

ANCIENT WISDOM

A monthly journal devoted to teaching theosophical and occult truths

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

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COMPLIMENTS IN BIBLE TIMES

BY CHARLES E. LUNTZ

Those who are under the impression that symbolical interpretation of scripture is a delusion and that the Bible is to be read and construed in the same fashion as we read and understand the literary products of today, might consider the language of the Song Of Solomon.

Ostensibly this is a sort of dialog, consisting largely of impassioned speeches of a bridegroom to his bride and vice-versa. Occasionally a third party or parties interpose remarks. There are also the usual irrelevant observations at the end that seem to make no sense whatever and to be entirely unconnected with anything that has gone before. These are undoubtedly notes, scribblings or random thoughts written on the original MS. by others who were short of papyrus or other material to write on, and used the Song Of Solomon MS. because it was handy and had blank space at the end.

With their customary reverential obtuseness the copyists slavishly assumed that these memoranda must be products of the original author or would not be there. As a result the Bible contains all sorts of small talk additions to the really worthwhile messages of great spiritual teachers. Scholars have performed a creditable task in separating the chaff from the wheat, though their appraisal of the "wheat" falls woefully short, from the theosophical standpoint, of full discernment.

To return to the Song Of Solomon, here are some passages in which the delighted bridegroom pays tribute to the charms of his bride:

(VI:56) Thy hair is as a flock of goats that appear from Gilead. Thy teeth are as a flock of sheep which go up from the washing, whereof every-one beareth twins.

(VII:4) They neck is as a tower of ivory; thine eyes like the fishpools in Heshbon by the gate of Bath-rabbim: thy nose is as the tower of Lebanon which looketh toward Damascus.

Elsewhere (IV:4) the impulsive swain has more praise, if praise it be, for his lady's neck. He assures her, "Thy neck is like the tower of David builded for an armoury, whereon there hang a thousand bucklers, all shields of mighty men."

The girl friend does not respond with, "flattery will get you nowhere."

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BASIC THEOSOPHY "CAPSULES"

VII

(Containing essential teachings from the writings of the Inner and Outer Founders.)

(Cast in the form of an imaginary conversation between a *Visitor* and a *Theosophist*. The answers by the *Theosophist* are almost word-for-word from those writings.)
* * *

BY HENRY HOTCHENER

Visitor—Am I right in thinking that Theosophy is more concerned with the deeper side of life than with its mere surface?

Theosophist—Yes, but a knowledge of that deeper side makes the surface more interesting and beautiful too.

Visitor—Then how about the question of Education? Nowadays there is so much discussion as to what is right and what is wrong in present systems. Has Theosophy something to contribute to this subject?

Theosophist—Yes, the Divine Wisdom teaches that the objects of true education should be these: To cultivate and develop the mind in the right direction; to teach the disinherited and hapless people to carry with fortitude the burden of life allotted to them by Karma; to strengthen their will; to inculcate in them the love of one's neighbor and the feeling of mutual interdependence and brotherhood; and thus to train and form the character for practical life.

Visitor—How would you apply these objects specifically to children?

Theosophist—Children should above all be taught self-reliance, love for all men, altruism, mutual charity, and more than anything else, to think and reason for themselves. We would reduce the purely mechanical work of the memory to an absolute minimum, and devote the time to the development and training of the inner senses, faculties and latent capacities.

Visitor—But would that not require the teacher to concentrate his attention on the individual child to a greater extent than is now done?

Theosophist—We would endeavor to deal with each child as a unit, and to educate it so as to produce the most harmonious and equal unfoldment of its powers, in order that its special aptitudes should find their full natural development. We should aim at creat-

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BILLY GRAHAM'S VIEWS ON REINCARNATION

A long-time reader sends us a clipping from his local newspaper containing the answer of this well-known evangelist to a question regarding re-birth. The inquirer asks if there is anything in Bible teaching that justifies this "theory." He states it is a belief to which he has always inclined though he is aware it shocks most Christians.

The Rev. Mr. Graham replies in substance that

(a) Reincarnation is contrary to Bible teaching.

(b) It is a pagan idea of the religions of the East especially Buddhism.

(c) It has no foundation in the Word of God.

(d) That the Bible teaches that each child is a distinct personality — a unique creation.

(e) That "transmigration of souls" (sic) with its explanation that the sufferings of one life are the result of happenings in a previous one, is too easy a solution of the problem of evil.

(f) That it weakens the sense of personal responsibility and produces a "paralyzing fatalism."

(g) It implies that human life cannot be changed or social conditions improved.

(h) It is contradicted by the science of heredity.

We must confess that we have never seen so many misunderstandings of reincarnation compressed into such a small compass.

And as, in spite of the celebrity of Mr. Graham and his world-wide acclaim in his own field, Theosophists, too, have the right to hold and defend their beliefs, we enter a categorical denial of every one of the above eight assertions.

(a) Reincarnation, so far from being contrary to Bible teaching, is confirmed and approved by unmistakable passages of scripture. These have been many times cited in our classic literature. Several of them have been assembled in the manual "Back To Earth (Reincarnation In Modern Dress)" by C. E. Luntz.*

(b) The Eastern religions are not pagan but in their true form enlightened and spiritual. Reincarnation was taught by early Christian Fathers and not suppressed as heresy until the sixth

*Obtainable from ANCIENT WISDOM Press.
Price 50 cents.

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THE HISTORY OF ST. LOUIS LODGE

Psychology As You Like It

BY CHARLES E. LUNTZ

(Continued from June)

The year 1927, in addition to being one of active pursuit for a new location, marked a sort of individualization of the Open Forums. Previously they had embraced virtually every theosophical subject the mind could conceive and many non-theosophical ones into which Theosophy could be introduced. Early in 1927, however, the Open Forum, which had thus been a kind of catch-all or group soul, was narrowed down, in a way of speaking, to a specialized series on an individual subject—a plan successfully followed ever since.

The first series, started February 4th, 1927, was frankly intended to take advantage of and exploit (for the benefit of the T.S. of course) the craze for "Applied Psychology" that then was sweeping the nation. Travelling lecturers were touring the country attracting huge crowds with free lectures followed by courses of instruction that were very far from free. The lectures, while often crude, contained some germs of truth regarding the operation of the subconscious mind. The courses that followed went a bit deeper and sometimes contained a little watered-down Theosophy. It seemed to us that a course in what might be termed Theosophical Psychology, with its precise understanding of the mental processes described so vaguely by not very well informed Psychology lecturers, should attract the public in crowds. It did.

The current Bulletin of that time had this to say:

"Believing the time is ripe to give out to the public teaching of its own regarding the various phases of Psychology which are now so much in the forefront, the Free Lectures listed below have been planned. May we say that everything that is of value in Psychoogy is to be found in Theosophy and that many or most of such teachings given out in the various high priced courses on the subject are taken bodily from theosophical works . . .

"The Psychology which will be taught in the present course is based entirely on the observations of those who are able to see clairvoyantly the actions of the emotions, of the mind and of the higher faculties. There is no guesswork, and what is described is what can actually be seen to happen by those who have unfolded the higher vision. Definite instruction will be given the class as to just what to do and how to do it. Nothing of the kind has ever attempted before in St. Louis.

TWO OFFICERS OF ST. LOUIS LODGE



Louise Siebke, Secretary

C. W. Tice, Treasurer

No courses will be offered for sale.* Everything we have to give, and which seems desirable to give, will be taught at the Free Lectures. Written questions will be answered."

The next Bulletin reports that "the success of this venture has been far beyond anything anticipated." It states that capacity crowds averaging 250 could only be accommodated by seating late arrivals in the halls and on the stairs where they could hear, without seeing, the lecturer. So evidently the 200 minimum on which we had been concentrating, as recorded in the last installment, was not only realized but considerably exceeded. Fortunately this was in the cool months, but the discomforts sustained both by audience and lecturer spurred us to renewed efforts to acquire our own building. The Psychology Course, which ran for two months, was reincarnated for another two months under the title "Advanced Psychology Course."

Some of the subjects in this new venture seem intriguing, if a trifle "corny," at this remote date. They include: TEMPTATION — WHAT IT SEEMS TO BE AND WHAT IT IS; IF "MONEY ISN'T EVERYTHING," WHAT IS?, YOU AND YOUR PAST (For the last million years or so); YOU

AND YOUR FUTURE (For the next million years and beyond).

Growth continued steadily, both the Astrology and Psychology Courses contributing many recruits to the Lodge. March 1927 Bulletin remarks, "Over thirty new members have been admitted to St. Louis Lodge during the past few weeks." The Astrology Classes were so popular that they were continued during the summer.

Reconvening in September, another re-embodiment of the Psychology lectures was offered as THE NEW PSYCHOLOGY COURSE, followed (after 12 weeks) by A NEW ADVANCED COURSE and then by one on ESOTERIC PSYCHOLOGY and later a SUPER-PSYCHOLOGY Series. (All these Courses were naturally Theosophy under a different name). The writer will have to admit that we certainly extracted the last ounce of theosophical nutriment out of this Psychology business, for the "Super-Psychology" series ran a full year and was followed by another one entitled THE PSYCHOLOGY OF THE FUTURE. Looking back over the vista of more than a quarter of a century, the writer is somewhat at a loss to know how he could have dreamed up all those names.

Meantime our "house-hunting" continued in every spare moment and at long—at very long—last there appeared in the life of The Theosophical So-

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*A few months later, however, at the urgent request of many who attended the lectures, these were put into mimeographed form—12 of them—and sold complete for \$4.00. They are still available at that price from ANCIENT WISDOM.

DO YOU KNOW?—

That faith, as Theosophists understand it, is not blind credulity in statements made by someone who claims, without submitting any acceptable proof, to possess knowledge which others do not have?

* * * *

That demand for this kind of "faith" began with primitive "medicine men," who somehow succeeded in convincing untutored minds that they had an "in" with the gods or spirits?"

* * * *

That no matter how imposingly and awesomely the modern insistence on belief without evidence may be dressed up, it is still blood brother to the arrogated authority of these early pretenders to supernatural enlightenment?

* * * *

That even the assertion (of some sects) that the existence of God must be taken on faith, without daring to reason about it, is intolerable to an unfettered thinker, as it opens the door to acceptance of any other pronouncement, provable or unprovable, the same alleged authority may see fit to make?

* * * *

That a faith built on reason is obviously more likely to endure than a faith built on the shifting sands of somebody's say-so, because, as reason develops and matures, the doubt may always arise, "suppose he doesn't really know"?

* * * *

That this doubt of a faith that was actually no more than guileless credulousness has driven many people to blank atheism and sometimes to despair, when its unstable foundation has at length been recognized?

* * * *

That faith justified by reason means a knowledgeable belief that has been thought through, and which observable evidences and analogies in the natural order convincingly demonstrate to be not merely possible or provable but absolutely certain?

* * * *

That all theosophic truths are in this category, and collateral evidence for every one of them can be produced without effort, whereas proofs of the truth of doctrines and dogmas are not only unavailable but are usually inadmissible, the believer being required to accept them "on faith"?

* * * *

That reference to the Bible as "proof" of this or that formula of belief is obviously no proof at all, in view of the hundreds of conflicting interpretations given to Bible texts and the thousands of admitted errors and interpolations the Bible contains?

* * * *

That the faith generated from within and based on personal study of the views of others, intensive thought, ob-

servation of the seen and reasoning from that to the unseen, is the only faith likely to weather the storms of attack to which every faith is subject, both from the outside and from the inside?

* * * *

That it is recognized by Theosophists that many people have not as yet evolved the spiritual insight and courage to eject all previous indoctrination and start "from scratch" to construct a consistent philosophy of their own?

* * * *

That it is doubtless for this reason that so many authoritative religions exist, as a majority of mankind still desire to have others do their spiritual thinking for them and view with dismay the idea of leaning on their own higher reasoning power in such matters?

THE THINGS THAT THEY BELIEVE ABOUT THEOSOPHY

BY CHARLES E. LUNTZ

It's truly most amazing, when we come to set them down,

How quaint are the beliefs about Theosophy,

Though many cannot spell the word, they really go to town

In telling us about our own philosophy. There's the transmigration nonsense that insures we'll be reborn

As a cabbage or a cutworm or a cow, And the ancient hocus-pocus one would think to be outworn

That karma's fate. It can't be altered now.

The clairvoyance that we talk about is only fortune telling,

The planes of nature nothing but illusion,

And when we say the Soul lives in a sort of triple dwelling,

Facetious banter greets us in profusion.

Yet many of our deriders to fantastic notions cleave

In their "true beliefs" or self-designed philosophy,

But of all the views they harbor none is stranger to conceive

Than the things that they believe about Theosophy.

So if the "Doubting Thomas" should unleash a little chuckle

When you try to tell him something of our teaching,

Don't let his mocking throw you or allow yourself to buckle—

Just think what's taught in some dogmatic preaching!

It's not what people say or guess, misjudge, misapprehend,

That either proves or disproves a philosophy,

And certainly it's fortunate our faith does not depend

On what the uninformed believe about Theosophy.

DO NOT FORCE BELIEF

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who, like Annie Besant, are seeking the truth Theosophy alone can offer—a faith which in every last particular can be meshed with reason. Theosophy seeks those who in spiritual matters will not be regimented—for whom their own intuitions, always justified, as H.P.B. declared they should be, at the bar of reason, are the final and only authority. The strait-jacketing of belief into creeds, professions of faith, doctrines, dogmas—with this, Theosophy will have nothing to do. There are Theosophists, and with mortification we say it, or rather members of The Theosophical Society, who would like to regiment theosophical thinking to their own pattern. ANCIENT WISDOM has fought this untheosophical propensity for years, and will continue to fight it wherever it shows its head. It is wrong—the very negation of all that Theosophy stands for.

Have we come out of one orthodoxy only to find ourselves entangled in another? Have we refused to acknowledge the infallibility of one spiritual leader only to be required to do homage to the omniscience of another whether living or dead? Have we rejected as the inspired and unerring word of God one book only to substitute another—the *Secret Doctrine* in place of the Bible? Our leaders do not tell us so—but lesser intellects, wise in their own conceit, have sometimes assured us that we must.

We reject that assurance utterly. These people, who have every right to accept what they will, to reject as they see fit, to read or refrain from reading whatever author or book pleases or displeases them, have no manner of right to impose their ideas on anyone else. They may state these ideas—may oppose those with which they disagree courteously if they are able and without introducing personalities, a task that seems beyond them. But they may not assert that theirs is the only true brand of Theosophy—they may not demand that books of which they disapprove shall be placed on an *index prohibitorum librorum*—they may not take it upon themselves to interfere in any way with the divine right to think and believe that their fellow members equally with themselves, possess.

They will keep on doing it, of course and our remedy is to analyze their arguments, paying no attention whatever to the personal abuse that usually accompanies them, and then make up our own minds as to what is true, what is false. Never mind the loud talk, the bald assertions, the denials, the undocumented statements—all the stock in-trade of a weak case. Is their substance to their position outside of these—or are they making up in brashness what they lack in factuality?

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WHAT MAKES SENSE?

It Makes No Sense That—

A Theosophist should accept anything spiritual on faith alone, if repugnant to his reason.

It Makes Sense That—

While "reasoning" may be different with each individual, a "reasonable" test seems to be: Is it logical? Does it serve a good purpose? Does it seem in accordance with Divine Justice, Lovingkindness and Wisdom?

* * * *

It Makes No Sense That—

One should feel it presumptuous thus to set up standards by which to gauge pronouncements regarding the workings of Deity, remembering the immortal words of Whittier: "Nothing can be good in Him that evil is in me."

It Makes Sense That—

As even the most orthodox religions agree that man has in him the Divine Spark, unfolded intuition joined to reason should enable him to distinguish the logical from the illogical, the wise from the unwise, the just from the unjust.

* * * *

It Makes No Sense That—

The fact that a statement appears in a book or books held by some to be infallible or is made by a man or men regarded by some as infallible, should warrant such statement being accepted on faith without proof of its authenticity.

It Makes Sense That—

As infallibility, in spiritual things at least, is obviously impossible to prove, whether of man or of book, those who prefer to think for themselves in such matters appear to have no alternative out to rely on their own best judgment.

* * * *

It Makes No Sense That—

Because such reliance is roundly condemned by doctrinaires who have their own motives for demanding that their lightest declarations be accepted as matters of faith, this attitude should influence a free mind.

It Makes Sense That—

As freedom of thought in all spiritual matters is one of man's most priceless possessions, he should refuse surrender of this "inalienable right," unless, of course, he is among those who, in spiritual affairs, feel unequal to the task of constructing their own philosophy.

* * * *

It Makes No Sense That—

The fact should be ignored that many people view with horror the breaking away from their indoctrinated religious views and are prepared to accept unquestioningly whatever interpretation of life here and hereafter may be laid down for them.

It Makes Sense That—

The Theosophist should recognize

that his business is not with these but rather with the thousands or millions of those dissatisfied with conventional teachings who are eagerly seeking a coherent explanation of the so-called "mysteries" of life and death.

* * * *

It Makes No Sense That—

The Theosophist should be in any way influenced by the misconceptions of those who, because he refuses blind faith, believe him to be godless or irreligious, when the true Theosophist has the greatest faith of all because it is based on reason, experience and knowledge.

It Makes Sense That—

While the above may seem an overstatement, many Theosophists will recognize from their repeated experience that if life is lived as though theosophical teachings are true (as indeed they are), the results themselves as evidenced in the life, will furnish their own proofs of the truth of the teachings.

COMPLIMENTS IN BIBLE TIMES

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The only evidence of her reaction to these extraordinary comparisons is the pleading of her beloved to "turn away thine eyes from me for they have overcome me," and his shocked observation that she is "terrible as an army with banners."

Oriental ladies of the centuries before Christ may have possessed different ideas of what constituted adulation than their Twentieth Century occidental counterparts. It seems quite certain, however, that if a newly married man of 1955 informed his bride that her hair was "as a flock of goats, her teeth as twin-bearing sheep (all bicuspid?), her neck like an ivory tower built for an arsenal and her eyes like fishponds," he would undoubtedly find her "terrible as an army with banners."

A King James Bible in our possession bearing date of 1867 describes this Song Of Solomon (which it is quite certain Solomon never sung) as "The church's love unto Christ." The Jews exoterically looked upon it as an allegorical expression of God's love for his "chosen people." Modern scholars assert it is merely a collection of erotic poetry such as is recited at Syrian weddings in the near-East.

Theory No. 1 may be dismissed as absurd, the author or authors of the poem never having heard either of Christ or of a church.

Theory No. 2 is an obvious rationalization intended to justify the inclusion of the work in the sacred canon, inasmuch as the real reason was esoteric and beyond the comprehension of the masses.

Theory No. 3 is the usual attempt to interpret allegory as literalism, disregarding the fact that scripture was

seldom or never written with intent to be either literal or historical. Certainly it would not have been allowed to enter the collection of books known as the Bible if it was no more than an arrangement of secular love songs.

The reader, familiar with Biblical symbology from the many articles on the subject in ANCIENT WISDOM, will probably have discerned its real meaning. It is the *yoga*, the union, of the personality with the SELF that is here symbolized by the love of man and woman. There is nothing unique or even unusual in this symbology. It is constantly found in the scriptures of all nations, in their sacred sculptures and pictures, and in such works as the Rubaiyat of Omar Khayyam. Even Krishnamurti speaks of the SELF as the Beloved.

The extravagant admiration heaped upon various sections of the loved one's anatomy is, of course, astrological. The neck (Venus), the nose, teeth and head (Mars), the eyes (Sun and Moon) and the various other parts of the physique, none of which is missed in the poem, all represent the highest spiritual qualities ruled by these planets, (the signs also) which it is the aim of evolution to perfect and which, when final yoga is attained, will be present in their full perfection.

Compliments in Bible times were certainly fantastic from our modern viewpoint. But the times and the modes of expression were the times and the modes of the people who lived in them and who employed them.

And, as the old Roman proverb declares, *altera tempora, altera mores.**

*Other times, other usages.

BASIC THEOSOPHY "CAPSULES"

(Continued from Page 53)

ing free men and women, free intellectually, free morally, unprejudiced in all respects, and above all things, *unselfish*. This is the theosophical idea of education.

Visitor—That sounds good to me. Now please tell me something about the organization that sponsors it.

Theosophist—The Theosophical Society teaches no new religion, aims to destroy no old one, promulgates no creed of its own, follows no religious leader, and distinctly and emphatically is *not a sect* nor ever was one. It admits worthy people of any religion to membership on condition of mutual tolerance and mutual help to discover truth. The founders have never consented to be taken as religious leaders, they repudiate any such idea, and they have not taken and will not take disciples. The Society is not composed of atheists, nor is it any more conducted in the interest of atheism than in that of deism or polytheism. It has members of almost every religion, and is on equally friendly terms with each and

all.

Visitor—I understand that some of your more profound books deal with Esoteric Wisdom and assert that these teachings come from sages living in India, Tibet and elsewhere, called Mahatmas or Adepts. Is it required that your members *shall* study these teachings, or are they free to choose their own reading matter?

Theosophist—A man may be a very good Theosophist indeed without being in any way an esotericist. Not a majority, nor even a respectable minority, numerically speaking, of its fellows are serious students of esoteric science or ever expect to become Adepts. If eventually one wishes to become such, here are the preliminary conditions: He must belong to no special creed or sect, yet is bound to show outward respect to every creed and faith, if he would finally become an Adept of the Good Law. He must not be bound by prejudged and sectarian opinions of anyone, and he has to form his own opinions and to come to his own conclusions in accordance with the rules of evidence furnished to him by the Science to which he is devoted.

Visitor—Would you consider your organization as a self-educational institution for those who wish to develop their personalities with a fixed purpose along spiritual lines?

Theosophist—Yes, the Theosophical Society might be termed a Philosophical School constituted on the ancient Hermetic basis.

Visitor—Why *Hermetic*?

Theosophist—Because that philosophy is universal and unsectarian, suits every creed and philosophy, and clashes with none. And its main purpose is the amelioration of the condition of MAN by the spread of truth suited to the various stages of his development and that of the country he inhabits and belongs to.

Visitor—As an average American let me ask you what would be the best starting point for my future self-education along these lines?

Theosophist—To ponder well this statement made by one of our great Sages: "He who holds the keys to the secrets of *Death* is possessed of the keys of *Life*."

Visitor—Does Theosophy reveal those secrets?

Theosophist—It renders life intelligible and demonstrates the justice, the wisdom, and the love which guide its evolution. It puts death in its rightful place as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence.

Visitor—When death comes, does it give to the person a better understanding of his life than he had before?

Theosophist—Yes indeed, and for this reason. At the solemn moment of death every man, even when death is sudden, sees the whole of his past life marshalled before him, in its minutest details. For one short instant the per-

sonal becomes one with the *individual* and all-knowing Ego. But this instant is enough to show him the whole chain of causes which have been at work during his life. He sees and now understands himself as he is, unadorned by flattery or self-deception. He reads his life, remaining as a spectator looking down into the arena he is quitting; he feels and knows the justice of all the suffering that has overtaken him.

(To Be Continued)

PROFESSOR WOOD'S BRITISH LECTURE PROGRAM NOW FILLED

In August ANCIENT WISDOM announced that Professor Ernest Wood, now on a lecture tour in the United Kingdom, might accept additional engagements. Professor Wood informs us that his schedule is now completely filled for all the time he will spend in Britain.

HEALING

BY ELLA WELGE

The power of the Lord was present to heal them.

—Luke V:17

Of the Christ teachings we recall his statement that the same power inherent in him was also present within each of us. That when recognized and called into expression we could do the same works that he performed and even greater.

To him healing was considered most important in his ministry. It was an act of freeing men from the frailties which held them in bondage. His attitude toward sickness and physical handicaps was clearly revealed when he said, "Sin no more, lest a worse thing come unto thee," and, "thy sins are forgiven thee, go and sin no more." He knew that it was man's error thinking and living that caused his suffering. Therefore we should strive to attain a spiritual understanding that our thoughts, emotions and actions be in accord with divine principle. We should regard the eternal self (God within) as the power that is present to heal mind, body and affairs. The Christ dwelt continually in a positive state of mind. He recognized the inner divinity of those to whom he gave attention and immediately the inherent divine forces were brought into activity and they were healed.

He took no credit for any healing. He stated that he of himself could do nothing, that it was the father within him which doeth the works. And "according to your faith be it unto you" and "thy faith hath made thee whole." We are not merely to agree to the recorded healings of the Christ but we are to strive to pattern after the Divine Healer. To know that the power of the Lord is present at all times, under every circumstance and condition, and to invoke this inner power to illumine, guide, and help us in every need, will prove that it is equal to every demand.

"The power of the Lord is present to heal you."

For the spiritual ministrations of the Healing Group write the group leader, Mrs. Ella Welge, care of The Theosophical Society of St. Louis, 5108 Waterman Ave., St. Louis 8, Mo.

BILLY GRAHAM'S VIEWS ON REINCARNATION

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century.

(c) As ANCIENT WISDOM readers who have studied the Bible Occultism series are aware, Reincarnation, both in veiled and open form is consistently taught in the "Word of God."

(d) While we know of no specific passage in scripture that can be construed thus, there is nothing in reincarnation that denies distinctiveness or uniqueness to the Soul—the Ego—though the personality most certainly does change with each life and, in fact, often changes completely in one life.

(e) The word "transmigration" is of course a misnomer. *Trans* is Latin for across and indicates migration from the human to the animal, which reincarnation does not imply in the slightest degree. As to the "solution of the problem of evil" being made too easy by reincarnation, is that why the theologians always make *their* solutions (when they have any) so difficult? Cannot the Divine Intelligence be presumed to operate His Universe intelligibly?

(f) This statement runs so horrifyingly counter to the facts that to one who understands what reincarnation means it seems hardly necessary to answer. It is, we think, completely refuted by the last two paragraphs of our column "What Makes Sense?" in the June issue. We quote them in part:

"... masterful effort in one life will lead to masterful achievement and ultimately to genius in later ones.

"... it" (reincarnation) "incites those who accept it to diligent and unremitting efforts that shall pay off both now and in centuries to come."

(g) We seem to have reached the point of *reductio ad absurdum* in this assertion. That human life *can* (and will) be changed and social conditions *can* (and will) be improved is exactly what reincarnation *does* imply and guarantee. What man has achieved over the ages is altogether the product of what he has learned through his countless experiences in his many incarnations. How the converse can even have occurred to anyone in connection with multiple rebirths is the most puzzling feature of the many puzzles these strange views of reincarnation present.

(h) Again not so. The science of heredity accounts for the *physical body* with which the Ego is provided at each successive birth. It has nothing whatever to do with his soul history other than to furnish him with the kind of fleshly tenement needed for his

THANKS FOR BOTH

★ ★ ★ ★

The Editor returned from the T.S. Convention to find a huge stack of ANCIENT WISDOM mail that had piled up during his one-week absence and which took him an entire evening to read. It came from every part of the country and a good deal of it from foreign countries, including Burma and the African Gold Coast.

Largely it was a response to our July appeal for subscriptions and donations to help tide us over, as one reader put it, the "hot weather trickle." But included in nearly every letter were appreciative remarks regarding ANCIENT WISDOM articles, encouraging comments on its method of presentation, and heartwarming approval of its attempt to give the age-old teachings in intelligible and rational form.

The greatest reward any editor could ask! They lightened our day—or rather our night, for it was late when we finished reading them.

We have acknowledged all where a reply seems called for. But we extend our gratitude to all—to those who helped us financially and to those who helped us with their commendation. In many cases it was both. We shall continue to try to merit both.

swiftest progress at the stage he has reached. And incidentally a very great scientist and heredity expert, Alfred Russell Wallace, was an International Vice-President of The Theosophical Society and therefore an ardent believer in reincarnation.

The trouble with all these superficial attacks on the magnificent Divine Truth of Reincarnation is just their superficiality. Hardly ever does the critic bother to familiarize himself with the deep implications—the Divine Justice, Compassion and Love—inherent in this stupendous Scheme for the perfection of us all. Shallow objections that can be demolished almost with the stroke of a pen are made to masquerade as profundities. The objector sets up a straw boggy which has no remote resemblance to the living reality and proceeds to annihilate his fantastic creation with vigorous blows and slashes.

Unfortunately, while Mr. Graham commands an audience and a readership of many millions, readers of ANCIENT WISDOM number only a few thousand, but his misconceptions of reincarnation, for all that, are not likely to do more than merely reinforce the misconceptions of this Truth already existing in the minds of most of his readers.

We have always claimed that every

objection to rebirth could be answered effectively and without evasion. Indeed so puny are all the objections to it that we ever came across that some years ago we formulated a powerful list of objections of our own, any one of which was far more formidable than the parroted stuff that is the stock-in-trade of the majority of objectors. We also answered them. They can be found under the title, "Real Problems Of Reincarnation" in former issues of ANCIENT WISDOM.

There wasn't much effort involved in dealing with the views of the Rev. Billy Graham, but if any reader thinks we overlooked anything or dodged answering any of the points Mr. Graham made, we invite him to write us what it is, how and why. Then we will be more than glad to go into it further, providing that some real basis is shown for our doing so.

(The End)

THANKS TO AN ANONYMOUS DONOR

We received some weeks ago a \$5.00 bill from Oak Park, Illinois, accompanied by no name or local address. We like to acknowledge all help of this kind and thank the generous giver in the only way open to us for his or her kind thought.

DO NOT FORCE BELIEF (Continued from Page 57)

The truth, no matter from what source it comes, is Theosophy, for Theosophy embraces all truth. But truth is not necessarily what someone, very articulate, says it is. For each of us truth is what our highest reason and our most exalted intuitions proclaim is truth. We can and should gather the knowledge that contributes to this end result from every quarter in which we have confidence. We should listen even to what our opponents have to say for we must not prejudice, must not have bias nor pride of opinion. Then, with all the evidence we can obtain before us, we should decide strictly for ourselves.

That, as we see it, is the theosophical way. It is not the way of traditionalism or orthodoxy or conformity or conventionality. But for the thinker—and all Theosophists worthy of the name are thinkers—it is the only way to wellbeing, to peace of mind and to emancipation from the thralldom and hurtfulness of "the dharma of another."

THE HISTORY OF ST. LOUIS LODGE

(Continued from Page 56)

ciety of St. Louis a building so admirably adapted to our every need that the Lodge Deva who, one of our clairvoyant members insisted was taking care of us, must have directed us to it. And the purchase price was \$15,000.00, which was, to the penny, the exact amount we had in our Building Fund.

But so important an event certainly rates an installment to itself.

(To Be Continued)

CORRECTION

A reader points out that in the April issue, page 17, article entitled "The Adversary," the word in paragraph 4, spelled "scrapegoat" should be scapegoat. The error was typographical and we thank our reader for calling attention to it.

The knowledge that we arrive at through our own mental processes is just as valid a revelation as that given to us by anyone who lived in the past.

—F. W. Bailes in

"Your Mind Can Heal You."

"So after the death-winter, it must be

God will not put strange signs in heavenly places,

The old love shall look out from the old faces."

—Adeline Whitney

"Slander, like Death, loves a shining mark." —Charles B. Fairbanks

THE ZODIAC IN KIPLING

Virgo

The sons of Martha favour their Mother of the careful soul and the troubled heart.—The Sons of Martha