

For almost half a century Roerich marches thru the world; Europe, America, Asia, imbuing the auras of many nations; making pilgrimages, and everywhere he sows wisdom, plants the seeds of beauty, the sprouts of which show a rich harvest. "The path of an Initiate", so speaks the well known art critic, Bragdon, about him. Of course, in our days of disturbances, demeaning and weakening, the personality of Roerich, marked by active leadership, becomes a calling and uniting example".

Extracts from the Harbin "Times"--- May 31st.

The cultural leaders met Professor Roerich at the station and he was interviewed at once by the newspaper correspondent:

"I shall tell you my impressions about Nippon, this truly remarkable country:-- Nippon verily signifies cultural union in all and with all. One not only dreams in Nippon but on every step one brings the dreams into reality. The country has amazed me by its many children, healthy, merry, attentive to its surroundings, without arrogance, without any hidden motives..... Upon arriving in Nippon, I first of all wanted to pay my reverence to the tomb of the Emperor Meidji. On the way to the tomb, I was astonished to see so many people walking there from all directions. "Is this a holiday"? I asked.--- "No, its a week day".--- "Then where are these people going"? ----- "To Meidji", came the answer. From all parts of Nippon, from villages daily, the people come, walking, bringing their reverence..... "Is it usual?..... The institution of the reverence of the heart--- This is what you find there everywhere. I know only one word in Japanese: "Kokur"--the heart, but this one word of mine was understood everywhere, and I received response everywhere. In a Russian cathedral some Japanese asked memorial services for the Russian naval officers who fell in the battle of Tzusima. This is a remarkable act of the heart. It is an episode which deeply characterizes the broadness of the spirit in Japan.

Extracts from "Dawn"----- May 31st, Harbin.

Professor Roerich was invited to Nippon quite some time ago. In 1919 Archbishop Nogochi, one of the heads of Japanese Buddhism, while in America, asked Professor Roerich to visit the "country of Samurai". Many analogous requests have been put to Professor Roerich by leading Nipponese.

"In Nippon we have been received in the heartiest manner", spoke this apostle of not only Russian but world culture---N.K.Roerich.

"Possibly because for a long time we have been doing active work in the East"..... I am pleased with my stay in Nippon, where I have wanted to come for a long time..... We have visited Kamakura and other cities, where we saw many rare collections which were gathered with great love".---- Professor Roerich spoke further about his project of the Peace Pact, which has been unanimously accepted by 36 nations, Pope Pius, King Albert of Belgium, President Massarik, Maeterlink, Einstein, Tagore, The International Red Cross in Geneva, and various other official and cultural institutions and leaders. Professor Roerich showed the design of the Banner of Peace to the correspondent, explaining that his idea of the Banner was like the Red Cross banner, which safeguards the physical health of humanity, whereas the Banner of Peace must safeguard the cultural treasures of mankind.

N.K.ROERICH, Legate of the Great White Brotherhood AMORC

The True Face of the Academician, N.K.Roerich
Great Mysteries. True Mission of Roerich
in Manchutikuo---Documental Data Exposing
N.K.Roerich authentically---Letters, Photo-
graphs and Other Documents in Possession
Times.

Box: Nikolai Konstantinevitch Roerich

The Great Artist with World Name and Reputation
Academician, Artist, Thinker, Writer, Journalist,
Scientist etc., etc., etc.

He who has connections and contacts with Practi-
cally all Powerful ones of this World
Especially ~~xxx~~ in America and in France.

He in Whose Honor is Built in America a 40-story
Museum

In Whose Honor through the Whole World are Scattered
Institutions, Museums, Schools

He Who Undoubtedly Has Great Material Wealth, Material
Financial Support of the Richest People of the World
and Even of Countries.

Academician N.K.Roerich.... That Roerich who appears as the Initiator
of the Roerich Pact; the Russian Committee of this Pact is recently
organized in Harbin. N.K.Roerich , the great and immortal N.K.Roerich,
--and so, this very same N.K.Roerich -- the greatest man of our century
truly greatest in many ways, as we can from our side prove by documen-
tary data, suddenly from the capitals of the world, goes to, not more nor
less, than to a small provincial town ... Harbin. He arrives and he pro-
claims: "I came to you not for a short but for a long time. I want to live
here, to work,..." Are not naturally arising the following logical ques-
tions? Why was it necessary for such a great man as the Academician
N.K.Roerich suddenly to come and for long live and work in Harbin? What
can our poor young small city, so incomparably small with Paris and New York,
give in our cultural sense, to such a great scientist as is the academi-
cian Roerich? And why did the academician Roerich regard it necessary to
come here precisely "now" and before and not later? To see his own brother?
Would it not be better for the brother, a sympathetic, clever, cultured
man, to go and visit his celebrated relative rather than to tear the aca-
ademician Roerich, (whose every minute must belong, as a precious contribution
to humanity), from the greatest creations? Is not the arrival of the aca-
ademician Roerich here linked with the foundation of the new state of Man-
chutikuo? Is not the fundamental purpose of his arrival linked with the
trips to Mongolia and other regions of Manchutikuo? Who then is N.K.Roerich?
What are his true purposes of his arrival here? And what is his true
image?

A great deal is incomprehensible in his conduct, his words and actions.
A great deal is incomprehensible in his relations with Russian organizations
and separate individuals. Let us recall with whom ~~xx~~ Academician N.K.Roerich
meets here most often and whom he supports. His writings also call forth
many questions. Why does he most often mention the name of Saint Sergius
of Radonega? One cannot approach such a man as the Academician N.K.Roerich
casually. One cannot speak about him from one's own impressions of the
hearsay of other people. He is a great man and one must approach him very
cautiously. But it is a strange thing. Every newspaper man in Harbin will
tell you this. Academician N.K.Roerich from the very first day of his arrival
to Harbin, for some reason, manifested clearly great apprehension in regard
to the local press and his personality. He started to undertake steps to
establish and strengthen good relations with the newspapermen and for in-
stance the Harbin Times through his brother, Vladimir Konstantinovich,
repeatedly asked to withhold the publication of materials which pertained to
him personally and which had to enter into Harbin Times. This is precisely
how he spoke ... "must enter into Harbin Times". What is this great and power-
ful man afraid of? What must he hide? We have dissected sharply the entire
circumstances. We approached the academician N K.Roerich with especial cau-
tion as soon as we began to be interested in him. And if today we decided
to begin writing about him, then we shall say frankly only because we have
unquestionable data. We shall now acquaint our readers with the true face

7. 1934 November 17 --beginning of the attack in Harbin Times then N.P. and Awakening of Asia. 8. 1935 continuation of attacks in Awak. of Asia. Attacks of V.F. Ivanov at the dinner of the bureau and in his lectures. Attk of Harbin Times against the fact of March 29. Attacks of Harbin Times on May 11 and 12 versus reb. Attacks after March 11 are absolutely in d is cord with the letter from the Ministry of Foreign Affairs which assures that nothing like it will happen again. The very same assurances were given also thennin NY. Wash and Paris.

I completely refuse to underw tand the beginning of all this above mentind mysterious actions .If since 1932 are noticed some attacks of Siberian sep- aratists Porot. Golovoch. and others, then previous episodes and also the episode of the exhibition and now also the exhibition of K/ again remain unexplinable. When you will compare all this varied and seemingly unrelated with each other circum ances, then it is impossible to arise at any logical deduction. Besides for the spring of 1934 is also the photograph of Gener. H. taken on his own wish. The las letter of Saw. with a certain monograph is also a curious data. N one doubts that all indicated actions have some sort of evident link. But what logic is put into the foundation of it and where is the begin ing of all that happens is absolutely impossible to ac- count for at present. Maybe some sort of unexpected circumstances will clear up something still unsolved. Therefore in the name of justice one should hearken very carefully.

VK writes that he has sent to America two copies of the last attacks agn s America. First article of this I sent to NY and its continuation to Naggar. As you see this attack wax absolutely absurd and made with some sort of hideen purpose. One should not forget that the only newspaper in Shanghai the Bladoros N.P. has also allied to the above mentioned slander. Every solidly thinking and decant man will percéive this motivation and therefore it would be more than necessary to learn its causes aa well as origin. In spite of the summer apparetly you all have at present certain new acti i ties. It is curious how evident and underground actions are rising again st the signing of the pact. Fi ally such reaction of the dark elements is un- avoidable. Although at present judging the newspapers, peaceful questions are remote in europe, nevertheless as I q already wrote one must incessantly repeat about cultural values.

In Tienstin Our Dawn is published my article Proovi. which you already received in the las mail/One should hope that the assurances given at the convention by the rep. of the governments will make them feel responsible. Therefore in this article I quoted precisely these dtatements. Let us also not forget the wods of the tlian amb. Rossi, in any case let us also not forget that the Red Cross in its time began by the accord of 12 countries and ours by the ratification of 20. This is already good and one must in every manner supp t the proposal of Pres. Roosevelt to other c ountt ries about adherents.

projection

the art of ~~projection~~. I however can follow the first and the ~~most~~ attempts for the art of projection in the Rosicrucian teachings. All that I could find is that during the century up to our day the art of projection was something exclusively belonging to the great Masters of the White Lodge. The members of the lower degree was never told anything about it; the entire domain remained an object not only of great respect but also ... fear. "In the psychic projection through space is carried not the soul of the living men and not the soul and not the body but the image of the personality (personal) of the soul just as in a stereoptican machine is projected through space on the screen by the ~~glass~~, ~~where~~ the design, not the film, not the emulsion, in one word not the very picture but only its image. In psychic projections are also rays of psychic vibrations which come from the psychic organism and physical body of the respective person into the space towards the direction to that point or place where this projection must be seen or felt. This psychic current is more or less visible although in some cases when the person, ~~when~~ makes the projection is sitting in a dark room, he can sometimes notice violet blue rays, which emanate into the space from his body. This is the rays of psychic vibrations, which carry into the space, the image of the personality of the soul. On the other hand, takes place a projection, and ~~when~~ an image appears; there must be some person or psychic body which is fitly attuned to receive the image. The person who receives the projection (continuing from Lewis' book)

(Further important quotations from the secret monograph of the Rosicrucians by which will be understood the real role of N.K. Roerich, we will give tomorrow.

Examining the original documents which are in the possession of the Harbin Times, the photostat from which we are giving today it seems the materials contained here are officially published by the Supreme Council of the Rose Croix AMORC under the reproduced emblem -- thus writes in the monographs the master of the order of the Rosicrucians. This way the lectures and the photographs appear to be official and original documents and cannot call forth any doubt. The emblem of the Rose Croix, AMORC Rosecrucian photograph of which is ~~printed~~ printed by us, contains from: a Jewish six-point star placed above the Christian cross/ The flower of the rose is painted in the center of the cross in such a way that the cross appears to be seemingly under the flower. From two triangles, one with a sharp point is directed downward, and the other with a sharp point is directed upwards; both triangles are on both sides of the cross in the lower part. These two triangles united together make the six-pointed star. In the middle of the two triangles are placed crosses; ~~thus~~ especially ~~outstanding~~ by its size on the surface of the emblem, is the Christian Cross, surrounded on all sides by six pointed star, confined within the walls of Jewish triangles as within a fortress; and suppressed ~~and for~~ concealing ~~of~~ the true meaning of the latter, there is placed an innocent pleasant design of the rose. So subtly is veiled evil which without a special deciphering is impossible to understand. Under the photograph of N.K. Roerich is written that he is the legate of the Great White Brotherhood AMORC (Rose Croix, rosecrucian) and that this photograph is from the painting by his son. By the way, one may say that all the photographs are made in America. Thus the photographic cut categorically and without question indicts Prof. N.K. Roerich of appearing to be a Mason and besides the highest position in the order AMORC Rose Croix Louis Spencer is depicted on the photographic cut made in America and which we have in our possession in the editorial desk of the Harbin Times, sitting at his table, which there is an inscription that he is the Emperor of the AMORC Rose Croix of North America, member of the world supreme council and legate of the order of Rosecrucians in France, that means that he seems to be such a great personality in the masonic hierarchic ladder. but in another territory than Lewis because he Roerich is also called Legate. In the beginning of the tenth lecture it is said, "During the century and up to our times the art of projection was something exclusively belonging to the masters of the Great White Lodge. Roerich is his position is higher than the Master. He is a Legate, and Lewis Spencer is an Emperor. "This entire domain appears to be an object not only of great respect but also of --fear. Involuntarily, one has to ask why Fear. In the psychic projection, through space, is carried the image of the person/ "N.K. Roerich and others like him notwithstanding the space seize and influence that which is necessary and thus paralyzes the free will of the objects and all society!!! "The person who receives the projection is not necessary to know beforehand regarding the coming projection, nor is it necessary to think about the man who brings it about." Thus the object, not suspecting anything executes the desires of Nk Roerich and others like him. Thus the Masons force the governmental people to act, those who are sincerely and nationally attuned, making them do the greatest harm to their government and everything which they want.

dates, and you would not believe if I would describe to you everything that happened with me in New York, Chicago, Paris and Berlin. Two months passed of intensified works and achievements. With the Guiding Hand one can do much in the future. Listen sharply to everything that happens in Asia. Out of this center of the world will be unfolded the future. Amidst the difficulties of life, dream about construction and agriculture. The third quotation from the letter, "It would be good until the date for you to be in service of Chang Tso Lin. If you will communicate with him, say that unknown to you well wishers from all parts of the world are sending him wishes of success. Quotation from a letter from the steamer Kari Maru. Beloved ones, We are nearing Ceylon. We shall send a letter from board. Let go on the very same boat to you. In the last letter of E.A. he complains about material conditions. So long as we do not recognize that material tasks are bliss, until then it will be difficult to go forward and yet ... About economics and life on new places. This letter is better to destroy because much is still not right to pronounce in space. Write as before, care of Darjeeling, after May write care of Kashmir, General Agency, Srinagar. They shall transmit into the mountains where we shall search the manuscript about Buddha and the life of Christ on Tibet. We are sailing well. We send you arrows of vigilance, In spirit with you.

the secret monopoly of the monopolists.
 VIKING from the forests of the sea.
 In spirit with you, the great white brotherhood
 of the world: peace and vigilance.

 (Continued from page 981)
 The man who understands the meaning of the word "peace" is a man of the
 world. He knows that peace is not a state of affairs, but a process.
 It is a process of the mind, a process of the soul. It is a process of
 the heart, a process of the spirit. It is a process of the body, a process of
 the senses. It is a process of the whole man, a process of the whole world.
 It is a process of the universe, a process of the cosmos. It is a process of
 the divine, a process of the eternal. It is a process of the infinite, a process of
 the absolute. It is a process of the ultimate, a process of the final.
 It is a process of the beginning, a process of the end. It is a process of
 the first, a process of the last. It is a process of the first and the last,
 of the beginning and the end, of the first and the last, of the beginning and the end.
 It is a process of the first and the last, of the beginning and the end, of the first and the last,
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Harbin Times, November 21, 1934

New Mysteries in the new letters of N.K. Roerich to the members of the society. Omissions, hints, secrets and warnings of the secret emissary of the secret society. Harbin Times can bring the most interesting excerpts from two personal letters of N.K. Roerich in which he touches many different questions and problems. They demand explanations, but we shall give them later. Now to acquaint the readers with the possible Big Quantity of these documents which are in our possession, we will quote excerpts from these letters.

From the letter of September 16, 1923... Vladimir Anatolivitch Shvabeyeff in Riga. He is at the head of the department of our transport business "World Service" a very honest worker and also a disciple. "Remember that New Russia is destined to have a brilliant future and that Siberia will have a special significance ... You see what convulsions shake the world, only a year ago we knew about Japan and now are clear, 1924, 1928, 1931, 1936... Chiefly beware of material people and dead people of yesterday."

From a letter of April 24, 1924... From America we have good news about the opening of the Museum. The president of the U.S. sent a very nice greeting. Mayor of New York and other people showed very good attitude. And in our circles the amount of members are growing. And in Latvia and Lithuania and even in Egypt there are echoes. HOW IS IT WITH YOU? DO YOU REMEMBER, YOU WROTE US ABOUT A MINISTER AND SOME DOCTORS? ARE THERE ANY YOUNG STUDENTS? BECAUSE SIBERIA IS SO IMPORTANT FOR THE FUTURE STRUCTURE? BECAUSE IN SIBERIA WE SHALL MEET YOU. PRECISELY THERE IS TO BE A TREMENDOUS CONSTRUCTIVE WORK? "RECENTLY ARRIVED A BROTHER OF DALAI LAMA. THEN WE WERE CALLED ASKING IN HIDING. THEN A LAMA BROUGHT A BUDHA SAC* COMING TO AN INDICATION RECEIVED IN A DREAM. THIS ALL IS ON THE TERRACE, BUT THE MYSTERIOUS THINGS ARE GROWING STILL MORE MIRACULOUSLY. HOW TO TRANSMIT IT? BUT YOU ONLY CAN FEEL THAT SOME GREAT VERY GREAT IS BEING DONE.

NOW THE VOICES ARE DIRECTLY HEARD. AND WHAT ABOUT THE RESPLENDANT UNIVERSAL STRUCTURE (From the editor: the word Tam is underlined in the letter). Verily out of everyday life, one can create a holiday.

OUR QUESTIONS TO ACADEMICIAN ROERICH

We have received numerous information that N.K. Roerich will attempt to deny all communications about him which have appeared in the press recently. We intend to help academician N.K. Roerich to vindicate himself, and therefore we offer a series of questions to which it would be desirable to receive answers which we will publish in Harbin Times without any changes.

1. Are you, N.K. Roerich, and your wife, Elena Ivanovna, members of the universal theosophical society? 2. Is this organization a masonic one or not? 3. Were you, Mr. Roerich, in USSR in 1926?
4. Why was your expedition not permitted to pass through the capital of Tibet, Lhasa, and why were you made to remain in Nagchu for many months?
5. Was there given to you, Mr. Roerich, any assistance by Fin-yui-tsiang during the crossing by camels through Gobi from Urga in 1927? 6. Why did you, Mr. Roerich, never nowhere and in no way make a stand against communism and do not call to fight it? Although you appear as a defender of world culture and the initiator of the preservation of the monuments of culture
7. Why you, the initiator of Roerich's act do not attempt anything against the chief destroyers of monuments and treasures of culture -- the bolsheviks in USSR?
8. From who, Mr. Roerich, are you defending the culture here in Menhutkuo, creating here a committee of your pact?
9. What relation did you have to the soviet consul in Urga, Mr. Ivanof?
10. What communications did you have with the soviet govts. in 1926 and what agreements did you reach with it?
11. Is it true that you are a friend of Senator Borah and together with him conducted with him in US, worked for the benefit of USSR and communism?
12. Is it true that in your expedition to Tibet participated Kardashevsky, Golubin, Portniagni?
13. What took place between you and Kardashevsky? And why did you send him away from Darjeeling in India?
14. How much money did you give him for the journey?
15. What did you, Mr. Roerich, say on the day of your arrival in Harbin with the chief secretary of YMCA, Mr. Haig?
16. What meeting.

November 21 contd.

- 16. In what meeting in the bldg. of YMCA did you participate late one evening, after your arrival on the 1st of Nov. 1923?
- 17. What relations have you with the Harbin organization of Rosicrucians?
- 18. Why all close to you people, your brother VK, Alexei Gryzof, are Rosicrucians and you say they are not?
- 19. How is called your organization of which you wrote to your brother in your letters of 19-11-1923?
- 20. Why special names are given in your organization to the members -- pseudo-nym as it is the custom with masons and rosicrucians?
- 21. Why in a letter of 19-11-1923 you are giving an exact program of masonry, rosicrucianism.
- 22. Why did you indicate in the letter to your brother of Sept. 16, 1923, to the special significance of Siberia in your plan, and now you are denying having any plans of forming in Siberia an empire with your influence in it through the Lodge Belukha?
- 23. About what universal structure under the guidance of your organization do you speak in your letter of April 24, 1924, when you write to your brother VK in Harbin and mention Siberia?
- 24. Why did you transmit here in Harbin many sum to various organizations but did not help absolutely destitute Russian invalids who came to you for help and even left for you a free ticket?
- 25. Why did you take special measures that the press in Harbin did not write about you and frighten the editor of Russkoye Slovo, Dmitrieff, that Saint Sergius will be your defender?

November 18, 1930 Harbin Times (Contd.)

PLAN OF WORK TO CREATE IN SIBERIA A MASONIC STATE WHICH IS BEING REVEALED BY THE MYSTERIOUS BELUKHA AND ITS MEANING -- THE FUNDAMENTAL TASK OF THE AMORC IN HARBIN. (Box. Yesterday the Harbin Times published a series of extracts from the personal letters of the Academician N.K. Roerich, under the general heading 'mysteries in the letters of Prof. N.K. Roerich' especially was quoted an excerpt of an letter of the following contents: 'Now such change takes place in the world, that we must not be left behind in realization. I cannot trust to the paper which happens, but one thing can be told that we are on the border of absolutely new attainments. . . Already the word Belukha is pronounced on paper an invisible steps towards Siberia are already made.

All passes on the correct dates and you would not believe if I would describe to you that which happened to me in New York, Chicago, Paris, and Berlin. Two months of most tense work and achievements have passed. With the Guiding Hand great deal can be done for the future. Listen sensitively to all that which takes place in Asia. From this center of the world, the future will unfold itself. Amidst the difficulties of life dream about construction and about agricultural. . .

The above mentioned quotation as well as the majority of published already material is unclear and mysterious, but it contains and extremely important indication to the further steps of masonry, in the region of unfolding of the greatest events in the far East in the nearest future.

Probably no one of Harbin has a clear understanding what sense and meaning are being put in this letter into the word Belukha as the first 'invisible step to Siberia' whereas in this alone is contained one of the greatest mysteries which is now being revealed by the Harbin Times. This mentioning reveals in all completion the greatest secret plans of AMORC, international masonic order in regard to the further destiny of Russian Siberia. More so the thought which is mentioned is not being modded into the vast spaces of the tremendous country, it goes far further. What is this 'invisible step' towards Siberia and what meaning has the pronounced in masonic papers, words Belukha. Harbin Times has most exact data which completely reveals the deep and tremendous sense of this mysterious phrases of letters of R. The 'invisible step to Siberia' is not a phantasy. This is an absolutely real plan of usurpation of entire Siberia by the power of the great White Brotherhood, AMORC. Roerich belongs to the greatest conspirators who have a goal to possess the complete political power over Siberia. About this exists an absolutely real plan of formation out of Siberia with the support of USA an independent country. This country, according to the thought of masons must not at all be in opposition to the soviet govt. of moscow. It should

10/21

Harbin Times Nov. 22 continued (from other side)
of comintern to India. Prior to this Riabinin was in the mission of Borodine
and General Bluecher-Garin to Canton in 1925-26.

N.K. Roerich does not write the names of Col. Kardashevsky and the head of the
transport Golubin, limiting himself to the first letters of their names.
They both were dispatched by New York, already in the spring of 1927, when
Roerich from Moscow and Urga asked to organize an additional expedition which
was to be directed to meet him in the province of Gansu.

This expedition was organized and met Roerich, then Kardashevsky quarreled with
NK Roerich calling him, 'an offspring of hell' and he without any means was
cast out by the leaders of the expedition in Darjeeling, where the expedition
arrived after a scandalous opposition to it, from the side of the government of
Dalai Lama. In this manner a fact of unheard of trip, of a former Russian immi-
grant who became later a French citizen, and the "greatest teacher of certain
circles of U.S.A.," in the territory of USSR and Red Kalga which was occupied

by the red army and detachments of GPU becomes an absolutely established one.
But maybe N.K. Roerich traveled in USSR somehow restricted? May be he
was permitted because of his French passport on the train under guard of the
Cheka? But reading his book we do not see even a hint of some sort of restric-
tions which he suffered in USSR. On the contrary in many parts he writes as
can write a man who had complete liberty during his trip through USSR during
a few months. It is true that of his stay in Moscow Roerich does not write
altogether, and the pages of his book which are devoted to USSR are full of
restraint. He does not wish to pay attention to this scandalous fact of his
life which will compromise him. But something he does write. For instance,
completeing the description of the trip in Sinkiang where apparently he was
not quite friendly received by that governor Yan whom he reproves, he describes
the region of Semiretche, Black Irtysh, the customs of Kirghiz, Oirats. "Reaching
Altai where apparently he is attracted by the famous mountain Balukha" which is
chosen by Roerich and company as a title for the masonic lodge which must
rule Siberia, he writes, "The Old believers who long ago settled in this
remote

remote country are the only strong owners of the same. It was good to see that
the old Believers have considerably abandoned many religious prejudices and
think about the correct farming, American machinery and are friendly to foreign-
ers which was not formerly." Again Roerich writes about prejudices of which
he already published in a letter to his brother VK in Harbin, which
was already published in the Harbin Times. This time he directly indicates the kind of prejudice he has in mind -- religious ones.
No wonder he the legate of masonic Great White Lodge does not like to observe
how OGPU with red hot iron burnt out even in the Old Believers their tradi-
tional spiritual education and high spiritual image.

But Roerich considers also pleasant to observe how the Old Believers are friend-
ly to the foreigners which was not in the past. "Who were these foreigners?"
But let us remind the reader that already before he indicated that S.G. Lichtman
and M.M. Lichtmann were with him in Altai, so this is the foreigners about whom
he writes. Is that it? Further one can see that Roerich not only traveled
freely but gave direct indications to the soviet powers, based upon the im-
pressions of what he has seen. "Of course the old mould of life with its pic-
turesque little houses and brocade sarafana and ancient ikons already departed
We would wish that with the new forms of life antiquity should not be replaced
by tastelessness of the bazaar. In Siberia where such mineral treasures and
other natural riches exist, the people have highly artistic siberian antiquities
Roerich as it seems did not like these rags which he saw on the unhappy Altaian
citizens and he gave orders to have it changed. But Roerich not only observed
the costumes. As can be seen further, perceived in another place that the godless
satanic power of communism did not destroy in the people and altayan tribes
their ancient faith. "In altai meeting Old Believers it was astonishing to
hear about the numerous religious sects who even now exist in Altai. He writes
and he observes and this is in 1926." Roerich is astonished that Emilian Yaro-
slavsky head of the godless in USSR, from the center of OGPU who has persecuted
the "religious ones", in other parts of the USSR did not as yet take hold of the
people of Taiga with its flaming faith in one God. He marks this precisely for
the information of his Moscow colleagues who only appear in another garden.
On this Roerich becomes silent. Apparently he understood that he spoke a great
deal of the unnecessary and so after the discussions about the great migrations
of the peoples and their traces, he indirectly speaking of his trip jumps over
six months pointing out as the first date, April 1927 when he appeared in Urga.

In Urga he was as friendly as in USSR - when more...

November 18 contd.

Harbin times

rather be a necessary addition to the existing situation in the former Russian empire. The Siberian empire of Roerich and of those who stand behind him is being conceived as an opposition to anti-American interests, on the Asiatic continent. Belukha is recently established new lodge of masons which is destined to play a part of state leader of the future empire of Siberia. All members of Belukha must enter into the future apparatus of the government of the independent Siberia. Roerich in this case is not even a central figure. He is only the executor of the preparatory and most responsible work in this direction. Precisely this work creates for Roerich the chief substance of his local activity and on the way, he also, for the fulfillment of this plan, executes other important tasks. Belukha is the summit of the government of siberian empire. The most powerful adepts of Belukha remain behind the screen; they are still on the territory of America but their names are already pronounced in Manchuria. The names of some of them are known to Siberians already from the past. Belukha is the peak of one of the highest mountains of Altai; this invisible and secretive for the population real government -- the power of emperor of AMORC. The realization of this grandiose would bring the masonry of America and France to the heights of world power. Masons would receive in their possession the greatest, inexhaustible resources of great Siberia. Through this material power the government of the Emperor of AMORC, the highest universal Council, could bring about his rulership also over the rest of the world. This is the sense of Roerich's call; "Harken sensitively to that which transpired in Asia."

November 22, Harbin Times

WHAT WROTE N.K. ROERICH ABOUT HIS STAY IN USSR AND RED MONGOLIA

The Route of the Trip through Siberia to Urga. Who are the Lichtmanns which were with Roerich in Altai? Who is Riabinin a member of the Expedition? The evaluation of the work of Communists on the 'Godless front' by Roerich. In Urga, George Roerich taught the Red Mongols Military drills... Can an Immigrant with a Foreign Passport travel freely in USSR.

In the hands of the Harbin Times there is a testimony which affirms the fact of the stay of the legate of the masonic great White Brotherhood N.K. Roerich in USSR. This testimony not only can be denied by him in any case, because it is written by himself? Such is the Book by N.K. Roerich published by the Roerich Museum Press in 1929 under the name of Heart of Asia in English. The Russian text of his very same book is published by Alatas also in 1929 with certain most important omissions. The last book is also in the Harbin libraries. On page 9 of the English edition and on pages 11 and 12 of the Russian ones, the reader may find a description of the route of the asiatic expedition 1926, 27 written as well as the entire book by N.K. Roerich himself. These samples are as follows: "the basic route is expressed in the following broad circles in the central part of Asia: Darjeeling, sikkim monasteries.. In this manner N.K. Roerich crossing the border between eastern Turkestan and USSR at Zaissan 40 degrees N. Lat. and 48 degree e. Long." followed to the region of Irtysh 7, 28 deg. E.L. and 58.20 N. Lat., Bysk (86.3 E.LO. and 52.4 N. Lat) and further went north of 55 east L, whereas the extreme point of the boundary of Siberia proper lies in the south at 54.7 E. long. Finally he left the territory of USSR through Topyitzkosavsk which lies approximately in the point of 60.2 E. long and 108 North lat. "Outside of the basic membership of the exp. from E.I., George and myself, during our long journey outside of the caravan servants we also had temporary coworkers; in sikkim Svetoslav and Lama Lobzang Lingyur Dorje; In Altai, we had with us, S.G. and M.M. Lichtmann. After Urga to the Expedition entered Dr. Riabinin; head of transport portniagin and two unusual helpers of E.I. local caassack women, Ludmila and Raya Bogdanova of whom the young Raya at the start of the exp. was 13 years old. "In sharagolchi prior to Ullan davan the exp. was joined by Col. K. from China and head of equipment G." It is necessary to mention that E.I. whom Roerich mentions is his wife, Elena Evnovna, who lives at present in Adyar and is the theosophic madonna, whose role was transferred to her from Annie Besant who recently died and before that by Blavatsky. Svetoslav is the brother of N.K. Roerich, also an artist who lives now in New York. S.G. and M.M. Lichtmann migrated from imperial Russia in 1915, in connection with the mysterious story about espionage and conspiracies, are prominent leaders of the theosophic society in NY. They together with N.K. Roerich were commanded to go to Moscow to the theosophic convention, which is being mentioned in another article. It is interesting to note that Dr. Riabinin, who as Roerich writes, attached himself to the expedition after Urga, that is upon the territory of red mongolia is a physician who was dispatched for the fulfillment of the most

Harbin Times Nov. 24, 1934

TO-DAY N.K. ROERICHLAVES HARBIN -- HE DEPARTS FOR PEKING

To-day out for Harbin departs the exposed by Harbin Times, s legate of "Great White Brotherhood", N.K. Roerich. Together with him depart his son and four travelers, who are invited by him as he employed, from the citizens of Harbin. Roerich is now going to Peking and intends to proceed further to Mongolia. His official mission as per his words is to continue to gather some sorts of seeds, which are needed for the U.S. Department of Agriculture. Neither he or someone else among the participants of the Expedition have the slightest idea about botany and particularly about the seeds which are fit for the planting of the deserts, about the collection of which he seemingly is anxious. All four who go with him are making up some sort of guard for him; at their head is a cossack officer Victor Gribanovsky. The day before yesterday Roerich's were publicly speaking for the last time. The lecture took place in the club of the YMCA. This time the role of lecturer was taken by himself by U.N. Roerich who gave a report about the results of their mysterious expedition to Barga. The leaders of the club of natural science and geography shrugged their shoulders in perplexity, listening to this completely unscientific, naive from the point of view of academic demands raw material, which was offered by U.N. Roerich to the listeners. The lecture did not even evoke any questions. After the lecture U.N. Roerich told his friends that he and his father are supposed to return to Harbin probably in about 'three or four months'. N.K. Roerich preserved all the time silence and apparently felt very awkward under the crossing glances of those present and who were looking at the exposed "Legate".

It is interesting to indicate that both Roerichs, Father and son, in spite of the publishing of the Harbin Times pages of the book of N.K. Roerich, "Heart of Asia" in which he tells about his trip through USSR, continue to deny this fact. They affirm that the indication in the route of Novonikolaevsk and other cities in the route, "does not prove that we were there." Of course their denials they are expressing in hints, vaguely trying to excuse themselves by general phrases. In any case, the Roerich company leaves Harbin 'exposed'; they will not return here. P. BORISSOF

Answers to the Questions put to N.K. Roerich

Three days ago, Wednesday Nov. 21, we published a whole series of questions to which we asked Prof. N.K. Roerich to give answers. A few days passed but neither answers nor explanations were given by N.K. Roerich. He also did not send them yesterday in spite of our warning which was published in yesterday issue of yesterday Times. To-day he is getting ready to depart from Harbin. This is why we are hastening to give answers to the questions which were placed by us to each point, while he is still here in our city. The answers we are publishing in the very same order in which they were published.

1. N.K. Roerich and his wife E.I. are members of the international theosophical society. Besides other organizations. E.I. Roerich occupies now the leading position in the theosophic center, being in Adyar, India, precisely that position which was formerly occupied by Helena Blavatsky and later by Annie Besant.
2. The international Theo. Society is one of the organizations subordinated to masonic center, linked with the masonry by the general unity of hierarchy. The full proofs are in the possession of the Harbin Times.
3. N.K. Roerich with wife and son George were in USSR in 1926-27 about which NK Roerich writes in his book Heart of Asia.
4. The Expedition of N.K. Roerich was not permitted to enter Lhasa, capital of Tibet because Dalail Lama has received indisputable proofs about the connection of the Roerich Exp. with the purposes of espionage. The authorities of Tibet kept Roerich five months under arrest and deported him to India.
5. The 'Red Marshal' Fin yui seng, received a radiogram from Moscow on Apr. 10, 27 with the request about giving assistance to the Roerich Exp. which was returning from Urga through Kansu in southern asia, and sent to Shibocheh a detachment of 5 regiments of his 'crack division' which escorted Roerich group during their crossing to Sharagolchi -- Tsaidam--Ordos. N.K. Roerich never and nowhere appears against communism, because being a great leader of international masonry and fulfilling the duties of the entrusted 'agent of special tasks' as he himself wrote to his brother V.K R. that he cannot appear against the communists being guided by the same international masonic center. Roerich 'defends culture only in order that his institution should be everywhere

cover themselves in an outer way by such purposes but which lead to completely different work.

6. Roerich does not undertake anything against the Bolsheviks because he has made with Moscow a special agreement about mutual help and work.

7. The creation of the "Russian Comm. of Roerich" in Harbin had as its purpose to pick different leaders in order to influence through them the emigres.

8. The Soviet consul in Urga Ivanoff, is a person with whom Roerich as per his own statement was connected by the friendly relations.

9. The agreement of N.K. Roerich with Moscow formulated in 10 points intended as a special work "the cooperation of America and USSR." for the cultural structure in Siberia.

10. N.K. Roerich is a friend of a pro-soviet Senator Borah. And after his return from USSR and India in 1929 he conducted a work for the recognition of USSR. Roerich does not lose an opportunity to praise Borah laughable attributing to him the universal renown even in the remote corners of Asia.

11. In the expedition of 1927 through Tibet into India which was delayed on the border of Tibet as indicate above, were really participating the alias Kardashevsky, Golubin, Portniagin.

12. Kardashevsky as a result of the many months of contact with NK Roerich called him "the offspring of hell". Roerich expelled Kardashevsky from the expedition leaving him without means of existence and threatening him that "in India the entire English administration are all my close friends, beginning from the viceroy himself," who was at that time the well known mason, the well known Samuel. Kardashevsky is a colonel who fell into mysticism and was imported through pekingese masons to New York and from there sent by Lishman again to Adia to meet Roerich.

13. For the return to Europe Kardashevsky was given only 200 rubles for the ticket.

14. At the first meeting on the day of his arrival with the chief secretary of YMCA, Mr. Haig, N.K. Roerich received from the latter information about the situation and feelings of the Russian emigrants in Harbin, which were of interest to Roerich because he had in mind the intrusted to him work among them.

15. N.K. Roerich as a "Legate of the Great White Brotherhood", is in relation to the Harbin organization of rosicrucians, the chief.

16. The organization of which NK Roerich wrote to his brother in letters to Harbin is an organization of the rosicrucian organ and international theosophical society. In both organizations. NK Roerich is a member.

17. Special names in the rosicrucian order are given as identification, as in other masonic organizations.

18. In the letter of Nov. 19, 1923, N.K. Roerich tells to his brother VK the basic ideas of the doctrine of masonry, as the organization which tries to create "the only religion of synthesis" -- Beauty, thus influencing the construction and the international state at the head with masons as rulers.

19. In the series of letters to his brother, N.K. Roerich indicates his complete interest in the work in Siberia pointing out directly that "we shall be there" is masonry has as a purpose to create out of Siberia an independent empire.

20. The pan universal 'construction' of the entire life under the leadership of masonic organization.

21. Giving to many organizations for the sake of publicity large sums of money, having in mind the goal of decomposition of Russian emigration, NK Roerich did not give anything for the ticket which was sent to him by the society of invalids.

22. NK Roerich writes in his book Heart of Asia.

23. The Expedition of N.K. Roerich was not permitted to enter because Dalai Lama has received indisputable proofs about the connection of the Roerich Exp. with the purposes of espionage. The authorities of Tibet kept Roerich five months under arrest and deported him to India.

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