and teaching.

It would be hard to speak of this book without first saying something about Professor Roerich himself. For Nicholas Roerich is not only an artist whose paintings have won the admiration of the world, but it is probable that by his poetry and teaching, by his personality and his enthusiasm in art education, he has gained a following which will make him one of the leaders of thought in the modern world. True leadership is to be in advance with the thought which will be the accomplished fact of the future, and it is to be hoped that this is the case with Professor Roerich; for his is the teaching of world-unity, of sympathy between all races, through the understanding of their philosophy and through love of art.

That his influence is recognized is shown by his nomination this year for the Nobel Peace Prize; the first time that the work of an artist has been felt to effect so greatly the cause of international peace.

From this point of view, alone, —the understanding of another race,—his book "Altai-Himalaya" is important. There is no doubt that it was with this purpose of explaining the East to the West that Roerich undertook the long, difficult and dangerous expedition through India, Sinkiang, Altai, Mongolia and Tibet, and it is significant that this work of explanation should be done by a Russian, making Russia not only the portal of the East, but the interpreter of the East to the West.

But aside from this, the book has a tremendous interest. Here is a feast indeed for those who love the lore, the curious customs and manners, the strange enthralling beauty of distant places and ancient civilizations.

The book is published as it was written,—simply in the form of a journal with daily observations and incidents jotted down, often literally in the saddle. Its success is in its variety;—there is adventure and astounding hardship and cruelty, but with it all the per-

sonal human interest in the individual lives of lonely scholar or child, or struggling family, in these far-away strange countries.

And never to be lost sight of is the fact that this is the book of a poet and artist. The 20 reproductions of paintings are increased to hundreds by the vividness of the descriptions.

Particularly important to anyone who is forming an opinion about Indian affairs is the journey through India. To all that has been written on this subject in the last few years Professor Roerich's account adds a point of view that enlarges and helps complete the picture. For there is, all through the book, an interest in religious developments and manifestations, and an important comparison of the similarity between the prophecies and the religious art of various countries.

The following passage, written upon leaving India, is characteristic of Roerich, the poet:

"India, I know thy sorrows, but I shall remember thee with the same joyous tremor as the first flower in the spring meadow . . . Complicated are the folds of thy garments, India. Menacing are thy vestures blown by the whirlwind. And deadly burning are thy inclement rocks, India. But we know thy fragrant essences! India we know the depth and finesse of thy thoughts. We know the great Aum, which leads to the inexpressible. India, we know thy ancient wisdom! Thy sacred scriptures in which is outlined the past, the present, and the future."—Yvonne Williams.

rather amusing!

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THE NEW YORK TIMES, SUNDAY, MAY 26, 192

THINKS INTELLIGENCE IS CONFINED TO EARTH

**Maxim Says Radio Energy From
Inter-Stellar Space Show
No Evidence of It.**

Speaking last night at the dinner concluding the convention of the Hudson Division, American Radio Relay League, a national organization of radio amateurs, Hiram Percy Maxim, the inventor, said:

"We have received nearly every frequency in the spectrum from the lowest radiation to the highest, which is known as the Millikan Cosmic Ray.

"Is it not odd that of all these radiations from inter-stellar space there is not a scintilla of evidence that any of these radiations were sent out by an intelligent being? So may we not judge from that that on this little earth of ours resides the only intelligence of all cosmos?"

Mr. Maxim pointed out that the advancement of radio has caused scientists to delve deeper into the mysteries of nature. He asserted that no matter what traffic regula-

tions were established governing radio people would always find a way to communicate with each other through that medium. Other speakers included:

Colonel J. B. ALLISON, United States Army, Signal Officer of the Second Corps area.
Captain W. F. HOORNE, United States Army.
Commander C. R. CLARK of the Third Naval District.
Dr. L. J. DUNN, chief radio adviser to the Signal Officer of the United States Army.
ARTHUR BATCHELLER, radio inspector.

\$6,000 FUGITIVE RETURNED

**Man Accused in Beauty Shop Patent
Sale Is Brought From Chicago.**

Otto Weisswanger, 48 years old, of 4,140 Sheridan Avenue, Chicago, was brought back here yesterday to face charges of grand larceny and forgery, resulting from the sale of a patent two years ago.

According to the police, Weisswanger sold to Gustave Sattler, proprietor of a beauty shop at 12 West Fiftieth Street, for \$6,000 a patent for the manufacture of a beauty preparation. The sale was made through the transfer of a contract which later proved to be a forgery, the complainant alleges.

Weisswanger was released on bail after a jury had failed to agree on a verdict in his case. He disappeared soon after the trial.

people are increasingly opposed to any law which in any way affects their selfish interests."

Insisting that the responsibility rested upon the citizens, she asserted that it was "the task of Herbert Hoover to subjugate or convert to the will of the law, not only those of inferior rank, but also the very leaders in our government."

Policy in Latin America Assailed.

Our present policy toward South and Central American countries Miss Corey characterized as "a blot on our national honor."

"This interference of ours into the domestic concerns of little republics of the Western Hemisphere, such as Nicaragua and Haiti, the presence of our marines and battleships in the vicinity of these nations, this seizing of their public moneys, setting up presidents of our own choosing, and establishing martial law, are all acts of war and as such are not permissible under our Constitution, for the Constitution says that only Congress shall have the power to declare war."

"The feeling of hatred in evidence toward us is the result of the work of some of our under-secretaries who are as mere puppets pulled around by strings which are held by American bankers," she concluded.

cago zone, found the most significant achievement of the makers of the Constitution to be their creation of the Presidency.

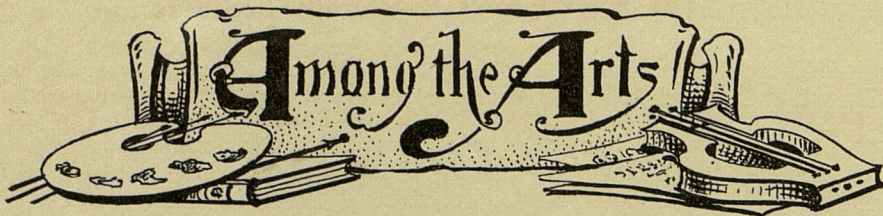
"The legislative and judicial departments could be modeled after those of the mother country," he said. "For England since the early Anglo-Saxon invasions had developed a system of legal procedure unparalleled by any race of people up to that time.

"But if an Executive power was founded on the principles of absolutism, it was plainly evident that the freedom wrested from King George III would die at the hands of colonial leaders."

TO ENGAGE NEW SINGERS.

Manager Hurok of German Grand Opera Co. Sails for Europe.

Sol Hurok, business manager of the German Grand Opera Company, sailed yesterday for Europe in the Leviathan to engage artists for next season, most of whom will be Americans. He said the best American singers were to be found in Europe and not in their native land. "We had twenty last year and will have more than twenty next season," he said.



BOOKS

ALTAI-HIMALAYA. By Nicholas Roerich. F. A. Stokes, New York. \$5.

Glory of color!—that is Roerich. What is color? It is the visible effect of emanations from the sun, hence a phase of life itself. And Roerich shows a quality of life in his writings which is akin to the glory of color in his paintings.

Nicholas Roerich is a Russian. From Aquarian Russia we are not surprised to behold a man in the vanguard of the new directions in which art trends. Hoary Saturn, ruler of Aquarius, has initiated him. Calm, indefatigable and fearless, no task is too gigantic for Roerich, whether it is the coordination of the arts in the establishment of *Corona Mundi* or in the journey recorded in *Altai-Himalaya*. Uranus, co-ruler with Saturn of Aquarius, gleams in front of him and reveals the trail he blazes.

There is in Uranus a virility, a radiance, a brilliance which partakes of the qualities of the Sun and the individuality rather than of the Moon or personality. Thus we find in Roerich's works, not the Moon qualities of emotionalism, but rather the Sun-Uranian dynamo of living mind.

Roerich's *Altai-Himalaya* reflects all that is vast and virile,—snow-clad mountains, burning deserts, torrential rivers, men with murder in their eyes, and also men whose spirituality shines forth clear as crystal. Difficulties to Roerich are merely opportunities. Calmly and fearlessly he accepts either harsh or kindly treatment, imprisonment or welcome, with faith akin to fatalism. He asks no sympathy for himself. He indulges in no emotionalism when others are wrongly treated. He understands the law of Karma too well for this. His every page reveals the man of occult study and training.

Claude Bragdon in his Introduction to the book calls him a mystic, but perhaps the term occultist fits Roerich better, for in mysticism there is a yearning tenderness that seeks the object of quest even as a lover seeks a mate, whereas in occultism it is rather the intense concentrated desire to understand, to know the object of quest.

Altai-Himalaya is a diary of travel written in the truly Uranian manner—flashes of that illuminating all that the eye perceives. Are the Himalayas wrapped in mist and invisible to sight? Then one may deny their existence, even as men wrapped in the mist of ignorance deny the most sublime truths.

One part of his book deals with Tibetan legends and stories of the ancient teacher Issa or Jesus, believed by many Buddhists to have once taught and performed miracles amongst them.

If the book did naught else but show how even in the remotest districts of the earth men are looking forward to a Coming One, it would be worth study. The author tells of the belief in the coming of Lord Maitreya. He gives us a painting of a vast mountain pass with an image of Lord Maitreya holding the pass. Writes he, "Already many warriors of the teaching of truth are reincarnated. Only a few years shall elapse before every one shall hear the mighty steps of the Lord of the New Era. And one can already perceive unusual manifestations and encounter unusual people. Already they open the gates of knowledge and ripened fruits are falling from the trees."—E. McC.

DISSONANT HARMONY. By D. Rudhyr. Hamsa Publications, Carmel, Calif. Paper \$.40.

This is the first of a series of "seed ideas," the aim of which according to the publisher is "to give to the new movements which are changing the substance and structure of our present civilization, first, a conscious, philosophical and universal foundation; then a less personal and more vital purpose."

That aim finds admirable expression in the pamphlet under discussion. It is clearly another product of the forces shaping the New Age, and marks a real achievement in synthetic thinking. The foundation principle on which the author builds is that music and society are two differing manifestations of one archetypal order. By way of preliminary exposition of terms, such classifications as consonance, dissonance and discord are presented as purely *subjective* classifications since they are concerned, not with the things-in-themselves, but with our reactions to them. A consonance, then, is a combination of two musical units, the relationship of which is easily apprehended and the result of which is satisfying and fulfilling. A dissonance is a combination of units whose relationship is not easily apprehended since each of the units maintains a separateness, the result of the relationship being incomplete and non-fulfilling. Our modern dissonant music is thereby identified with the Divine Unrest. "If Life is eternal and motion unceasing, can music be true to life which would end anywhere or be fulfilled at any point?"

In line with the basic principle of the text, the consonance is correlated to the tribal or racial order wherein harmony exists because of similarity of the individuals comprising the group. The dissonance is correlated to the new order made up of dissimilar units each contributing his individuality to the group, the whole being resolved into a brotherhood of peace and unity. The new type of organization "transforms antagonisms into complementary activities and therefore harmonizes dissonances into . . . synthetic resonances . . . exactly as colors spread upon a rotating disc appear white to the onlooker." Our adjustment to the new dissonant harmony suggests a change of consciousness whereby one acquires an "inner Power to resolve all contradictions and all pain into a Higher Harmony."

"World-cities," observes the author, "produce what might be called generically jazz while, 'Gnostic brotherhoods produce the real sacred music, which later degenerates into religious music proper. . . . We are facing," he adds, "the world-wide problem of regeneration of musical substance as well as social substance." Scriabin and Schoenberg are cited as pioneer contributors to such a regeneration. America is warned not to pour her musical conceptions into European forms which embody the soul of feudalism and separateness, lest dire results ensue, but to feel her "basic unity with the soul of ancient India, her polar opposite to the end that these opposites may be blended and her destiny of brotherhood become an established fact."—R. O. J.

THE PAGEANT OF THE STARS. By William J. Luyten, Associate Professor of Astronomy, Harvard University. Doubleday, Doran and Company. \$2.50.

This book presents the latest astronomical facts and theories pertaining to our universe in a simple and interesting manner. It is a helpful companion volume to *Simplified Scientific Astrology*, the former giving the student the academic, as the latter gives the occult viewpoint of the cosmos. The time has come for the two to again travel "side by side" as they did centuries ago.

The June Century contains two articles of special interest to occult students. One is on *The Unseen World*, by F. R. Kellogg, the other, *A Modern's Search in Science* by S. T. A third may also be mentioned: *Science and Spiritual Perspective* by George D. Birkhoff.

Roerich's Peace Ministry

The statement regarding the significance of Roerich's influence for international peace made by the committee when recently submitting his name as a candidate for the Noble Peace Prize is worthy of repeated quotation.

"Since 1890," reads the statement, "Nicholas Roerich, thru his writings, thru his lectures, researches, paintings and thruout the many fields into which his broad personality has led him, has forcefully expounded the teaching of international brotherhood. His propaganda for peace has penetrated into more than twenty-one countries and the recognition of its influence has been testified to by the widely different activities which have invited his assistance.

"As an artist, one of the greatest that history has produced, his paintings have illustrated the great volume of beauty and spiritual light symbolized by his teaching. The significance of their universal appeal is seen in the foundation in New York of the Roerich Museum that the people might have permanent recourse to his teachings.

"We firmly believe that eventual and lasting international peace will come only thru the education of the people and thru that steady and impressive propaganda for brotherhood created by culture, by poetry and by beauty in every field. The works of Roerich have, for the last thirty years, been one of the great summons to the world for love among men."

Vast Collections

The Roerich Museum alone claims 800 of Roerich's paintings. In addition to this number there are about 2500 of his works in the outstanding collections of the world: in the Victoria and Albert Museum, the Luxembourg, the Athenæum, the Hermitage, the National Museum of Stockholm and others, and in America his works may be found in the Detroit Museum, the Kansas City Art Institute, the Chicago Art Institute, and elsewhere. America has also opportunity to see the Exhibition of about 200 of his paintings which under the auspices of the Chicago Art Institute, has been touring through America's museums since 1920.

The Roerich Museum

The Roerich Museum is at 315 West 105th Street. This is a temporary address where most of the exhibits are now in storage awaiting the completion of the twenty-four story home now under construction at 103rd Street and Riverside Drive.

The new skyscraper museum will be known as the Master Building. The lower floors will be used by the museum, the Master Institute of United Arts, which is a school for teaching all the arts, and Corona Mundi, which is an international art centre organization.

Animated Art

The new cosmic forces coming to the fore have brot forth an invention by the Russian artist Alexander Archipenko that aims to do for painting what the motion picture did for photography. The device, known as the "Archipeintura" was, according to the artist, greatly influenced by the Einstein theory. By this invention the artist paints on the canvas the action and not merely an immovable image, an effect obtained by a machine rolling some hundred pieces of painted canvas simultaneously. The spectator looks at what appears at some distance to be a flat canvas but which is in reality a number of rollers closely pressed together, over which painted canvas moves. The paintings on the canvas change momentarily, so that a human figure portrayed by the machine seems to turn and move its arms.

Looking to the Stars

Earthquakes and Stars

The caption is that of an editorial in *The New York Tribune*, June 19, 1929, commenting on the recent volcanic eruption in Japan and the earthquake in New Zealand.

"There is now good evidence," declares the writer, "that even the stresses which cause earthquakes and volcanic eruptions wax and wane in intensity in a fashion which may comfort the astrologers, for among the important factors it seems, are the places of the planets in the sky. . . . Casting about for some cosmic cause able to affect such varied things as floods and sun spots and the rotation of the earth, scientific men discover one possibility—the mutual positions of the planets. . . . Some day a new astrology, based on facts instead of fancy, may predict these things as accurately as astronomy, also an astrological offspring, now predicts the seasons or the phases of the moon."

SUN SPOTS

Sun spots in relation to weather and epidemics is discussed by Mr. George J. McCormack in both the February and the March issues of *The Astrological Review*.

Stellar Communication

Professor Pupin, physicist, of Columbia University, skirts the edges of astrological concepts when he affirms that "Every star in heaven communicates with every other star and with man, by sending out electrical waves. . . . There are no wires between the stars and between the stars and man to guide these electrical waves. . . . The method of communication is a wireless method. As soon as the waves from the star have reached the eye, they are guided to the brain by a network of nerves.

"It is much simpler to determine how electrical waves pass thru space than to understand how their influence is transmitted over the nerves to the central brain, where the message finally is deciphered."

—Michael I. Pupin, *N. Y. Times*, Feb. 19, 1928.

The Theater—When Venus Smiles

"The days of the week have their kinds of audiences as regularly as the weekly bill of fare, and what are the days of the week but the stars in their courses 'If Venus is in aspic,' as May Vokes used to say, who knows but that the love scenes go better."—*Saturday Evening Post*, Dec. 1, 1928.

Society Entertains the Zodiac

Mrs. Robin d'Erlanger, well known British society woman, gave a fancy dress party called *Signs of the Zodiac*. Her guests were dressed to represent the different constellations.

Business Looks to the Stars

A motor company sends out postcards showing its car as the center of the zodiac and a Guaranty Company declares its responsibility by announcing that a "Horoscope is Not Needed."

Sociological Applications

The Horoscope is a soul picture. It reveals tendencies. Hence, its value in child guidance, vocational training and to the judge on the bench. "The day is coming," says Henry Ford, in an interview a few days ago, "when society will know in advance which individuals are dangerous. Criminal tendencies will be detected in advance and counteracted."

The National Business Review for February devotes a few paragraphs to Astrology as an aid in vocational counsel. The directional work of Miss Vanna Johnstone comes in for special mention.

Items Concerning Other Centers

METROPOLITAN NEW YORK

Harlem Center, New York City, 321 West 138th Street

Devotional services twice daily at 7:45 a.m. and 8 p.m.

Devotional Service Sun., 9 a.m. and 8 p.m.	Anatomy Monday, 8:30 p.m.
Astrology, <i>Advanced</i> .. Sunday, 9:30 a.m.	Rosicrucian Philosophy... Wed., 8:30 p.m.
Sunday School Sunday, 3:00 p.m.	Astrology, <i>Preliminary</i> Friday, 8:30 p.m.

Public Lectures for the current month as follows:

July 4—Death a Fourfold Event—Stereopticon.....	<i>Arnold C. Wedderburn</i>
July 11—Occultism in Theory and Practice.....	<i>Istra Stern</i>
July 18—As We Are—Stereopticon.....	<i>Victor de Kubinyi</i>
July 25—The Seed Atom.....	<i>Mrs. C. I. Parchment</i>
August 1—The Temple of the Living God.....	<i>John N. Patterson</i>

Brooklyn, N. Y., 330 Halsey Street, near Throop Avenue

Tel. Lafayette 4188 and Sterling 6071

Sunday School..... Sunday, 3:30 p.m.	<i>Cosmo</i> and Astro., <i>Prelim.</i> W., 8:30 p.m.
Devotional Service.... Sunday, 8:00 p.m.	<i>Cosmo</i> and Astro., <i>Adv.</i> Mon., 8:30 p.m.

Health Clinic Tues., Fri. and Sun., 9 a.m. to 12:30 p.m.; other times by apt. only.

Thursday evening public lectures for the current month as follows:

July 4—No Lecture	
July 11—Number Eight—Resurrection.....	<i>Mrs. Josephine Brown</i>
July 18—The Baptism of Fire.....	<i>J. C. McIntyre</i>
July 25—Astrology in Practice—A Chart Study.....	<i>L. R. Godden</i>

The Summer schedule will be in effect from June 1 until the first Monday after Labor Day. During this period there will be no classes, but the Health Clinic, the Thursday Lectures and the Sunday Services will continue uninterruptedly. Also, the Center will be open on Monday, Wednesday and Thursday evenings with Mr. Stone in attendance and Tuesdays and Fridays, 3 to 4:30 p.m., with Mr. Paul in charge.

Bronx, N. Y., 1228 Clay Avenue

Rosicrucian Philosophy..... Tuesday, 8:00 p.m.

Inwood, N. Y. C., 221 Sherman Avenue

Rosicrucian Philosophy..... Wednesday, 8:00 p.m.

FIELD WORK IN THE EAST

Mrs. J. Scott Ashley of the Rochester Study Center spoke again in Syracuse last month. For a second time Mrs. Lucy Lyman placed her spacious and beautiful home at the disposal of the visiting speaker. We are indebted to Mrs. Lyman and also to Mrs. Gard Foster for their energetic and successful endeavors in assembling audiences of prospective students, from which it is anticipated a study group will be formed in the autumn.

Mr. A. P. H. Trivelli of the Rochester Fellowship Center, while in the City for a few days, addressed meetings at Harlem, Union and Brooklyn Centers. On Sunday afternoon, June 30, Mr. Trivelli spoke at the Brooklyn Center and in the evening of the same day at Harlem Center. His subject on both occasions was: *Polarity and Synthesis*.

NOTES FROM HEADQUARTERS

Correspondence courses are offered by Headquarters, Oceanside, California, in both the Rosicrucian Philosophy and Astrology. The Philosophy Course consists of twelve lessons based on Max Heindel's *Cosmo Conception*. In Astrology the Junior course numbers twenty-six lessons and the Senior, twelve. All these courses are given on the free will offering plan.

Mt. Ecclesia has openings for three secretaries—one to cover the Spanish work, another the French, and a third the German. Further information on application.

Rays from the Rose Cross—The Fellowship Monthly, Twenty Cents. The year, Two Dollars.

OTHER CENTERS IN THE EASTERN FIELD

Atlanta, Ga., 216 Zahner Bldg., 10th and Peachtree Streets

Astrology Tuesday, 8:00 p.m. *Cosmo* and Astrology... Wed., 8:00 p.m.
Rosicrucian Philosophy... Fri., 8:00 p.m.

Baltimore, Md., 2108 Allendale Road

Boston, Mass., 132 St. Mary's Street

Burlington, Vt., 17 Grand Street; 17 No. Winooski Avenue

Devotional Service.... Sunday, 7:30 p.m. Astrology Thursday, 8:00 p.m.

Cincinnati, Ohio, Odd Fellows Temple, 7th and Elm Streets

Devotional Service.... Sunday, 8:00 p.m. Rosicrucian Philosophy... Tues., 8:00 p.m.
Astrology, Charting..... Friday, 8:00 p.m.

Cleveland, Ohio, 1220 Huron Road

Astrology, *Preliminary*... Mon., 8:00 p.m. Rosicrucian Philosophy... Wed., 8:00 p.m.
Astrology, *Intermediate* Friday, 8:00 p.m.

Columbus, Ohio, Carnegie Hall, 108½ So. High Street

Detroit, Mich., 4210 Woodward Avenue

Center open daily. Meetings and classes every evening at eight, Saturday excepted.

Erie, Pa., Small Court Room, Court House

Philadelphia, Pa., Room 406, 105 So. 12th Street

Providence, R. I., 415 Jackson Bldg.

Cosmo and Astrology, 1st, 3rd and 5th Wednesday.

Rochester, N. Y., Burke Bldg., Main and St. Paul Streets

Center open Monday, Wednesday and Saturday, 2-4 p.m.

Sunday School..... Sunday, 11:15 a.m. Astrology, *Advanced*.... Wed., 8:00 p.m.
Devotional Service.... Sunday, 8:00 p.m. Healing meetings—Held once a week at
Cosmo and Astro., Jr. Tues., 8 p.m. 7:30 p.m. on the day when the moon
Rosicrucian Philosophy... Wed., 8:00 p.m. enters a cardinal sign.

Rochester, N. Y., Baptist Temple Building, Franklin Street

The Center will suspend its activities during the summer, closing May first and reopening in late August.

Schenectady, N. Y., 1004 Stanley Street

Devotional Service..... Sunday, 7:45 p.m.

Utica, N. Y., 274 Genesee Street

Center open for interviews and sale of literature, Thursday, 11 a.m. to 4 p.m.

Devotional Service.... Sunday, 7:30 p.m. *Cosmo* and Astro., Wed. and Fri., 8 p.m.
Cosmo and Astro.... Tuesday, 2:00 p.m.

Washington, D. C., 1200 Sixteenth Street

For information phone Dr. Bernard S. McMahan, Potomac 5660

Youngstown, Ohio, Home Savings & Loan Bldg.

Toronto, Canada, 962 Bathurst Street

The Center Bulletin

"There is an inmost Center in us all
Where Truth abides in fulness."

—Browning.

A Monthly Issued by Union Center, Rosicrucian Fellowship, 1823 Broadway, New York City
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Vol. IV

JULY, 1929

No. 7

Nicholas Roerich

Nicholas Roerich returns to New York and the City extends an official welcome. By this recognition does it honor itself even more than the distinguished citizen whom it receives.

For Roerich belongs to the world; his service is to the whole; his mission is to an age. He is one of those master interpreters who, in the words of Emerson, is "guided by a gigantic hand to inscribe a line in the history of the human race."

The tendency of the time finds superb expression in Roerich. Its essential character impresses itself on all he does. He is true to the *Zitgeist's* dictates and becomes its simple and obedient instrument.

Roerich is to Art what Einstein is to Science and Ford to Industry. He establishes unities not hitherto realized. He links Art to Science, Beauty to Use, East to West, Form to Life and Man to Cosmos.

Roerich is the new-type man. He is the modern mystic of the marketplace. In him the ancient culture of the Orient comes under the dynamic drive of the Occident. The inner expresses the outer; the outer becomes suffused with the inner.

The soul of things lies open to him. He sees that which the multitude discerns as yet but dimly. To that multitude he speaks and they understand, for he speaks a universal language.

By the beauty aspect of the eternal word does he reveal men unto themselves, indicate their destiny and point the way to oneness with the Whole. He taps the archetypal fount whence springs the authenticity of all his work. Thence comes its power to quicken, to create and to transform.

"His art knows no limitation of time and space," writes one critic, "for he envisages the universe in its past, present and future as a unit, as a continuous song, binding the stone age to the age of electricity."

Well may we pause to heed the beneficent direction given to the New Age impulse by this messenger of Beauty, whose works, to again quote Emerson, "Spring from a necessity as deep as the world" and whose strokes are "drawn in the portrait of that fate, perfect and beautiful, according to whose ordinations all being advance to their beatitude."

ROSICRUCIAN FELLOWSHIP, UNION CENTER

1823 Broadway, New York City

TEL. COLUMBUS 3695

Current Schedule of Classes and Meetings

- Noon Day Pause—Music—Poetry—Meditation.....*Week Days, 12:30 p.m.*
 Evening Scripture Reading and Meditation.....*Week Days, 7 p.m.*
 Devotional Service*Sunday, 8 p.m.*
 Public Lecture*Monday, 8 p.m.*
 ‡ Astrology—Erecting the Horoscope. June 18-Aug. 20. Mr. McIntyre.*Tuesday, 8 p.m.*
 ‡ Astrology—Erecting the Horoscope—June 6-Aug. 8—Dr. Tilley.....*Thur., 3:30 p.m.*
 Public Lecture on the Rosicrucian Philosophy.....*Thursday, 8 p.m.*
 † Rosicrucian Philosophy—*Cosmo* Part II—July 10-Sept. 25—Miss Johnson..*Wed., 8 p.m.*
 † Rosicrucian Philosophy—*Cosmo* Part III—July 10-Sept. 25—Mr. McIntyre..*Wed., 8 p.m.*
 † Astrology—Intermediate—July 11-Sept. 12—Mrs. Wysong.....*Thursday, 8 p.m.*
 ‡ Rosicrucian Philosophy—*Cosmo* Part I—July 12-Sept. 27—Mr. Heline.....*Fri., 8 p.m.*
 Rosicrucian Philosophy in French—Dr. K. S. Guthrie.....*Friday, 8 p.m.*
 Outdoor Excursions—Program appears elsewhere in *Bulletin*.....*Saturday, 2:30 p.m.*
 ‡ Primary Directions—July 6-Sept. 21—Miss Lyon.....*Saturday, 8 p.m.*

‡ Registration. Closed after third period.

† Registration.

Special Announcements

Sunday Evenings at Eight

- July 7—Wisdom Hath Builded Her House.....*Dr. E. J. Hogan*
 Reader, *Miss L. M. Dickie* Music, *Mrs. Sylvia Ericson*
 July 14—The Spiritual Nature of Color.....*Mrs. F. Gahan*
 Reader, *Gunnar Ericson* Music, *Mrs. Maud Weber*
 July 21—The Love of Mankind.....*Sidney R. Moller*
 Reader, *Miss Helen Stone* Music, *Mrs. Lillian Newbury*
 July 28—The Baptism of Fire.....*J. C. McIntyre*
 Reader, *John Watkins* Music, *Miss Marguerite Crispell*

Monday Evening Lectures at Eight

- July 1—The Earth in the Light of the Quabalalah.....*Wallace P. Andrick*
 This is Mr. Andrick's fifth and last in a series of Quabalistic interpretations of Genesis.
 July 8—Phenomena.....*Istra Stern*
 Has its place in occultism been over emphasized? What is its true nature, value and significance in esoteric development?
 July 15—W. T. Stead—Cancer-Born.....*Ellen McCaffery, M.A.*
 A courageous truth seeker and the forerunner of modern writings on spiritualism, his *Letters from Julia* holding a pioneering position in popular presentations of psychism.
 July 22—The Order of the Rosicrucians.....*Dr. E. J. Hogan*
 What is the Order? When founded? Where located? How has it worked in centuries past? How now? Dr. Hogan will answer these and other questions about this Mystery School of the Western World.
 July 29—Astrology and the Epochs of Civilization—Illustrated
Miss Iris Vorel

The stellar motions mark the rise and fall of nations, the birth and death of civilization, the ebb and flow of cosmic tides. In this lecture Miss Vorel will consider both the scientific and the philosophical aspects of the subject.

UNION CENTER NOTES

This month's healing dates: July 6-12-19-27. Hour 7 p.m.

The next Esoteric meeting falls on Sunday, July 21, 6:15 p.m.

Mr. Stephen Bistran of the Boston Center called one day last month to discuss common interests. Mr. Bistran is at one with the Spirit of the New Day, devoted to its purposes and awake to its unmeasured possibilities. Watch him!

Mr. Istra Stern is at the Center every Tuesday evening where he may be seen for private interviews relative to problems encountered by students of the Esoteric. It may be advantageous to make appointments in advance.

Mr. W. G. Hooper of England after a three months' lecture tour that has taken him to the West Coast and back, favored us with another lecture on the last Thursday evening in the month just passed. It was an extremely practical and illuminating exposition that Mr. Hooper gave us of a subject that is exercising the finest minds in science and philosophy today to a degree perhaps unequalled by any other, namely, *Man and the Universe of Ether and Spirit*. Mr. Hooper sailed for home on the Saturday following, where he will continue his labors as editor, author and lecturer in the dissemination of a philosophy that lifts and heals and liberates.

The enthusiastic admiration evoked by Victor de Kubinyi's inspiring color presentation of *As We Are* at the Center last month was followed by an invitation to members and friends of the Center to visit the artist's studio at 123 East 28th Street, and see the originals of the "psychographs," of which we then viewed lantern reproductions. Other samples of the artist's work will also be on view. The invitation is extended for Sunday, July 14, from two to four in the afternoon and a princely hospitality awaits those who avail themselves of the opportunity.

The Seven O'clock Devotions

Daily Reading Correlated with

CANCER, THE SIGN OF THE LIFE-GIVING SPIRIT

Animating the physical substance of all bodies is an essence of life—the divine principle to be transmitted thru the seed. That spark, when charged with the dynamic power of the over-ruling spiritual force directing the growth, becomes a living soul capable of imparting its individual flavor and life-giving power to other forms in which will be ensouled the same spiritual essence. In the sign Cancer, the Mother Principle, is embodied the mystery of the nurturing or quickening process. Under the heat of the July sun the new seeds—the resurrected life of last year's plants—now begin to ripen this summer's fruits. The mother bird, brooding on her nest, nurtures the divine spark ensouled in the eggs, until the chirp of the fledglings under her wings sounds in the air. In the fourth month of gestation mothers feel the quickened life of the human embryo actively stirring within their bodies.

Jesus told Nicodemus that he must be born again, not of flesh and blood, but of the spirit. To believers, thru an atmosphere of peace, love and good will among men, the Christ Spirit imparts His life to nurture love in the hearts of His followers and to radiate cheer and wisdom upon the benighted earth. Thus the revolving globe carrying its life forces thru the emotionally active vibrations of Cancer, starts the new life wave of spiritual power which will culminate in the love feast of the Christmas-tide. By this process is manifested the gradual fulfillment of Paul's words: "The first man Adam became a living soul. The last Adam became a life-giving spirit."—C. I. P.

NEW CLASSES
in the
Rosicrucian Philosophy

FIRST YEAR CLASSES

Part I Fridays, 8 p.m. July 12-September 27—Mr. Heline
Part II Wednesdays, 8 p.m. July 10-September 25—Miss Johnson
Part III Wednesdays, 8 p.m. July 10-September 25—Mr. McIntyre

Text Book: Max Heindel's Rosicrucian Cosmo-Conception

*An Elementary Treatise upon Man's Past Evolution, Present Constitution and
Future Development.*

A SYNOPSIS OF THE SUBJECT MATTER TREATED IN THE ABOVE
MENTIONED CLASSES.

Part I

Man and the Method of Evolution.

This course embraces a study of Worlds, Visible and Invisible, The Four Kingdoms, The Seven-fold Constitution of Man, the Conscious, Sub-conscious and Super-conscious Memories, Process of Purgation and Activities in the Heaven Worlds, Rebirth and the Law of Consequence.

Part II

Cosmogensis and Anthropogenesis

This course takes up the Relation of Man to God, the Scheme and Path and Work of Evolution, considering it in both its spiritual and scientific aspects. The Origin and Evolution of our Earth and the Solar System. Man's Development thru the Great Races—the Lemurian, Atlantean and Aryan. Our Relation to the Anthropoids. It also touches upon the Evolution of Religion, and treats of the Bible in which connection it presents an Occult Analysis of Genesis.

Part III

Man's Future Development and Initiation.

This course deals with Christ and His Mission, the Mystery of Golgotha, and Alchemy and Soul Growth. It outlines the First Steps in Acquiring First Hand Knowledge which includes the Science of Nutrition. It presents the fundamentals involved in Esoteric Training and Initiation; the Constitution of the Earth as Revealed to the Initiate, and lastly it treats of Christian Rosencreutz and the Order of the Rosicrucians.

A PHILOSOPHY CLASS IN FRENCH

Thru the generosity of Dr. Guthrie we shall again have a Philosophy class in French. It will continue thruout the summer, meeting on Fridays at 8 p.m. beginning July 5. The first half hour will be devoted primarily to a study of French for the benefit of those not fluent in the language. Those not requiring this may come at 8:30 for the philosophy hour only.

Astrology

A twelve weeks' course in Primary Directions opens Saturday, July 6, 8 p.m. Registration closes after the third session. Miss Lyon in charge.

For those who have learned how to set up a chart, a continuation Intermediate Class will be given by Mrs. Wysong on Thursdays beginning July 11, 8 p.m.

The Tuesday evening Beginners' Class which opened June 18 may be entered not later than July 2, when it will be in its third week.

Further information regarding any of the above classes on request.

Maintaining the Work

The classes are offered without fixed fees. It is left to the students to determine for themselves what they wish to contribute toward the maintenance and extension of the Work.

The workers in the Center have nothing to gain nor to lose by the students' contributions. Their services are given to the Work gratis. It is the Work therefore that prospers or languishes according to the response it calls forth in all those who come in contact with it.

THE SERVICE CIRCLE WIDENS

Happily that response continues to be spontaneous and generous with the fortunate result that our facilities are becoming more and more adequate to serve an ever-increasing number of seekers after that soul science which is bringing comfort, courage, hope and direction to so many hitherto discouraged, restless, drifting individuals.

Many there are to be reached. Say not that it is four months till the harvest. The fields are even now white for the reaping.

Saturday Afternoon Excursions

There is a welcome for any and all who care to join us in these recreational rambles. Time 2:30 p.m. Place:

July 6—Van Cortlandt Park.

(Take West Side subway marked Van Cortlandt to end of the line. Meet in the grounds adjoining the station.)

July 13—Pelham Bay Park.

(Take East Side subway marked Pelham Bay to last station stop. Meet at Park entrance.)

July 20—The Museum Building Bronx Botanical Gardens.

(Take East or West Side Bronx Park subways, changing at 149th Street and Third Avenue for elevated train marked *Bronx Park*.)

July 27—Prospect Park, Brooklyn.

(Take subway to Prospect Park Plaza. Meet at Park entrance.)

Aug. 3—Same as July 6.

In case of rain those who do not wish to go afield may meet at the Center at the same hour, 2:30 p.m., for the study of herbalism, followed by an outing in Central Park, should the group so desire.

At Nature's Altar

*Now night comes.
A low-lying haze blending into saffron,
Lights, and voices;
Trees are shrouded in mystery
A sleepy cricket chirps,
While a katydid drowsily hums its lullaby.
Stars appear and recede anon;
The wind taps gently at the pine branches
Which wake and rustle as if ready
To greet the morning sun;
Seeing no cheery light and warmth,
They settle with a slight protest
To rest again.
There is here a calm—
We are at Nature's altar,
Wherein the Spiritual forces
Can be dimly seen at work.
Here is no insentient wood and leaves
But an embodiment of Group Spirits
Expressing the Love of the Absolute.*

—E. J. H.

The Race Grows Psychically Sensitive

To See or Not to See

That is the question with many. In Berlin, according to a recent report in *The New York Times*, the Prussian Minister of the Interior decided in favor of the negative. Finding that belief in second sight had become quite general, he issued an order requiring all police detectives to renounce association with mediums, clairvoyants and experts in telepathy.

Better So

We have here another indication of the increasing sensitiveness of the many and a growing recognition of that fact. This is well. It is also well that in cases where this sensitiveness manifests negatively, it be not only ignored and discounted, but positively discouraged. The testimony of negative psychism is not dependable and its revived activity in man marks not progression but retrogression. It means a return to a past condition, not the attainment of a newly acquired power.

Positive and Negative Clairvoyance

The distinction between negative and positive clairvoyance, between the higher and the lower psychism, between involuntary animal receptivity and the voluntary manipulation of forces by a master mind, constitutes part of the important teachings offered in all legitimate occult schools.

But true occultism aims at something of far greater significance than mere clairvoyance. It aims, first of all, at a spiritualization rather than an extension of our present faculties.

Self-Realization Alone Matters

"The more we discover of the hidden forces of nature," writes Count Keyserling in commenting on the work of the Theosophists at Adyar, "the more important does it become to understand that self-realization alone matters; that it is spiritually quite irrelevant, not only whether we are clairvoyant or blind, but also whether there are gods or not. Today it is more important than ever to take to heart what Buddha and Christ have said against the workers of miracles; both have emphasized repeatedly that we are not concerned with psychic development, but with something else belonging to a different dimension. All squinting at the supernatural is derogatory."

The Cartoon Goes Astral

Opper, the cartoonist, sighs for the powers of the "Yogi gent" who can project his desire body to do his bidding. In *The New York American*, he entertains us with a few possibilities. Thus the deeper knowledge moves from few to many. The multitude reflects upon its hidden powers and presently the West as now the East, may say "the soul's the thing!"

The Guthrie Forum

19 West 68th Street

Program for the current month as follows:

- July 7—Ignatius Donnelly's Message.
- July 14—Greek Occult Pictures.
- July 21—German Popular Occult Legends.
- July 28—The Message of Proclus.

Would you like to have *The Center Bulletin* sent to a friend or to some City or University Library? One dollar will cover it for a year; fifty cents for six months.

ALTAI-HIMALAYA

ALTAI-HIMALAYA. By NICHOLAS ROERICH.
(Jarrolds. 18s. net.)

This book is the travel diary of an eminent Russian painter in Chinese Turkistan, Mongolia, and Tibet. The tour lasted for four years and included also India and those outlying portions of Tibet which fall within Kashmir and Sikkim. His wife and son were among the members of the party, and all travelled under the American flag. Being written by a Russian, a great artist and a deep thinker, this volume is very different from the ordinary book of travel in Central Asia. There are no doubt occasional errors on mundane facts, but the author probes always into the meaning of the strange incidents that come before him and creates his own vision of them. And, being a Russian with his full share of those Mongol characteristics that go to form the Russian temperament, he is nearer than most of us are to the mysteries that he seeks to unravel. He is fond of legend and miracle, just as a Mongol or Tibetan is fond. His mind, indeed, seems more than half Mongol, concerning itself with the mental and spiritual repercussions of what he sees and hears, rather than with the material details of travel that fill the pages of a British or American author.

The tour begins in 1924 in India, "the first flower on the spring meadow." Tribute is paid to the wisdom and spirituality of this ancient land. Travelling thence to Darjeeling, the party stay in the house occupied by the Dalai Lama during his exile from Tibet fourteen years earlier. Sikkim grips Roerich with the charm of its Tibetan life and customs. Here he meets Tibetan banner-paintings, not in the cold, scientific atmosphere of an American museum, but in their own environment. Heart and mind leaping to the contact, he awards them unstinted praise.

Let us predict for these images a great future. . . . After a study of classic Egypt, after the subtlety of Japan, after the romance of China and after the arabesque of the Persian and Mogul miniature, now appears a new object for study and admiration. The art of Central Asia is coming to the fore. In the fiery fantasy ; in the dignity of the fine form ; in the intense and complex gradation of tones is manifested this completely unique and striking art. But in its quiescent expression this art responds to the mystery of the cradle of humanity. In itself it forms Asia, to which in time shall be directed inquiries and researches.

This is praise indeed ; but, coming as it does from one of a race that can understand, it may be better deserved than the half-praise of Western Europe, which finds but crude adaptations from Chinese or Indian models. He perceives many similarities between things Russian and Tibetan. The dancing is "a typical Russian round. The songs are also like the Russian." Among the people of Ladakh, a western Tibetan land, "their robes strangely recall the Russian Byzantine ornaments."

Whether one admires Tibetan architecture or not, there can be no doubt that it is an indigenous product. The author expresses for it an admiration no less than for the painting.

Whoever built Lamayuru and Maulbeck knew what was true beauty and fearlessness. Before such expanse, before such decorations, Italian cities pale. And these solemn rows of stupas are like joyous torches upon tourmaline sands. Where will one find such decoration as the castle of "Tiger's Peak," or the endless ruins of the castles crowning all the slopes near the Tibetan Kharbu ?

Mention is made of the legends that Issa (Jesus Christ) visited India and Tibet during his early manhood. A Hindu friend is against the idea that Christ spent these years in Egypt ; he finds nothing of Egyptian, but much of Buddhism in Christ's sermons. The book returns to this subject again and again, tracing Issa's travels in India, Tibet near Lhasa, and Chinese Turkistan.

Indeed, these intimate thoughts of his travel diary show less of the artist and more of the pilgrim in search of beauty and truth. Mahatmas, the great Masters of Theosophy, cross his pages from time to time. He speaks much of Shambhala, the hidden kingdom, from which a Buddhist conqueror is to emerge and subdue the world in the power of Truth. He looks for the return of Gessar (Kesar), the Tibetan king of pre-Buddhist times, whose epic is still recited by the nomads, men and women, on the high tablelands. And everywhere he seeks for signs, just as Mongols and Tibetans seek, of Maitreya, the Coming Buddha, who will restore all things. Spiritually and socially the party were in sympathy with the Buddhist populations ; but, politically, the Governments of Chinese Turkistan and Tibet were hostile. The Russian policy in Manchuria and the formidable armament that accompanied them may well have contributed to this result. From the Tibetan border went out the rumour that large detachments of cavalry were advancing towards Lhasa.

All who are interested in Central Asia should read this book. It is sympathetic and goes far below the surface ; and the views on Mongol and Tibetan art are naturally of high value. A map and glossary are provided, and the illustrations are reproductions from the author's own paintings.

THE ENIGMA OF SHREWSBURY

CHARLES TALBOT, DUKE OF SHREWSBURY. By
T. C. NICHOLSON and A. S. TURBERVILLE.
(Cambridge University Press. 15s. net.)

"Shrewsbury's conduct is to many yet a mystery," wrote Clarendon after the Duke's resignation of the office of Secretary of State in June, 1690; and the verdict might be applied to the whole of his career. The enigma indeed remains after perusing the biography of Mr. Nicholson and Professor Turberville; for although they have given a careful narrative of his life and have stated the problem presented by its inconsistencies they would hardly claim to have found the clue to its solution.

There were four crises in the public career of Shrewsbury. The first, his secession from the Roman to the Anglican communion in 1678, at the age of eighteen, though essentially a private matter of conscience, had an obvious public relation in an era when the profession of Popery was a bar to political office in England. The second was his decisive and vigorous part in bringing about the Revolution of 1688: the third his alliance with Harley and St. John in 1708 and his share in preparing for the Tory triumph in 1710: and the last his resolute action and policy in the last days of Anne's life, when the fortunes of the Protestant Succession hung in the balance. Yet, with the exception of his religious conversion, all these crises were followed by a reaction, which suggested that in his moments of resolution Shrewsbury flattered only to deceive. "The resolute conspirator of 1688 developed into the singularly irresolute Minister of 1689," who resigned the Secretaryship of State in 1690, much to the disgust of William III. His refusal to return to office for four years, despite the pressure, direct and indirect, of the King, is interpreted by the authors as being due to his determination to force the acceptance of the Triennial Bill upon the Crown; and in this connexion his conduct appears to have been guided by principle. But he had hardly returned to office when he desired again to be rid of its cares. It is true that the years 1690-98 were full of difficult questions both of foreign and domestic statesmanship, but nobody accepting the Ministerial commission could hope to escape them. Shrewsbury proffered continual requests to the King to be allowed to resign; and after his second withdrawal from office he enjoyed a period of foreign travel which brought his unexpected marriage with an Italian lady.

When he returned to England his conduct was a source of amazement to his former Whig friends, since they beheld him allying with Harley in the hour of his defeat and dismissal from the Secretaryship. The puzzled conjectures of Marlborough and Godolphin as to the meaning of this defection may be shared by the modern student, who can see little farther into the mystery of the plan. For, if Shrewsbury's desire for peace with France is "the keynote of his subsequent conduct," he soon found himself yoked unequally with an extreme Tory Administration; and even in the matter of the peace negotiations he protested against the clandestine dealings with the French to the apparent neglect of the interest of the allies. Indeed in his capacity of Ambassador to the Court of Versailles, he insisted on the necessity of plain speaking on the part of the English Ministry on the question of the terms of peace. Returning from the discharge of this office, he became still more perturbed by the tactics of his Ministerial bedfellows; and proceeding to Ireland as Lord-Lieutenant, he emerged once more as a stout champion of the Revolution Settlement and the Protestant Succession in opposition to all Jacobites. The last access of resolution, which enabled him to exercise a decisive influence in procuring the peaceful accession of George I., is well known, but was followed likewise by an active correspondence with the Old Pretender and a complicity in Jacobite plots, though he had supported the Administration in the '15 rebellion.

Among the complexity of problems which surround the interpretation of Shrewsbury's career two are especially prominent, those of his religious allegiance and of his Jacobitism. In regard to the former, Mr. Nicholson and Professor Turberville argue convincingly that his sincerity cannot be impugned; for there is no real evidence to suggest either that his conversion was prompted by political considerations or that he ever meditated its reversal. The character of his Jacobite activities is much more difficult to ascertain. In 1688 and again in 1714, the two chief crises of national history, he was emphatically anti-Jacobite, and his public actions were instrumental in defeating Jacobite hopes. Nor is there any sufficient evidence of his real complicity in Jacobite plots before 1716; for during the reign of William III. his record was much better than that of Marlborough, and there seems little ground for apprehension of harm to his reputation in the Fenwick revelations and their repercussions. On the other hand it is probable that his participation in Jacobite intrigues in 1716 was more thorough than is suggested in this account, if the testimony of Menzies may be accepted. But his relapse in this direction after his support of the Government in 1715 is hard to account for. The

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TRAVEL

An Internationalist ¹⁰ in Indo-China

Altai Himalaya, by Nicholas Roerich.
(Frederick A. Stokes company.)

Prof. Roerich, an internationalist, who hails from Russia and is a citizen of New York, an artist of great reputation, one of the eminently important painters of the world today, has made one of the most distinctive contributions of the last year to literature. Prof. Roerich took a caravan into the heart of India, up into the cold Himalaya mountains and down to unknown Indo-China, seeking the art and philosophy hovering around this cradle of the human race. He comes away rich in his findings, and he gives us in exquisite eloquent English, tremulous moments of unusual adventure, travels of physical exhaustion, but of mental elevation, that are unparalleled in the reading of this reviewer.

Even more than in his remarkable paintings, Roerich makes us feel in this book the new internationalism, the meeting of the races across the bridge of art, the brotherhood of men upon this earth. Without cant or rant, Roerich tells us of his findings. Homely little details of travel, bitter cold and torrid heat, parched deserts and rain-drenched valleys, from the background for his experiences. Against this and the mighty Himalayas, moves the pageantry of the east. I doubt if any other writer has approached India and the rest of the east with less prejudice. He gives us a picture so clear cut and sincere that we know it must be near the truth.

Somehow it is not the occidental's impression of the orientals. It is as if India were telling the story herself. Roerich does not bring to his writings a dogma. He speaks with the calm of a great sage and every sentence embodies the thought that could only come from great love and vision from great heights. It is difficult to decide which part of the book is most vital or interesting. It is largely in diary form but one goes back and back to reread the pages that he has hastily turned, to find the wisdom following. It is all a matter of fascinating reading and the book cannot be put by long at a time. It is modern, belonging to the whole scheme of brilliant, direct thinking. It transcends religious limitation. We pause as we read, wondering where the religions come from, why anyone should feel that there are differences between them, what is the spiritual impulse of life. Not a page is heavy reading, and not a sentence Victorian or sentimental. When we eventually lay the book down after reading the last words, we feel that we, too, had a great journey, that we have become a world traveler. It is unique and stands alone in the literature of this last year.

DUDLEY CRAFTS WATSON,
Extension Lecturer, the Art Institute
of Chicago.

childhood she had liked to look at the sky, but she had never come to the conclusion about it recommended to her by the Rev. Mr. Dowdie—who had lost his voice in the course of strenuous sermonizing against Darwin. Mr. Dowdie, who preferred to call the Milky Way the Galaxy, took Laura out to look at it one night, and told her that the purpose of the stars was to "make us think of our Lord God, who placed them there. Remember that, and never forget it. All that beauty He gave us, with a bountiful hand. The sun by day, the stars by night, in remembrance of Him. I never look up at the heavens without thinking of His goodness."

And Mr. Dowdie went on to say that people who said that our earth was only another star were liars and anti-Christians, and that a burning lake was awaiting them, and awaiting also a man whose ideas were being discussed at the time: Charles Darwin.

And Laura's father and mother believed that too. Her brother James, however, suffering from a bad heart and unable to go to school, had a private tutor. And the tutor was an agnostic. And so James was helped out of his medievalism, and when he told Laura about it he found that she, too, had become an unbeliever.

And so begins the career of this little Victorian girl who is to live to see the end of the great war. Her father is a typical early Victorian gentleman of the hard type. Altho he becomes more and more religious as he grows older, partly because religion bolsters up his authority as the head of a family and partly because his son James has so flouted it and him, he had as a young man attended public hangings—as a form of amusement. And his wife is his docile slave.

We are told the story of Laura's gradually coming to hate her father, of her brother James' revolt; of her sister Violet's submission and sinking into type. Then comes Laura's marriage to a man who is handsome, successful, but a business man and so considered a bad match by her father, and then her gradual disillusionment about him.

Before that disillusionment is complete, however, Laura is the mother of two children, Richard and Horatia, and so when she does meet an Anglo-German publicist, Arnold Sendler, and falls in love with him, she cannot bear the thought of possible separation from her children and she sends him away from her until the children are old enough to decide for themselves whether they will accept or reject their mother in her new role. For at last Laura has become Sendler's mistress—they both honestly accept the name for it—and knowing that her husband has been unfaithful to her more than once, and that he will only grant her a divorce if it suits his convenience—and when the time comes it happens not to—she has no hesitation in deceiving him.

Laura and Sendler are, to use a sentimental phrase, "kindred souls." She is clear-eyed enough to recognize in his physique the same appeal as she had seen in her husband's—as if some preformed pattern in her mind were being satisfied. But she also recognizes that that is not enough—that

SHAMBHALA THE RESPLENDENT

By Nicholas Roerich

AUTHOR OF "ALTAI-HIMALAYA." FRONTISPIECE IN COLOR.
CLOTH, 12MO, \$2.50.



In this rare and revealing book, Professor Roerich has woven a wreath which he offers in full reverence to the great Principle which is Shambhala, the new era. These fragments of fantasy, parables, whispered mysteries are brought to us from the Eternal East by a philosopher and mystic who in his prolonged travels gathered them as a searcher after truth. Once again, as in all the deeds of his inexhaustible creative fervor, Roerich pronounces the evocation of the fires of new human achievement and a new human destiny.

The new Roerich Museum, devoted to the works of the great Russian artist-philosopher, has just been opened in New York.

ON EASTERN CROSSROADS:

Legends and Prophecies of Asia

By Josephine Saint-Hilaire

DECORATIVE JACKET. CLOTH, 12MO, \$2.50.

Here are authentic legends and parables of the Great Teachers, Buddha, Christ, Apollonius, and others, all breathing the soul of the great, mysterious East. A unique collection—almost a new Bible of the East—which required many years of travel and study.

FOR THE SPRING OF NINETEEN THIRTY

MY FRIEND THE BLACK BASS

By Harry B. Hawes

STAINED TOP. FRONTISPIECE. CLOTH, 12MO, \$2.00.

Senator Hawes, during half a century, has caught nearly all the well-known varieties of our fresh and salt water fish. He says in his Introduction: "Ever since I was nine years of age, as opportunity permitted, I have pursued the bass in many different kinds of water and in various places, and enjoyed between times the pleasures of 'Parlor fishing.' So I shall run through the whole subject, the theoretical, the practical, the experimental — from catching to cooking." The result is a valuable book for the sports lover—a book both practical and entertaining.



Harry B. Hawes, U. S. Senator from Missouri, is an ardent and expert fisherman.

TWO HUNDRED WAYS OF COOKING FISH

By Erroll Sherson

ILLUSTRATED. CLOTH, 12MO, \$1.50..

These pleasantly varied, inexpensive recipes—all tried ones—can be carried out without difficulty by anyone with an elementary knowledge of cooking. An especially valuable chapter is the one on "Fifty Sauces to Serve with Fish." The author has also added a section treating of the more expensive kinds of fish, such as fresh salmon, trout, etc.

(Chief of Western European Affairs)

COPY

Washington

February 5, 1933

J.P.M.

Dear Mr. Horch:

The books you so kindly sent me arrived yesterday and I have spent a delightful Sunday morning browsing through Altai Himalaya. It is one of those books based on travel that I particularly enjoy, not only for the descriptions of inaccessible places, but for the sidelines of thought which they are constantly evoking. I am thus doubly grateful to you, and look forward to telling you so in person at the Museum when next I get up to New York for a few days.

Please recall me to Miss Lichtmann, whose lecture I am confident was an especial success.

With renewed thanks and cordial good wishes,

Sincerely yours,

(signed) Pierrepont Moffet

This will interest you.

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Note from secretary of Congressman:

May I add a personal note? I am personally very anxious to attend a session of the Convention at which Mr. Rowitch is a speaker owing to the keen interest he possesses for me as a writer. His Altai-Himalaya has so fascinated me that I long to hear him speak personally.

Would it therefore be possible, if cards of admission are to be issued, that I receive a ticket admitting two if feasible; if not, one?

(Signed) M. W. Marvin

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International Press-Cutting Bureau,
110, Fleet Street, London, E.C.4.

Extract from
John O'London's Weekly
LONDON

9 MAR. 1935

(17,287) **Christ in India.**—Your correspondent would be interested in "Altai—Himalaya," a Travel Diary by Nicholas Roerich (Jarrols). The author, a Russian artist, traveller, and student of Buddhism, devotes several pages to the traditions, MSS., etc., which he encountered in Ladak and Tibet, concerning one "Issa," a prophet and teacher who is said to have travelled by caravan from Palestine, and whose mother was named Mary. He refers to miracles of healing performed by "Issa," certain of his sayings, and a tradition of his subsequent condemnation by Pontius Pilate. Another Russian traveller, Nicholas Notovitch, was given a similar account; and Dwight Goddard reviews the evidence as to the credibility of the story in his book, "Was Jesus Influenced by Buddhism" (published by the author, Thetford, Vermont, U.S.A., 1927). An English translation of the book by Notovitch, by Violet Crispe, was published by Hutchinson's in 1895.—E. B. F., Blackwood; and A. C. M., Guernsey. Another book is "The Aquarian Gospel of Jesus the Christ" (L. N. Fowler); and the story is also mentioned by Yeats-Brown in "Bengal Lancer." See also Emil Ludwig's "Life of Christ."—J. W. P., Clacton-on-Sea; and E. L. B., Sway.