

ANCIENT WISDOM

A monthly journal devoted to teaching theosophical and occult truths

"There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy."—Hamlet

VOLUME X

MAY, 1944—ST. LOUIS, MISSOURI

NUMBER 3

EARTH'S NEXT CIVILIZATION

By L. W. ROGERS

[Continued from Last Month]

Perhaps the most complete misjudgment of Russia by the rest of the world relates to the widespread purge in which several generals, a former premier, six former cabinet officers and other prominent people were found guilty of treason and shot. All of them had confessed their guilt in open court. But outside Russia there was an impression that there was something hidden back of it all; that perhaps the accused were sacrificing themselves to protect their families from what would happen to them if such public confessions were not made; for otherwise the frightful crimes so nonchalantly recited during the trials seemed to lack explanation. But our official report makes the matter clear. Fortunately Ambassador Davies attended the trials in Moscow most punctiliously. Fortunately also he is an old practitioner at the bar, which gives greater value to his judgment of the evidence. He declares that the genuineness of the testimony was unquestionable, that the judges and even the prosecuting attorney were very fair and considerate and that no court anywhere could have given a different verdict under the circumstances.

Here are a few of the facts established by the confessions and the corroborative testimony as given by Davies' reports to our U. S. state department. The defendants had entered into an agreement with Germany and Japan to aid those governments in war upon Russia. A part of the plan was to assassinate Stalin and Molotov. The military uprising was to be led by one of the generals, who was to seize the capitol buildings when the time was ripe. Pursuant to that agreement with Germany they blew up chemical plants, they sabotaged industries, they destroyed coal mines, and they wrecked transportation facilities. It was apparently that beginning wave of destruction which aroused the startled Russian government and set its secret service police ferreting out the traitors.

The conspirators had agreed with Germany and Japan to form an independent smaller state out of the war ruins and to cede to Germany a large part of Russia, including the Ukraine, while the eastern sections were to be given to Japan. Germany was to have a free hand in the development of coal, timber, oil and iron and other natural resources and was to pay the conspirators a very large sum of money annually.

We have it now upon the word of our own ambassador that while Stalin was be-

[Continued on Page 23]

FROM CHAOS TO COSMOS

A Study in Creative Processes

By GEOFFREY HODSON

PART II—THE CYCLES

The subject of creative processes may perhaps best be approached by reference to the universal law known in physical science as the law of periodicity. This law—referred to allegorically in the parable of the Prodigal Son—is found to obtain throughout both the physical universe and its super-physical extensions. Under its operation, solar systems as a whole, their physical suns and planets, and their psychical, intellectual and spiritual content, cyclicly emerge into material manifestation, exist objectively for a time, and then, passing into obscurity, return to the subjective state.

This law may be likened to a force which maintains the ceaseless swinging of a pendulum. It continues to operate upon the Solar System and all that it contains at every point of the swing, even though the system be reduced to its finest essence in the subjective, unmanifest, static condition which corresponds to the opposite extreme of full objective manifestation. Thus, according to occult science, the Solar System, like all that it contains, has its major night and day, its subjective and objective conditions. Between these two it oscillates continuously.

When, therefore, Cosmogony says "In the beginning," the statement must be taken to mean "in the beginning of a period of objective manifestation," or "at the dawn of a new creative day."

To this concept of perpetual oscillation must be added one further and exceedingly important principle. Unlike that of the pendulum, the universal swing is not back and forth along the same path. It is both circular and spiral. Any particular manifestation is not an exact duplicate of its predecessor; on the contrary, whilst the substance and content are the same, the *condition* is different. There is an ascent, or, in a word, there is growth. The Solar System, being alive, grows.

Within the single cycle of one period of manifestation are many sub-cycles, of which the major cycle is composed, as if a wire were first coiled and then twisted into a spiral shape, the process being continued indefinitely. The cycles of the greater order represent the oscillation of the Solar System between the subjective and objective states, and of the lesser the manifestation of the law of periodicity operating upon the individual bodies and beings within the Solar

[Continued on Page 22]

THEOSOPHY AND THE CHURCHES

By CHARLES E. LUNTZ

[Continued from Last Month]

The Gnosis was the Ancient Wisdom of the early Christians and in essence was the Theosophy of today, though, of course, in non-scientific guise. There can be no manner of doubt that reincarnation was taught by this esoteric sect which insisted that its beliefs were based on the oral teaching of Christ to his disciples, which had been handed down by tradition from generation to generation. Pre-existence as the basis for reward or punishment in this life, and which makes little sense unless the existences were in physical bodies on earth, is to be found clearly expressed in the writings of the Gnostic fathers. Reincarnation as such appears in more veiled form, but it must be remembered that the ecclesiastical zeal of the "accepted" Church destroyed all but a pitiful few fragments of the Gnostic writings.

What the Gnostics taught, we indeed have largely to surmise by the attacks on their teaching by contemporary opponents whose writings have survived. From these and from the works of the well-known Origen and a few others, scholars have pieced out a fair idea of what constituted Gnosticism. The occultist, who alone holds the key to this "mysterious" (to the uninitiated) teaching, recognizes it instantly as pure Theosophy.

For some 500 years or more after Christ, reincarnation held sway among the *illuminati* of Gnosticism, the true soul of the early Church. But those who constituted themselves its body were already very busy trying to suppress every vestige of the idea. And well they might, for if one is to be born in the current life a perfectly good son of Mother Church while in the next one he may be reborn a follower of Mohammed, or perhaps a Hindu or even a Jew, what hold can the Church possibly have on his soul, particularly after death? It can easily be seen that from the standpoint of the Church such teaching was pernicious in the extreme and had to be stamped out—at least among the laity.

So at an Ecumenical Council held at Constantinople in 540 A. D. or thereabouts, the doctrine of Pre-existence which of course also embraced reincarnation, was declared heretical. Strange that a teaching so clearly recognized by Jesus, not merely in parables but in plain language, should have been read out of Christianity thus early, to the great detriment of the

[Continued on Page 23]

ANCIENT WISDOM

FOUNDED BY L. W. ROGERS

published monthly at

Merchants' Exchange Bldg., St. Louis 2, Mo.

CHARLES E. LUNTZ, Editor

ANCIENT WISDOM PRESS, Publishers

Entered as second-class matter Sept. 25, 1936, at the post office at St. Louis, Missouri, under the Act of March 3, 1879.

Subscriptions: 1 year \$1.25; 6 months 75c;

Canada and abroad: 1 year \$1.50.

Single copies, 15c.

A NEW OBJECTION TO REINCARNATION

Some months ago we asked our readers to send in any new argument against rebirth which they might hear and, if it seemed sufficiently interesting to answer, we would attempt to do so in these columns. Nobody has sent in any such arguments but we heard one the other day over the radio that seemed a bit out of the ordinary so we are dealing with it here.

Someone had written to the clerical spokesman for one of the orthodox faiths and asked his opinion of reincarnation. The answer was given without heat or apparent rancor and we shall endeavor to couch our answer to the answerer in similar temperate phraseology. Theosophy does not quarrel with the churches or with church teaching. It can often amplify the latter and harmonize seeming inconsistencies which puzzle churchgoers themselves.

The answer given was that reincarnation cannot possibly be true because Paul, who was a successor to Christ as teacher of the early Church, expressly used these words (Heb. IX:27): "And as it is appointed unto men to die once, but after this the judgment . . ."

Paul's pronouncement, said the speaker, had all the authority of Christ himself, which authority was conferred upon him in the well known vision on the way to Damascus. So, as Paul declared that man died only once and after that came the Judgment, rebirth could not possibly be true. As regards the authority of Christ, delegated to Paul, there can be no question of that because Christ proved his authority by rising from the dead.

It is true that the Theosophist feels a little baffled when confronted with "proofs" such as these. As all orthodox Christians and many unorthodox ones accept the resurrection as a literal fact and would consider as sacrilege and blasphemy any expression of doubt that the event occurred in the flesh, exactly as described, it is useless to antagonize them by questioning it. The speaker took the position that as this happened it settled for all time the truth of every pronouncement that Jesus made.

But if that be so, does it also insure that Jesus *did* make all the statements attributed to him and that no possible errors of translation could have crept into the later gospel copies, nor could any interpolations have been put there by those with their own good reasons for doing so? (As all scholars

know, there are countless instances of such errors and interpolations, proved up to the hilt).

Jesus did not say man was born only once or the speaker would have quoted him direct. He said most emphatically (John III:3) "Except a man be born again he cannot see the kingdom of God." It is true he was referring to a spiritual birth and the word "again" should be properly translated "from above." But every birth is a spiritual birth—there is no other kind. It is the ego who is reborn, not the personality, which perishes at the end of the cycle, though all of good in it has been absorbed into the ego. Born "from above" is a perfect theosophical description of reincarnation—the ego (from above) taking a new vehicle of flesh. Jesus did not deny reincarnation. On the contrary several of his utterances are incapable of any other construction than that he was affirming it.

However, let us pass to the words of Paul and concede, once more for the sake of argument, that he spoke with all the authority of the Christ. Paul stated that man could die but once, and no occultist would disagree with him. The Greek word used for man (and Paul wrote in Greek) is *anthropos*, and that word most certainly designates physical and not spiritual man. So positive is this definition that the verb anthropomorphize is employed as a definition of the attributing of human form or personality to God. Anthropoid means a man-like ape; nothing spiritual about that. Anthropogeny is the study of the origin of physical (not spiritual) man. Anthropology is the study of man, particularly considered as an animal in structure. There can therefore be no doubt that the *anthropos* to which Paul was referring was quite definitely a physical man having nothing whatever to do with MAN-as, the ego, the spiritual man, the soul, which is (except for abnormal exceptions) the only reincarnating entity. Man (Manas, the Sanskrit word from which man is derived) is reborn; but man, *anthropos*, is born but once. This is no quibble on words. The speaker appealed to the scriptural text for his authority and to the original Greek in which Paul wrote, which can be the only true authority, we refer him.

But what about "The Judgment" following upon the one physical death. The answer is that Paul never mentioned "The Judgment." The Greek word he used (see any Greek Testament) was *krisis*. This word, which fathered our word "crisis," does not in its primary meaning signify "judgment" but "decision." (See Oxford Dictionary under "crisis" for confirmation of this statement).

Furthermore there is no "the" in the original text. Paul did not say *the* judgment or even *the* decision. There is a Greek word for "the," had Paul wanted to use it and he does use it in many other instances, but not here. He even uses it in this sentence before the word "men," though the translators omit it. The literal translation from the Greek of the sentence on which the speaker relies is this:

"And as it awaits the men once to die, but after this, decision . . ."

So the whole case against reincarnation, based on these words of Paul, crumbles to pieces. He said nothing of any Day of Judgment or *The* Judgment following on the one physical death. He spoke merely of decision—a decision, for the Greeks had no word for "a." And that decision, or even if you like judgment, necessarily based on the life just closed, for on the doings of that life depends the *decision* or judgment of karma as to the next life on the physical plane.

So the very passage cited to disprove reincarnation turns out to be one more of the countless proofs which support it. Cold comfort for those who mistakenly think that Paul of all people, initiate and occultist as he was, would deny what to him must have been one of the great central facts of his inner knowledge.

THE MINISTERS ARE WRONG

Twenty-eight ministers and peace workers have issued a manifesto denouncing the bombing of Berlin and other German cities and urging its discontinuance. A more wrong-headed performance would be hard to imagine. The liberators of civilization are condemned but there is no word of condemnation or even criticism of those who would enslave it. Where is the denunciation of the bombing of London, Coventry, Rotterdam and other great centers of non-German culture? Where the indictment of the butchering of hundreds of thousands of Poles and Czechs, millions of Jews and Russians? Where the thunder of accusation against the assassins of human liberty who started this war and now are caught, with rich justice, in its toils?

They dugged a pit and into a pit they are fallen. The press has almost universally reacted to the ministers' denouncement with a counter-denouncement of the ministers. And rightly.

That innocent German men, women and children are killed and maimed as a result of the bombing of military objectives is deplorable. Thousands of these victims die that perhaps millions in other countries may live by the victorious end of the war being brought that much nearer. If some have to die that many more may live it is right and just that the former should be the people of the enemy who started the holocaust.

The ministers say it is not proved that the end of the war is being hastened by these drastic methods. But even they will have to admit that it is not being retarded by these methods and, with Hitler's war industries being cut down one after another, it is common sense to assume that the length of the war must necessarily be diminished. And that justifies the bombings.

Any other view is unjustifiable—will not stand up against the light of reason and logic. The ministers have not thought the thing through. They have allowed sentiment and sophistry combined to rule their pronouncement. There is no virtue in the

appeasement of wrongdoers. That has been proved up to the hilt in this war, and was proved before it started. There is no virtue, nothing to be gained, everything to be lost.

We hate these bombings of enemy lands with all our soul—hate the savagery with which perforce the United Nations must fight their savage foes—hate the jungle methods which our side has been compelled, against all its natural instincts, to adopt. But we would as soon give three cheers for Hitler as to join in that befuddled protest of the ministers. That they are sincere we do not doubt, but they are doing a disservice to our country and our cause and a great service to the cause of our enemies by their short-sighted and unfortunate declaration.

If Germany must be completely bombed off the map that the rest of the world may live in peace and justice, that horrible chore will have to be undertaken. It is no more than karmic justice that those who introduced this fearful weapon into war should themselves be destroyed by it. They can stop the destruction at any time by admitting defeat. They do not have to endure any more of this terrible but well-earned punishment. But there is no evidence of repentance. Their murderous tactics to those in their power continue unabated.

The allies now have Germany and its cities within the power of their mighty air arm. If they did not exert that power to the uttermost limits of its possibilities they would be false to their trust as defenders of civilization. ~~The ministers should pray for light and guidance and the ability to see things in their true perspective and not distorted by an aura of false sentiment and pseudo-Christianity which would spare the cities and lives of the guilty nation, and by so doing prolong the massacre and enslavement of the innocent.~~

BUT A LIE IS A LIE

Drew Pearson has dug up a number of instances from his files where he had made statements on public affairs which were immediately denied by the responsible authorities, only to be admitted as true by the same authorities a short time later.

Denials as a matter of policy are customary among statesmen and diplomats when the admission of the truth would be embarrassing. The logical conclusion of such policy is seen in Germany where the "truth" is any lie which will serve the Nazi purpose of the moment. Facts do not enter in. What effect is desired to be created in the minds of the public? What statement will best create the effect? The truth or falsity of the statement has nothing to do with it so long as the public will believe it. Eventually, of course, the public balks and will believe nothing, not even the truth. There is no permanence in a policy of falsehood.

We know nothing of high politics but we cannot see how any statesman, politician or other authority can long command public confidence if he is caught out in denials of things he is later shown to have known at the time were true. What is wrong in the

individual cannot be right in the state. And that goes for any institution that misrepresents or invents facts. Some of the religious beliefs invented by our ancestors out of their imaginations and hallowed by their descendants just because they are old, are in that class. Whether they are based on conscious or unconscious misinterpretation of holy writ, those responsible owe a heavy karmic debt to the generations they have deceived. We would not want to be that first scribe who wrote the idea of hell into words of Jesus that meant something entirely different, for all the wealth in Mr. Morgenthau's treasury.

"The time demands," wrote J. G. Holland many years ago, "men who have honor; men who will not lie."

The time still demands them, and the supply unhappily still falls far short of the demand.

PREJUDICE—RELIGIOUS AND OTHERWISE

A man (or woman) may be ever so friendly, open-minded, tolerant and good-tempered on other subjects, but say something to offend his religious susceptibilities and instantly a magical change takes place. A hard look supplants the friendly one; offended reserve overclouds the frank good nature. There is no attempt to disguise the fact that you have aroused severe disapproval. Never again will you receive the same cordiality once bestowed upon you. You are definitely in the bad graces of your former friend. He may, indeed develop into your active enemy.

Such is the power of prejudice—and it need not be religious. You may merely have said something to indicate that you are on the other side of the fence politically, or that your opinion is opposed to his on some other burning issue of the day. No matter. The temperature drops to freezing and below. Icy cold takes the place of pleasing warmth. Definitely you are now *persona non grata*. And all because of some perhaps casual remark which touched a raw spot you never knew existed.

That is why wise people never refer either to religion or politics unless they are exceedingly sure of their ground. But what is the Theosophist to do? How is he to spread his message if the religious angle is barred to him? Politics he may leave alone but religion is surely within his purview and if he may not even mention it without fear of giving offense, how is he to fulfill his dharma of bringing Theosophy to all who can accept it?

The last six words of the foregoing paragraph furnish the clue: "... to all who can accept it." He should keep his ear constantly to the ground, listening for the slightest hint that tells him he has a call and where no such hint appears he should remain silent. We speak with some authority for that is the method of ANCIENT WISDOM. Unlike members of a well known sect who construe the admonition to preach the gospel to mean forcing their way into private homes and playing unwanted phonograph

records setting forth their beliefs, this journal desires no readers who have not at least some tiny spark of interest in the things it exists to publicize. Quite well we realize that to place before the deeply orthodox without prior preparation the teaching in which ANCIENT WISDOM specializes would probably be to arouse bitter antagonism at worst, and at best ridicule, disgust or indifference.

But if there are fifty million in this country who would react in these negative ways there are over fifty million more who would not. There are many more people who are "ready" for Theosophy than some of our leading Theosophists seem to think. Failure to interest them has been condoned by inventing the convenient fiction that they are not ready. ANCIENT WISDOM has never used that excuse. We are convinced, not only after nine years of occult journalistic experience but after more than twenty years of lecture and teaching experience, that a hundred, a thousand times more are "ready" than is generally conceded. We have no excuse for failure to interest them. The fault is ours. All we can say is that we are working on it, trying first this way then that to reach that almost invisible spark that exists in the millions to whom the priceless benefits of occult knowledge have not yet come. It is too vast a job for one agency. Each reader can contribute his mite within his own circle, watching, waiting, for the inevitable hint that may drop from this one or that one that here is fertile ground in which the seed may be sown.

Karma will attend to the hints. We verily believe that to those who so watch and wait it sends some whose hour has struck for occult enlightenment. We believe it, if you like, because we want to believe it, but it seems to work that way. Certainly in our own experience we have been privileged to sow the seed and watch it take root in the most unlikely places. But always there has been the hint, almost imperceptible at times, that here was an opportunity. Never have we knowingly tried to force the knowledge into an unwelcome mind.

It calls for the keenest exercise of what intelligence one has, for prudent consideration of the best means of approach, of following up, of striking home. It is attended with difficulty and the risk sometimes of a lost friendship. But in return for the priceless knowledge bestowed upon us, a knowledge which carries with it the solemn obligation to reproduce it in every receptive mind we can locate, surely these hazards are an infinitesimally small price to pay.

The ministers speak of "all those souls plunged into eternity," but the phrase is meaningless. You can't be plunged into something wherein you have always subsisted.

"Reincarnation, who cares?" was one reaction we got when we once lectured on the subject. Answer: 60 billion egos now going through it—and, if we may be very commonplace, "Sixty billion egos can't be wrong."

OCCULTISM IN THE BIBLE

The Egyptian Maid

By CHARLES E. LUNTZ

Abram's wife was originally named Sarai. Her name was changed to Sarah, acquiring an h instead of the i, when Abram obtained his ha. Even in the matter of names the woman was discriminated against in Bible times. Two whole additional letters were granted the husband by the Lord, but only one measly little substitute letter to the wife. Sarai had not made her letter at the time we now consider. She had borne Abram no children, and that was (and still is) an unpardonable breach of wifely etiquette in the East.

Sarai brooded on this omission until a brilliant idea occurred to her. At least it seemed brilliant at the time—but it backfired, as we shall see later. She had an Egyptian maid (Egyptian maids were the thing in those days) named Hagar. One day she approached Abram with the, to us, strange request that he make a subordinate or secondary wife of Hagar; and, suggested Sarai naively, "it may be that I may obtain children by her." Abram needed no urging. The Bible simply but expressively states, "And Abram hearkened to the voice of Sarai." He was eighty-five at the time. What the Egyptian maid thought of the proceedings is not stated. She was not supposed to think, only to do as she was told.

All went as expected up to a certain point. Hagar made the welcome announcement that the little stranger would be along in due course. But then something which had not been anticipated occurred. When Hagar found that she could have a child while Sarai could not, "her mistress," says the Bible, "was despised in her eyes."

To western minds the idea of one woman looking down on another because the former has children while nature denies them to the latter, is plain silly. But neither Hagar nor Sarai had western minds. Their minds were purely eastern, and in the East the ability to produce a family, the larger the better, was and is a mark of highest distinction in the female sex. So Hagar crowed and Sarai writhed in bitter humiliation.

West or East, however, the feminine mind is occasionally a trifle illogical. So Sarai indignantly took her troubles to Abram and blamed them all on him. Let the Bible tell it (Gen. XVI:5):

"And Sarai said unto Abram, My wrong be upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the Lord judge between me and thee."

Abram was wise in his generation. Unlike many wealthy ranch owners of his station he had only one wife, or should we say a wife and a half, but he evidently understood women. He did not aggravate trouble by yelling back, "You're the one . . ." He didn't, as he well might, retort, "Now listen here, Sarai, this whole idea was yours, not mine. You brought it on yourself." Instead he placidly replied, "Behold thy maid

is in thy hand; do to her as it pleaseth thee." It was an easy way to purchase family peace, but we do not think it redounds to the credit of Abram.

What followed may be imagined. Sarai made life for the unfortunate but indiscreet Hagar a hell on earth. "Dealt hardly with her," the account says, which is probably a very mild description. In self-defense Hagar fled to the wilderness, regardless of her condition, and there the angel of the Lord found her by a "fountain of water."

The angel, being an angel, probably knew all about Hagar's misfortune, but in true biblical style he questioned her. "Whence comest thou and whither wilt thou go?" "I flee," said Hagar, "from the face of my mistress Sarai."

The angel's solution was no better than Abram's. "Return to thy mistress and submit thyself under her hands." Only a man angel could have made so brutal a decision. A woman angel would have had more consideration. However, he offered what was supposed to be consolation: "I will multiply thy seed exceedingly that it shall not be numbered for multitude." Just why this should compensate the poor Egyptian girl for having to take Sarai's abuse for the rest of her life is hard to say. It sounds like a booby prize. Hagar would be dead and gone, probably long before her time, under the lash and overwork of her terrible mistress. But centuries later her great-great grandchildren would be running all over the place. A lot of satisfaction to dead great-great grandma.

The angel went on to give her the quite unnecessary information that she was about to bear a child. Well Hagar knew it. That was the cause of all her miseries. "It will be a son," continued the angel, "and thou shalt call his name Ishmael, because the Lord hath heard thy affliction." (Heb. *Ishma*, shall hear, *El* God).

The angel had more news. "He will be," he prophesied, "a wild man; his hand will be against every man, and every man's hand against him."

Most women would not be particularly pleased to learn that their little boy was going to grow up to be a wild man. Hagar, however, beamed at the notion of mothering this gangster-to-be. Submissively she returned to her mistress. Joyously she bore her little Ishmael, who turned out to be all that was predicted of him, and worse.

The people of the district celebrated the event by calling the name of the oasis where the angel found Hagar, Beer-lahai-roi (The well of the living one that seeth me).

And Abram kept mum. He was a *very* wise man.

[To Be Continued]

THE ZODIAC IN THE BHAGAVAD-GITA

Citations from the translation by Annie Besant.

2. Taurus

"yet others" (make) "the sacrifice of wealth." IV:28.

BUT MR. SMYTHE DOES ATTEMPT A REPLY

We reprinted in March Dr. Arundale's admirable reply to Mr. Smythe's innumerable attacks. It was, as we believe most of our readers will admit, a priceless bit of reading. Never have we seen such a scathing yet kindly rebuke.

In an appended note we stated, "Perhaps Mr. Smythe will be wise enough not to attempt a reply to this dignified and good humored rejoinder." But Mr Smythe could not leave ill-enough alone. He just had to.

We hope as many of our readers as possible will peruse his reply. It is on page 21 of the March issue of his journal, and is characteristically headed "False Scents." We quote only one gem as a sample of the rest. Answering Dr. Arundale's simple inquiry, "Why should we pour wrath and contempt upon each other simply because we differ?" Mr. Smythe terms this a Nazi style of argument serving to deceive innocent dupes.

If Dr. Arundale's truly Theosophical question, which surely might have been asked by a Christ or a Buddha, is a Nazi style of argument, the Nazis must have changed greatly for the better since last we heard of them. We should imagine that any absence of wrath and contempt would greatly cramp their style, and also that of Mr. Smythe, who seems to specialize in them.

Other points in Mr. Smythe's masterly rejoinder are: (1) that Dr. Arundale rivals the Vatican and parallels the Pope, (2) that if he is doing his best, Theosophy never sank very deep into his mind or consciousness and (3) that he is not honest (twice). He refers to those who prefer Dr. Arundale's presentation of Theosophy to his own, which he identifies as that of Madame Blavatsky and the Masters, as "deluded brethren."

Elsewhere in his paper is printed a letter from a reader who had been sent a sample of Mr. Smythe's magazine and who returns it with the words: ". . . for us it has no message whatsoever. No kindness, no brotherhood, no instruction that could be used for spiritual development whatsoever."

Mr. Smythe describes the letter from which the above is quoted as an example of what it means to be crystallized in prejudice," which coming from Mr. Smythe is quite funny. The Editor of *The Canadian Theosophist* will probably never change his tactics in this incarnation, but it must be a peculiar form of self-deception if he really imagines that this is the way to further the Theosophy of Blavatsky and the Masters.

What do you see awaiting you at the end of the road? Eternal senselessness? Eternal punishment? Eternal bliss? Or just a long and happy rest, then the beginning of a new cycle here? Ask yourself (or anyone else) these questions. And the one to which the answer is, "That makes sense to me," is probably the truth, providing the one who answered took the trouble to think the thing through before replying.

PERSONAL OPINIONS

By L. W. ROGERS

Caution by Discount

There are a few, fortunately a *very* few, writers in the United States who make a specialty of trying to offset any and every word of praise about Russia that has been brought back from that country by such observers as Raymond Robbins, Joseph E. Davies, Wendell Willkie, the Dean of Canterbury, Donald Nelson, Harry Hopkins, Anna Louise Strong, Averell Harriman, George Bernard Shaw, H. G. Wells, Albert Rhys Williams, Sidney and Beatrice Webb, and hosts of others equally competent to judge. Many of these have lived long years in Russia and some of them speak the language fluently.

Recently an article by the type of writer who sees only what makes verbal ammunition to be used against Russia, came to hand. He cautions all readers to beware of the testimony of such witnesses as those above mentioned and is even so kind as to give us a percentage scale by which we may know just how worthless their testimony is. He assures us that there is some personal motive back of their favorable stories and gets at it by classification:

"Discount by fifty per cent, and maybe a little more, the testimony of persons who must keep a weather eye cocked for the return visa to Russia.

~~"Discount by seventy per cent, and maybe a little more, the testimony of individuals, however long their stay in Russia, who neither speak nor read the language . . ."~~

"Discount by eighty per cent, and maybe a little more, the ideas, opinions, impressions and observations of individuals who have spent extremely short periods of time in Russia,"—living, he adds, in the best hotels.

"Especially for the duration of the war, discount by ninety-five per cent, or maybe a little more, any statements issued by persons visiting Russia in an official or semi-official capacity. It is an elementary rule of diplomacy that an ambassador does not express critical opinions about the government to which he is accredited."

To which I will add, discount by ninety-nine per cent, or a little more, any statements by any writer who is violently prejudiced against the nation of which he writes.

Compare the last quoted statement above with the fact that, a few months ago, the American admiral who was sent as ambassador to Russia criticised that government so crudely and hotly over the trivial matter of not being sufficiently grateful for the help we were giving Russia that it put us in a most embarrassing position.

There is not a nation in the world that cannot be made the subject of legitimate and severe censure. Our own is a conspicuous example. If some foreign journalist, with a prejudice against everything American, decided freely to criticise us what topics he would find in our political corruption, in our profit gorged war contracts,

in our city gangsters, in our lobby infested congress, in the constant clash of groups with conflicting commercial interests! Everybody grabbing for more and more with never a thought of the common welfare. What we all need to remember more frequently is that "those who live in glass houses should not throw stones."

WE ARGUE REINCARNATION WITH A SKEPTIC

By CHARLES E. LUNTZ

We should like, if we may, to give you a sort of brief explanation

Of what constitutes the teaching that occultists call reincarnation.

It doesn't mean that we shall be reborn as bird or as beast;

If we're human now, we must return as some kind of human, at least.

As a rule we come back to something that's just a little bit better

Than what we had before; Nature does right by us all if we let her.

But sometimes Vere de Vere may be reborn as merely Butch, Mike or Patsy;

And next time one may be a Semite though this time a Nazi.

A big he-man might have been somebody's little sister,

And hoped to marry a handsome and elegant knight, but somehow he missed her.

That's why men sometimes act like the women that they were then,

And vice-versa, why some women act so much like men.

An orator such as Bryan, in every life just harangued and harangued;

While a criminal like Hitler probably ended most of his lives getting hanged.

We ask you, good friend, why must you ignore our suggestions?

They're a sensible, practical answer to life's greatest questions.

You say, "I'm strong minded—such ideas with rebirth I can't link."

You're not strong minded, Brother, you just don't think.

One tax the Treasury experts do not yet appear to have thought of, is a tax on being born. But give them time—they may get around to it.

The fuhrer gave a gloomy speech on the eleventh anniversary of his accession to power. At the same time a silly contest was started in this country to devise the most horrific method of punishing him for his crimes. The suggestions were for the most part puerile and trivial, some of them sadistic and more worthy of the Japs than of civilized people. What the contestants appeared to overlook was that, as shown by his speech, Hitler's mind is torturing him far more than all the bizarre punishments they have devised could do. Karma is always one up on human imaginings.

VOICES IN THE NIGHT

You climb into your lower under the fond delusion that you are going to sleep. From the nearby smoker comes a big booming voice and a subdued little one: "I'm that kind of a guy I am," says the big voice; "a plain ordinary outspoken feller, and I'd talk just the same to Roosevelt or Dooley or any o' them fellers, I would, just like I'm talkin' to you." "Yes sir," says the little voice, apparently overawed, "yes, indeedy." "They're all wet," says big voice, "and they know it. They don't know what's the matter with the country—none of 'em don't know. Just bluffing, that's what they are. Just putting up a great big bluff. I'd tell 'em to their face I would, just like I'm tellin' you. Yes SIR." "Yes SIR," echoes little voice.

And this goes on and on and on, through Terre Haute, past Indianapolis, Richmond and into Dayton, at which point both big and little voice decide they're going to bed. And you hope you're now going to sleep.

So big voice ascends to the berth over yours—carrying a dead cigar, the aroma of which effectively keeps you awake for half the rest of the far spent night.

The moral? We don't know. We were too tired to figure one out.

WOE IS US!

After apologizing in the March number for typographical errors and explaining that due to shorthandedness the proofs could only be read by one person, unkind fate (in the person of the printer) perpetrated another one in the same issue.

The article on Occult Healing, page 4 column 1, referred to "the gigantic healing activities of the Christian Science Church." For some mysterious reason not connected with the typewritten copy, which was accurate, this was set as "the Canadian Science Church."

We can forgive the printer who, we suspect, thinks ANCIENT WISDOM is printed in code, anyway. Canadian Science to him might mean the philosophy of Brother Smythe, for instance. But this does not excuse the editor, who gave the article its usual four readings before printing—and agonizingly discovered it on the fifth, after the paper had been printed.

An offer has already been received of capable assistance on that proof correcting job we suggested, which will greatly lessen the chance of future errors. Meantime we can only apologize.

Canadian Science Church! Well, our readers probably understood what was meant, and doubtless thought our little discussion with a Canadian editor had mixed us up a bit.

Mr. Smythe to Mr. Hodson (Canadian Theosophist, Nov. p. 267): "You say the calumniated do not reply. No doubt they are convinced there is no religion higher than Truth."

Yes, we were wondering too what this smashing retort meant.

THE ASTROLOGICAL BASIS OF SHAKESPEARE

Taurus: The Merchant of Venice (Cont.)

By CHARLES E. LUNTZ

There have been many speculations as to why at this juncture Shylock assumed the role of Rabbi and started to preach a sermon based on the thirtieth chapter of Genesis. We might as well add one more theory to the collection—a new one, we believe. Our opinion is that Shylock, being an undoubted Taurean and therefore not too fertile of quick ideas, was playing for time in which to devise some means of revenge against Antonio. The latter had put himself on a spot by trying to borrow money from his bitterest enemy. But Shylock himself was on a spot. He couldn't figure out what to do with this providential opportunity.

He had stalled just about as long as he could with chit-chat, pretending not to see Antonio, and begging the question. But till he hadn't been inspired with any brilliant idea of how to get even. In desperation he started talking about the first lengthy subject that occurred to him, prompted maybe by the subject of "interest" which had just come up, but perhaps merely by the recollection of the last piece of scripture he had heard read in his house of worship. Or possibly Shylock himself added to his other accomplishments the avocation of Sabbath school teacher to the little Shylocks and Jubals of the community and this was the previous lesson. Certainly he was well posted on holy writ and expounded it with some ability.

So with a slowness and detail more characteristic of Leo than of Taurus he began his disquisition on the story of Jacob and Laban. He did not relate it quite as ANCIENT WISDOM would, but one must concede that his narration was accurate—too painfully so, in fact, to suit his unwilling congregation of two.

"When Jacob graz'd his uncle Laban's sheep,—," he began, almost in the manner of an oratorio, "This Jacob from our holy Abraham was—as his wise mother wrought in his behalf—the third possessor; ay," he continued after a pause for consideration of his important point, "he was the third."

Antonio doesn't get it. Nor, as a rule, does the audience. "And what of him?" roke in Antonio rudely, "Did he take interest?" This babbling, bibling old fool! Why doesn't he come to the point?

Shylock's eyes gleamed. A time wasting question. Just what he was looking for.

"No," he replied with deliberation, "not the interest; not as you would say, directly interest; mark what Jacob did," he went on, arming up to his subject:

"When Laban and himself were compromis'd" (agreed)

"That all the eanlings" (new-born lambs) "which were streak'd and pied
Should fall as Jacob's hire; the ewes being rank,

In the end of Autumn turned to the rams;
And when the work of generation was
Between these woolly breeders in the act,
The skillful shepherd peel'd me certain wands
And, in the doing of the deed of kind,
He stuck them up before the fulsome ewes
Who, then conceiving, did in eaning" (lamb-
ing) "time
Fall" (give birth to) "parti-colored lambs,
and those were Jacob's."

Shylock related this astonishing story with great gusto, unaware, doubtless, that cattle breeders have described it as absolutely impossible. The breeding sheep are in no way influenced by any pattern before their eyes into bearing speckled and spotted lambs. The whole idea is purely fanciful (occult also, by the way, but that belongs in a different series).

Shylock, however, became almost lyrical in his admiration of his ancestor's perspicuity. Jacob was obviously a man after his own heart. "This was a way to thrive," he concluded, rubbing his hands, "and he was blest; and thrift" (success) "is blessing, if men steal it not."

An honest man, Shylock. He might cut your heart out if he didn't like you or take two hundred percent interest if he did, but he wouldn't touch a penny that didn't belong to him.

Antonio is strictly disgusted, but also perplexed. What in heaven's name is this all about? He launched a counter-sermon at Shylock, much in the manner of a radio debater on a Sunday afternoon. "This was a venture, sir," he observed severely, "that Jacob served for; a thing not in his power to bring to pass, but sway'd and fashioned by the hand of heaven." Then with considerable acrimony::

"Was this inserted to make interest good?
Or is your gold and silver ewes and rams?"

And then, believe it or not, Shylock cracks a joke—the only joke imputed to him throughout the play. Like the Bible from which he so freely quotes, he is allowed just one. As Mr. Fritz Kunz has pointed out, the only joke in the Old Testament (the New has none) is the celebrated remark of the Israelites to Moses before the Red Sea:

"Because there were no graves in Egypt,
hast thou taken us away to die in the wilderness?"

Pretty corny, we would say, if it is a joke, but the best the Bible can manage.

Shylock's joke is a trifle more streamlined. In reply to Antonio's question if his gold and silver is ewes and rams, he chuckles a little and remarks:

"I cannot tell; I make it breed as fast."

Which really is a joke, in a gruesome sort of way.

[To Be Continued]

FROM CHAOS TO COSMOS

[Continued from Page 17]

System, both the greater and the smaller being an essential part of each other. In their ascent the parts and the whole are mutually interdependent, and together constitute a single unit, ascending a spiraled and inter-spiraled path.

These spirals—or cycles as they will now be called—are arranged in a certain numerical order or series, the governing number being seven. In the process of material manifestation the first three are descending cycles, the fourth the deepest point reached, whilst the remaining three are ascending cycles of the same number, just as are the correspondence with the major or minor cycles of the same number, just as are the same musical notes in ascending and descending octaves. The developments occurring in the one cycle will be rehearsed and repeated at a lower or higher stage in the other cycles of the same number. The number four, for example, being the middle number of seven, represents in any group of seven the deepest density of matter and the deepest incarnation of consciousness, the focal point of the conflict between spirit and matter and therefore to consciousness the period of greatest difficulty.

In illustration of this, the historically past and present, acute difficulties of man upon this planet are due to the fact that it belongs to the fourth group or Chain of seven groups of planets composing the planetary Scheme to which it belongs: it is also the fourth in its group and therefore the densest, is now in the fourth incarnation or Round of its indwelling power, life and consciousness. Furthermore, in terms of human inhabitation of the planet it is only just past the fourth of its seven racial periods. Happily the turning point is passed, the fifth racial period is initiated and more than half-way complete. The conditions of human life on this planet will, therefore, gradually improve. A similar state of affairs will obtain in greater or lower degree of every fourth Chain, Round, Globe and Race.

Each of these cycles, major and minor, produces its own fruitage. At the close of the seventh major cycle and its seventh sub-cycle, the Solar System is withdrawn once more into creative night, its objective in terms of the unfoldment of consciousness and the development of form having been achieved. Thus the Solar System, as also all its companions down to the smallest part, is established and evolves according to the principle of Cycles.

[To Be Continued]

The editor had a conversation the other day with a refugee from Berlin, who was fortunate in getting out of Germany in 1937 before the worst of the horrors had been let loose on the people of his group. "Do you feel any heartache," the editor inquired, "at the way in which Germany is being destroyed?" With simple dignity, he replied, "No, I do not feel any heartache. The Germany I knew was destroyed before I left it. I had my heartaches then."

THEOSOPHY AND THE CHURCHES

[Continued from Page 17]

young religion and its spiritual progress.

C. W. Leadbeater in his "Talks on the Path of Occultism" thus refers to Gnosticism (Chapter LXII):

"It should always be remembered that Christianity started with the beautiful Gnostic philosophy, but the ignorant among its followers refused to include in their scheme of religion anything which was beyond their comprehension, or anything which took years of study to learn. So they cast out the great Gnostic doctors as heretics. They applied to religion that unwise method of coming to a decision, the majority vote, with dire results.

"Originally Christianity had a most beautiful statement of philosophy—the one philosophy that lies behind all religions . . . Because Christianity has forgotten much of its own original teaching, in these days it is customary to deny that it could ever have possessed any esoteric teaching. There is, however, sufficient evidence to convince the unprejudiced student that the higher knowledge did exist and was well known to the apostles and Church fathers.

A thousand years later came the Reformation, ushering in Protestantism, which rejected some of the Catholic doctrines, retained others, sometimes in altered form, but gave never a thought to reincarnation, which had disappeared completely from the exoteric tradition of the Church. And so this beautiful and logical teaching, referred to approvingly by Jesus, a teaching which accounts for all of the seeming inequities of life, which is the cornerstone of spiritual evolution and the ultimate perfection of man, vanished from the religious consciousness of the West.

That there have always been those who have held it, reverently preserved the tradition and handed it down as a sacred heritage to those who came after, there is no manner of doubt. The so-called alchemists, the mystics, the original Rosicrucians of the Middle Ages, the Christian Kabalists, even some highly placed in the Church itself, have believed and secretly taught this foundation philosophy of life. It may seem strange to say it when the idea itself is so foreign to the consciousness of most people in the West, but without it and its allied teachings life itself is an utterly meaningless thing. Challenging as this statement may appear on the surface, it is susceptible of the most cogent and dramatic proof. Those who have the courage to defy all preconceived ideas and think the matter fearlessly through with all its implications can come to no other conclusion.

If the churches today taught reincarnation as a fundamental of faith and proceeded from there, what a living message they would have to offer to a spiritually starving world!

[To Be Continued]

EARTH'S NEXT CIVILIZATION

[Continued from Page 17]

lieved by the outside world to be guilty of a bloody purge in which a large number of his personal enemies were being shot to get them out of the way, he was actually exterminating Germany's fifth column! Germany would, of course, have a fifth column in Russia as well as in Holland and Norway. Apparently it was more extensive in Russia than elsewhere. The reason was that Trotsky was the champion of the revolutionary faction of Communism, holding the theory that the outside world must be converted to the philosophy. Stalin was the exponent of the opposing theory, that attention should be given exclusively to Russia and its inner development. He was for concentrating upon inner development of the country and its mechanization according to the five year plans. In the contest between the two leaders Stalin won and Trotsky was banished. But his followers remained. As Stalin could not be overthrown within Russia they saw that the only way to succeed was to make a bargain with Germany and Japan. They were just the right sort of material for a fifth column.

Think for a moment what the situation would be today if the Russian purge had not occurred! That country, crippled by the traitors who held key positions, by generals in actual command of her troops, would have been quickly overrun and occupied by the German army. The Germans would have been in possession of the factories and wheat fields of the Ukraine in 1939. It is the heroic fighting of the Russians that has given us any chance at all for preparation to meet the tragic threat that hung over us. It is a sad reflection that Stalin was widely condemned in the United States for doing the very thing that saved us—the thing that prevented the early triumph of Hitler in Europe, with consequences to us that we can now easily comprehend. Russia is the one nation invaded by Germany that had no fifth column to greet them. They had all been shot before their treachery could become effective. Had not Stalin acted instantly and firmly, Russia might have met the fate of France and Holland.

Of the character of the people Davies says: "Communism amounts to a religion with these men. Devotion to it is fanatical."

Again he says: "They have great spiritual qualities, which they have translated into aspirations to better the conditions of the life of common men."

"Consistent with their own security they are devoted to the cause of peace for both ideological and practical reasons."

Russia has been conducting the largest scale experiment known to history and the world should be grateful for such an object lesson. The Russians put Communism to the acid test on a national scale and seem to have shown that it is not all-sufficient, that it had to be modified by the introduction of the personal profit motive to make it work. So Russia, as it stands now, is part Communistic and part Capitalistic. With that combination it is probably the most unified nation of the world today. It seems to

show that there are good points in both Communism and Capitalism but that neither alone is sufficient.

What did Russia gain while using that combination? A nation in which there are no monopolies, no depressions, no unemployment, no strikes, no gangsters, no power groups, no Wall Street, no gambling wheat pit, no lobbies to bribe legislators, and no fear of future poverty. They developed a practical and efficient educational system that has in a score of years changed one of the most illiterate nations to a very high level of literacy; a public spirit that has converted an almost medieval people into a modern nation with a vast network of surfaced roads, of newly built sanitary cities, of mammoth factories, of developed mines, of thousands of schools and colleges, of hospitals and recreation centers, and of electrical power lines operated by the engineers and mechanics which their technical colleges have graduated. And, most important of all, a national patriotism and pride that now leads tens of thousands of men and women to lay down their lives to save all this for themselves and their children from the invading Germans.

Nothing else has done so much to destroy the fallacy of isolationism as the lessons we are learning from this war. The reason why no nation can live to itself is that as civilization evolves the complexity of life increases. It is the innate desire of the human being to evolve into a constantly widening and expanding type of life that establishes a relationship with foreign peoples that is as definite as the ties with his neighbors. The dishes on his table, the clothing he wears, the medicines he uses, the carpets in his house, the books he reads and scores of other things upon which his health, comfort and pleasure depend are in part or in whole furnished by the citizens of foreign countries. Although his trade with them is indirect it is as actual as that with the village shopkeeper. In the development of life's affairs the relationship between human beings gradually widens until it includes the race. One simply *cannot* avoid a definite physical and mental and even moral relationship to all the other people in the world.

The physical relationship through dependence upon other nations for things we cannot grow or produce and for raw materials of things we do produce, as raw silk from Japan for our mills, and the mental relationship in the creation of new processes and machinery and the exchange of ideas and ideals generally, is so obvious that no argument is necessary. The close moral connection may not be so clear; but a little thought will show that the people of a foreign country can force upon us their own lower moral concept and actually compel us to live it against our will. Perhaps the simplest example of that is the German view that the sacrifice of an enormous number of soldiers in not too high a price to pay for a military victory. That is something to which other nations do not agree. In the beginning of this war the British commanders announced that this time there would be no reckless loss of life. But that merely ex-

A READER MAKES A HELPFUL SUGGESTION

"February 17, 1944

Ancient Wisdom Press
St. Louis, Missouri

Attention of Mr. Luntz

Gentlemen:

Enclosed please find my check in the amount of \$10.00 to renew my subscription to Ancient Wisdom for another year.

Why not write an editorial asking that one thousand of us renew our subscriptions at the rate of \$10.00 per year?

Surely this is not asking too much for this very worth while publication and the resulting sum would certainly enable Ancient Wisdom to expand its activities.

Yours very truly,

(signed) Hugh C. McLeod
4704 California Ave.,
Seattle 6, Washington"

* * *

We didn't think we could write a better editorial than Mr. McLeod's letter. It speaks for itself. With an extra \$8.75 we can send 7 one-year subscriptions to former students in Mr. Rogers' classes. Those we have already sent to have responded in many cases by paying for the subscription themselves when it expired, thereby releasing the balance of the subscription for another student. Some have even paid for their own subscription and taken out subscriptions for others.

A \$10 SUBSCRIPTION CAN DO AN ENORMOUS AMOUNT OF GOOD. POLITICIANS ATTEND DINNERS AT \$50 A PLATE "FOR THE GOOD OF THE PARTY." IF 1000 ANCIENT WISDOM SUBSCRIBERS RENEWED AT \$10 PER YEAR "FOR THE GOOD OF THE CAUSE" OUR CIRCULATION WOULD INCREASE BY 7000.

There are not that many names on Mr. Rogers' list but we have another list several thousand strong to cultivate when the former is exhausted. And there isn't a person on it who is not definitely known to us to be interested in the occult.

* * *

It's a grand suggestion, Mr. McLeod, and we thank you for making it. We have an idea our readers are going to think so too.

pressed the British ideal. No doubt it was also the Russian ideal. *But Germany sets the pace and the others are compelled to meet it.* Germany being willing to sacrifice her soldiers by the tens of thousands, the Russians are forced to meet it with similar appalling sacrifice. We are all horrified by the use of poison gas in war. The international brand of condemnation is upon it. The use of poison gas is the lowest level of military morality. Yet if Japan should resort to it, we would be forced to use it too or permit our armies to be exterminated like vermin. When we think it through, it becomes clear that the human race is so literally a unit that even our moral conduct is conditioned by that of other nations. The world cannot exist

half civilized and half barbarian. It must be the one or the other. It is therefore clear that isolationism is an actual impossibility; and that instead of what the nations of Europe do being none of our business, it is so very much our business that we are compelled to give it our best attention or permit civilization to perish with us.

[To Be Continued]

HOROSCOPES

Mr. Luntz will be able to accept more June 1st. Those interested should write immediately to Miss L. J. Fredericks, Secretary to Mr. Luntz, 5108 Waterman Ave., St. Louis, Mo., as quotas are invariably filled shortly after announcement is made.

"HEALING"

Report of the Group Leader

Editor's Note: The April issue of AN- CIENT WISDOM went to press before it was possible to determine the result of the offer made in March to place at the disposal of readers the service of the highly successful Healing Group of The Theosophical Society of St. Louis. As the following report shows, numerous readers are availing themselves of the opportunity afforded. A selection of excerpts from the letters received will be given next month. Meantime readers are urged to take advantage of this devoted ministry which is doing such remarkable work.

"The Esoteric Healing Ministry has been quite busy answering the many letters received from friends of ANCIENT WISDOM who have availed themselves of their spiritual ministrations after reading the article 'A Healing Ministry,' in the March issue.

Each request has been given the fullest attention and we trust that all are receiving the good they are so earnestly seeking.

Already we have some reports that are gratifying. One lady says, 'Thank you all a lot for your healing concentrations for my father who had trouble with his heart. He came home last Saturday from the hospital. He has improved from the time I handed in his name.'

Another lady from Berkeley, California writes: 'Your letter found me low in spirit and it brought the help that comes from human petition to the divine.'

We are deeply grateful for every evidence of good received. It is a great joy to be able to reach you with our highest spiritual thoughts. In this we are all one in spirit. 'I and the Father are one.' This is the touch of healing, because the vitality of the whole universe is no longer separate but delights to pour itself through its own God-given channels.

Let your whole being join in the only true life-work—"That they all may be one." Ella Welge."

A minister of one of the "off-brand" sects, into whose possession a copy of this journal somehow strayed, wrote us some time ago threatening the most dire pains of hell for our fearful presumption in writing what we write. We didn't think he knew anything about it so remained unmoved, but were reminded of it recently by one of those brimstone broadcasts which weekly burn the ears of radio listeners. "Don't think hell does not exist because you don't want it to exist," thundered the speaker in a powerful, bellowing voice. "It is indeed a fact, a fearful fact. God has so ordained it. Christ has so proclaimed it. Thank God that you still may escape it." We mentally did thank God—that we had escaped believing in myths which are a travesty on His justice, His wisdom, and His love.