



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

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MAGIC

By H. K. SCHOLEFIELD

A very vital aspect of Theosophy, as of every system of occult study under guidance of superhuman powers, lies in placement of doctrine before the student to accept or reject pursuant only to his own intuitions and without vestige of proof such as would be accorded in any institution of learning by access to laboratory apparatus. The embryo engineer is encouraged to experiment and to prove the propositions developed in textbooks and to accept nothing until it is physically determined in terms of measurement or weight, but bona-fide occult teaching attacks all problems from an entirely contrary angle.

The chela (pupil) is forced to digest much esotericism and decipher veiled meanings, in process of which effort his faculties are vivified and his consciousness expanded and at no time is any mental concept possible, with or without a teacher's aid, which would place powers under human control beyond the appropriate moral stature of the student.

Such exercise of one-sided development arose on the continent of Atlantis with selfish men grasping too great powers for the world's safety and peace; and like children playing games with TNT they destroyed themselves and their entire continent. The after-effects of abuses leading to that cataclysm are apparent among earth's inhabitants today in such bodily afflictions as cancer, a karmic result of dallying with magic with selfish intent. Many of us now inhabiting the earth are Atlanteans reincarnated, and until that karmic burden is nullified many of us will continue to carry that stigma of infection in our bloodstreams. Until the race has evolved beyond possibility of again intruding selfishly upon esoteric fields, proof through experimentation and public demonstration of magic is purposely prevented for excellent reasons.

One of the pioneers of the Theosophical movement, after learning of the powers latent in men, and wishing to exploit such possibility to gain publicity for the Society, proposed that a copy of the London Times be produced in a public place in India on the same morning that it was printed in England, which at that time was utterly beyond any scientific possibility although it might have been accomplished readily by occult methods. It was

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I BELIEVED IN REINCARNATION AT THE AGE OF FOUR

By CHARLES E. LUNTZ

A reader inquires when and how the Editor first accepted the idea of reincarnation. Above is the answer—sensational enough, perhaps, when the fact of rebirth was unknown to the parents and never even mentioned by them or anyone else to the child. But the truth is more sensational, for the belief—knowledge is a better word—merely crystallized at four years. More or less vaguely it had been held since the power of conscious thought had awakened in the personality.

I remember the "crystallization" as distinctly as if it occurred an hour ago—remember even the clothing worn at the time—one of the hideous red flannel petticoated affairs of the middle 'nineties in which little boys (in England) were unmercifully swathed until, at about five years of age, they were accorded the privilege of short "knickers" and something that looked like bobby socks. The red flannel atrocity, which is an integral part of the recollection, enables me to place the age definitely as earlier than five. It might have been three. The birth of a baby brother when I was ten days short of three is a vivid memory, as the advent of this small being meant my abdication as young boss of the household. Recollection may therefore take in an earlier age than four. But to be conservative, we will say four.

I was walking along the rather dark passage leading to the nursery. The house was lit with gas and the passage was unlighted and with no windows. It was daytime—of that I am sure. If it was after 6 P. M. I would have been in bed. There was no nonsense such as letting a small boy sit up till eleven and twelve to watch television, naturally—there being no television. But had there been, I am quite sure it would have made no difference to my retiring time—not in the rigid Victorian household in which I was reared.

A couple of years or so earlier I had made a vigorous though unpremeditated attempt to commit suicide, by the novel means of eating the wax flowers which adorned my mother's wedding cake. I have only the testimony of my mother as to this eccentric deed, being 18 months old at the time. The wedding cake presumably was a treasured, if dangerous, fragment of the original, and I am told I came across it while playing in what was then called the

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REAL PROBLEMS OF REINCARNATION

16. What is a weak personality to do who tries unceasingly to overcome some bad habit such as drunkenness or sensuality and is completely unable to do so? His karma is terrible in this life. Will it go on to the next? If so, is this just or fair?

Anything that happens to the personality which is for the improvement and progress of the Ego is just and fair. It must be remembered that the Ego and the personality are not two beings but one, though the consciousness is temporarily split and the lower is, with rare exceptions, oblivious of the higher. Personality consciousness is a puny affair compared with Egoic consciousness and it is often difficult for the beginner in Occultism to grasp how it is possible for him to be, as he perhaps conceives it, two consciousness and yet in his brain to be only functioning with one consciousness. Of what use is it, he may inquire, to have an extra consciousness if you don't know about it and don't realize that you have it?

We will come to its "use" later. To demonstrate its possibility and even probability is easy. We may ask our perplexed friend, "What consciousness is it that is even now digesting the last meal you ate? What consciousness is it that knows enough to put the various minerals, vitamins, fats, proteins and the rest just where they belong for building your body? What consciousness is it that intelligently—mark that—*intelligently*—goes about the work of repairing your tissues if you suffer a wound? What is it that grows a new finger nail for you if you lose the old one by mashing your finger in a door? What takes care of your bodily functions while you are asleep?" Certainly there is something or other that attends to all these necessary chores without which you could not exist. It must be an intelligent something in the extraordinary knowledge it displays in its care for your body. And it certainly is not your brain consciousness for you would be incapable—consciously—of performing for yourself the most elementary of these tasks.

Scientists call these labors the work of the *subconscious mind*—but it is certainly *your* mind, part of you, part of your consciousness, but, if we may be paradoxical, an *unconscious* part, and it is sometimes termed the unconscious. But it is unconscious only to you, the conscious personality. A consciousness of its own it certainly must have—a

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ANCIENT WISDOM

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CHARLES E. LUNTZ, Editor

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"DIFFICULT" PEOPLE

The well-known character with a chip on his shoulder is usually a sick person, though he may look the picture of health. He is sick emotionally, very likely mentally, and after awhile his sickness may even percolate through to the bodily organism. All of which may help us to understand him, perhaps to compassionate him, but not necessarily to get along with him.

The "chip" may take on various forms—irritability, perhaps, on the least provocation or on no provocation; a love of fault-finding—and the more perfect the work, the more efficient the worker, the more joy our chip-laden friend takes in discovering slight errors or inconsequential slips. But don't dare criticize him, even if his blunders are glaring, unless you want a first-rate scene.

Or perhaps the "chip" assumes the guise of a refusal to treat seriously any suggestion not made by himself—a "smart-alec" reaction to virtually anything said to him—a contemptuous shrugging off of the remarks of others, and a general attitude of boorishness or showing off or both.

What can one do with such people unless they get next to themselves, recognize that they are ailing in psyche, if not in body, and try to set themselves in order? We all know them. If one is thrown in constant contact with even a solitary representative of the species a major problem may be posed. We know it is, for readers who have written us of their troubles—and there are many—often have a central "villain" in their lives who behaves in just that way, causing them untold mental and emotional anguish.

As we see it there are two treatments—an inner and an outer. The first consists of pouring a steady stream of helpful thought on the hateful personality and the second, so far as possible, completely ignoring him whenever he "acts up." No use babying an insufferable character of this kind. Subconsciously he likes that just as much as the babying. Either will do . . . just so you notice him, take him seriously, let him get you all of a dither because you really don't know how to handle him. In his distorted emotional condition he loves to feel that he has put you in such a quandary. And whatever you do

or say, either for him or against him, will do no good. It is all grist to his mill and you will wind up as far from a solution of how to handle him as you were before. He will feel a warped sort of pleasure that has made life so difficult and so miserable for you and you will feel . . . just miserable.

Of course this is karma—as correspondents on this subject so often tell us (as if we didn't know) but karma exists only for educational purposes, which means in this case finding out how to handle these difficult people so that they do not sap one's vitality and use up energy needed for other and far more important things.

Getting back to the inner and outer solutions—don't hate him, don't resent him, don't think up ways of retaliating in kind. Hold thoughts whenever you are compelled to have dealings with him that he is a peaceable, likeable, wholesome person—but don't have any more dealings with him than you must, so long as he behaves churlishly. Put him completely out of your mind at other times or if thought of him intrudes turn it at once into a good thought and mentally direct it to him. That is the inner treatment. Outwardly, no matter what he says or does that is disagreeable, ignore it. Act as if he were not present. Show no sign that you have heard. Nothing brings a show-off more quickly to heel than taking no notice of him. But remember—your inward thought must be kindly. You are giving him a stiff outer treatment for his own good, but don't gloat over his discomfort, don't take pleasure in the notion that you are humiliating him by your lack of attention.

This technique will work, be assured it will, if properly employed. And it has the merit of not hurting you—as any form of retaliation in kind would necessarily hurt you. It has the still greater merit of helping him to recover his disturbed balance, and with nothing in his character destroyed but his silly affectation of superiority which, as every psychologist knows, is really a cover for a desperate complex of inferiority.

If authority is needed to buttress the righteousness of this method, we can cite the best:

"And when he was accused of the chief priests and elders he answered nothing. Then said Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word." (Matt. XXVII: 12-12).

Men have railed against God, insulted him, blasphemed Him, doubted his existence. Atheistic writings use their choicest sarcasm, derision and detraction in reviling the mighty Spiritual Life that courses through them and sustains them, as it courses through and sustains all. But this Life that is God heeds them not—answers them never a word. And as Theosophists teach that in symbolic nature we may find an an-

swer to all problems it seems that here is the answer to the problem of "difficult" people. It must be a right assumption that God who is Compassion and Love does not withdraw these things from those who spurn Him, though no shadow of notice is seemingly given to their ravings.

On our minute scale then, we may follow the Divine example. Compassionate them, inwardly try to help them . . . outwardly answer them never a word.

They will come around and one day you will be happily astonished to find them acting and talking like decent human beings. Meet them half way. If they relapse you can always restore the treatment. And they may relapse time after time until the cure is permanent. Keep it up. It will be. And when it is, you may again be your own outwardly friendly self as you always have been friendly within.

THEOSOPHY IS NOT
A RELIGION

A central feature of some of the religions, especially the older ones, is the egregious notion that only members of their particular communion are likely to be "saved," the rest of the world being doomed to eternal punishment for remaining outside. The fact that a large part of the rest of the world never heard of that particular sect, let alone having the chance to join it, does not matter. That is the bad luck of the rest of the world and the good luck of the exclusive clique who enjoy the heavenly favor.

During this century a grudging modification of this hard-boiled doctrine has taken place. Some concession is made by certain of the fundamentalist and traditional religions to the very good people not of their persuasion. But they have to be very good indeed to escape their doom. They are shoved into heaven by the back door, so to say, and their robes are less gorgeous, their crowns less shiny, their wings deficient in wing spread and lifting power, as compared with their true believing brethren—step-brothers, that is. Their place is not in the fashionable section of the celestial region but in the more plebeian area. Still they do contrive to get in, if only by the skin of their spiritual teeth—and that is more than they could do a century ago.

These reflections are occasioned by a certain trend noticeable occasionally in The Theosophical Society. We are glad it is only occasionally. If it became general, The Theosophical Society would be recreant to the principles for which it has always been proud to stand and which it publicizes monthly in its official magazines.

This trend is a sort of spiritual haughtiness, an aura of sanctity, an "I'm-an-old-soul-you're-a-young-soul" air—the kind of thing which the Christ condemned in the Pharisees, with biting words. It is mainly in evidence in a

few—a very few, fortunately—of the older members, though infrequently a misguided younger member may ape it. It is irritating, when not amusing, to both the better balanced T. S. members and to the public, and it does the cause of Theosophy immense harm. In principle it is exactly the same presumption that causes the religions before mentioned to think they have a corner on Divine grace.

We are *all* young souls as compared with what we yet are to become—infant souls, in fact. The differences between us in spiritual advancement, as against those among us who really *are* spiritually advanced, is as the difference between, shall we say, a six-weeks old baby and one of six months. Perhaps, as we were told, H. P. B., A. B., C. W. L., St. Paul and a few other mighty spiritual figures of history were Initiates. Looking around us in the Society, for all its devoted workers and noble characters, we see few of that stature. Yet self-deluded members talk of themselves as if they not only were Initiates but near-Masters. If anyone believes he really is at that stage, good for him if his conduct and behavior toward his lesser-evolved brethren bears out his belief—but let him keep it silent as the tomb. If he advertises it, boasts of it, it is pretty positive evidence that he is self-deceived.

Theosophy is not a religion. No one in the movement is authorized to beatify, canonize or for that matter to excommunicate anyone, either alive or dead. There are no choice future incarnations reserved for the elect of the membership unless they earn them. To lay claim to them otherwise is useless. Karma is not waived in the least degree for the benefit of Theosophists, be they “far along” or not yet started.

Thinking members, of whom, praise be! there are many, are no more intrigued by “holier-than-thou” nonsense in the Society than when they met with it in the religions from which they emerged—if such religions were of that type. And if any reader is confronted by ridiculous and unfounded claims of spiritual advancement by anyone in the Society, no matter who he or she may be, while he need not be rude about, we hope he will refuse to take it seriously.

No one of us knows how far he is “along”—nor how backward. No one! He may *think* he knows but what he thinks is a guess, and most likely a poor one. When one who has not set any worlds on fire in a material way, and in whom no special qualities of mind or soul can be discerned, prates of his great occult development, it takes no psychologist to determine the reason. Outer success is subject to check—inner success, true or false, is not. In Europe, and occasionally even in America, the shabby genteel are often fond of bragging about their alleged blue-blooded ancestors. Shabby genteel personalities should not brag about

their “blue-blooded” Egos. Neither type of brag is impressive.

We doubt if any reader of ANCIENT WISDOM is in the category referred to, but they may at times have come across some who are. These are not a healthy element in the Society and one has only to read what the Masters, H. P. B. and other leaders in the movement had to say of them to recognize that they are alien to its true spirit.

There are some great souls among us . . . great—and silent, so far as their personal development is concerned. And there are some little ones. But in the sight of God there is no great, no small. And whether we in our petty vanity imagine we are the former, or in our self-depreciation fear we are the latter, we shall be well-advised to keep our thoughts to ourselves. For no one outside of ourselves is likely to care, anyway.

“A GRAND JOB”

In these words, Rukmini Devi, who confessed to having acquired a few American slang phrases during her many visits to this country, summed up the achievements of the recent T. S. Convention at Olcott.

The Editor who, with five other members from St. Louis Lodge, attended the Convention is inclined to echo her remark. Having been present at sixteen of these Conventions, perhaps some basis exists for comparison. And never does he recall one of these gatherings where so much seems to have been so harmoniously accomplished, except that memorable Convention when Elder Statesman L. W. Rogers, then National President, miraculously raised the funds to build our present Headquarters.

This does not mean that there were no differences of opinion. Indeed we have seldom attended a Convention where there were more. But by some happy magic which seemed to pervade the Convention atmosphere these differences, even when they appeared at the outset to be insurmountable, were reconciled to the satisfaction of all concerned. Special tribute goes to the National President for his breadth of vision in seeing below the surface of questions in controversy and exercising discrimination of a high order in matters which might well have provoked serious dissension if less expertly handled.

The Convention was notable for many forward-looking achievements. Members may read of these in the official magazine. It would be out of place for us to detail them here; but the Editor is well pleased with what took place at National Headquarters in July. He expressed his pleasure and pledged such cooperation as is within his power to the National President. He came away full of hope and assurance that a new era is emerging for The Theosophical Society in America.

“ONLY THE CREDULOUS . . .”

Only the credulous and the ignorant believe in reincarnation.

—Text supplied by
Disapproving Reader.

The interest aroused by the short article in May ANCIENT WISDOM under the above title has been so great and requests for excerpts from the writings of the great thinkers quoted so numerous, that we intend each month, when space will permit, to print a quotation from one of the writings in question. This month’s “credulous and ignorant” is

MATTHEW ARNOLD

“And then we shall unwillingly return

Back to this meadow of calamity
This uncongenial place, this human life;

And in our individual human state
Go through the sad probation all again,

To see if we will poise our life at last,
To see if we will now at last be true
To our own only true deep-buried selves,

Being one with which we are one
with the whole world;

Or whether we will once more fall away

Into some bondage of the flesh or mind,

Some slough of sense, or some fantastic maze

Forg’d by the imperious lonely
Thinking-Power . . . Slave of Sense.”

(From *Empedocles on Etna*)

An infuriated individual who had been invited to a neighbor’s house to view television, disapproved so strongly of the program that, according to a news item, he drew a revolver and shot out the screen. We hope the judge was not too hard on him.

A scientist asserts that man has still so much of the animal in him that it is doubtful if he has as yet reached the stage of evolution where he is entitled to the designation “man” at all.

Man: Whence, How and Whither?

Discontent is the first step in the progress of a man or a nation.—Wilde.

A man differs from a microbe only in being further on the path.

—George Barnard Shaw

With reincarnation man is a dignified immortal being, evolving toward a divinely glorious end; without it, he is a tossing straw on a stream of chance circumstances, irresponsible for his character, for his actions, for his destiny.

—Annie Besant

Prophetic?

Mr. Kremlin was distinguished for ignorance; for he had only one idea, and that was wrong.

—Disraeli in 1845.

WHY THE VICARIOUS ATONEMENT?

2. Vicarious Sin

BY CHARLES E. LUNTZ

About thirty-seven years after the death of Christ, according to accepted chronology, the Temple at Jerusalem was burned to the ground by the Romans and the animal sacrifices ceased. They were no longer necessary, explain the Christian Theologians, as God had accepted one supreme blood sacrifice—that of his only begotten son—as blanket coverage for all sins of all men. The particularized offerings of certain animals or birds for specific types of sin were now abolished. The crucifixion of Jesus once and for all established a formula for forgiveness, no matter what the sin or who the sinner.

Three requirements, not too difficult, were exacted of the sinner: he must be baptized, must confess his sins, must repent of same. This was an even simpler ritual than required by the Mosaic blood sacrifices. The sinner, under the latter scheme, had to drive or lug a hefty animal from farm to Temple, or else to buy it at the Temple market. The priest had to be an expert butcher as the animal must be hacked up in just the right way. And the altar maintenance, including replacement of the many implements and utensils, furnishing of fuel, payment of the numerous attendants who kept the fires going and cleared up the mess, entailed quite a financial burden.

Now all this was done away with. Barbarian peoples, who also had their animal and sometimes human sacrifices, would obviously appreciate the simplicity and inexpensiveness of the new institution. Naturally God required a blood sacrifice—that they could understand. But the sacrifice of his own son!—that was surely sufficient to outweigh all the blood sacrifices, animal and human ever offered . . . and to wipe out all the sins of all the sinners.

Naive this concept may certainly appear but, whether intended figuratively or otherwise, it is still with us. "What can wash away my sin?" sings the newly converted, lustily. And he answers his own question, "Nothing but the blood of Jesus."

Our present examination is not so much concerned with these primitive ideas as with the reasons advanced by the reasons advanced by the highly educated Theologians of today for the necessity of the Christ-sacrifice. Both legally and morally the notion of one person being compelled to suffer, or even agreeing voluntarily to suffer, for the crimes or misdemeanors of another is abhorrent in civilized nations. Can it be possible, therefore, that God—all-just, all-wise, all-loving—would have instituted such an arrangement on a world-wide scale? The Quaker poet Whittier rejected the possibility in the famous words, "Nothing can be good in

Him that evil is in me." But Theologians, kindly ministers of the Gospel, benevolent followers of Christian ethics, see nothing incongruous in the scheme. They cite it as convincing evidence of God's love for the world. And in past centuries those who had the temerity to question either the logic, the justice or even the love comprehended in a plan whereby the innocent suffered for the repentant guilty, were subjected to agonizing suffering for their own "sin" of daring to doubt.

As even Theologians must sometimes entertain thought, alternative reasons or modifications of the original crude concept soon appeared. Invariably that hoary old fiction "Original Sin," was injected into the picture. To one capable of logical reasoning on matters religious it does seem that no injustice is too flagrant to attribute to God Most High if it can somehow be tortured out of mistranslated or misunderstood passages in the Bible. Not content with offering an easy "out" to "sinners" who accepted the three conditions, Theology made certain that even the most saintly should be included in the sinning category by a sort of remote control—very remote, as it went clear back to Adam and Eve.

Let no one aspire to perfection without going through the formula. Blameless as his life may have been he possesses one hideous blemish—he is descended from Adam and Eve. And we all know what that precious pair did for themselves and for all their posterity by their indiscretion in the matter of diet. Because of that one injudicious meal every son (and daughter) of Adam is a sinner from birth—though he didn't eat a crumb of it. But he shared in it vicariously, declares the Theologian. "In Adams' fall we sinned all." So for a vicarious sin, why not a vicarious atonement?

This vicarious business, brought to its odious perfection by the Nazis and the Communists in punishing the innocent families of their enemies, was considered quite the correct thing in Bible times. In I Corinthians, XV:29 there is a reference to vicarious baptism on behalf of the unbaptized dead. A survivor might repair this neglect by having himself baptized in the name of the deceased. Leviticus XVI:20-22 gives instructions for depositing all the iniquities of the people onto the head of a live goat once a year. This was to be done by the High Priest, who confessed the transgressions over the goat, which he brought to the altar. A man then got the High Priest's goat and took it into the wilderness, where tradition states he hurled it over the rocks, breaking its neck. That ended both goat and sins for another year. The goat had done nothing to merit its violent and untimely fate except to be a goat—but neither have we humans done anything to justify our being tarred with the dereliction of our first parents, except to be humans.

In Joshua VII:10-15, one Achan, the

son of Carmi, the son of Zabdi, the son of Zerah, had the audacity to secrete from the spoils of the conquest of Jericho "a goodly Babylonish garment, and two hundred shekels of silver and a wedge of gold of fifty shekels weight," although the Lord had expressly commanded that all the accursed spoil of the heathen city be burned with fire.

The Lord promptly retaliated for this disobedience, not on Achan the son of Carmi, etc., alone, but on the entire people, to whom he brought ignominious defeat in their next campaign against the city of Ai. Indignant Joshua, inquiring into the reason for this divine disfavor, was informed that one of his fighting men had taken "the accursed thing." Somehow, with the help of the Lord, Joshua succeeded in identifying the culprit, who was thereupon "stoned with stones"—not only he but his sons, his daughters, his oxen, his asses, his sheep and even his tent, though the last-named piece of equipment was surely innocent of anything but "guilt by association." After stoning the family, the animals and the tent, the entire outfit was "burned with fire," including the goodly Babylonish garment, the silver and the gold, which seems like shocking waste. However, "the Lord turned from the fierceness of his anger," and that was that.

There are many other instances of the hold that vicarious punishment or reward had on the imaginations of the people of earlier days—the case of Jonah for instance—and this ancient, if not honorable, doctrine was appropriated by the early Church along with many other concepts, Jewish and Heathen, which find no favor with modern enlightened thinkers. The development of the vicarious theory of atonement, its softening and rationalization to accord with some semblance of justice, will be further considered in the next installment.

(To Be Continued)

HENRY HOTCHENER MADE HONORARY LIFE MEMBER OF ST. LOUIS LODGE

At the regular Business Meeting of The Society held in its Lodge Rooms at 5108 Waterman Avenue, St. Louis, Mo., on Wednesday, January 9th, the following Resolution was UNANIMOUSLY ADOPTED by rising vote of the Membership: "Be it resolved: That in recognition of his eminent services to the Cause of Theosophy extending over many years, and of his recent memorable visit to this Lodge and the noteworthy success which attended it, HONORARY LIFE MEMBERSHIP be and it hereby is conferred upon HENRY HOTCHENER."

THE ZODIAC IN "QUOTES"

Leo

Enters with triumphant condescension.

—Robert Hillyer

DO YOU KNOW?—

That analogies exist is nature, and in the things people do, for every fact regarding the unseen that is taught by Theosophy?

* * * *

That Reincarnation, for example, is closely comparable to the many parts played by an actor who may play Hamlet one night, Macbeth the next and Henry VIII the following?

* * * *

That the characters assumed may be compared to the various personalities assumed by the Ego who himself is the real actor in all of the worldly dramas they play in?

* * * *

That while the character on the stage may die at the end of the play and must die at the end of the incarnational "play," the actor does not die in either case but returns constantly to play a new role?

* * * *

That as an actor who played only one part for a short run, and never another, would be unworthy of the name of actor, lacking diverse experience, so the soul which incarnated only once, and never again, would be acting out a purposeless and inane part in a world affording scope for many and purposeful lives under all manner of educative conditions?

* * * *

That this is such an obvious conclusion, and the world as training school through repeated earth lives so apparent, that rejection of the fact of reincarnation by most people in the West is an amazing phenomenon?

* * * *

That this is due to the harsh methods, including excommunication, practiced in the early church to suppress the teaching of rebirth as contrary to Christian doctrine?

* * * *

That as the Bible, both Old and New Testaments, does definitely teach and approve this teaching, in some cases in veiled form, in others quite openly, Reincarnation cannot be opposed to Christianity—but refusal to accept it may?

* * * *

That the evident purpose in eliminating this great and true teaching, accepted by two-thirds of the earth's inhabitants, was to retain an ecclesiastical hold on everybody's allegiance not only here but hereafter?

* * * *

That obviously if one was allowed to believe that he might be born into a different religion next time, this would be impossible?

* * * *

That at the Reformation, the reincarnational teaching had disappeared from religious belief for a thousand years and being thus neglected and forgotten was naturally not revived,

WHERE THEOSOPHY AND SCIENCE MEET

(The Encyclopaedic Work published by the International Headquarters of The Theosophical Society)

CONTAINS AN ARTICLE ON ASTROLOGY BY

CHARLES E. LUNTZ

specially contributed at the request of the Editor of the work, Professor D. D. Kanga.

★ ★ ★ ★

Reprints of this article which, with editorial comments, covers 19 pages 6½ by 9½ inches, bound in book form with heavy paper cover, have been supplied by the Adyar Library and may be ordered from ANCIENT WISDOM PRESS, price 50 cents each. Only a limited number of copies are available. Proceeds in full to ANCIENT WISDOM.

★ ★ ★ ★

WHERE THEOSOPHY AND SCIENCE MEET was originally published in 1938 and included the above article, and articles by nearly 40 other writers on virtually every scientific subject with which Theosophy concerns itself. The authors are outstanding in their respective fields, including Dr. Annie Besant, Dr. G. S. Arundale, Mr. C. Jinarajadasa, Mr. Fritz Kunz, Rukmini Devi, Dr. Maria Montessori, Mr. N. Sri Ram and others of like eminence.

★ ★ ★ ★

The second edition of the work has recently been printed. It is believed that readers of ANCIENT WISDOM may be interested in obtaining reprints of the astrology article, the only one appearing in the books (2 large volumes). The work itself is of great scope and immensely valuable. It should be in the library of every student. For price and other details write The Theosophical Press, Olcott, Wheaton, Ill.

PLEASE NOTE, HOWEVER, THAT REPRINTS OF THE ASTROLOGY ARTICLE ARE OBTAINABLE ONLY FROM ANCIENT WISDOM PRESS. AS THERE ARE VERY FEW OF THEM AND WHEN SIMILARLY OFFERED AFTER THE FIRST PRINTING THEY WERE ALMOST IMMEDIATELY DISPOSED OF, ORDERS SHOULD BE SENT IN AT ONCE.

MINSTRELSY

A Selection From The Poems of
Patience Worth

Life Is A Good Fellow

Life is a good fellow
I love him.
Give me a little wit
And a little wisdom
And I shall patch the tatters of folly.
I care not a fig for philosophy.

as no one knew enough to revive it?

* * * *

That this is the great task of The Theosophical Society and one to which all other tasks should be subordinated until it is accomplished, as universal acceptance of Reincarnation and the teachings which necessarily go with it would solve the world's most urgent problems and bring about a true Brotherhood based on mutual understanding?

MAGIC

(Continued from Page 41)

in the era of slow communication by sailing-ships; radio and inter-continental telephonic communication was undreamed of. The teacher to whom this suggestion was submitted would not permit such demonstration or any demonstration, and such has been the rule throughout the Society's history.

The reason lies in a practical matter of public safety. Among every racial group are a number of men of great mental advancement who are not balanced by corresponding moral enlightenment. As long as such men feel grave doubts about the entire subject of magic and continue to brand it as hocus-pocus, legerdemain to gain money under false pretense, or outright superstition, they will not dabble in it or devote their genius to exploring a subject which it is within their power to exploit with dangerous consequences. There is reason to believe the late unlamented Hitler and his band of forty thieves

IT MAKES NO SENSE THAT—

The Theosophical teaching that after many incarnations have brought an individual to perfection, there is Cosmic work for him to do, should be rejected by those who believe in reincarnation.

* * * *

After the countless earth lives are over there should be nothing ahead for the perfected product when obviously there is need for his immense experience gained through aeons of suffering, laboring and achieving.

* * * *

If there are indeed spiritual beings called Angels, Devas, Elder Brothers, or by whatever term, who superintend the Cosmic processes, which are not left to their own automatism, these should have won their high rank by divine favoritism rather than by merit.

* * * *

The savage can never hope to be civilized, the colored man to be white, the moron to be intelligent, the insane to be sane or the animal to be man, if there is indeed "no respect of persons with God."

* * * *

The logical ends and aims to which the visible workings of evolution point so strongly should be scoffed at and ignored by those who can offer nothing more logical or as logical.

* * * *

Because the teaching is shrugged off by people who are appalled by the deep reasoning necessary to think such matters through, those who must have their philosophy complete and consistent should stop short of logical conclusions for fear of the ridicule of minds inferior to their own.

dipped unwisely and too well into occultism; the scars will be left upon our earth for a thousand years and the end of this train of consequences is not yet apparent.

For these reasons, the chela is forced to assimilate knowledge doled out in cryptic form, to meditate upon each enigma for months or years while literally growing brain-power to match the problems and extract their essential nature which he is then unable to impart, because no lesser student has faculty to see or grasp it as is done by one who has so developed himself and his moral stamina and disinclination to exploit the position at other people's cost. The mere power to read tomorrow's newspaper today, to learn a future closing price of General Motors stock or which horse would come in first at the racetrack, would be the speedy means of amassing a fortune in other people's money. Gangland's best figures do neither better nor worse. Therefore the vague uncertainty attached to occultism, the miasma of doubt that students of nature's forces are "fakes" or victims of superstition, is allowed to linger. Each investigator

IT MAKES SENSE THAT—

Those with intelligence and power mighty enough to take part at high levels in the evolutionary scheme should have gained their experience at lower levels, beginning with the lowest.

* * * *

This experience with the powers and understanding it has purchased be employed for the benefit of the new evolutionary crop, which will need the same guidance from behind the scenes as that which the now liberated Egos received.

* * * *

The Elder Brethren should once have been the younger, the angels or devas once in the human stage or something equivalent to it, and no favoritism or sudden perfected creation enters in.

* * * *

The graduated levels to be seen all about us at both human and sub-human levels argue strongly for the ultimate passage of the lower into the higher and the higher into something more exalted still.

* * * *

Apart from what clairvoyant investigation has disclosed or the scriptures of many religions claim to reveal, the reasonableness of these facts are persuasive evidence of their validity.

* * * *

The Theosophist should not be afraid of pushing his speculations or following the speculations or factual findings of others to a complete conclusion, providing always that they are buttressed by logic and probability and show a definite and beneficent purpose.

must develop his own certainty and power to slay his own dragons—the world's thought forms of doubt and disbelief which assail the neophyte at the portal of every temple.

Psychiatry is the newest approach to nature's secret places by scientific men, and psychoanalysis has evolved its own jargon and theories of the nature of man and his bodies and its own scale of colossal charges, preventing any but wealthy faddists from access to what may be a valuable science. It is nevertheless available to everyone, free, in much better and more complete form under another name—Theosophy—which offers full illustrated detail and exact information not only upon one of man's invisible bodies but all of them.

Psychoanalysis is just sensing a dawning light which was noontide in Theosophy a half-century ago, and all its concepts about complexes and fixations and its funny talk can be boiled down in one paragraph of Theosophical terms. True, the psychoanalysts are in hot pursuit of scientific facts as to nature's forces, but as yet the dish contains little nutrient and much warm water. For example, the "subconscious"

WHY WE DID IT

BY CHARLES E. LUNTZ

"What gave you the idea of putting Theosophy into verse? Were you always poetically inclined?"

—Reader Inquiry.

"I was not born under a rhyming planet."

—*Much Ado About Nothing* V:2

We sympathize with Benedick who made this true confession,
As every month, with language bright, we try our verse to freshen;
And sometimes it's so difficult, we lose our self-possession,
Though for us to admit it is perhaps an indiscretion.
No rhyming star ascended high at our obscure nativity,
Endowing us with poesy and rythmical proclivity.
The Muses passed us by with apathetic impassivity.
No bump of poetry was ours—just hollow negativity.
But later it occurred to us that if we could but master,
At least to some extent, the art of rhyme we'd get on faster
In bringing Ancient Wisdom to a reading public vaster;
And that is why with poetry our columns we beplaster.
For poetry may sometimes an inquirer predispose
To grant attention quicker than a thought expressed in prose.
With this in mind, and striving for effectiveness, we chose
On kind, long-suffering readers our poor verses to impose.

is an enemy set up by the psychiatrist in order to be knocked down, and he cannot paint a clear picture of that entity and does not know whence it came, what it is for nor where it is going. To the Theosophist the subconscious is the combined elemental: that is to say, the elemental life of vegetable-like nature of living tissues, of the physical body, of the astral body and of the mental body, all working co-operatively to aid each other in attaining their evolutionary purposes as lives moving toward lower manifestation, in contrast with and opposition to the interest of the man who owns these bodies and whose evolutionary direction is upwards.

Unlike the psychopath who seeks release of tension by breaking up inhibitions and allowing the elementals to have freedom to do whatever public damage they please at the cost of the man who owns them and should govern them, such a man learns to overcome his complexes by discovering how to manipulate his elementals for his own betterment, and in "selling" each of them on his own doctrines and objectives. There are many conflicts to adjust. What is sold to and accepted by the astral elemental will be accepted by the physical, but may clash with the

mental elemental with dire psychotic maladjustments. What is sold to and accepted by the physical elemental may clash with both astral and mental elementals, again creating conflicts.

Reorganization and adjustment begins with an Egoic inspiration working downwards to and through the higher mental plane. The mental elemental, accepting a new dispensation, sells it to the emotional elemental and it in turn sells it to the physical which then translates it, slowly over a period which may require years in some cases, into renewed bodily health; all replacement of worn-out tissues then following the new pattern or blueprint thus set out for the purpose. Any break in the sequence, Ego-to-mental, mental-to-emotional or emotional-to-physical, breaks the train of results. That sequential force-flow must be maintained steadily for whatever period of time may be required to amend a physical disability and restore physical health. Thus we find full justification for the requirement of faith—and this faith must stand of its own strength and force regardless of proof, demonstration, argument, world-opinion or public derision. It is the magic ingredient, and cannot be bought, sold, borrowed or stolen, not even “as a grain of mustard seed”; yet the Master Himself said that such a measure of faith was enough to move a mountain.

(The End)

REAL PROBLEMS

(Continued from Page 41)

consciousness and an intelligence or it could not work so efficiently in its various departments. What then is so extraordinary in the fact that as there is a *lower* consciousness—a subconscious—likewise there is a *higher* consciousness—a superconscious. This superconscious, called by Theosophists the Ego, goes about its own business, while the *middle* consciousness that you think of as “I” and that really seems to be the only “I” from the standpoint of appearances, knows nothing of what is going on above its level any more than it is cognizant of what is taking place below its level.

But there is an exception to the latter statement. When something goes wrong with the functioning of the subconscious the middle-conscious, if we may coin that term, experiences discomfort, pain or other derangement of its well-being. It does not probably know just what is responsible in its lower depths for the trouble, but it gets the effects of the malfunctioning whatever it may be.

Similarly, there may be occasional periods when conditions are *right* (instead of *wrong*, as with the lower) for the Ego to send flashes of its own great consciousness, in the form of intuitions, inspiration or aspiration down to the miniature consciousness (the middle) that is, for the duration of one life, representing it on earth. The result may range from pure genius in some

direction on down to unusual capacity in a particular field. Or it may furnish what is needed for some important task beyond the normal powers of the temporary “I.”

Now the Ego has no vices but it does have “lacks.” One hesitates to term these “lacks” deficiencies because they are only such in the sense that a child of seven is “deficient” in years or in growth or knowledge or experience because he hasn’t lived long enough to acquire them. In this sense the personality may be weak because the Ego does not yet have enough power to control it. Time and more lives, giving more experiences, will remedy that. The personality can aid the Ego by appealing to it, trying to work with it—to act as though Ego and personality are one, as indeed they are. This is merely endeavoring to live up to one’s highest ideals, and even an immature Ego can exert force if the personality helps in this way. The karma can be mitigated or overcome—and karma exists in order to be overcome. It is the worst kind of mistake to “resign oneself to karma.” Do that and the karma gets progressively more unpleasant, until one is literally forced to do something about it.

The proof of this is that all progress in the human race has been the result of *not* resigning oneself to karma. A meek folding of the hands and “surrendering to the Heavenly Will,” may seem very Christlike and commendable to a certain type of mind. Actually it is sheer laziness of character and a refusal to accept responsibility. Sooner or later continuing karmic pressure of ever increasing intensity will compel the “resigned” brother or sister to action.

Herein lies the answer to the question that heads this instalment. There are small “hangovers” and large ones, short consequences and those that are long-lasting, karmic effects that exhaust themselves in one life or carry over into the next or into several or many, as a result of the over-indulgences we are considering. Soul age has a lot to do with it, but personality co-operation still more. These vices will wear themselves out eventually when the great suffering they entail shall have burned the lesson into the Ego, but if allowed to take their course the successive personalities are in for a very bad time.

A little cooperation will go a long way. One may succumb to the grosser desires, make no effort to control them, and indeed encourage them, in which case an unpleasant carryover is certain. A psychiatrist is said to have asked his patient, in the course of an analysis, “Do you ever find yourself suffering from improper thoughts?” The reply was unexpected. “Why no, doctor, I rather enjoy them.”

So long as the personality revels in its dissipations without desire to overcome them, so long will they cause him trouble—here, hereafter and in lives to

come. A sincere effort or even an earnest wish to surmount these impediments to spiritual progress will bring help from the higher Self, a lessening of the painful consequences and eventually freedom.

All mankind has to tread that road. It may be in the far or the near past, may be in the present, and with some still in the future but tread it we must. The great redeeming factor is the will. If we have laid up unhappy consequences for the next life, so long as years remain to us in this one we can cancel those consequences by making a fresh try. Karma gives enormous heed to intent—but it must be implemented intent. Good faith must be shown by effort and then even though we may temporarily fail not once but many times, we are mitigating by so much the corrective necessities which carry their suffering with them.

If the weak personality does indeed “try unceasingly” to overcome his weaknesses, by that very token the carry-over is on its way to elimination. It is only the personality that does not try that need view with apprehension the disagreeable eventualities the next incarnation will assuredly bring.

But even then, the “new leaf” may still be turned. For the Infinite whose children we are has infinite patience, infinite compassion and infinite understanding.

(To Be Continued)

I BELIEVED IN REINCARNATION

(Continued from Page 41)

“box room.” The wax flowers, no doubt, looked like candy to an infant of a-year-and-a-half and were speedily devoured. A promising career, more or less, would doubtless have come to a speedy end had I not been discovered shortly thereafter, very white and very sick. Fortunately a doctor lived next door and a dose of ipecac produced the desired result—and the partially digested wax flowers. I have never been able to figure out the karma of this distressful event, unless it was the attempt to poison someone (which obviously did not succeed or the wax flowers would have done their deadly work) in the long, long ago . . . I hope.

But getting back to the crystallization of my belief in rebirth, I recall most clearly not only the somewhat gloomy setting but also the trivial details of the occasion. I was passing the door of my mother’s room—the room incidentally in which I was born; no hospital births in those days. Suddenly I found myself thinking like a grown-up and—if it makes any sense to anyone—I knew I was thinking like a grown-up. I remember distinctly the words I thought: “I have been born before. I have been born many times before. Everyone is born many times. That explains everything.”

Of what followed I have no memory whatever except that this assurance became rooted in my mind. Also I do recall that the “proclamation” I made

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THE VOICE

A new monthly journal edited and published by L. W. ROGERS, former Chairman and President, The Theosophical Society in America. Mr. Rogers writes:

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★ ★ ★

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I BELIEVED IN REINCARNATION

(Continued from Page 47)

to myself, if it can be called that, did not appear as a new revelation. I had the feeling that I had always known it—that I had been turning it over in my mind before but that this was the crystallization (as I termed it above,

though I could not have used the word then) of previous knowledge now come to the surface.

I have thought of that little scene hundreds of times since then and always it is associated with the red flannel clothing. Perhaps, as red is the key color of the astral, it may have been instrumental in bringing the knowledge from a higher plane into the focus of this lower one.

I never mentioned my belief to anyone but obediently absorbed conventional religious teachings regarding heaven, hell, one life on earth followed by static eternity, and all the rest of it. Privately I nourished the assurance that "people came back." Even then it occurred to me that the mysterious ills suffered by the good and the more mysterious well-being so often enjoyed by the bad, about which everyone seemed so much concerned, were explainable by the many lives theory.

And then one day when my mother, daughter of a minister and devoutly religious, was telling me about the beauties of the heavenly land to which one would go after death if one lived the good life, I broke bounds. I was about nine at the time or somewhat younger. "Why," I inquired (and again I remember the exact words) "does God keep on creating souls every time a baby is born when he has so many old souls in stock? Why doesn't he use them over?" My poor mother looked horrified, but she replied rather quietly, "That was the idea of Pythagoras—that we returned after death in the bodies of animals. You wouldn't want that, I'm sure." Later I learned that this was a great injustice to Pythagoras, an earlier incarnation of the revered Adept known to Theosophists as the Master K. H., and one of the two inner founders of The Theosophical Society. My mother (well versed in Shakespearean literature) had apparently obtained this idea from the speech of Gratiano in *The Merchant of Venice* to Shylock, about to exact his 16 ounces:

"Thou almost mak'st me waver in my faith,
To hold opinion with Pythagoras,
That souls of animals infuse themselves
Into the trunks of men."

I had no such thought in mind, of course. It seemed to me that once human always human, and animals could do their reincarnating (a term then unknown to me) among themselves. My mother, to whom I was deeply attached, seemed, however, to be so distressed by my "outlandish" question that I pursued the subject no further—with her or with anyone else—for twenty-three years.

I have forgotten many things in my past life that doubtless were important at the time, but everything connected with the conversations that ultimately brought me into Theosophy are crystal clear—perhaps because this was the principal "Must" of the incarnation. Oddly enough it never occurred to me that there might be literature on the subject; still less that anyone existed

but myself (and Pythagoras, who had a total misconception of the whole business) with a belief in rebirth.

And then karma played its hand, but took 23 years more to do it. My secretary, engaged three years previously, and not by me but by the office manager of the firm I was then connected with, one day brought me a scientific magazine. She pointed out an article which claimed that the eyes of apes had been grafted into the eyes of sightless human beings and the latter had been restored a measure of sight. Said she, "You are interested in things like this, Mr. Luntz; I thought you might like to read it." As a matter of fact I was only mildly interested, but I dutifully read the article and thanked her for bringing it. Said she (and how well I remember those words for they changed the entire course of my non-material life), "Isn't it wonderful the things science can do now? I wonder what discoveries they will be making two hundred years from now."

For no good reason except on sudden impulse, and perhaps only to end the conversation, I blurted out, "Perhaps you'll be back here to see." No sooner were the words out than I regretted them. "What an idiotic thing to say!" I thought. "This girl will think I'm slightly addled." The girl (who, by the way, later became a well-known T. S. Headquarters worker) did indeed react strangely. She looked at me with an expression of blank incredulity and then almost gasped, "Why, Mr. Luntz, do you believe in reincarnation?" The word was new to me but I gathered what it meant. I laughed, a bit shamefacedly. "Is that what you call it? I don't know. I've always had the crazy idea that we don't die for keeps but keep coming back and living over again. It's my own idea. Just forget it."

My secretary was not going to forget it. "Oh no," she expostulated. "It isn't crazy at all and it isn't just your idea. There is a whole Society of people who believe it and a whole philosophy built around it. It's called Theosophy—don't you know about it?"

"Never heard of it," I replied, cheerfully, "or, yes, wait a minute. That's some sort of spiritualistic outfit, isn't it?"

"Not at all," she replied. "All its teachings are based on this reincarnation idea, and they make life wonderfully clear. Would you like to know something about them?"

I didn't hesitate. "If there are thousands of other people who believe the same way I have believed all my life without being taught, I most certainly would."

"Well," remarked the girl, "it so happens that the National President of The Society, Mr. L. W. Rogers, is speaking here in St. Louis tomorrow night on that very subject, Reincarnation. Would you care to hear him?"

I would and I did.

I had found my spiritual home.
(The End)