

ANCIENT WISDOM

A monthly journal devoted to teaching theosophical and occult truths

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VOLUME XVII

NOVEMBER, 1951—SAINT LOUIS, MISSOURI

NUMBER 9

ENVIRONMENT, HEREDITY OR SOUL HISTORY

BY CHARLES E. LUNTZ

II

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To those who are sincerely knocking at the inner door of their being for spiritual understanding will be given four qualifications to achieve this goal. They are listed as Discrimination, Desirelessness, Good Conduct and Love. It is this last qualification that I shall write about at this time because it is stated as being the most important for if it is strong enough in a man it forces him to acquire all the rest and all the rest without it would never be sufficient.

When we hear the word love we do not always understand its true meaning. We think of it as a purely physical, emotional or sensuous feeling that we sometimes have for certain people and certain things. But the Master, speaking through Krishnamurti, says that God is Love and God as Love is in everyone and everything and if you would become one with Him, that is, act with Him and as He does, you must be filled with perfect unselfishness and love also. You must be careful to do no hurt to any living thing; and you should always be watching for an opportunity to help. Such love is divine and transcends all human relationships and yet it holds in esteem all people because they are human.

Love is not a possessive quality that thinks and acts in terms of me and mine. There is no envy, jealousy or self-righteousness in pure love. It rests secure in the faith and realization that as it freely pours forth goodwill, respect and affection to all alike there will be an attraction of similar nature in return.

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A MEMORABLE VISIT

Mr. Henry Hotchener, one of the oldest and best known Theosophical workers in the world came specially to St. Louis Lodge for a series of three lectures and a members' talk last month. Mr. Hotchener was closely associated with the great leaders of the movement in its earlier years: with Col. Olcott, Annie Besant and C. W. Leadbeater. For over ten years he was business manager and an intimate personal friend of the great actor, John Barrymore. It is not too much to say that the many people he has helped through his wise counsel and deep knowledge of the wellsprings of human nature would classify him as "The most unforgettable character I ever met."

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PREPARING FOR A RATIONAL
(Continued on Page 69)

MOTES OF DUST

By H. K. SCHOLEFIELD

As a beam of sunlight shining through an aperture into an otherwise dark room will illumine a mass of dust-motes and give them the appearance of living things circulating within the outlines of the light-beam and passing out of existence as they move beyond its perimeter, so does the life of the human Ego, man expressed as Atma on the plane of Godhood, illumine the lesser being we think of very mistakenly as "myself." The analogy is good in several respects, the most important of which concerns the source of light, the sun, the divine light and living force expressed on the physical plane and source of all energy within physical form, the force within the core of the atom without which all manifestation will one day cease and manvantric night will conclude the evolutionary cycle of this solar system.

The flippant scoffer cries here, "I should live so long!" Don't worry, brother; you not only should but you will; it is for that purpose you are here with us today and we will not and cannot complete our cycle without you. But there is plenty of time; meanwhile it is good for both of us to look toward the light. Consider this beam of sunlight: a physical representation of golden Buddhist illumination shining down into mental matter of which man's highest body is composed, giving it outline, life, form and energy. In this stream of God's creative light shining through and colored by the Buddhist plane, there is magnetized and manifested as form, a conflux of enlivened, moving, coruscating atoms of matter at that level: a mental body, which, without that continued vivification from the plane above, would instantly vanish. This congeries of mental atoms is in constant flux and change, like the motes in the sunbeam. Unlike the dust-motes, mental matter flashes into and out of the body and is drawn to and rejected from it at speeds appropriate to that plane, which are enormous by physical terms. Each thought put forth by an enlightened man changes the entire aspect of his mental body, and when at rest it falls into a characteristic appearance of quiet retention of whatever grade of mental atoms have been magnetized by it most strongly by constant use. These will differ from time to time as the man evolves or turns his thoughts to higher purposes through his course of life.

This mental body in turn constitutes a further filter, again coloring the light-beam, the Self-life, as it shines down through that seven-fold organism into the emotional-level, the astral plane, the zone of feeling from the highest aspiration to the lowest bestial sensation. Here again as in the plane above, and very like the action of our

sunbeam, the light-ray sent down by the Ego energizes an aggregation of astral-plane atoms which also, like the dust-motes, flash and coruscate with life and energy as they are drawn into or rejected from the astral body during its changing moods and activities, again with great rapidity and again coming to comparative rest at a level appropriate to that body's evolutionary status and constant habit which likewise changes with age and progress. The most frequently used atoms are most strongly magnetized and remain closest until displaced by other and finer atoms as the man evolves.

Finally, and again like our sunbeam shining among moving dust, the Ego-light, the Self-consciousness shines on down through the seven-fold astral plane and is again strongly colored according to the habitual activities of the organism of that plane, into the physical plane where it is surrounded by physical atoms, veritable dust-motes focused by the centripetal force of God's nature in man. For some aeons and ages this "valiant dust that builds on dust" lives in chaos, calls himself "a miserable worm" and refuses to identify himself with the light from God's own heart which keeps his physical heart alive and, again like the sunbeam, enlightens every atom and energizes every function in his physical body. And again, like the moving dust-motes, the bodily cells change and fall out and are replaced by others, less rapidly at this level but very constantly nevertheless and always forming the means and process by which our progressed man shall govern his body's health and abolish dis-ease: for Light is supreme. Darkness is negative and does not abolish light; light is positive and abolishes darkness. The atoms composing a human physical body are not dead nor does that body become a complex of dead cells until its demise and disintegration. Even hardest granite is composed of atoms which are forms of life, foci of electronic orbital activity, their energies derived from the sun.

Atoms composing a man's physical body are attracted thereto or rejected after a time according to his place in evolution and the changing progressing habits of the individual as experience and aspiration to a better life slowly render much coarse matter obsolete; it is then wasted naturally and replaced with finer material as rapidly as required. Again in this idea we may keep in sight the symbol of dust-motes moving into and away from our sunbeams. Now, however, the symbol becomes inept in expressing rapidity of change. Our bodies are sluggish and much of their content is hard mineral which changes its composition slowly; a rapid "turnover" is occasionally marked by serious physical illness, high temperature and inability to rise from a sickbed. At such a time the Ego may be using a more rapid process of

breakdown and elimination to hasten refinement, or merely to correct excessive accumulations of coarse material accumulated by the foolish individual who persists in loading his stomach with wrong materials and too many of them. If the correction is for this purpose it will recur again and again more painfully until the foolish student stops creating more bad karma.

"One man's meat is another man's poison." This adage applies most fittingly and literally, since a more developed body cannot tolerate coarse atoms of physical matter suited to use by a more crude organism. This is one of several reasons that many Theosophists prefer to avoid a meat diet which derives from animal bodies, perfectly adapted to lower orders of life but not composed of the same selected grades required by man. This, however, is a matter of free choice and no Theosophist is ever questioned about his diet or expected to change it. If he does so, which is very common, it is done wholly by his own choice and preference. Again, matter is thus selected for the body's use and now human intelligence enters as a factor in the process of refinement. It will be recalled by elderly people that their grandparents had a practise of "hanging" such game as rabbits, ducks or venison until it acquired a desirable "gamy" flavor. In plain words, putrefaction was allowed to progress until its marked savor was imparted to the meat, and during cookery it diffused a powerful fetor which stimulated appetites and neighborhood attention and pleasure. These people had a toleration for ptomaine poisons to an extent not now existing in civilized countries. Their meat would literally poison us very dangerously. Herein we may mark a milestone passed in evolution within a century or less.

An oriental ascetic using a body fed wholly upon rice and fruit over a period of years and purified by that diet to the degree required at his stage of evolution and learning, would likewise sicken and experience pain after eating the choicest lamb-chops of our production. He would not do so in any case as he could not enjoy them. He would know better and would relish his usual diet more.

The whole problem to be grasped in the evolutionary lesson of our time is self-identification. Each of us must come to know of his own experienced knowledge that he is not the group of atoms in this complex called "man"; neither physical, emotional or mental; that he is the user of all of them and corresponds, in our light-beam illustration, not to the floating dust but to the light itself, without which the dust would be simply dust, unenlightened, unmanifest. Let the dead bury its own dead, dust to dust and ashes to ashes, but "I AM THE LIGHT, THE TRUTH AND THE WAY."

(The End)

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FOUNDED BY L. W. ROGERS

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CHARLES E. LUNTZ, Editor

ANCIENT WISDOM PRESS, Publishers

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STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACTS OF CONGRESS OF AUGUST 24, 1912, MARCH 3, 1933 AND JULY 2, 1946

Of Ancient Wisdom, published monthly at 320 Merchants' Exch. Bldg., for Oct. 1, 1951, State of Missouri, City of St. Louis. Before me, a Notary Public in and for the State and county aforesaid, personally appeared Charles E. Luntz, who, having been duly sworn according to law, deposes and says that he is the publisher of the Ancient Wisdom, and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, as amended by the Act of March 3, 1933, embodied in section 537, Postal Laws and Regulations, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are: Publisher, Charles E. Luntz, 320 Merchants' Exchange Bldg.; Editor, same; Managing Editor, none; Business Manager, none.

2. That the owner is: (If owned by a corporation, its name and address must be stated and also immediately thereunder the name and addresses of stockholders owning or holding one per cent or more of total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a firm, company, or other unincorporated concern, its name and address, as well as those of each individual member, must be given.) Ancient Wisdom Press, not incorporated, sole owner Charles E. Luntz, 320 Merchants' Exchange Bldg.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: (If there are none, so state.) None.

CHAS. E. LUNTZ

Sworn to and subscribed before me this 19th day of September, 1951.

ARNOLD JUST
Notary Public

(My commission expires December 11, 1951.)

THE BEST GOVERNED

Long ago someone who knew what he was talking about observed, "That people is best governed which is least governed." In 1925 the celebrated cartoonist, Fitzpatrick won the Pulitzer award for a cartoon titled, "The Laws of Moses and the Laws of Today." It showed the two tablets containing the brief Ten Commandments stacked up alongside of a mountainous mass of documents—the laws of today. A telling comparison, if not strictly accurate, for Moses, having delivered the Lord's fundamental behests to a world which has never paid too much attention to them, went on to supplement them with hundreds of additional laws, many of them good but a number of them as superfluous and harmful* as are some of our modern laws.

We must have laws, of course, but the mania for trying to correct every ill known to man by passing a law to

forbid it was satirized generations ago. The French philosopher Montaigne, who lived in the Fifteen Hundreds wrote, "It would be better for us to have no laws at all than to have them in such prodigious numbers as we have." And that an unpopular law not only cannot be enforced but may lead to worse evils than it was intended to correct is shown by the grotesque failure of Prohibition and the rise in consequence of a new and more virulent bootlegging gangsterism than was ever known in the country's history.

Americans are popularly supposed to be less law-abiding than the British, but the British themselves appear sometimes to disagree. Said an Englishman recently returned from a trip to "The States," to someone who suggested that in America the law might be defied with impunity, "If you don't think they enforce the law, if you ever go over there just park next to a fire plug."

We do enforce the easily enforceable laws against uninfluential people. Perhaps the English visitor did not know that even the illegal parker by the fire hydrant might in some localities tear up his summons if he happened to know the "right" people. And the unsavory disclosures of the Kefauver investigation have given a needed shock to many who may have naively believed that "it can't happen here."

ANCIENT WISDOM is not a newspaper and it is not our function to repeat editorially what a thousand newspapers have already said of this situation. What we are leading up to is a "best government" of a different kind. The Theosophist is naturally a law-abiding individual and the high moral character of most Theosophists has been conceded even by those who pour ridicule on theosophical ideas. But as the Theosophist knows that there is an Inner Government of the World, so he knows that there is an Inner Government of himself. It is that of which we want to speak.

And here again, paradoxical though it may seem, the best governed is the least governed. For that Inner Government is presided over by the Ego and his experience in self-government comes from the hundreds of lives he has lived and in which he has had opportunity to practice it. From this experience he knows a great deal about what his personality should do in all kinds of situations and what he does not know he may learn by the illumination of his Monad—the Divine Spark that is more exalted even than the Ego and which is, in its own sphere, all-knowing.

This inner self-government has been much misunderstood. It has been interpreted as meaning the enforcement of an iron discipline on the body and the senses, unnatural, harmful and joyless. It is responsible for the senseless exhibitions of the lower grade Indian fakirs on their spike beds or

standing on hot coals, thrusting needles into the flesh or holding up an arm for years at a time until it withers on the bone. Doubtless an immense amount of hysterical will-power is developed by these feats, and as the awed population generously provide the "holy man" with sustenance so that he may continue his punishing vocation, no doubt he would shrug off objectors with a laconic "It's a living!"

The great World Teachers have placed the seal of their disapproval on this misdirected will-power. "Me, seated in the body, they torture," declared one of them, speaking as the Ego. There is no virtue in uselessly tormenting the physical vehicle one is temporarily inhabiting and using for purposes of spiritual evolution. Nature will provide all of that which is necessary. The Ego has no part in this kind of personality baiting. And in lesser degree the puritanical idea that to "mortify the flesh" by denying it every physical pleasure, by proclaiming oneself a miserable sinner, and by "walking mournfully before the Lord of Hosts," is equally foreign to true Egoic self-government.

That self-government is faithfully expressed in the beautiful words of appeal uttered by the Christ (Matt. XI: 29-30): "Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light."

There is no compulsion or constraint in Egoic self-rule—no sense of being pushed around or ground down. It is rather a kindly guidance replete with understanding of the inmost causes of every problem, its widest ramifications, the lessons it is intended to teach and the correct way to meet and solve it.

How to contact the Ego? First, want to. Then *think* you are in contact with him as indeed you are and must be, seeing that you, the personality, are he—a small part of him—and he is you, the greater, higher and better part of you by far. Students of Theosophy who haven't quite grasped the position of the Soul (Ego) with reference to the fragment in incarnation, often envisage a sort of Creator-creature relationship not very different from doctrinal orthodoxy.

That is quite wrong. It is true that the Ego in each one of us is, at our stage, representative of God, although, lofty as is its consciousness it is not the ultimate Spirit—that role is reserved for the Monad which is to the Ego as the Ego is to the personality. But one's Ego is oneself. The Monad is also the Self—at a still higher level. And in looking to the Ego, seeking guidance from him, accepting his "yoke," we look to none other than to our extended Self. We are not giving play to the imagination, merely, when we feel ourselves to be in contact with the Ego. We *are* in contact with him—we must be—how can we fail to be when the

*As for instance the horrible "Thou shalt not suffer a witch to live," responsible for the torture and death of hundreds of innocent old women.

Ego is our truer Self? Emerson sensed that great verity, intuitive as he was, when he declared, "We always get what we pray to ourselves for."

All we need to do, therefore, is to maintain, or at least strive to maintain, constantly the sense of being the Ego, illuminated by the Monad and therefore, in our own sphere, living what our higher and our highest Self know to be our *dharma* (what is right and best for us at any given time). This will rob us of nothing that is good and desirable. It will add many things to the life that are desirable and good.

That is Egoic self-government, the aim of every informed Theosophist. Many people are ruled by their emotions—their astral bodies; some are governed by their minds—the coldly intellectual type; still others by a combination of mind and emotion. Government by the Ego means rule of the mind by that which is above mind, rule of the emotions by that which is higher than the emotions. Yet the yoke of the Ego is easy and his burden is light for those who will accept it. And they, of all men, are both the best and the least governed.

PREPAREDNESS IS NOT WARMONGERING

Let's look at this armament business in a cool, rational way, devoid of emotion and sophistry. War is grisly, war is hateful, war is to be avoided by every honorable means unless its avoidance means submission to conquest and enslavement. If that is the alternative then war must be fought. If appeasement of tyranny is preferable to resisting tyranny then this country should not have fought the War of the Revolution. It should not have fought the Kaiser or Hitler or the Japs. What cravens we should be in the sight of the world and in our own sight if this view had prevailed!

The pretended or genuine horror expressed at the way this country is arming to protect itself against the new tyrant who threatens us and all the rest of the world may be dismissed either as Russian propaganda or sheer intellectual vacuity. We are not arming for war. We are arming that war shall not come. It was impossible to reason with Hitler. He mistook all attempts to appease him as weakness and cowardice. So do the Russians. They are out for world conquest as was Hitler. The published writings of their responsible leaders have admitted this times without number. So was Hitler and he too confessed it in his *Mein Kampf*.

Is anyone so naive as to suppose that if we had meekly allowed the Communists to take over all of Korea this would have ended the Russian threat? Does anyone with a reasoning mind really think that if the Kremlin felt we were a pushover it would not make

war on us instantly? Does anyone truly believe that the professions of peace emanating from Moscow are sincere?

Well then, what are we to do? Crawl into our shell and play dead? Send out loving thoughts to Moscow as the Cliveden set are said to have done to Hitler, and stop our armament program?

There is only one thing we can do unless we want to become a part of the Communist empire with all liberties, including even liberty to think, suppressed and life robbed of everything that makes it worth the living. We must do exactly as we are doing—arm and arm and arm—make ourselves so mighty in armament that the apostles of force who respect no power but force may recognize that to challenge us will be to invite the fate of Hitler, Mussolini and Tojo.

Our armament is not for war but for peace. The unfortunate non-thinkers who cry out against it are the real warmongers, distressed as they would be at the notion. For if we yielded to their inane pleas we would, in effect, be saying to the Kremlin, "Come and get it. It's all yours."

Paradoxical this may be, but it is true. We are spending for peace, not for war. We know the answer that will be given. Russia will try to out-arm us and in the end, as always before, the possession of such tremendous might on both sides must lead to the inevitable explosion. It always has.

Right—but that does not mean that it always must. And if it does, we shall be a thousand times better off having the power to meet our foe on equal or better terms than if he had the armament and we had nothing—and could do nothing but supinely yield to whatever extravagant demands he choose to make.

But we don't expect it to end that way because as we are now planning and at long last putting our plans into effect Russia cannot out-arm us and cannot equal us. We shall always be ahead of her and Russia with the lessons of World War I and World War II before her will not fight unless she is sure she can win. If we go through with what we have started she will never have that assurance, but in the not too distant future will have the certain conviction that she will lose.

That is why we say that we arm for peace. The preventive war that some cold-blooded people would like to see us start will never take place no matter how strong we get. The conscience of this nation would never permit it.

World War III would end civilization as we know it. Those behind the evolution which has produced our civilization slumber not nor sleep. Our strength is not and will not be in the machinery of war alone. And the Kremlin has and will have a higher force to reckon with than even the United Nations.

BE EXPLICIT

Early in the Century, when nearly every American executive office was decorated with a rash of signs admonishing the caller to be this or do that, one of the most favored was the admonition "Be BRIEF."

The manager of one firm's English branch, transferred to the United States, came out with a counter to this after having been many times irritated by the insufficient information furnished him by literal followers of the sign's command. The Englishman's counter-sign was "BE EXPLICIT."

We all unfortunately have dealings with people who are neither brief nor explicit. The word chopper who tells us half of what we need to know in his anxiety to compress his message is still not quite the nuisance of the wordy individual who pours out twice the volume of verbiage necessary and still fails to communicate essentials. And, alas, both types are to be found lecturing or writing on Theosophy.

Occultism is not an easy subject to handle. It is suspect to begin with in the minds of many people, which makes it still harder. To convey the exact meaning of Reincarnation, for instance, with its major implications, to someone whose mind is full of misconceptions about it (most minds are) is no light task. It calls for careful thought, intelligent marshalling of facts, elimination of non-essentials, choice of language suited to the hearer's mental status and a variety of other aptnesses. The great Roman orator Cicero declared that he is the wisest man to whose mind that which is required at once occurs. It takes practice and experience to reach that stage but at least it should be striven for. To present a Theosophical Truth to an inquirer or from the lecture platform or on paper in disorderly, confused or involved fashion seems to this writer to be one of the seven deadly sins.

Think of keeping or driving someone away from Theosophy who already has developed a slight interest in it, by making it sound so unattractive that he drops it then and there. There is a karma of carelessness—not so severe, it is true, as the karma of intentional offense, but severe enough to teach the careless person to be careful. We should surely bring to the task of enlightening an inquirer every faculty we possess, for we can do him no greater benefit than to present him with the great Truths of Life and Death and Purpose that have meant so much to ourselves.

We should be explicit but not boring. He has questions to ask. Let him ask them. And give thought, real thought, to answering them. He wants to tell you about his problems. Let him have his say. We are all familiar with the brother or sister who, in the guise of seeking for information, revels so much

(Continued on Page 70)

NOTES OF DUST

By H. K. SCHOLEFIELD

As a beam of sunlight shining through an aperture into an otherwise dark room will illumine a mass of dust-motes and give them the appearance of living things circulating within the outlines of the light-beam and passing out of existence as they move beyond its perimeter, so does the life of the human Ego, man expressed as Atma on the plane of Godhood, illumine the lesser being we think of very mistakenly as "myself." The analogy is good in several respects, the most important of which concerns the source of light, the sun, the divine light and living force expressed on the physical plane and source of all energy within physical form, the force within the core of the atom without which all manifestation will one day cease and manvantric night will conclude the evolutionary cycle of this solar system.

The flippant scoffer cries here, "I should live so long!" Don't worry, brother; you not only should but you will; it is for that purpose you are here with us today and we will not and cannot complete our cycle without you. But there is plenty of time; meanwhile it is good for both of us to look toward the light. Consider this beam of sunlight: a physical representation of golden Buddhist illumination shining down into mental matter of which man's highest body is composed, giving it outline, life, form and energy. In this stream of God's creative light shining through and colored by the Buddhist plane, there is magnetized and manifested as form, a conflux of enlivened, moving, coruscating atoms of matter at that level: a mental body, which, without that continued vivification from the plane above, would instantly vanish. This congeries of mental atoms is in constant flux and change, like the motes in the sunbeam. Unlike the dust-motes, mental matter flashes into and out of the body and is drawn to and rejected from it at speeds appropriate to that plane, which are enormous by physical terms. Each thought put forth by an enlightened man changes the entire aspect of his mental body, and when at rest it falls into a characteristic appearance of quiet retention of whatever grade of mental atoms have been magnetized by it most strongly by constant use. These will differ from time to time as the man evolves or turns his thoughts to higher purposes through his course of life.

This mental body in turn constitutes a further filter, again coloring the light-beam, the Self-life, as it shines down through that seven-fold organism into the emotional-level, the astral plane, the zone of feeling from the highest aspiration to the lowest bestial sensation. Here again as in the plane above, and very like the action of our

sunbeam, the light-ray sent down by the Ego energizes an aggregation of astral-plane atoms which also, like the dust-motes, flash and coruscate with life and energy as they are drawn into or rejected from the astral body during its changing moods and activities, again with great rapidity and again coming to comparative rest at a level appropriate to that body's evolutionary status and constant habit which likewise changes with age and progress. The most frequently used atoms are most strongly magnetized and remain closest until displaced by other and finer atoms as the man evolves.

Finally, and again like our sunbeam shining among moving dust, the Ego-light, the Self-consciousness shines on down through the seven-fold astral plane and is again strongly colored according to the habitual activities of the organism of that plane, into the physical plane where it is surrounded by physical atoms, veritable dust-motes focused by the centripetal force of God's nature in man. For some aeons and ages this "valiant dust that builds on dust" lives in chaos, calls himself "a miserable worm" and refuses to identify himself with the light from God's own heart which keeps his physical heart alive and, again like the sunbeam, enlightens every atom and energizes every function in his physical body. And again, like the moving dust-motes, the bodily cells change and fall out and are replaced by others, less rapidly at this level but very constantly nevertheless and always forming the means and process by which our progressed man shall govern his body's health and abolish dis-ease: for Light is supreme. Darkness is negative and does not abolish light; light is positive and abolishes darkness. The atoms composing a human physical body are not dead nor does that body become a complex of dead cells until its demise and disintegration. Even hardest granite is composed of atoms which are forms of life, foci of electronic orbital activity, their energies derived from the sun.

Atoms composing a man's physical body are attracted thereto or rejected after a time according to his place in evolution and the changing progressing habits of the individual as experience and aspiration to a better life slowly render much coarse matter obsolete; it is then wasted naturally and replaced with finer material as rapidly as required. Again in this idea we may keep in sight the symbol of dust-motes moving into and away from our sunbeams. Now, however, the symbol becomes inept in expressing rapidity of change. Our bodies are sluggish and much of their content is hard mineral which changes its composition slowly; a rapid "turnover" is occasionally marked by serious physical illness, high temperature and inability to rise from a sickbed. At such a time the Ego may be using a more rapid process of

breakdown and elimination to hasten refinement, or merely to correct excessive accumulations of coarse material accumulated by the foolish individual who persists in loading his stomach with wrong materials and too many of them. If the correction is for this purpose it will recur again and again more painfully until the foolish student stops creating more bad karma.

"One man's meat is another man's poison." This adage applies most fittingly and literally, since a more developed body cannot tolerate coarse atoms of physical matter suited to use by a more crude organism. This is one of several reasons that many Theosophists prefer to avoid a meat diet which derives from animal bodies, perfectly adapted to lower orders of life but not composed of the same selected grades required by man. This, however, is a matter of free choice and no Theosophist is ever questioned about his diet or expected to change it. If he does so, which is very common, it is done wholly by his own choice and preference. Again, matter is thus selected for the body's use and now human intelligence enters as a factor in the process of refinement. It will be recalled by elderly people that their grandparents had a practise of "hanging" such game as rabbits, ducks or venison until it acquired a desirable "gamy" flavor. In plain words, putrefaction was allowed to progress until its marked savor was imparted to the meat, and during cookery it diffused a powerful fetor which stimulated appetites and neighborhood attention and pleasure. These people had a toleration for ptomaine poisons to an extent not now existing in civilised countries. Their meat would literally poison us very dangerously. Herein we may mark a milestone passed in evolution within a century or less.

An oriental ascetic using a body fed wholly upon rice and fruit over a period of years and purified by that diet to the degree required at his stage of evolution and learning, would likewise sicken and experience pain after eating the choicest lamb-chops of our production. He would not do so in any case as he could not enjoy them. He would know better and would relish his usual diet more.

The whole problem to be grasped in the evolutionary lesson of our time is self-identification. Each of us must come to know of his own experienced knowledge that he is not the group of atoms in this complex called "man"; neither physical, emotional or mental; that he is the user of all of them and corresponds, in our light-beam illustration, not to the floating dust but to the light itself, without which the dust would be simply dust, unenlightened, unmanifest. Let the dead bury its own dead, dust to dust and ashes to ashes, but "I AM THE LIGHT, THE TRUTH AND THE WAY."

(The End)

DO YOU KNOW?

That freedom in every true sense of the word is a basic need of all human beings and a cornerstone of theosophical teaching?

* * * *

That freedom is not to be confused with lawlessness or license and carries with it obligations as well as privileges?

* * * *

That this freedom means especially liberty of thought, of belief, of religion or irreligion, and liberty to live one's own law-abiding life?

* * * *

That the monopolistic attentions of others who would force the life into their own groove of acting or thinking is to be resisted with all one's power, as if yielded to it will largely nullify the purpose of the incarnation?

* * * *

That it sometimes takes a great deal of character and strength of will to combat the determined efforts of family, friends or associates to stifle divergent thought and make it conform, but we are going through evolution to develop character and strength of will?

* * * *

That there are few Theosophists, unless they are so fortunate as to have always lived in a theosophical environment, who do not have or have not had this very great barrier to surmount?

* * * *

That while family peace is one of the most desirable things in life and many are willing to sacrifice even liberty of thought and action to maintain it, there have always been some who have felt the price too high to pay?

* * * *

That this is not a matter on which specific advice may be offered as it is the karmic responsibility of the individual to decide for himself, but the other side of the question may properly be presented for his dispassionate consideration?

* * * *

That sometimes, if he takes the bold step of insisting on following his own line of thought regardless of household objection, the objectors finally decide there is nothing can be done about it and leave him to his "heresy"?

* * * *

That occasionally, after noting the beneficial effect on his life that his "eccentric" philosophy seems to be having, the family or part of it decides to find out what it is all about?

* * * *

That having done this, one or more of the formerly disapproving may even follow him into the unorthodox field to their own greater good, this constituting the best possible solution of his difficult problem?

* * * *

That while this does not always or often occur, it happens with sufficient

frequency to be held out as a hope, and the possibility alone is worth all the contention he may have to endure by bravely upholding his right to think for himself?

PLATITUDES

By CHARLES E. LUNTZ

Platitude: A flat, dull or trite remark, especially one uttered as if it were fresh or profound.

—American College Dictionary

We hope that none resents our attitude
But we just can't abide a platitude.
We don't wish to antagonize
But over them we agonize.
They never should be heard at all
In Theosophic Lodge or hall;
Yet lecturers who should know better,
With platitudes their words enfeather.
And writers writing solemn presages
Encrust with platitudes their messages.
The language has such host of phrase
To symbolize or blame or praise,
Depict, define, describe, report! —
So why with platitudes consort?
They'd earn our (quote) "undying
gratitude,"
(Unquote) discarding such-like platitude.

MINSTRELSY

A Selection from the Poems
of Patience Worth

Mystic

What of the day's instants?
I measure not time by days.
Time is an illusion.
I live beyond, in fancy.
Yea, my soul kenneth well
The heights.
I commune in a sacred cup
For I know man's spirit.
Yea, and crave little
Of the flesh
For I have lain down flesh
And ta'en up spirit.

INCLUDING, WE THINK, T. S. EDITORS

"... a self-respecting editor ... accepts the obligation of recognizing dissent and criticism, at least so long as this is sincere rather than scurrilous."
—St. Louis Post-Dispatch,
Aug. 26, 1951

Gerontologists are speaking now with confidence of being able to double—perhaps triple—the average span of man's life and still keep him alert, mentally and physically. Which is all right with us. We like it here.

THE ZODIAC IN
ALEXANDER POPE

Scorpio

To gain new glories or augment the old.
—The Iliad

A MEMORABLE VISIT
(Continued from Page 65)

LIFE AFTER DEATH
PHYSICAL, EMOTIONAL AND
MENTAL HEALTH
THEOSOPHY IN THE BIBLE

There was also a members' meeting which likewise was conducted on the panel system. The title was UNIQUE SIDELIGHTS ON REINCARNATION.

Mr. Hotchener's handling of his subjects was both expert and adroit. He possesses the knack of unifying himself with his audience to a degree that few speakers can equal. His tribute to the Bible on the last night of the series was the greatest the Editor of this journal has ever heard, moving in its appeal and impressive in its diction. It will be reproduced prominently in the next issue. His skilful unloading of a "hot" question (which he was perfectly capable of answering) on another member of the panel, under the jocular pretense that it was beyond him, repeatedly moved the audience to hilarity, while the profound wisdom of his replies held his hearers in rapt attention during every moment that he spoke. Verily in this style of imparting occult knowledge to a public which, in such fashion, gladly receives it, there is none like unto Henry Hotchener.

The audiences, drawn entirely from our mailing list supplemented by a few small ads. in community papers, were large and exceptionally generous—always a good test of speaker acceptance. Mr. Hotchener's visit was not part of a lecture itinerary. He came by plane direct from Hollywood by invitation of the Lodge.

On the Sunday morning of Mr. Hotchener's visit, at 10:15, he spoke over KSD, one of the most important stations in the St. Louis area, operated by the Post-Dispatch. The time (15 minutes) was donated by the station. The talk which was in the form of a preliminary address followed by an interview, with Charles E. Luntz asking questions, covered Mr. Hotchener's world travels, his opinions on global problems, especially those of the East, and the aims of the Theosophical Society. Reincarnation and karma were brought in by name and briefly explained. This broadcast will be reproduced in a later issue of ANCIENT WISDOM.

The Lodge is immensely pleased with the results accomplished by the visit of this outstanding theosophical leader who opened the 1951-52 season of active work. No season has ever opened more auspiciously. The gratitude of the Lodge to Mr. Hotchener has already been expressed by the many members who contacted him. It is now offered officially and with the profound hope that this great Theosophist may soon come this way again, to labor with us for the Cause he has served so ably and so long.

IT MAKES NO SENSE THAT—

Claims of divine inspiration or infallibility, made by any person, living or now dead, or by others for him, should be accepted on his or their say-so.

* * * *

Because such claims are ancient or embodied in a scripture commonly accepted as inspired that these facts should be regarded as upholding their validity.

* * * *

The impressive trappings of formal religion, the gold and silver furnishings, magnificent habiliments of the clergy, costly houses of worship or any other extraneous attempts to awe the laity should influence the thinking to acceptance of authoritative statements that, without these furbishings, their thought would reject.

* * * *

The views expressed here should be considered as the product of modern skepticism, seeing that they were expressed 2500 years ago by one of the mostly saintly and deeply religious of men—Gautama, the Buddha.

* * * *

Children should be brought up to believe that the religion they were born into is the only true one or that the atheism they were reared in is the only sensible philosophy.

* * * *

Even Theosophy should be taught on authority seeing that no philosophy that has to be bludgeoned in by that means is worth its salt.

* * * *

If a boy or girl, having been brought up a Theosophist, should abandon it either for orthodoxy or materialism (though we have never heard of such a case) the parents should grieve about it, as the very essence of Theosophy is the divine freedom of the individual to think and believe as he chooses.

ENVIRONMENT, HEREDITY
OR SOUL HISTORY

(Continued from Page 65)

Dress)* which deals with every known phase of this vital truth in simple language. All that can be said here is that the Ego puts down a fragment or ray of itself into the personality, the latter being the theosophic term for the physical, emotional and mental bodies with which such fragment is "clothed" in any given incarnation.

You, I, everyone, are each, while in incarnation, these Egoic fragments. The "I" sense is the fragment sense. In moments of great spiritual uplift the fragment may join for a fleeting

*Obtainable from ANCIENT WISDOM Press
Price 50c.

IT MAKES SENSE THAT—

Every such claim be examined on its merits and on the evidence advanced for it (if any), in which case most or all such claims will probably be rejected by the logically minded.

* * * *

Age, whether measured in years, centuries or millenia is no guarantee of the worth or truth of any statement, seeing that there were just as many prevaricators, self-seekers and plain fools hundreds or thousands of years ago as there are today.

* * * *

While in earlier stages of spiritual evolution it may have been necessary for the more intelligent to take in hand the religious thought of the less intelligent, as man progresses he must reach the point where he constructs his own philosophy of life free of authority, making use of every avenue of information open to him.

* * * *

The Buddha's enlightened admonition to accept nothing that failed to appeal to the intellect and intuition regardless of who wrote it, said it or taught it, including himself, should be acclaimed by every lover of freedom of thought and belief.

* * * *

While this religion or atheism or whatever belief or lack of it the parents follow may be taught or explained to the child, it should be made clear that after maturity he is free to seek for himself without incurring parental displeasure.

* * * *

Theosophy should be accompanied always by reasons—and good ones that will hold up and not evade pointed questions.

* * * *

The parents should use great wisdom in inculcating Theosophy in their children so that they may always feel that they fulfilled this enormously important duty to the Egos entrusted to their care.

instant with its Egoic "parent," and at times inspiration may descend from that high source, resulting in achievement so remarkable that the fragment stands incredulous before it, hardly recognizing it as his own.

For the most part, however, at our present stage of development, the fragment remains pretty consistently a fragment—a spark of Ego within a thought body, an emotional body and a hunk of physical body, the latter possessing a light weight appanage called the etheric double which is not a body, though it looks like one to clairvoyant sight, but is a filmy affair, the bridge between the physical and the higher vehicles. It anchors them, so to speak, where they belong and it is

BE EXPLICIT

(Continued from Page 67)

in the sound of his own voice that you never have a chance to supply it. That cross must be borne, too, if there seems any likelihood at all that he is really interested and not a mere time waster. Your turn may come. He must stop to gasp occasionally and you may have the opportunity to inject some arresting thought into the onesided flow of conversation. But when it becomes obvious that he doesn't want to hear you, he wants you to hear him, we recommend that you cease your efforts.

The writer will spend any amount of time (and has done so often) and will extend himself to the utmost of his ability to foster a newly awakened interest in Theosophy. But time, to a working Theosophist, is far too valuable to fritter away on the chatterbox who selects a theosophical theme only as a mask for his own garrulity.

Be explicit. Make Theosophy sound reasonable—as indeed it is, the most reasonable philosophy in the world. Answer questions which, in the light of your wider knowledge may sound utterly foolish, as though they were observations of great moment. Perhaps they are—to the questioner. A former very well known Headquarters lecturer and worker, knocked at the writer's door very early one morning, some twenty-five years ago. The writer answered the door with one side of his face lathered for shaving and the other one shaved, and almost passed out with astonishment when the caller demanded, "I want to join The Theosophical Society! How can I join The Theosophical Society?" He was invited in and, while the lather dried uncomfortably, the writer gave him the needed information and a great deal of additional information, learning that his entire knowledge of Theosophy came from a few books found in the public library. If he should happen to read these lines he will well recall the incident. Nobody ever forgets how he came into Theosophy.

But don't expect such "gifts of the gods" to come along often. A little spark is all that usually shows. It must be fanned into a flame. We in Theosophy have the high privilege of doing that whenever opportunity presents and, speaking personally, we know of no privilege that is higher.

of great, indeed vital importance, to physical life. When it leaves the fleshly body completely death ensues. And it is of enormous psychological consequence, for all the ailments this series deals with, though they may start from disturbed conditions in the emotional or mental bodies or both, take lodgment in the etheric double. Sometimes but not always they duplicate themselves in the dense body as lumps or lesions. Sometimes nothing shows at all in the visible body and the doctors are baffled. Then the psychiatrist takes

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REAL PROBLEMS OF REINCARNATION

14. How can people be so stupid in some ways when they have lived so many times and should have overcome all forms of stupidity in view of their numerous and varied experiences?

It is quite a sweeping statement to declare that the many and varied experiences are numerous enough to have enabled everyone to overcome all forms of stupidity. Why should anyone think so when we observe nations who have suffered so cruelly from war, who are familiar with the sufferings of other nations from war back to the dawn of history, and who are still stupid enough to go to war for fancied gains it will bring them that it never permanently brought any nation?

The Nazis knew all that—so did the Fascists, so did the Japanese. Aside from reincarnation they had before them—their war-lords knew by heart—the record of every attempt since Chaldean days to conquer the earth or the then known portion of it. They knew all these attempts had grotesquely failed even after they achieved, as with Rome, a few centuries of limited success. Only stupidity—rank stupidity—in high places could ignore the historical facts, yet those in high places are supposed to be there because of superior intelligence and capability. At least they have something of brain power presumably that is superior to the average or they could not have gained their lofty eminence against the terrific competition that always exists for positions of power. Hitler, Mussolini, Tojo & Co., the Kaiser, Napoleon and the other top-notch war chiefs who made the bid for world dominion were not, in the ordinary sense, fools. In the extraordinary sense they were—extraordinary fools, in fact. And karma seems to have taken particular pains to use them as especially horrible examples of what happens to madmen who think the Evolutionary Law of Progress and ever-increasing Freedom will be set aside for their exclusive benefit.

The Occultist, one of whose great preoccupations is to interpret the inner side of history correctly, traces what may be called "The Finger of God" in all these demonstrations. Yet even now the rulers of another nation seem to be yearning to pit themselves against the Cosmic Power that has so devastatingly executed judgment in the past on those who challenged it. The Theosophist is, or should be, calmer and more assured than anyone of the ignominious defeat that will follow this new stupidity if it manifests itself. He reads the lessons of history and he reads them true.

And if this be so with nations and the "clever" minds that direct nations, why should we expect individuals to display less stupidity along many lines,

gifted though they may be in some. Incarnations may seem many to us after they have run into the hundreds. To nature they may seem few. Experiences in the millions may appear to have provided every lesson needed for the perfecting of man, and perhaps they have. But man learns so slowly that they may have to be counted in the billions before he absorbs them and orders all of his actions rightly.

Great thinkers and even thinkers not so great have always recognized the formidable obstacle to spiritual growth presented by stupidity. The renowned Schiller, one of the world's fine minds, made the famous declaration, "Against stupidity the very gods themselves contend in vain."

The Theosophist might qualify this by saying, "Not wholly in vain." The gods have all the time there is at their disposal and after aeons even stupidity can be vanquished. But what time and effort it takes!

And that is the answer to the question that heads this article. To us it seems that we should, if reincarnation be true, have lived long enough and times enough to become intelligent in all fields. Actually we haven't. We still tread the cobbles of Stupidity Street in one direction or in many or we should not be in incarnation at all. It's a long street but not an endless one.

A word of caution may here be interposed, particularly to those who are still in the elementary stages of grasping all that Theosophy really means. Don't be satisfied with shallow thought on these subjects. If you would really comprehend them—so far as the human intellect can at this stage comprehend them—dig into them deeply. The Power behind and within Evolution is Supreme Intelligence. It does not reason shallowly, does not act superficially. Its ends are more stupendous than the mind of man can conceive—its means as stupendous as its ends.

Leave imputations of Divine littleness to the Theologians. They have done a remarkable job of inventing silly little motives such as they themselves might entertain and attributing them to Deity. If we would be spiritually great we must surmount the tendency to view spiritual things in a spirit of smallness. The Theosophist who would teach others what he has in deepest meditation come to know of these things himself, scanty though his knowledge may be when compared with what there is to know, is hemmed in by the limitations of language. He strains for words to convey immense realities for which no words have been coined. He strives for utterance that shall do justice to a majestic Order, and the puny phrases he evolves mock him by their inadequacy. One must do more, much more, than read or hear of these theosophical concepts, much more even than think about them, for they transcend thought. One must enter into them, view them from their very

center, identify himself with their essence. Only then, perhaps, in some tiny degree, can he begin to apprehend what they really mean.

And until he does at least travel this far, one of the stupidities to which this question refers will continue to rear its head and twit him with the undoubted fact that it is still unvanquished.

(To Be Continued)

ENVIRONMENT, HEREDITY OR SOUL HISTORY

(Continued from Page 70)

over and frequently does good work by mental therapy in relieving or curing the condition. But unless he understands the occult relation of the higher vehicles to the lower—and often he's never even heard of the former—it seems to the Theosophist that his results must fall far short of what he might, with the deeper knowledge, attain.

While the existence of the etheric double is a fact proved up to the hilt by the numberless times it has been seen by people with only a low degree of clairvoyance, there is also circumstantial evidence of its reality. This will be given in a moment but it might be added that it has been photographed by a special technique, and can be seen without clairvoyance when viewed under certain conditions through a "Kilner screen." This is a device invented by a physician named Kilner some forty years ago. Scientists informed on the subject do not dispute that there is an aura around the human body corresponding in part to what occultists term the etheric double. They also concede that this aura has never been seen on a body which is lifeless. They do not, however, agree with Theosophists as to its function (unless Theosophists themselves). As a matter of fact they confess ignorance as to the reason for the phenomena while admitting its truth. One hardy soul, writing of it in a scientific magazine years ago, suggested that it might be "body odors," which caused considerable hilarity among occult students. With the advent of modern deoderants, no doubt the etheric double has been abolished.

The real reason for the existence of the etheric double is its necessity. It has to be. Occultism insists, and with complete logic on its side, that anything manifesting on the physical plane, though invisible to human sight even under the most powerful microscope, must be objective on a higher plane. A phobia, a complex, a "pressure" with no physical roots—these have their roots, visible as "things" in the etheric double, in the astral body, the mental body, or maybe in all three. If they are psychoanalyzed out of their unseen hiding places by "confessions" to the psychiatrist, the latter has accomplished the result he set out to do but may be quite unaware of the protracted effects into the invisible of his

WHAT A CHRISTMAS GIFT THEOSOPHY WOULD BE TO SOMEONE!

* * *

Do you remember when you were without Theosophy?

* * *

Suppose someone had sent you ANCIENT WISDOM as a Christmas present? (Some of our readers may exclaim "Someone did!")

* * *

Would you have been willing to exchange all the gifts you received that year for the ANCIENT WISDOM subscription?

* * *

Are we in order, then, in suggesting that what has meant so much to you might mean as much to many of your friends?

* * *

A card will be mailed by us informing the recipient that the subscription is from you with season's greetings — telling him, too, a little about ANCIENT WISDOM's contents, just enough to make him receptive.

* * *

ANCIENT WISDOM for a year plus the three basic manuals (Back To Earth, Unfinished Business and Mind Magic) costs only a dollar more and your friend will then have Theosophy in the most simple and appealing form to be found anywhere.

* * *

If you have friends who know something of Astrology, the Editor's "Vocational Guidance" (\$2.50) would, we are sure, be appreciated.

* * *

The stores are full of things which cater to the personality; but Christmas is a spiritual festival. Something in which the Ego, perhaps, might be more interested is surely not out of line.

Order from ANCIENT WISDOM PRESS, —
320 Merchants' Exchange Bldg.

St. Louis 2, Mo.

successful technique.

The reader may thereupon ask, "What does it matter whether he knows or not so long as the patient is relieved of his miseries?"

Practically speaking, it does not matter, aside from the fact that it is better to have complete knowledge rather than partial knowledge of what one is doing. That might stand as a full answer if the results obtained were always entirely successful and if the morbid condition, once eliminated, never recurred.

But as results are not always obtained, even partially, as some patients do not respond to the treatment, or suffer a relapse after temporary improvement, there is justification for inquiry as to why this should be. And if the reason can be discovered, perhaps that may lead to further techniques which may insure success in more cases or even in all.

It is our belief that with a clear understanding of the deeper causes underlying these unhappy conditions, the patient might well be able to cure him-

self by understanding the true and far-reaching reasons for his affliction. All the psychoanalyst tries to do is to flush out into the open the repressed origins of the patient's unaccountable ailments. The deeper he goes, the greater his chances of success. It needs the understanding Theosophy gives, however, to get right down to the base of the trouble.

(To Be Continued)

LOVE

(Continued from Page 65)

defeat although it may allow its plans to be altered, its fondest dreams to be surrendered if the good of others should be involved. Love rejoices at the success of others even though others may have climbed to a higher position than they have. A feeling and an expression of goodwill and congratulation will keep the door of your consciousness open for progress and advancement. Love is never puffed up. It does not boast and is never rude. It does not insist on its own way and become irritable and angry. It knows

that a soft answer turneth away wrath. Love is understanding and easily overlooks the shortcomings of others. Love does not rejoice in injustice but challenges the truth. It is never glad when another errs and it is always slow to expose. It remembers that vengeance belongs to the Lord and is willing to let truth, freedom and justice to prevail.

Love looks to the good in others and in all things and thereby adds strength to their wellbeing. Paul says that love is patience, kindness, generosity, contentment, modesty and good temper, truth, and faith for the happy outcome of everything. Love is indeed the greatest joy-giver, the greatest healer, the greatest thing in the world. Every true idea of love expressed is powerful to raise the consciousness to lofty heights. Love is a healing balm for every ill. Therefore declare that you are constantly renewing and spiritualizing your mind, body and circumstances by cultivating love. By letting the pure currents of love flow freely through your thoughts, words and actions your whole being shall be purified and vitalized. A mighty power of light will be released and your understanding will be clear and broad, and your whole life harmonized with the highest and best. I suggest that you read and study the chapter on love in "At the feet of the Master." There are many ideas given therein that I have not mentioned here because I want you to have this little manual for your daily guide. Ponder the ideas that I have written and many more will come into your mind to enlighten and help you. Remember that love is the greatest thing in the world when rightly understood and applied. "When it is strong enough in a man it force him to acquire all the other qualities and all the rest without love would never be sufficient." "Now abideth faith hope and love, these three; and the greatest of these is love." I Cor. XII:13

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All requests for the healing services of our group should be made to Mrs. Ella Welge, c/o the Theosophical Society of St. Louis, 5108 Waterman Ave. St. Louis 8, Mo.

Those who profess to believe that we are against Brotherhood, after the many clear explanations we have given of the reason for our stand against an almost obsolete word, either have leaped to conclusions without bothering to read what we have written or are merely pretending not to understand. If it is possible to hate the sinner but love the sinner, then it is equally possible to love the idea but protest against the unseemly verbal raiment in which it is clad.