

REINCARNATION

VOL. VII. CHICAGO, MARCH, 1928 - DECEMBER, 1929 No. 8

THE WESTERN AND THE EASTERN VIEWS OF THE DIVINE WISDOM

There are fundamental differences between the status of occultism in the West and in the East which are dependent, in large part upon the fact that the deva or angel evolution gave, as a body, early aid to our Logos in the work of projecting the beings of our planet into manifestation. And the mode of their earth relations they gave to man. Their number and their power overwhelmingly influenced the early men of our planet. Their mode of being and of life was profoundly characterized by their tendency to worship, to adore Those above them and to retreat toward the All-Father when difficulty arose. Hence all ancient occult teaching and even that which was carried into

the life of our time was and is activated very strongly by the tendency to seek harmony in the adjustments of life at the cost of yielding something of independence of thought about philosophy and something of human sturdiness of principle.

The Western, Rosicrucian Divine Wisdom, by contrast, leans toward independence in philosophy and resistance to deva-inspired yielding to the over-sweet harmony of the anciently prescribed type of yoga.

Rosicrucian philosophy commends the study to build our cause firmly on the principle of carrying actively the Logos' effort to project our humanity far into manifestation; and it advocates experience with the material side of nature and the struggle to meet the Logos manifest in His prakriti.

We contend that Man's is the nearest evolution to the Logos' heart because man has within him the power and tendency to carry forward the Logos' plan to build out from His inner nature toward His contacts with His brother Logoi. Man will comprehend and carry into practice the Logos' plan in this respect and thereby will make himself the heroic figure of the manvantara.

It was devas that governed in the earlier periods of earth-life. Yet it is man that must take charge of our inner governing eventually. For man is much more capable of prolonged and strenuous effort than are devas. Far more man lives in will and purpose and transmits his purposes to his successors.

Out of the ancient effort and life of devas and their mode of life came the old notion that our world is unworthy, that it were better so to act that man may escape his requirement to live upon the earth. Otherworldliness is of angel origin. For the tendency of devas is toward adoration of the Father, toward the purpose at once to return to Him. With man the impulse away from our universal origin is apparently very great. Man's excursions are wide; it is a part of man's endowment to adventure, even to risk his incarnation for some new Sindbad's quest for jewels upon some remote island in inaccessible seas.

The purpose of the Logos includes the development of a group of His creatures that shall never rest until all our planets and their related stars are explored and their places in His plans studied and made potent.

For the East a great deal of emphasis is laid upon the desirability of escaping from sorrow, suffering and especially the so-called wheel of life, death, the heaven life and then the return to birth. To break this recurring experience good karma should be earned by performing good deeds and bad karma should be eliminated by right living and the dedication of all action to the Logos as service. To break the wheel and to attain liberation, or freedom from the recurring round is for many the noblest ideal. One who has attained this so-called liberation may serve the great cause from the level of Nirvana although he may take reincarnation in order to

help humanity. Yet there is no true liberation because effort is enjoined by the law, and contest is forever and everywhere.

But while the great goal for the East is "liberation and nirvana," the whole spirit of the West is that of a wholesome love of human existence usually mingled with a more or less clearly marked gratitude to Providence for its grace, its beneficence and its protection. The immanence of God is not so much known in theory as experienced in the daily life of thinking men and women in whose hearts, or inner consciousness there is constantly maintained an inner feeling of confidence in the beneficence of Providence and of the Creator.

This deeper confidence is associated with the flow of spiritual power that is man's spiritual heritage which has enabled him to explore and to partly conquer the world as it is; and it is that power which will bear man on into divinity and into participation in the labors of the gods. Western occultists say that the life of our world is good and that we will make it better.

The philosophy of the West clearly recognizes the various levels at which the objects of its progressive purposes are set. For it has its labors of the different planes and the various triads of planes. And it distinguishes between purposes of different magnitudes in relation to universal helpfulness.

For the Western Divine Wisdom has cooperation with the Logos' divine helpfulness always in the very foreground of consciousness. In this

it is the very embodiment of Christianity. For the New Testament Saviour emphasized the need to turn immediate attention to the requirements of our brothers, caring for the sick, the imprisoned and the helpless.

Our Western Civilization has sprung from the determination of the Lord of the Cultural System to carry the Logos' power and method down into material manifestation as far as it is possible at this period of the world's life. For Him and His school there is nothing of the garment of God that is not worthy of contact, of study and of help. The forces of the Science ray have long been applied to the development of civilization through helpfulness in fundamental ways.

The Western Divine Wisdom does not lay stress, as does the Eastern, upon the search for peace. Rather it teaches perpetual contest as a part of the widest law. With the simultaneous action of centrifugal and centripetal forces there is thus possibility of balance. Peace is the result of momentary balance between opposite types of force; and it can be wisely seized only as a happy condition in which the soul can, with some feeling of victory gained, view the field of evolving and choose the next new fields of her contending.

Our Logos, in His *Bruedersphaeren Wettgesang*, teaches that He Himself is concerned in the consciousness struggle of the Logoi and bids us on to aid Him in His struggle. So we are bidden to fear no contest, but to take vigorous part in worthy struggle.

Devas, closely related with the primal teachings of the Oriental Divine Wisdom to man, have inculcated the lessons in conduct and method which they had found useful to them. The Western Divine Wisdom teaches a new and stiffer attitude in regard to human opposition to the obstacles in the way of human purpose. Instead of much yielding and resort to prayer, it teaches reiteration of purpose and renewed attack. If air-planes are wrecked then let us try again, burying our failures and giving thanks to Providence for our victories. If our falling tears tell watching devas that we have not controlled our astral bodies then let us, not regarding our grief, fight on with such vigor that we shall carry our burden of uncontrolled astral vibrations onward toward some approach to success. Those who can do so, take courage and, gaining an additional pace, widen the liberties of those who follow to do the things of the spiritual life with greater freedom to exist and to contend while broadening the human and not the deva way.

For Adam Cadmon must, at least in part, save Adam Cadmon; Man as Man must be His own deliverer. Those who lead feel themselves incomplete without their younger brothers. They will forever lead the stream of progressing men until our human evolution has pressed on and on ahead of their deva brothers, so that men knowing men and sympathizing with men may make up the part of the hierarchy nearest to men. The Western

Divine wisdom, then, has clearly defined goals, a definite æonian program for human evolving and a clearly legible history of achievement during some thousands of years of continued effort.

By certain philosophers great emphasis has been laid upon the importance of effecting escape from the action of the laws of karma and reincarnation, to overcome the compulsions of the wheel of birth, life, death, devachan and birth again. Sometimes the suggestion of the undesirability of this round or wheel is made, and often the aspirant is urged to make his escape. Yet the experiences gained in his spiral course of existence make the material which is used in the training and development of the ego. The splendor, the refinement and many of the powers of the ego depend upon the force and the fidelity with which this scheme is pursued and the service in the Logos' cause is rendered.

To us Western men it seems a happier and more useful method to regard the wheel as an incidental complexity of the Way from the human to the divine estate, and to emphasize the importance of our early assuming the requirements, the obligations and the powers of divinity.

While the students of the Divine Wisdom in the East are studying the subject, as they have done for thousands of years, by the subjective method of ratiocination, with here and there a student stepping over into the life of occultism with its valuable practical experiences, there is in the Western field an intense and general longing, though not yet of realized success, to

accept the validity of the Western experimental scientific method and to apply it to the study not only of the objective side of the life of the higher planes but also to the investigation of the progress of the soul's development, service and opportunity. But this aspiration must await the unfoldment, for the strugglers, of some of the fundamental powers upon which higher observation depends.

And there are those who feel that a demand upon Nature made by aspirants with the aid of such scientific methods, apparatus and processes as we have may so lighten the general karma of men that Providence can soon provide the desired powers, at least for some of the workers.

The number and the power of the developed men in the Western group of the hierarchy together with their pupils is relatively great. They have for ages worked in the profoundest privacy and secrecy, although they have indirectly given much to the world through alchemy, Rosicrucianism and Masonry. But the open teaching of occultism they have not done. The source of their views of the Divine Wisdom lies in the powers of the Lord of the Cultural System Who, of an earlier Chain origin, came into our era after age-long leadership in Atlantis and, subsequently in ancient Egypt.

On the Eastern side the ancient scriptures contain a wealth of lore upon occultism in many of its aspects and some modern students have studied these works. But the view-point of these students is complaisant, and the ancient

attitude toward the views imposed under the primal deva influence is unmodified. Many students of occultism to-day seem in general to live under the influence of these views.

With the promise that, after some time, some of the Oriental adepts are to take incarnation in the western part of America and in view of the fact that some of the Asiatic Masters live in Asia Minor in easy contact with the West, does it not seem possible that the new views shall come into recognition?

Certainly it is time that occultists cast aside the old prejudice against our Western civilization, alleged to be regressive, material and degraded, and to accept it frankly as the next normal present step for all men in our common progress toward God.

W. V-H.

AGAINST MISCEGENATION

Our Logos would have His creatures happy upon our earth, and, very especially, He would have them learn the great lesson of evolution, because He seems to have the purpose to make of us, for future worlds, teachers, governors, guides, builders and artists—as indeed are the leaders of our race everywhere to-day. So we are made to learn evolution by evolving and by living through that process for the races of men, participating in the life of humanity and aiding its development.

It is true that there is wholeness and unity in human life, so that, when our evolution is completed, it will be rounded by a wondrous joining of the first with the last. And to the vision of the result of His work, the Logos will add as part of it His memory of it all.

But it is also vastly important to recognize that, while there will be unity in that simultaneity, there is also an indispensable diversity in the extension in time that characterizes our human three-dimensional life. For the time-element is of the very essence of our existence.

The seven successive races, each with its seven sub-races of man, through which the slow round of human progress majestically sweeps, are an essential element in our evolution, except under the rarest conditions. Having begun millions of years ago the huge processional will not end for a corresponding period yet to follow.

These races, their appearance, form and character conceived in the very mind of our Logos in the remotest past, must be of inconceivable importance in all respects. For they are the physical vehicles by which men contact the material earth. It is our evolving bodies, those of each successive sub-race exceeding its predecessors in refinement and adaptation to purpose, that make us the necessity and the privilege of our experiences in the Logos' most difficult training-school.

The Hierarchy has, therefore, appointed out of its number those called Manus who shall give especial attention to these races of men. For

the Manu the fashioning of the bodies is a matter demanding the greatest care. And the growth of the young races is fostered most tenderly. The stock which shall form the basis of the new race must be chosen with extreme care and, often by isolation, must be protected from physical injury or undesired admixture.

We cannot consider that His races are ever outside His watchful, tender care. Even when they and their constituent nations have multiplied until, as is the case with our present fifth race, they belt the earth and people many splendid lands, even continents, they are still the objects of His attention and solicitude.

We must, therefore, consider the purity of the races as of the most extreme importance to Him. When admixture of new blood with old is a necessity in the manipulation of His races there must be some indication of His purpose, often some manifestation of His power.

At least we must assume that the isolated and not purposive introduction of new and inharmonious blood elements is contrary to His sacred and long-cherished plan.

Unfortunately, as we see it, the races of our earth are to-day very much mixed. And there is a great tendency to minimize in theory the importance of maintaining, without interruption, the established normal lines of heredity. We cannot think that the choice of man's mates and the continuity of our race can be a matter of indifference. Eugenics should be widely extended!

Now there are two factors involved in the molding of race-forms—heredity and the action of the building or forming elementals with the aid of chhayas. The latter are molds or models in thought made by the Manu and His aids. And the former are the nature-spirits that guide the tissues of the young into their forms. The comparatively recently discovered laws of heredity guide the builders more strongly under the usual conditions of race life. But there are periods of change and of racial upbuilding in which the Manu's chhayas are given extraordinary value and replace in large measure the heredity influence. At the beginning of sub-race and root-race forming periods chhayas become of very great value and the new bodies are produced by will and yoga or by kriyashakti.

But we cannot too strongly insist that, especially as at the present time, men have gained a certain amount and degree of knowledge of the Logos' plans, they are responsible to Him for participation in His labors; nor can they take refuge in the thought that He can carry the whole burden of race formation and guidance. For He cannot do so, especially as men concerned with marriage, the sexual union of bodies, have knowledge of at least some of the facts pertaining to human responsibility for the maintenance of worthy racial continuity.

Certainly it is clearly known that the wishes of the Manus of the third, fourth, fifth and sixth root-races are contravened by those who intermarry across the sacred boundaries of the races.

This responsibility is extreme and it grows with the amount and degree of knowledge and spiritual authority possessed by the participants and their advisers.

Fortunately we have several clearly defined and powerful groups engaged in the study of these questions, partly directly and partly indirectly. Eugenics in its negative aspect is partly in sympathy with the inhibition of human procreation, and to some extent falsely leads people away from the duty of continuing the race. But on the other hand it is concerned with the noble effort to improve the coming bodies.

Societies also exist for the direct purpose of fostering race improvement or betterment.

Again there are organizations which with more or less strength and directness encourage intraracial continence and purity and discountenance the covert or open tendency to racial intermingling and the breaking down of the social and legal bounds between such widely divergent races as the third and fourth, the fourth and fifth and even the third and fifth!

At this time, as you well know, there is a tendency to the formation in America of new racial types which is made easily possible by the free movement of men and women between the parts of our nation. But the guidance and the fixing of types is of the most extreme importance and cannot receive the fullest help at the hands of the *Manu* without effort on the part of the leaders of great movements throughout the world.

No land is so profoundly concerned with this problem as is the United States of America. And the gravity of our responsibilities and problems is heightened by the horrid presence among our fifth root-race people of several millions of fourth race yellow people and eleven millions of black, third root-race folk.

The strange maya of the almost sacredly regarded fourteenth amendment of our constitution unfortunately restrains the whites from framing and enforcing adequate laws to maintain racial purity. And it furthermore, under the abuse of the tolerance idea, prevents the spread of information tending to diminish those inter-racial social relations which so readily precede sexual congress of irregular or of legally sanctioned types. In this matter is involved the attested fact that a very heavy percentage of black women, to say nothing of black men, are of sexually impure habits and are active carriers of loathsome and destructive sexual diseases.

The status of Brazil in the matter of respect for inter-racial barriers is deplorable in the highest degree. And this to the extent that we conceive that tropic land to have thereby forfeited to other countries her possible primacy in race leadership in South America.

We cannot afford to have a great stream of Lemurian, third root-race blood poured into the currents of our fifth root-race. Since scientific ethnologists are to-day befogged by their quibbling inability to distinguish between races, the duty lies all the more heavily upon the shoulders

of those who see race matters from the side of the spiritual sanctity of the wishes of the Manus in respect to race purity.

The karmic considerations involved are appalling. For out of our sixth sub-race-to-be must be born the new sixth root-race. And it is patent that the new root-race must share at least to some extent the karma and the character of the sixth sub-race. A vigorous general effort made to-day by those of some occult knowledge to correct these difficulties would add to the good karma of our well-fought civil war a sufficient force to carry cleanly forward the coming sixth root-race to be born after a few centuries.

The great obvious lesson is that all unions between members of different races should be discouraged to the utmost and that such relics of race-purity as we observe about us should be preserved by all available organizations throughout the world.

Weller Van Hook, M. D.



THE JOY OF AMERICA'S LIFE

Gifted with the fruition of ages of European preparation America, child of that continent's maturity, is full of the joy of her opportunity and of her seizure of it. Even the lowly may read through intuition the message that has been told all Americans in their hearts for the short period of our national life. With no fear but with the conviction that victory lies ahead we march as soldiers do, happily forward. On all the globe where does our Logos drive more massively or more intensely than He does here? Here the life of the world moves in fulness and in intensity.

Have you noted the material drive only, here amid our growing numbers? Have you not seen how our factories have exceeded our farms? Have you not seen how our laboratories have caught the enthusiasm of the new world? Through them move the first thoughts that mould the coming world into new forms. Have you not seen how almost all our boys and girls demand higher education until our schools are teeming? Have you not noted how men of wealth almost universally divide their fortunes, giving very generously to large purposes?

And in all intellectual enquiry is the demand that search shall be for that which is near humanity's need. Remoteness of search exists and progresses; but great attention is given to that which at once brings surcease of sorrow or

heightens joys attained. Poverty is being chased away from all who do not prefer its sway.

The spiritual life—is that dead or dying or languid? Not so, for here men are seeking God as *near*, to be touched, to be interrogated, not only to be speculated upon. Is not God immanent as well as transcendent? If we seek Him almost objectively may we not hope for some response from Him?

No, we refuse to be gloomy about the life, the promise, the future of all phases of civilized life and progress for our western hemisphere! Here and now rings the clash of the joyous warfare with disease, with misery, poverty, laziness, ignorance and with criminality, that hideous relic of the murder-feelings roused in the training of the late war.

We ourselves may be defeated, our generation may not reach the goal. Bad taste, gaucherie, grossness of culture offend. As Madame Blavatsky averred, we cannot hope to attain to the culture of mellow, refined and perfected England emancipated from the errors of the herd. But the new philosophy is poised above us, hovers, broods and will bring forth. Ages of happy toil lie before us. But we welcome them. For out of these coming ages shall be born the growing progress and unity of God's creatures.

W. V.-H.

*AMERICA THE BIRTHPLACE
OF THE THEOSOPHICAL SOCIETY*

The curious student who turns the leaves of Madame Blavatsky's first number of the *Theosophist*, bearing the date October, 1879, finds an appropriate article of greeting at the outset, then a goodly resume of "What Theosophy Is" and next, though not last, an answer to her own question, "What Are The Theosophists?"

In this latter article she is concerned to point out, in strong, clear terms, the imposing fact that theosophists may have their own religions or their own types of un-religiousness, but no theosophist may in any way interfere with the religious views or activities of his neighbors. Now in the course of her argument occurs the following remarkable paragraph which enunciates a principle of far-reaching consequence, wholly valid as it stands and equally cogent as an isolated statement when removed from its context:

"Born in the United States of America, the (Theosophical) Society was constituted on the model of its Mother Land. The latter, omitting the name of God from its constitution lest it should afford a pretext one day to make a state religion, gives absolute equality to all religions in its laws. All support and each is in turn protected by the State. The Society, modelled upon this constitution, may fairly be termed a Republic of Conscience."

Readers of *Old Diary Leaves* will recall how Col. Olcott struggled to maintain, in the Society's life and law, the principles of the American form of government. And all who knew him were impressed with his love of generous fairness of dealing.

While we do not wish to consume time and energy carrying this analogy affirmed by Madame Blavatsky to absurd minutiae of application, we strenuously maintain that *there was a definite purpose of world-wide import subserved in originating this society in America*, a meaning most easily grasped by those who have some comprehension of the great world-scheme.

For America was settled by Europeans and nurtured by the Guardian Masters of the Wisdom so that its people might constitute and carry forward the life wave of fifth root-race humanity toward the west. And it was normal that in our land the adepts of the East and of the West should agree to combine in carrying forward together their respective parts of the purposes within the divine plan. The Western adepts, who had the work in immediate charge accepted Madame Blavatsky's oriental conception of the divine wisdom for western uses and permitted her Asiatic view of it to find support and continued life in America.

Concerned very deeply with the coming inception of the new races—a matter constituting merely great incidents in the æonian labors of the Masters responsible for the success of the third period of the world's life—Those Who presented

the movement of the Theosophical Society to the world gave us the joy of Their choice of America as the seat of the Society's birth also because the guiding principles of our country's philosophy had been established as those of the new era of good will, peace and confraternity.

Madame Blavatsky's statement as we have quoted it is, therefore, fully valid whether or not she had all its implications in mind at the moment she set down the words. The great breadth of her vision must have been adequate to the full conception. And her privilege of delivering a comprehensive message to the world must have included the very thought we have quoted.

The fact that a Russian established this society, an organization of such significant import, upon American soil, with the assistance of an American, raises numerous insistent inquiries many of which must be unanswered. But, preliminarily, why was Russia the birthplace of Madame Blavatsky? Some small bit of karma with a few kins-people could not have afforded ground for so important an event. It can only be, as we see it, that the Russian people were and are the charge of H. P. B. and, second, that that people and we of America have between us affinities of world consequence not yet more than faintly suggested in the world's life. We rejoice that we have had this association with H. P. B. and that the close relationship will persist, even if in other forms, through future ages.

What a strange dispensation that, the Society just born and scarcely viable, the founders should find themselves whisked away to the antipodes, to equatorial India! There must have been a need to transform the scene of action to the East to tinge the new Western conceptions of the divine wisdom with the age-old lights and shades of Asiatic coloring.

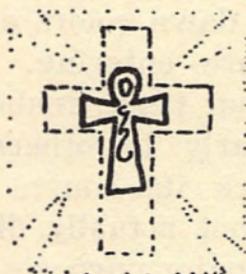
If the concepts underlying Masonic principles and practice are valid, if the doctrines of grace, tolerance and the amity of confraternity are the very foundation for the building of the new races, the backbone of our American conceptions, do they not hold a corresponding relation to the life and action of the Theosophical Society? That society, therefore, should serve the world as from the standpoint of the coming new races—all brilliant with the dawn colors of the new epoch into which we are entering. Failure of the Society to keep that trust, inability to maintain and pass on clearly to others that heavenly vision would mark its course as errant and, though it might not actually die, it would fail in subserving the major purposes of the hierarchy in its founding.

Great as are the potentialities involved in the Society's birth in America, with its consequent modeling upon the form of our constitution, their realization truly depends on the fidelity with which they are comprehended and wrought into fact. *Furthermore, it is obvious that the influences of extraneous thought, interest and method even if derived from the ideals or*

customs of other lands will beat in vain against the fixed foundations of the main purposes of America's founding which are to prepare the theatre, the stage and the actors for the presentation of the Solar Logos' drama of the age of realization, the period of God's Grace made manifest for men.

What is opposed to Their plans will wither, not flourish, and die of inanition. Happy the thought that H. P. B. knows, comprehends, sympathizes and, with all His forces, cooperates.

W. V-H.



*LIFE AS ILLUSION IN THE EAST;
AS REALITY IN THE WEST*

Tell me not in mournful numbers,
Life is but an empty dream!—
For the soul is dead that slumbers,
And things are not what they seem.

Life is real! Life is earnest!
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul.

Longfellow.

The Universe is called, with everything in it, *Maya*, because all is temporary therein, from the ephemeral life of a fire-fly to that of the Sun. Compared to the eternal immutability of the One, and the changelessness of that Principle, the Universe, with its evanescent ever-changing forms, must be necessarily, in the mind of a philosopher, no better than a will-o'-the-wisp. Yet, the Universe is real enough to the conscious beings in it, which are as unreal as it is itself.

The Secret Doctrine, I., 294.

All that happens—even the sparrow's fall—is observed in the consciousness of God and it is registered there. And that memory undergoes no change. Through all duration it is there—fixed, utterly, forever.

And where is our desire, our longing, our home, our aspiration and its satisfaction if it is not there in that consciousness? For all our true nature and being are there—in and with God. No illusion is there; but the truth is there.

So the philosophical quibble that our world is illusional is wholly nugatory—altogether devoid

of value. God's opinion of our conduct, of our attitudes and of our purpose is never disturbed or altered. His wish and will for us are there side by side with ours, never to be modified. Though our Earth shall pass away and all other worlds also, He remains and the book of memories is unchanged.

Now the ancient period of man's outgoing from His consciousness and the period of his return to Him are different from one another. Devas said, in the earlier periods long ago, "Return to Him; solace yourselves in His bliss." In the period of returning the wise say: "Remember your duty, continue your building; find joy in His service."

So our present period of life holds for us the fixed duty of His objective service toward nature and man. After that is rendered comes the reward of His glory and His gifts of divinity. It is the wisdom of the Lord of the Cultural System that leads us. He, with the ancient fifth root-race dwellers about the Mediterranean Sea gave the world, long ago, our views of life, of reality and of duty. Our immersion in the duties of materiality is His promulgation. The Lord Buddha as Orpheus and Hermes, and The Christ gave us Pythagoras, Plato and scores of like teachers to point the way to action in immersion in material life and study, until to-day man has conquered his place in existence.

The ancient doctrine of the illusional character of our world and of man's life in it has now no place whatever. The objective reality of our

existence here is utterly fixed, demonstrated and accepted. But the relics of the doctrine remain in the Orient, a formidable obstacle to human advancement. For we may be sure Plato was right in saying that ideas rule the world. An acceptable philosophy is an absolute prerequisite to all orderly human progress. And philosophic errors of past eras must be swept away as rubbish when they become seriously embarrassing to progress.

At the present moment the world-as-illusion idea is such an obstacle. World unity to-day demands a universal basic agreement about the seriousness and value of our existence upon our earth. We need general agreement that, under a beneficent Providence, our earth is the worthy and ever-improving abode of man—a world of reality in which man finds his greatest duty that of developing his manifestly growing powers in the joyful, confident and happy service of God.

In the West life is real, indeed. All of us feel that, since we must eat the bread of our toil, we are linked with the life of our world and, while we are upon it, we must give it service and blessing.

And especially we feel that all philosophically-minded people should do all in their power to combat the doctrine of the world as illusion.

Already Western civilization has imposed itself mightily upon the ancient Orient; and, with time, the ideas of reality, of material helpfulness and of our common human interest will prevail.

Those who feel their obligation to labor in the Logos' cause in the ways of the physical plane may be easily trained to serve Him later in higher planes.

W. V-H.

BROADCASTING AS AN AID TO MUSIC

Some few years ago the well known musical conductor Walter Damrosch conceived the idea of devoting the crowning years of his career to the broadcasting and explaining of the better music. All who have heard his interpretation of the music played during these broadcastings know the depth of his insight and feeling. Sometimes he almost makes his listeners see and feel the nature spirits concerned with the pieces his orchestra plays. Through his efforts school children are now enabled to receive invaluable instruction from a master musician.

How Mr. Damrosch sensed the need for such teaching is brought out forcibly by Mr. M. H. Aylesworth, president of the National Broadcasting Company, in an article in *Chicago Commerce*, of which the following is an excerpt.

"The outstanding development in the last year or two is undoubtedly an increased appreciation of the better class of music. Every indication points to the fact that the country is gaining rapidly in its knowledge of music, and its preference for compositions of the masters.

"More persons are becoming interested in good music every day, and thousands of those who were previously mildly interested have told of their increased desire to hear good productions over the air. Many of them have written to us expressing their gratitude for the network broadcasts of hours which included musical explanations of orchestral and solo instrumental productions."

The interest in music shown by the American public is especially encouraging because many children of extraordinary musical attainments are taking incarnation in this country, who may be heralds of an artistic era of major importance.

J. B. Zweers.

OUR HERITAGE FROM FRANCIS BACON*

The social structure of the West has been built upon a theory of knowledge first regularly formulated by Francis Bacon. Bacon's object was "not to make men perfect, but to make imperfect men comfortable," and for the last two and a half centuries the "new philosophy," as it was once called, has been transforming not only the face of the earth, but the ideas, the minds, and the hearts of the men and women who walk upon it.

Bacon has not thus conquered at first hand. His *Novum Organum* has never been widely read. He has, however, "moved the intellects which have moved the world." The English philosophers of the nineteenth century owe him a debt that can hardly be over-estimated, and anyone who has come into contact with the intel-

* From "The Caliban of Asia," by H. E. Wortham in *The Atlantic Monthly*, for July, 1927.

lectual youth of Asia will know how these young men are stirred by the plodding systems of the utilitarians and of Herbert Spencer; their writings, and not the mysticism of a Tagore or the nihilism of a Tolstoy, are the quarry from which contemporary Asia has hewn its ideas. Thus the slogan of progress echoes to-day wherever you travel, from Beirut to Peking, a progress depending on a continued expansion of man's command over the resources and the power of nature, and demanding as its first essential the technique of Western government. Macaulay, a writer who has had enormous influence in the schools and colleges of the Orient, celebrated the achievements of the Baconian philosophy in a famous passage: "It has lengthened life; it has mitigated pain; it has extinguished disease . . .," I cannot quote it all. Its naive materialism sounds quaint to us from the vantage ground of a century which has grown accustomed to the benefits it has conferred. But it is the language which Asiatic statesmen talk to-day.

Europe, I write, when I should really say America. For pragmatism America has managed to put the Baconian philosophy on a firmer intellectual basis than it has ever been able to make for itself in Europe. The religion of business, that logical outcome of Baconism, has been established more securely in the United States than even among that nation of shopkeepers whose empire, I suppose, is the finest example of big business the world can show to-day. It resembles other religions in having man and not God as its kernel; but it is man who finds himself able to commune most freely with God, not in the simple life of poverty nor in the solitude of the desert, but in an environment created by a plentiful supply of commodities which can be procured only by modern industrial processes.

HUNGARY

Mrs. Millicent Guillaume of Budapest, Hungary, has been lecturing for some weeks on the great wrongs of Hungary. While she is chiefly concerned with Hungary's recent dismemberment she pauses to recount some of the most important points in Hungary's culture and history beginning with the Magyar settlement of the country and including the beginnings of Christianity in 1001, the age-long defence of Europe against Tartars and Turks by the liberty-loving Hungarians. She speaks of Turkish rule in Hungary and the fight for independence. Then the world war is touched upon with the isolation of Hungary and the infamous treaty of Trianon. Then came the revolution of 1919 and the episode of bolshevism in Hungary and the Roumanian occupation of the land and the great influx of refugees. Economic effects of the Treaty of Trianon are outlined.

She states that of the one hundred million inhabitants of Middle Europe, thirty million are so-called minorities, peoples subjected to numerous masters, suffering under oppression in various forms. The dissatisfaction under which they are living, and the non-fulfilment of the guarantees made to them by the Treaty of Trianon may prove a source of upheaval and war. It is of vital importance that the actual facts as to conditions in Hungary be known throughout the civilized world.

Hungary has lost seventy-two per cent of her territory, and almost three-quarters of her population. On the territories taken from Hungary, three and a half millions of pure-blooded Hungarians are living under most oppressive conditions. Hungary has lost almost all that part of her territories which formerly supplied her with raw materials, such as coal, wood, salt, petroleum and mines. She has lost most of her large railway centers and her great cities chiefly populated by Hungarians—Pozsony, where all the Hungarian kings were crowned; Koloszar, an ancient center of Hungarian culture;

Kassa, where the hero of liberty, Rakocsy, is buried; and many others.

The rivers flowing down into Hungary and formerly controlled by it, are now under other rulers, and are neglected so that Hungary now suffers great damage from floods. Wood has to be imported for building purposes and high grade coal to supply her factories. Hungary has lost her markets, and her neighbors raise high tariff barriers around her.

Hungary is condemned to slow extinction if the world nations do not come to her relief. President Millerand gave a definite promise in his letter accompanying the Treaty of Trianon, when it was sent to Hungary for signature, that any economic and geographical injustices which may have been caused by the Treaty of Trianon would be rectified, and that an appeal would be allowed by the League of Nations. Hungary is now striving to make the world acquainted with her sad position, and hopes to secure a just revision of the Treaty of Trianon by peaceful means.

“Every promise made to the Hungarians in the treaty of Trianon has been violated,” according to Miss Edith Gray, who addressed a joint meeting of the Women’s City Club and the Women’s International League for Peace and Freedom yesterday.

Miss Gray spent the past year studying conditions in Roumania, Czechoslovakia and Jugoslavia.

“Hungarians were promised free schools and courts of law in their own language, the privilege of observing their own religion and remaining on their own land,” she said.

“Instead, their lands have been wrested from them; they are compelled to learn an alien tongue; degrees from the University of Budapest are not recognized. The Hungarians were promised citizenship, but are refused by the Roumanian government unless they were citizens or can prove that their fathers were citizens prior to 1871.

"The Hungarians, ten years after the great war, are living in a terrible state of fear. If seen talking to an outsider, their lands and chattels are taken from them for punishment."

Miss Gray is urging clubwomen of America to give publicity to affairs as she sees them in the minorities under alien flags.

"Roumania and Czechoslovakia are getting advantageous paid publicity in the French newspapers, while the Hungarians have no opportunity to tell their story."

From the Cleveland Plain Dealer, May 9, 1929.

FIELD NOTES

After many years of faithful service, during which time hundreds of new members were added to the rolls, Miss C. Hubrecht has asked to be relieved of her work as *Legion* Representative for Dutch-speaking countries, and on her recommendation Mr. Will C. Burger, of Amsterdam, has been placed in charge. There are now nearly a thousand members in Holland, and several hundred in the Dutch East Indies, where Mr. L. M. Meertens has for some years worked as organizing secretary.

The German *Legion* lost its efficient Representative, Frl. Johanna Louise Guttmann by death, and Herr Otto Schwarz has accepted the vacant position. Frl. Guttmann will always be remembered for her faithful work under difficulties, especially in making arrangements for the tour of the *Legion* Secretary in Germany during the summer of 1923. She was an able lecturer and did much writing in the interests of the *Legion* work.

Our Brazilian workers have formed another group in Rio de Janeiro. Mrs. Margarita Soler Padilha has done excellent work as assistant to Dr. L. de Mattos Borges, the able and devoted Representative for Brazil.

It is this indecision of childhood which makes religious nations refuse to prepare for war during peace and then to fight in times of war.

The lower world's objective life is filled with outer contest, while in the next higher worlds normal antagonisms are of the emotions and of thoughts. Yet even in the worlds of ideals there are antagonisms of opinions that have the values of creative forces. So that even there warfare of most subtle type has to be averted. Peace, therefore, in the absolute sense cannot anywhere exist. Yet powers and responsibility grow equally as we proceed.

Another truth insisting on its expression along with the principle of contest and of peace is that of reality. What is reality?

For that question is asked both high and low. In consciousness above, reality is everywhere admitted. But since the deeper study of matter has come to present it as no longer finally solid, as objective to us, but only represented by what seem to be electric fields we can the more readily conceive just there the force of our creator in outer action.

And where we find Him there is surely reality. *All that shares His consciousness must be considered real.* Hence we will do well to abolish. For all existence shares His being; there is no unreal.

The pursuit of the truth leads men into antagonisms, contest. He who would minimise his contests in frequency and in intensity must strive to avoid strong thought and keen expression. Let him lay his expression where perfumed dalliance lightly trips her ways. Our Western

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Mrs. Helen Benke, secretary of Krotona Group, Hollywood, Calif., for the last year, reports that the group has held meetings regularly during that time and with a very good attendance. There were many visitors, some of whom became members, and both members and non-members seemed to be greatly interested in karma and reincarnation and kindred subjects. The total membership of the group is thirty. They have a lending library of about 150 books which are easily accessible to anyone wishing to borrow them. Mrs. Benke adds:

"It has been a great pleasure to me throughout the year to note in our group a spirit of co-operation, good will and sincere devotion to the high principles for which the *Legion* stands—this has tended to create a real harmony among members of widely differing personalities." The present leader of Krotona Group is Mrs. Mary McFarland, and the secretary is Mrs. Mabelle Miller.

A new Group has been formed in Columbus, Ohio, under the name of Rose Croix, with Mr. F. E. Noyes as leader. It has twenty-six charter members.

Mr. Ivan R. Garretson is now Business Manager of the *Karma and Reincarnation Legion*.

Like the Stoics of old, John Dewey, Professor of Philosophy in Columbia University, seeks a practically applicable view of philosophy. In a recent speech he said:

"I am not one of those who think that philosophy is so much concerned with the ultimate and absolute truth that it is not influenced by the national life, needs and aspirations. The great problem of American civilization, as compared with the European, centers in the point: that the classic philosophies have separated the spiritual and the physical. The test and challenge in our lives is that we cannot be satisfied with this separation."