



*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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## OCCULTISM IN THE BIBLE

### Genocide in Ancient Egypt

BY CHARLES E. LUNTZ

It took twenty years to cover the occult interpretation of the Book of Genesis in ANCIENT WISDOM; in fact twenty-five years, for the writer published, through The Theosophical Society of St. Louis, a series of lectures and lecture-lessons covering both Genesis and the Gospel of Matthew, beginning about 1930. These were discontinued when the ANCIENT WISDOM series was started, to avoid duplication.

The Book of Exodus, which follows Genesis, should not require such a lengthy period in which to complete the esoteric analysis. For one thing, it will not be necessary to repeat the basis on which biblical symbolism is based and to justify the meanings assigned. This was done with all the thoroughness possible in the Genesis series. Readers were not informed, in the slapstick method of some would-be "interpreters" of scriptural symbolism, that "this means this and that means that," without the slightest evidence being offered to support such statements. Every effort was made to show that the meanings given were valid because based on the age-old language of scriptural symbolism used by occult writers and teachers from earliest times.

In the Exodus series and those that follow—if we are "spared" to deal with them—all this will be taken for granted. There would be no point in trespassing on the patience of readers by repeating it, and the earlier issues containing this material are for the most part still available for those who were not readers when they were published.

The method employed of first picking the literal narration to pieces, as it were, and then giving the esoteric interpretation, will be continued, as it seems the logical way to handle the subject. It must be shown that the narratives, often impossible and sometimes absurdly so, cannot be intended as factual and therefore are allegorical. We do not intend to be flippant or to hurt the religious feelings of anyone, for indeed we reverence as sincerely as any orthodox Christian the eternal truths which the dead letter of the text enshrines. But Theosophists will not stultify their reason by accepting as literal such statements as the Garden

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## CAUTION AND INTUITION

### Part I Caution

BY E. W. PRESTON, M.Sc.

"Matilda told such dreadful lies  
It made one grasp and stretch one's  
eyes!"  
—Hillaire Belloc,  
*Cautionary Tales.*

In this tale Matilda reaped the karma of her lies by being burnt to ashes. Her story is fiction, but the underlying truth is that we cannot cry "wolf" too often, or at once accept or deny any statement just because of its improbability or strangeness.

Theosophists, in their anxiety to credit that there is much in heaven and earth that is undreamt of in modern philosophy, may go to the other extreme and assert too much. To discriminate between imagination and intuition is difficult.

Must we not use the faculty of imagination then? Yes, but at the same time distinguishing its mode of action from that of the concrete mind on the one hand and the pure intuition on the other.

Just because anything is strange, new, peculiar, enticing, gratifying or exciting is not enough. Truths are as a moving panorama; even our view of the stars themselves changes as we move with the rotating earth.

We may listen to a theory, observe and accept that "there may be something in it." We may note details but not insist upon them. The pieces of a jig-saw puzzle are real and correct as far as they go, but alone they may give an incomplete or distorted picture of the whole design.

Let us consider a few examples where caution is needed.

*Dating the past.* In all writing and talks on pre-history and geography it is wise to note the date of the publications quoted. Recently a book on *Atlantis and Lemuria* was advertised as "establishing evidence for the existence of these continents." As the book was written some 50 years ago it is not surprising that some, if not all, of this evidence is out of date now. Statements made by geologists in 1905 may or may not be accepted today. Students should therefore refer to recent opinions on the points at issue and note relative dates.

This applies even to much that Madame Blavatsky quoted in *The Secret Doctrine* and to some statements in *The Mahatma Letters*.

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## OUR EVOLUTION

### Can Our Evolution Be Hastened? Where Is Our Evolution Leading Us?

BY ARTHUR JACOBY

(Continued from Last Month)

Is it possible to hasten our evolution? We are surrounded by innumerable natural phenomena. Man's boasted conquest of Nature is no conquest at all. Nature is that which we obey. And the rules of Nature are being deciphered and disclosed by scientists and by occultists. Every rule unfolded to us has "teeth" within it—its own power to insure obedience. This might be acceptable as a limited definition of Karma. There is not a scintilla of vengeance connected with it. If one chooses to disregard the law of gravitation, and steps off a cliff, he pays the penalty. Either comply or learn by experience. There are of course many additional factors, so that the actual causes of happenings to us are not so simple as that. If so, we would learn quicker than we do. It is for us in all humility to acknowledge these principles and to strengthen obedience to them. If we attempt to rush through all this, we may get to Heaven tired.

Thus we learn that there are certain rules, and the game of life is to be played in accordance with these rules. Without rules there would be no game. Supervising all these procedures, the Referee on continual and impartial duty is none other than Karma. To a large extent our evolution depends on learning these rules and abiding by them. Nature has no interest in preventing us from learning them, or in quickening our knowledge of them. They are there for all of us alike, but they require from us some response. They demand observance, diligence, discrimination, self-reliance, earnest and constant effort, persistent and persevering exertion of mind and body, and PRACTICE until this becomes almost automatic.

Ignorance or violation of these rules carries its own consequences. They are not to be thought of and benevolently spoken about occasionally but put into constant use. They are not to be considered as essential for others to observe—and then what a wonderful world we would have! They are for us; for each one of us. The Constitution of the United States is not merely a venerated historic parchment preserved in a glass case. That document is rather the outer written and limited

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## ANCIENT WISDOM

FOUNDED BY L. W. ROGERS  
In 1935

published monthly at  
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CHARLES E. LUNTZ, Editor

ANCIENT WISDOM PRESS, Publishers

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

Of Ancient Wisdom, published monthly at 320 Merchants' Exch. Bldg., for Oct 1, 1955, State of Missouri, City of St. Louis. Before me, a Notary Public in and for the State and county aforesaid, personally appeared Charles E. Luntz, who, having been duly sworn according to law, deposes and says that he is the publisher of the Ancient Wisdom, and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, as amended by the Act of March 3, 1933, embodied in section 537, Postal Laws and Regulations, to wit:

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

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

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

CHAS. E. LUNTZ, Publisher.

Sworn to and subscribed before me this 30th day of September, 1955.

HERMAN A. STRUMPLER,  
Notary Public.

(My commission expires August 21, 1959.)

## PROBLEMS OF DEVACHAN

"DEVACHAN . . . that protected area of the mental plane reserved for those who are building faculty between incarnations and enjoying the fruits of good deeds done in the previous incarnation."—*The Secret Doctrine* (Adyar Edition) Vol. VI. Glossary.

All theosophical students, who have a little more than elementary knowledge of the subject, are familiar with the teaching regarding "heaven," or the heaven world, as it is more accurately termed. The word *devachan* is the one customarily employed by Theosophists to denote this region. It is part Sanskrit and part Tibetan—*dev*, being a variation of *div*, to shine, and *chan* a home or abode. Literally the word would mean the shining home, which is as good a description as any description necessarily can be of so transcendent a dwelling place.

Actually the word is easily related to our own language. *Div* is the first syllable of "divine," *Chan* is found

with pronunciation little altered in our location. And *loka*, too, is Sanskrit for an open space. These "strange" terms, which Theosophists use, with many others, to signify with precision facts of the super-physical worlds, are actually ancestors of our own English terminology. Philologists concede that Latin derives in large part from the Sanskrit, while English in large part derives from Latin. And the American language, which linguistic scholars such as H. L. Mencken or the late Frank Colby insist is no longer English, at least derives in major part from English.

Parenthetically we may remark that many authorities do not agree that American speech can be regarded as a language apart from English, the variations not being great enough to justify this separation. Having no trouble in adopting either medium, we agree—but with the reservation that centuries hence the two vernaculars may have grown so far apart that the differences may be as great as those between Spanish and Italian, for instance, justifying the designation of one tongue as English or British and the other as American or United States.

On the other hand the interchange of literature, films, actors, speakers and teachers may still keep the common language from differing widely enough for this to happen. The writer, who receives an English weekly newspaper regularly from his native city, notes a large number of what used to be called Americanisms, printed without quotation marks. (Inverted commas, the British call them). And over here former Britishisms have also become part of everyday speech. Which we think, if not overdone, is good. Anything that keeps these two great nations together in thought is desirable for the world at large. Anything—even language—that tends widely to separate them is good only for the enemies of the free world.

However, this article did not set out to be an exposition of philology, which seems to have strayed into the picture without our conscious volition. What we wish to examine, for the benefit of thoughtful readers who may have asked themselves similar questions, is how devachan can be fitted into the needs of many individuals who, though good people with much of usefulness in them, possessed major interests far from devachanic—and who were happiest when pursuing these interests.

The astral plane is frankly devoted—even in its highest subplanes—to occupations or avocations into which selfish desire enters. That is what makes it astral, for if and when desire is eliminated completely the entity passes on to devachan. There is far less difficulty in understanding, at least in reasonable measure, life in the astral world than in the heaven world. Anything can be done in the former

that could be done on earth, providing no physical body is required for the purpose. Every type of emotion from lowest to highest can be experienced because emotion originates in the astral vehicle though, while we live here, it affects the physical nerves, brain and other bodily functions.

On the astral plane we use emotion, desire and thought, though the latter is not astral but mental. We do not eat or drink: purely physical acts needed for sustenance of the dense body. There is no mating or procreation, also physical activities. Sports as we know them here, with their requirement of sound bodily constitution, highly developed muscular system or similar qualifications, are obviously out of the question. The *theory* of such sports can, however, be studied. They can be observed taking place on the physical plane by an astral spectator, though he would see the astral counterparts of the participants and not their physical bodies. We are told that astral entities do attend sporting events in which they were interested while in the flesh.

This may provide entertainment for that very large section of the population which has no interest in anything outside of their own line of work, other than sports. It may also furnish relaxation for those who, while appreciative of music, art, literature, philosophy and other of the finer things of life, also like to attend baseball games, wrestling matches, track meets and similar affairs. The astral plane has, so to say, its own system of TV, and all the programs are "live" and in color.

Our theosophical researchers into these after-death worlds lay the most stress of course—and rightly—on the opportunities for the higher culture the plane affords—travel, study, attendance at lectures and the better plays and concerts. Most Theosophists would be more interested in these things, naturally, than in the more plebeian attractions. The astral plane is not, however, operated solely for the benefit of Theosophists or of the *intelligentsia*, who indeed would form a small minority of its population. And as the unlearned too must die, and spend perhaps even more of their time astrally than the erudite, we may be sure that their need for diversion, for something to do or see or think about, is not neglected and they are not given over to utter boredom and monotony.

But what about devachan, to which we all pass post-astrally, if we have a spark of unselfish or spiritual quality about us? The experiences of the better types of humanity in this idyllic region have been set forth in considerable detail in our classic literature to which the reader is referred if he is unfamiliar with it.\*

\* One of the best expositions is "The Devachanic Plane" by C. W. Leadbeater. Obtainable from The Theosophical Press, Olcott, Wheaton, Ills.



But what of an individual such as a prizefighter who has spent a rather short life trying to hammer his opponents into insensibility or being hammered in turn? Say he was raised in the slums with small education, no appreciation of anything but the niceties of his profession, his main ambition to become champion in his field—an ambition he was far from realizing?

A crude example has purposely been suggested and it is not inferred that all or nearly all professional boxers are necessarily in that class. Some—Gene Tunney, for example—have a wide range of worthwhile interests outside of the ring. But our present example is taken to cover the many similar cases in all lands, all ages and countless spheres of life. There must be millions and billions of these. They have a rough time on earth—a not too pleasant sojourn perhaps in the earlier stages of the astral world—but they must have their day in devachan if anything in them can respond. What sort of a day is it?

There are two major activities that go on with each of us in devachan—one is unconscious, the other conscious and the former is by far the more important. The Ego is absorbing the essence or distillation of the experiences of the earth life and working this up into qualities, talents, abilities, competencies—everything that to an Ego is a permanent asset. As a matter of fact the Ego does this all the time, even while his personality is functioning physically or astrally, but most of the work is done during the devachanic period because this is usually many times as long as the physical and astral together.

Consciously the personality is existing in devachan in a state of ecstatic happiness. Merely to be in devachan is said to mean rapture which cannot be expressed in any intelligible language as its like does not remotely exist on earth. It is not a dream state but two stages nearer to Reality than we are down here—but it is far from the true heavenly state of Nirvana. Our clairvoyants have sometimes been twitted by skeptics because, as they put it, descriptions of the higher planes are always made analogous to something physical instead of an entirely new picture being unfolded. But how can conditions be described that are so utterly unlike anything we experience here that no words can be found to signify them?

Seers of these conditions have exhausted the resources of the language in trying to convey them. They have written of wondrous colors unmatched and unimagined on earth; of a background of harmony or music that no tongue can express; of a divine peace that enters into the devachanee, which truly passes understanding. But until a celestial language is coined to express all this and until, ages hence, the con-

sciousness of the race has been evolved to a point where *devachan* is a visible region to the enhanced spiritual senses of a godlike humanity, our inadequate language has to do such service as is possible to tell of that which is ineffably above all language.

Our prizefighter friend will have his devachan, short though it may be, if he ever loved anyone or anything unselfishly—if it was only an animal. He will have it if ever once in his brutal life he held an aspiration for an understanding of life, or a yearning for something more than fame or money or the baser things that money can buy. In devachan he will find himself realizing these aspirations whatever they may be; will find himself with the person or the thing he loved. And as devachan is on the mental plane, he can, without doubt, even study the science of his late profession, divorced from its brutality, and return with more faculty, such as it is, to gain greater laurels in his next incarnation.

Not a very noble ambition truly—but there have been geniuses in the military field, the sports field, the entertainment field as well as in science, philosophy and the fine arts. The technique must be the same—constant practice, reiteration of the chosen work life after life. Our emphasis in Theosophy has always been upon the finer things, but if we are so fortunate as to have arrived at an appreciation of these, it has been in lives of long ago through the baser things. A thought to make us properly humble.

### PERSONALITIES

By their very nature personalities, when applied to those with whom one disagrees, are intended to appeal to the emotions, not to the mind. The man who has a strong case does not need to employ them—the facts themselves do a much better job of conviction than the name-calling. The latter indeed will weaken even a powerful case. Disinterested judges will tend to wonder why, if the facts are with the personality hurler, he should waste his breath or his ink, slinging abuse at his opponent.

Not one attack we have ever read on the pioneer leaders of The Theosophical Society has been free from personalities, some of them so gross as to brand their perpetrators as lacking in even the elements of good taste and common decency. No epithet has been too black to apply to the objects of their hatred. And unhappily the attacks have not all come from without the Society—some of the worst have come from within, from people who doubted, as they had a perfect right to doubt, the genuineness of some of the statements made of alleged possession of supernormal faculties. No one in the Society has to believe that anyone possesses such powers—that is for the

member to decide for himself. But if he chooses to disbelieve, he might at least withhold personal venom from the announcement of his rejection. Let him by all means attack the statements and strive to show why they cannot be right, if that is his view. But let him also remember that, in spite of evidence which seems convincing to him, there is just the bare possibility that other and additional evidence which he does not possess, might overturn his views and prove that the victim of his malice was right and he was wrong.

The present writer had hardly joined the Society some thirty-two years ago when he was deluged with literature if it can be termed that, purporting to show that Annie Besant, C. W. Leadbeater and everyone who accorded their statements the slightest measure of belief, were renegades to the "true" Theosophy of H. P. Blavatsky and the Masters. No language was too harsh or insulting to be applied to these two very great personages to whom Theosophists owe so much. Cheap, cynical wit which calls for no intellectual effort and can be turned out by almost anybody, was directed at these giants by pygmies they never deigned even to notice.

Paradoxical as it may seem, the writer is deeply indebted to these purveyors of malevolence. After reading carefully everything they had to say, his reaction was that if this was the best case the good haters could make out—a case consisting so obviously of cold-blooded spite and rancorous hostility, the attackers had merely convicted themselves of insufferable malice without in any way disparaging their would-be victims. As the writer had thought through the impugned statements and found that they made perfect sense and, to use the words of Count Herman Keyserling (not a Theosophist), were indeed what might be expected if the unseen worlds really exist, his faith in these reviled leaders was actually strengthened.

The personal abuse *motif* appears to be a recurring theme with the school of thought, if it can be so designated, that would like to burn the books of Besant and Leadbeater. After ANCIENT WISDOM had paid its respects in no uncertain terms to these gentry, a perfect torrent of angry correspondence descended via the mails into our wastebasket, every last letter following the personality pattern easily recognizable as the trademark of the "antis."

It's pretty old stuff now, both of the leaders in question having passed on nearly twenty years ago, but occasionally we still detect a note of post-mortem objurgation in a letter or an article, with the same resort to personalities, last refuge of the critic who isn't sure of his case.

To these brethren we would venture to offer a little advice we are quite

(Continued on Page 76)

becoming President of the Society and discontinued the wearing of clerical garb at T.S. meetings?

\* \* \*

That this does not imply the slightest criticism or disparagement of the church and its work or its membership, but emphasizes the importance of keeping Church (any church) and Society separate from each other?

\* \* \*

stand up.

### THE ZODIAC IN KIPLING

#### Scorpio

If I have given you delight  
By aught that I have done,  
Let me lie quiet in that night  
Which shall be yours anon.

—The Appeal

#### (CHORUS)

But I don't want to come back;  
I don't want to come back;  
I like sensible things such as hell and  
damnation,  
Or Abraham's bosom, or Annihilation,  
But here I don't want to come back.  
By golly! They shan't send me back.  
But what if they do send me back?  
I know—I'll REFUSE to go back!



## THE LAST QUARTER OF EACH CENTURY

Does It Bring A New Spiritual Impulse?

BY CHARLES E. LUNTZ

(Continued from July)

Being satisfied that the Nineteenth

discovery of America in 1492—one of the most important events in the history of the world.

(To Be Continued)

## HEALING

BY ELLA WELGE

"The convergence of so many lines of theosophic and Eastern thought upon this one conclusion, and the explanation which it affords in the supplementary doctrine of karma of the apparent injustice of any single life, are arguments in its favour and so perhaps are those vague recognitions and

## WHAT MAKES SENSE?

It Makes No Sense That—

One should blame the Deity for not creating a perfect world, void of suffering and wrongdoing, where everyone, even the children, would be paragons of virtue and the animals, birds, insects and reptiles (if any) would not eat each other.

It Makes Sense That—

A world of this description would be an impossible field for evolution as all its creatures, sprung full-grown into faultlessness, would be will-less puppets, innocent because ignorant, righteous because incapable of wickedness, saintly because never tempted.

\* \* \*

It Makes No Sense That—

As this is exactly the condition of the monad (ultimate spirit in man) before he chooses to descend through the lower planes to gain experience and become "as gods knowing good and evil," critics of things as they are could not have had the kind of world they want merely by staying in it.

It Makes Sense That—

As, according to occult teaching, we all lived in that Monadic world countless eternities before deciding to venture forth into this one, presumably we had had enough of it, at least for the time being, and wanted something this condition of eternal quietude and ecstasy could not give us.

\* \* \*

It Makes No Sense That—

This should be regarded as unnatural or unlikely, when many persons born to wealth, luxury and gratification of every wish, have often renounced these advantages for lives of adventure, hardship and denial.

It Makes Sense That—

Evidently there is something in the makeup of a human being that, when manifested, rejects too easy a life—especially in a young human being, and the Monad though ageless, is very young when he makes the choice, not even having been born onto the lower planes.

\* \* \*

It Makes No Sense That—

As the Monad wanted to be an active instead of a merely passive divinity, and as this earth life is one part of the rugged training needed for so exalted a consummation, he should, as a personality, resent what he asked for as a Monad.

It Makes Sense That—

While the "basic training" on this planet is stiff, and often unpleasant, it is usually leavened with much that is agreeable—a beneficent provision of nature to ease the load.

\* \* \*

It Makes No Sense That—

The fact should be ignored that even the lowlier creatures also experience

a large measure of the joy of living, their "education" for a higher step in evolution mainly involving the practice of special skills for preserving life and avoiding sudden death.

It Makes Sense That—

It should be recognized that suffering in the animal and allied kingdoms is mostly brief, coming when the creature is killed by one of its natural enemies or by man.

\* \* \*

It Makes No Sense That—

When the reason for the many distresses of human life are understood, one should resignedly accept these miseries as "the will of God," when obviously the will of God is for us to do everything possible to overcome them.

It Makes Sense That—

If this were not so, our present civilization would not exist, as it has been achieved in every last particular by man refusing to be resigned to hampering conditions but using his creative thought, his faith, his mind, his skills and his vision of what could be to bring about what is.

## OCCULTISM IN THE BIBLE

(Continued from Page 69)

of Eden fable, the Noah legend, the 969 years of Methuselah's age and the heartless act of Abraham in being ready to offer up his son to the Lord on divine command.

Exodus has about as many wonders to the square inch as Genesis, if not more. They have their true and exalted meanings, as we shall see. So first let us take the literal word and ascertain how logical or otherwise it appears if regarded as history.

Jacob or Israel and his children and grandchildren—perhaps their children and grandchildren too as the old gentleman was 130 years of age—totaled 66 according to Genesis XLVI:26, and 70 according to Exodus I:5. As the pious declare that the Bible cannot err, we leave to them the task of reconciling these two irreconcilable figures. This should be easy as compared with some of the conflicts they have to reconcile.

"And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them." The new Pharaoh, "which knew not Joseph," was disturbed by this phenomenon, which after all might have been anticipated by the old Pharaoh when he let those 70 or 66 people from Canaan settle in the land. His solution was to enslave these aliens and make them unpaid laborers. This he did and, says the account, "they built for Pharaoh treasure cities, Pithom and Raamses." What a "treasure City" could be is somewhat obscure—perhaps a sort of Egyptian Fort Knox.

"But the more they afflicted them,

the more they multiplied and grew," says the Bible. Increasing their burdens did no good. They were made field hands, common laborers, flunkies of all kinds. Nothing stopped their continued multiplication.

Then Pharaoh, who perhaps was a former incarnation of the late unlamented Fuehrer (even the words sound the same) had—as he thought—a brilliant idea. To usher in the huge army of children that kept on being born to the Israelites there were, if the Bible is to be believed, just two midwives. The scriptural writer gives us the unnecessary information that the name of the one was Shiphrah and the name of the other Puah, but he does not tell us how these two lone women could cope with the terrific influx of births. But the midwife business must have been extraordinarily good, assuming that they ever got paid by the pauper slaves for whom they performed the office.

Anyway Pharaoh called in those two overworked midwives and ordered them to kill all the boy babies as soon as they were born but to let the girl babies live. Doubtless the monarch had plans for the latter after they had grown up. "But the midwives feared God and did not as the king of Egypt command them." Whereupon the angered king summoned the pair before him and fiercely demanded an explanation.

After hearing the explanation, such as it was, it is amazing that the Mesdames Shiphrah and Puah were not at once fed to the crocodiles. Here it is:

"And the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian women; for they are lively, and are delivered ere the midwives come in unto them."

Instead of thundering "A likely excuse!" as might be expected, the Pharaoh, who apparently was not very bright, seems to have accepted the explanation. The account continues, "Therefore God dealt well with the midwives." And they seem to have been doing very well even before that. The next verse tells us "and it came to pass, because the midwives feared God, that he made them houses." The poor creatures apparently were homeless and it is difficult to imagine a more deserving case than that of a midwife, servicing hundreds of families day and night, and with no residence of her own in which to retire when she was through—if ever.

So the Pharaoh thought up another scheme and issued the edict to his people, "Every son that is born ye shall cast into the river, and every daughter ye shall save alive."

That didn't work either, but it led to a very interesting development having to do with the career of one of history's most important characters—to wit, an infant named Moses.

(To Be Continued)



But what of an individual such as a prizefighter who has spent a rather short life trying to hammer his opponents into insensibility or being hammered in turn? Say he was raised in the slums with small education, no appreciation of anything but the niceties of his profession, his main ambition to become champion in his field—an ambition he was far from realizing?

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Consciously the personality is existing in devachan in a state of ecstatic happiness. Merely to be in devachan is said to mean rapture which cannot be expressed in any intelligible language as its like does not remotely exist on earth. It is not a dream state but two stages nearer to Reality than we are down here—but it is far from the true heavenly state of Nirvana. Our clairvoyants have sometimes been twitted by skeptics because, as they put it, descriptions of the higher planes are always made analogous to something physical instead of an entirely new picture being unfolded. But how can conditions be described that are so utterly unlike anything we experience here that no words can be found to signify them?

Seers of these conditions have exhausted the resources of the language in trying to convey them. They have written of wondrous colors unmatched and unimagined on earth; of a background of harmony or music that no tongue can express; of a divine peace that enters into the devachanee, which truly passes understanding. But until a celestial language is coined to express all this and until, ages hence, the con-

sciousness of the race has been evolved to a point where *devachan* is a visible region to the enhanced spiritual senses of a godlike humanity, our inadequate language has to do such service as is possible to tell of that which is ineffably above all language.

Our prizefighter friend will have his devachan, short though it may be, if he ever loved anyone or anything unselfishly—if it was only an animal. He will have it if ever once in his brutal life he held an aspiration for an understanding of life, or a yearning for something more than fame or money or the baser things that money can buy. In devachan he will find himself realizing these aspirations whatever they may be; will find himself with the person or the thing he loved. And as devachan is on the mental plane, he can, without doubt, even study the science of his late profession, divorced from its brutality, and return with more faculty, such as it is, to gain greater laurels in his next incarnation.

Not a very noble ambition truly—but there have been geniuses in the military field, the sports field, the entertainment field as well as in science, philosophy and the fine arts. The technique must be the same—constant practice, reiteration of the chosen work life after life. Our emphasis in Theosophy has always been upon the finer things, but if we are so fortunate as to have arrived at an appreciation of these, it has been in lives of long ago through the baser things. A thought to make us properly humble.

## PERSONALITIES

By their very nature personalities, when applied to those with whom one disagrees, are intended to appeal to the emotions, not to the mind. The man who has a strong case does not need to employ them—the facts themselves do a much better job of conviction than the name-calling. The latter indeed will weaken even a powerful case. Disinterested judges will tend to wonder why, if the facts are with the personality hurler, he should waste his breath or his ink, slinging abuse at his opponent.

Not one attack we have ever read on the pioneer leaders of The Theosophical Society has been free from personalities, some of them so gross as to brand their perpetrators as lacking in even the elements of good taste and common decency. No epithet has been too black to apply to the objects of their hatred. And unhappily the attacks have not all come from without the Society—some of the worst have come from within, from people who doubted, as they had a perfect right to doubt, the genuineness of some of the statements made of alleged possession of supernormal faculties. No one in the Society has to believe that anyone possesses such powers—that is for the

member to decide for himself. But if he chooses to disbelieve, he might at least withhold personal venom from the announcement of his rejection. Let him by all means attack the statements and strive to show why they cannot be right, if that is his view. But let him also remember that, in spite of evidence which seems convincing to him, there is just the bare possibility that other and additional evidence which he does not possess, might overturn his view and prove that the victim of his malice was right and he was wrong.

The present writer had hardly joined the Society some thirty-two years ago when he was deluged with literature if it can be termed that, purporting to show that Annie Besant, C. W. Leadbeater and everyone who accorded their statements the slightest measure of belief, were renegades to the "true" Theosophy of H. P. Blavatsky and the Masters. No language was too harsh or insulting to be applied to these two very great personages to whom Theosophists owe so much. Cheap, cynical wit which calls for no intellectual effort and can be turned out by almost anybody, was directed at these giants by pygmies they never deigned even to notice.

Paradoxical as it may seem, the writer is deeply indebted to these purveyors of malevolence. After reading carefully everything they had to say, his reaction was that if this was the best case the good haters could make out—a case consisting so obviously of cold-blooded spite and rancorous hostility, the attackers had merely convicted themselves of insufferable malice without in any way disparaging their would-be victims. As the writer had thought through the impugned statements and found that they made perfect sense and, to use the words of Count Herman Keyserling (not a Theosophist), were indeed what might be expected if the unseen worlds really exist, his faith in these reviled leaders was actually strengthened.

The personal abuse *motif* appears to be a recurring theme with the school of thought, if it can be so designated, that would like to burn the books of Besant and Leadbeater. After ANCIENT WISDOM had paid its respects in no uncertain terms to these gentry, a perfect torrent of angry correspondence descended via the mails into our wastebasket, every last letter following the personality pattern easily recognizable as the trademark of the "antis."

It's pretty old stuff now, both of the leaders in question having passed on nearly twenty years ago, but occasionally we still detect a note of post-mortem objurgation in a letter or an article, with the same resort to personalities, last refuge of the critic who isn't sure of his case.

To these brethren we would venture to offer a little advice we are quite

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## THE LAST QUARTER OF EACH CENTURY

### Does It Bring A New Spiritual Impulse?

BY CHARLES E. LUNTZ

(Continued from July)

Being satisfied that the Nineteenth and Eighteenth Centuries did certainly bear out the thesis that the closing 25 years of each marked the birth of a new spiritual impulse, let us now turn to the Seventeenth. In England in 1688 the notorious King James II was de-throned, ending the sovereignty of the Stuarts, in what was called The Glorious Revolution. The British regard this event with a satisfaction akin to that which Americans feel regarding their own Revolution a century later.

It really marked the beginning of true liberty in England and freedom from the tyranny of more or less autocratic monarchs. It cannot be without significance that both great Revolutions—which had worldwide repercussions—and also the French Revolution—took place in the last quarter of their respective centuries.

In the closing years of the Fifteenth Hundreds, Francis Bacon wrote the first ten of his famous Essays. This very great man did much to revolutionize scientific thought, paving the way for the still greater precision of modern times. In philosophy he would have no truck with medieval imaginings. He descended on the world like a wholesome breeze, sweeping away in wholesale fashion the erroneous thought of countless prior generations. Many Theosophists, on clairvoyant authority, regard him actually as an Adept, which may well be, although some doubt is cast upon this degree of spiritual exaltation by the fact that he was convicted of bribery and corruption, a charge to which he pleaded guilty.

On the other hand, it is possible, in spite of the plea, that he was the victim of powerful and unscrupulous enemies, and confessed to crimes of which he was not guilty because he realized the impossibility of successful defense. This is at least feasible in view of the fact that the tremendous fine of forty thousand pounds inflicted on him was remitted by the king and that he served only four days in the Tower of the indeterminate sentence the House of Lords imposed. Certainly his giant intellect and the far-reaching influence his ideas exercised for good on the entire Western world seem worthy even of an Adept. Bacon's Essays and the works which followed did indeed usher in a new spiritual impulse. Emerson observes of him that he "marks the influx of idealism into England," and terms him a Platonist.

Not much research—not any, in fact, is needed to place a finger on the impulse of the last quarter of the Fifteenth Century. Obviously it was the

discovery of America in 1492—one of the most important events in the history of the world.

(To Be Continued)

## HEALING

BY ELLA WELGE

Cast thy burden upon the Lord, and He will sustain thee.—*Psalms LV:22.*

It is not necessary for anyone to be burdened with problems to the extent of mental and physical exhaustion. There is a Spirit in man, namely the Spirit of the Almighty, that giveth inspiration and guidance. When we cease our human struggle and become calm and quiet our mind is receptive to ideas that reveal the right solution to our difficulties. Every experience and every problem tends to teach some lesson that will increase our capacity for receiving greater good. There is no need to battle the storms of despair, to be torn by doubts and fears, to fall by the wayside in weakness. With God's aid we can go forward in life's procession, meeting challenges and doing all that is required of us.

Too often we wait until the last flicker of courage before we seek God. "Awake thou that sleepest, arise, and Christ shall give thee light." *Eph. V:14.* This spiritual light points the way and gives the inner assurance that all is well. There will be an increase of health, peace and harmony for those who persevere in meditation and application of spiritual principles. Walking in the light that shines from within, we become positive, fearless and free.

All requests for the ministrations of the healing group should be made to Mrs. Ella Welge in care of the Theosophical Society of St. Louis, 5108 Waterman Ave., St. Louis 8, Mo.

### "ONLY THE CREDULOUS . . ."

See **ANCIENT WISDOM** May, 1952 for explanation of above caption.

SIR ARTHUR CONAN DOYLE

"When the question is asked, 'Where were we before we were born?' we have a definite answer in the system of slow development by incarnation, with long intervals of spirit rest between, while otherwise we have no answer, though we must admit that it is inconceivable that we have been born in time for eternity. Existence afterwards seems to postulate existence before.

"As to the natural question, 'Why, then, do we not remember such existences?' we may point out that such remembrance would enormously complicate our present life, and that such existences may well form a cycle which is all clear to us when we come to the end of it, when perhaps we may see a whole rosary of lives threaded upon one personality.

"The convergence of so many lines of theosophic and Eastern thought upon this one conclusion, and the explanation which it affords in the supplementary doctrine of karma of the apparent injustice of any single life, are arguments in its favour and so perhaps are those vague recognitions and memories which are occasionally too definite to be easily explained as atavistic impressions."

(Editor's Note: The above reasoning is from the pen of the gifted creator of Sherlock Holmes. Can it be that a mind capable of drawing deductions so penetratingly that his central character has become immortal is to be classed with the poor wretches described by a reader who "inspired" this series? "Only the credulous," he wrote "believe in reincarnation." We have reproduced the beliefs of some of these "credulous" and intend printing more. The "credulous" comprise some of the most powerful intellects ever to be born on this planet.)

## FALLACIES MASQUERADING AS THEOSOPHY

That one cannot be a Theosophist if he eats meat.

(Which would have ruled out Madame Blavatsky and Col. Olcott, both of whom did).

That one cannot be a Theosophist if he smokes.

(Which would also have barred H.P.B., who smoked cigarettes constantly).

That one cannot be a Theosophist if he drinks liquor.

(Which would have kept out A. P. Sinnett, who liked claret with his dinner).

That to use creative thought to acquire anything for oneself is "Black Magic."

(Something Jesus evidently didn't know when he uttered the mighty formula beginning, "Whatsoever ye ask and pray for . . .").

That astrology is untheosophical.

(Let's put the Secret Doctrine, which has over 200 favorable references to astrology, on the *Index Librorum Prohibitorum*).

That one cannot be a Theosophist unless he accepts everything written by Annie Besant and C. W. Leadbeater as true.

(Although both vehemently denied infallibility).

That one is untheosophical if he opposes any official policy, international, national or local.

(So farewell freedom of thought, as laid down by the T.S. General Council).

That one is not a Theosophist unless he accepts as a fact the existence of the Masters.

(Continued on Page 76)



## DO YOU KNOW?—

That Theosophy is not a religion in the generally accepted sense of the term, as applying to a sect or particular denomination or form of belief?

\* \* \* \*

That this is so even though uninformed non-Theosophists regard it as a religion and Theosophists themselves sometimes speak of it as the "Wisdom-Religion"?

\* \* \* \*

That it is essential to the wellbeing of the Society and proper fulfillment of its mission that the idea be never allowed to take root that it is a religion, or identified with any religion?

\* \* \* \*

That many people regard Theosophy as a form of Buddhism or Hinduism or a blend of both, and while these faiths may embrace some theosophical ideas, Theosophy as such is neither Hindu nor Buddhist?

\* \* \* \*

That others believe Theosophy to be Gnostic Christianity, with which certainly it has much in common, but Theosophy is too all-embracing to be constricted within the boundaries of either the orthodox faiths or the heresies?

\* \* \* \*

That Theosophy is actually found in greater or less degree in all the esoteric faiths—in Esoteric Buddhism, Hinduism, Moslemism (the Sufis), Judaism (the Kabbalah) and Christianity (Gnosticism).

\* \* \* \*

That while many Theosophists who do not care for ceremonial or creeds attend Unitarian Churches because of the full freedom of thought allowed their members, this is a personal preference and does not indicate official recognition or recommendation?

\* \* \* \*

That the same applies to the Liberal Catholic Church, which has attracted to its membership Theosophists who obtain uplift from ceremonial, but though a few prominent T.S. leaders have held ecclesiastical office in that church, this still does not in any way connect it with the Society?

\* \* \* \*

That leaders of the church have themselves recognized the importance of not permitting such identification, and the late T.S. International President, G. S. Arundale, relinquished the title of "Bishop" in the church upon becoming President of the Society and discontinued the wearing of clerical garb at T.S. meetings?

\* \* \* \*

That this does not imply the slightest criticism or disparagement of the church and its work or its membership, but emphasizes the importance of keeping Church (any church) and Society separate from each other?

\* \* \* \*

That Theosophists may attend the Church of their choice (or refrain from attending at all if they wish) without being subject to the slightest criticism from their fellow members?

\* \* \* \*

That Theosophists often take part with good grace in orthodox church rituals, the true esoteric basis of which they probably understand far better than either the rest of the congregation or the officiating clergyman?

As in the bosom of the earth vestiges of all earlier life may still be found, so in the bosom of public opinion are to be found vestiges of the early dinosaurs of thought.—A. S. Johnson.

Man consists of body, mind, and imagination. His body is faulty, his mind untrustworthy, but his imagination has made him remarkable.

—John Masefield.

If there is no God for thee,  
Then there is no God for me.

—Anna H. Branch,  
To A Dog.

## SHAKESPEAREANA

From an inquirer:

"Who do you think wrote William Shakespeare's plays?"  
William Shakespeare.

From another inquirer:

"Why don't you think Bacon wrote Shakespeare's plays?"

Because having closely studied the evidence—for and against—it is our opinion that the "ayes" have made out no sort of a case, and the "noes" have refuted every piece of alleged evidence advanced in favor.

"Pro-Bacon" writes:

"Did you read the article appearing in a weekly magazine about a year ago in which two residents of Stratford-on-Avon stated that the 'Shakespeare myth' was a racket, perpetuated to keep tourists coming to the town and spending their money there?"

Yes we did—very carefully. But as the statements appeared to us to be supported by not the tiniest shred of evidence, we relegated them to our mental wastebasket, with a great amount of material of like character which we have examined for some 25 years past—all of it long on vehement assertion, preconceived opinion and irrelevant or legendary evidence, while short on lucid proofs that will really stand up.

## THE ZODIAC IN KIPLING

Scorpio

If I have given you delight  
By aught that I have done,  
Let me lie quiet in that night  
Which shall be yours anon.

—The Appeal

BALLAD OF THE  
ANTI-REINCARNATIONIST

BY CHARLES E. LUNTZ

It's perfectly true that this good little earth,

In spite of its grave imperfections,  
Has charms and attractions of genuine worth

To balance a critic's objections.  
On the whole I've enjoyed my brief sojourn down here,

Though of life it's been merely a snack,

But I cannot agree to be reborn, my dear,

For I don't want to come back.

(CHORUS)

I don't want to come back;

I don't want to come back;

At the thought of rebirth I convulsively shake—

If it's true, Mother Nature, please give me a break,

For I don't want to come back.

I like my beliefs to be those I was taught—

The things other people accept.

But this reincarnation thing leaves me distraught—

It's creepy, it's vain, it's inept.

You ask that the reasons I clearly detail

For this seemingly frightened attack  
If I tried to explain them, I'd certainly fail.

It's just—I don't want to come back.

(CHORUS)

I don't want to come back;

I don't want to come back;

I don't mind rebirthing on Venus or Mars,

I would take incarnation on one of the stars,

But to earth I don't want to come back

It's true as you say, that I don't want to die;

But one day I certainly must.

For it's nature's great law that I cannot defy;

The dust must return to the dust.

Then your argument is that if nature require

Me to die, there's no way I can ban it  
So she'll likewise ignore my consuming desire

That I be not sent back to this planet

(CHORUS)

But I don't want to come back;

I don't want to come back;

I like sensible things such as hell and damnation,

Or Abraham's bosom, or Annihilation,

But here I don't want to come back.

By golly! They shan't send me back.

But what if they do send me back?

I know—I'll REFUSE to go back!



# WHAT MAKES SENSE?

**Makes No Sense That—**  
*One should blame the Deity for not creating a perfect world, void of suffering and wrongdoing, where everyone, even the children, would be paragons of virtue and the animals, birds, insects and reptiles (if any) would not eat each other.*

**Makes Sense That—**  
*A world of this description would be an impossible field for evolution as all its creatures, sprung full-grown into usefulness, would be will-less puppets, innocent because ignorant, righteous because incapable of wickedness, and finally because never tempted.*

**Makes No Sense That—**  
*As this is exactly the condition of the monad (ultimate spirit in man) before he chooses to descend through the lower planes to gain experience and become "as gods knowing good and evil," critics of things as they are could not have had the kind of world they want merely by staying in it.*

**Makes Sense That—**  
*As, according to occult teaching, we have lived in that Monadic world countless eternities before deciding to venture forth into this one, presumably we had had enough of it, at least for the time being, and wanted something else as condition of eternal quietude and stasis could not give us.*

**Makes No Sense That—**  
*This should be regarded as unnatural and unlikely, when many persons born into wealth, luxury and gratification of every wish, have often renounced these advantages for lives of adventure, hardship and denial.*

**Makes Sense That—**  
*Evidently there is something in the makeup of a human being that, when manifested, rejects too easy a life—especially in a young human being, and the Monad though ageless, is very young when he makes the choice, not even having been born onto the lower planes.*

**Makes No Sense That—**  
*As the Monad wanted to be an active being instead of a merely passive divinity, and as this earth life is one part of the long training needed for so exalted consummation, he should, as a personality, resent what he asked for as Monad.*

**Makes Sense That—**  
*While the "basic training" on this planet is stiff, and often unpleasant, it is usually leavened with much that is agreeable—a beneficent provision of pleasure to ease the load.*

**Makes No Sense That—**  
*The fact should be ignored that even the lowlier creatures also experience*

*a large measure of the joy of living, their "education" for a higher step in evolution mainly involving the practice of special skills for preserving life and avoiding sudden death.*

**It Makes Sense That—**  
*It should be recognized that suffering in the animal and allied kingdoms is mostly brief, coming when the creature is killed by one of its natural enemies or by man.*

**It Makes No Sense That—**  
*When the reason for the many distresses of human life are understood, one should resignedly accept these miseries as "the will of God," when obviously the will of God is for us to do everything possible to overcome them.*

**It Makes Sense That—**  
*If this were not so, our present civilization would not exist, as it has been achieved in every last particular by man refusing to be resigned to hampering conditions but using his creative thought, his faith, his mind, his skills and his vision of what could be to bring about what is.*

## OCCULTISM IN THE BIBLE

(Continued from Page 69)

of Eden fable, the Noah legend, the 969 years of Methuselah's age and the heartless act of Abraham in being ready to offer up his son to the Lord on divine command.

Exodus has about as many wonders to the square inch as Genesis, if not more. They have their true and exalted meanings, as we shall see. So first let us take the literal word and ascertain how logical or otherwise it appears if regarded as history.

Jacob or Israel and his children and grandchildren—perhaps their children and grandchildren too as the old gentleman was 130 years of age—totaled 66 according to Genesis XLVI:26, and 70 according to Exodus I:5. As the pious declare that the Bible cannot err, we leave to them the task of reconciling these two irreconcilable figures. This should be easy as compared with some of the conflicts they have to reconcile.

"And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them." The new Pharaoh, "which knew not Joseph," was disturbed by this phenomenon, which after all might have been anticipated by the old Pharaoh when he let those 70 or 66 people from Canaan settle in the land. His solution was to enslave these aliens and make them unpaid laborers. This he did and, says the account, "they built for Pharaoh treasure cities, Pithom and Raamses." What a "treasure City" could be is somewhat obscure—perhaps a sort of Egyptian Fort Knox.

"But the more they afflicted them,

the more they multiplied and grew," says the Bible. Increasing their burdens did no good. They were made field hands, common laborers, flunkies of all kinds. Nothing stopped their continued multiplication.

Then Pharaoh, who perhaps was a former incarnation of the late unlamented Fuehrer (even the words sound the same) had—as he thought—a brilliant idea. To usher in the huge army of children that kept on being born to the Israelites there were, if the Bible is to be believed, just two midwives. The scriptural writer gives us the unnecessary information that the name of the one was Shiphrah and the name of the other Puah, but he does not tell us how these two lone women could cope with the terrific influx of births. But the midwife business must have been extraordinarily good, assuming that they ever got paid by the pauper slaves for whom they performed the office.

Anyway Pharaoh called in those two overworked midwives and ordered them to kill all the boy babies as soon as they were born but to let the girl babies live. Doubtless the monarch had plans for the latter after they had grown up. "But the midwives feared God and did not as the king of Egypt commanded them." Whereupon the angered king summoned the pair before him and fiercely demanded an explanation.

After hearing the explanation, such as it was, it is amazing that the Mesdames Shiphrah and Puah were not at once fed to the crocodiles. Here it is:

"And the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian women; for they are lively, and are delivered ere the midwives come in unto them."

Instead of thundering "A likely excuse!" as might be expected, the Pharaoh, who apparently was not very bright, seems to have accepted the explanation. The account continues, "Therefore God dealt well with the midwives." And they seem to have been doing very well even before that. The next verse tells us "and it came to pass, because the midwives feared God, that he made them houses." The poor creatures apparently were homeless and it is difficult to imagine a more deserving case than that of a midwife, servicing hundreds of families day and night, and with no residence of her own in which to retire when she was through—if ever.

So the Pharaoh thought up another scheme and issued the edict to his people, "Every son that is born ye shall cast into the river, and every daughter ye shall save alive."

That didn't work either, but it led to a very interesting development having to do with the career of one of history's most important characters—to wit, an infant named Moses.

(To Be Continued)



CAUTION AND INTUITION  
(Continued from Page 69)

This is *not* to discount the germ of truth within the literature but to lay it bare. The correlation of scientific evidence with occult statements is best made by placing them side by side, noting differences and likenesses and retaining an open mind.\*

Atlantis

At present the existence of this continent and its civilization is in doubt, at least at the date 4-5 million years ago as claimed by Scott-Elliot. In *The Succession of Life through Geological Time*, published 1949 by the British Museum, there is a map showing a continent called Gondwanaland which is co-extensive with our Atlantis and Lemuria. But this Gondwanaland is believed to have existed about 130 million years ago in the Jurassic Period.

*World Science Review*, Dec., 1953, published a useful article on Atlantis by Egerton Sykes, and in *The Listener* for Jan. 7th and Feb. 18th, 1954, John Bradford and Maurice Hill deal with aspects of the search for Atlantis.

Hill speaks of a mid-Atlantic ridge which is still to be examined. Bradford is quite skeptical about Atlantis as described by Donnelly. He considers that "the Azores may be the visible remains of a land area which foundered about the end of the Mesozoic Era some 50 million years ago." He concludes that "Atlantis as an island continent, within human history, is make-believe." He further states that there is no need to link Atlantis with the Biblical Flood, but says that between 10,000 and 5,000 B.C. there was a gradual rise in the sea level so that the straits of Dover and of Gibraltar were opened finally. This allows for the legends of Lyonesse and of the drowned town of Ys.

The Editor of *World Science Review* expresses no definite opinion on Atlantis but says "Whatever the full facts may be, there was almost certainly *something* in the Atlantic which does not appear to be there now."

All such opinions are worthy of our attention, while we reserve judgment and look forward to further discoveries and observations, both by scientists and clairvoyants.

The subject of *catastrophes* is another which attracts our imagination. The books *Worlds in Collision* by Velikowsky is an example. Analysis of this book shows a number of repetitions and inconsistencies. Though there may be a germ of truth in it, there does not seem to be any genuine similarity to *The Secret Doctrine* teachings. Madame Blavatsky speaks of the Poles shifting, and the Stanzas of Dyzan refer to the earth lying on her back or side. Madame Blavatsky derives the earth from the material of the moon-chain some 2 thousand mil-

lion years ago but she gives no reference to a collision with a comet since then. Recent scientific investigation suggests that there have been one or more reversals of the *magnetic* poles. Science also speaks of a "shift of the Poles" but, by this, they do *not* mean a change in the direction of the axis of rotation but a movement of the surface crust of the earth relative to this axis.\*

Flying Saucers

The interesting thing about these manifestations may be *not that they are there but that we see them*. Perhaps they have been there all the time, or perhaps not in the forms which we now observe.

Who are the people who see them? Pilots, children and sensitive people. Are all these people who have a special psychic nature?

Why do the photographs sometimes fail, or not show clear forms? A photograph, recently published, taken by two boys in England looks almost like a cloud form. Its lack of clarity and definition is "explained" by reporters as due to the camera not having been properly focussed.

Is it not possible that it was an etheric form which was clear to the young boys but not sufficiently dense to give a clear photograph? Some of the etheric material in this case may have been borrowed from the boys themselves. If the saucers are such materialization their sudden disappearance, so often recorded, can easily be explained.

Another point, however, is that it may be that it is the *increased clairvoyant faculty in man* that makes so many people able to see these manifestations today. In short, that the Devas and elemental beings have always been there, especially in the upper atmosphere but were not visible to man. Now, more people are developing the faculty which enables them to "see" them or at least to be sensitive to their presence, as the pilots were to "gremlins" in the war.

That these manifestations take the form they do, something like a "spaceship" *may* be because of the spate of science fiction. All over the world, especially in the U.S.A., the popular imagination has been caught by space-travel. Hence there are many thought forms of such vehicles which the Devas can seize upon and vitalize for a time. This action is something like that which occurred in Yorkshire when those photographs of Fairies were taken.\*\* The Fairies took forms which were familiar to the children and used etheric material from the body of a young girl. The fairies themselves, on their own level, have bodies of light but it was noted that when photographed they followed the thought-

forms of generations of children and had wings or appeared as gnomes.

There is therefore no *need* to postulate Martian monsters or Venus philosophers to explain the seeing "flying saucers." It may be, of course, that some higher Intelligences are using this phenomenon to introduce man to a new realm. We may be witnessing something like the discovery of a new continent by Columbus or a new ocean by Cortes.

The Sixth Race type of humanity with its finer senses is appearing.

*What is new, then, is not the existence of these phenomena but our awareness of them.*

(To Be Continued)

OUR EVOLUTION

(Continued from Page 69)

form of the spirit that pervades the length and breadth of this land. A spirit that is to be observed not only on certain anniversaries, but throughout the year.

This compliance with Nature's law does not imply that we are all to blindly follow along one particular road led by someone who has had a "revelation." The follower, the assenting man accepts and adapts himself to prevailing conditions by treading the path of least resistance. The dissenting man attempts to adapt prevailing conditions to his ideas; but this does not refer to the cantankerous person. Therefore change, and any progress connected with change, depends upon the dissenting man. Furthermore, the Universe in which we are taking a part, itself in constant flux, ever changing. Hence the dissenting man is in harmony with this continuous change; and the assenting man, however agreeable and pleasant we may think he is, actually blocking progress. Disagreement, even with one's self, is often the distinct trait of the civilized man.

Where is our evolution leading? Somewhere along our evolution path we may find that adversity is essential to progress. We no longer need to be spurred along by the lash of affliction. Heretofore, learning what to do and what to avoid, has been required by our childlike stumbling along this path. Discrimination has been gained the hard way. We have been bruised and hurt. But these obstacles which we have encountered behind us and we are supposed to have learned from them. Burning one's finger in the fire once is sufficient to most of us to shun it again; and other painful experiences are likewise recognized, and they are either skirted or we have learned how to meet them.

Of course this does not imply that we shall tread streets of gold, spruce wings, and incessantly play the harp but it may denote that our viewpoint is changing. We will have outgrown our expectation of and necessity for hard knocks to penetrate our consciousness.

\*See *The Earth and Its Cycles. The story of Creation and The Story of Man*, by E. W. Preston.

\*Times Science Review, 1954. Dating the Past, by F. E. Zeuner, 1950.

\*\*See *The Coming of The Fairies*, E. L. Gardner.



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Millions of dollars are spent every Christmas for gift subscriptions to the popular magazines. These have long been recognized as suitable Christmas presents.

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sciousness. The prophets of old, and the modern ones who profess to teach, admonish us to endure adversity with what fortitude we can summon and command. But when we have reached this point in our evolution, adversity may not be necessary, and the future of humanity may be along the path of happiness. It will be just as easy to learn by means of happy events instead of through sad ones. We will then have come to the end of one road, and we are ready to proceed along the next one. We will be prepared after we have had the full deposit of experience.

To sum up: Our evolution is a process of formation and growth. That which endures is not one or another association of forms, but this process of which the cosmos is the product, and of which these are merely transitory expressions.

And the ultimate goal, what may that be? That is so far distant in the future that it is too dim to describe ac-

curately or even to assert definitely. Goals extend beyond goals. There are certain faculties still latent in man which in due time, when properly developed, may point the way towards our destination. In the meantime, whether or not we like it, we are required to stop a while at the local stations. **SPEED DOES NOT SHORTEN THE ROAD.**

### PERSONALITIES

(Continued from Page 71)

sure they won't take. Your views and arguments would make a much greater impression if you omitted the personalities. Make your case by all means if you think you have one. Cite your evidence and document it. But if you expect thinking people on the other side to give it serious attention leave out the abuse, the reflection on the good faith of those who, whether you agree or not, have done so much more for the welfare of Theosophy and The Theo-

sophical Society than all the host of their belittlers combined.

ANCIENT WISDOM does plenty of criticizing on its own account. It calls wrong beliefs into question, tries to show where they are wrong. It presents what it believes to be true Theosophy with all the vigor at its command. It is not awed by assumed authority at any level in the Society, knowing that such authority is only assumed and that there is, by the very nature of Theosophy, none such. But ANCIENT WISDOM has never knowingly resorted to personalities and never questioned the motives or good faith of any Theosophist, even of those who have most bitterly assailed it. That is not our way, and while moral scruples do enter in, there is another reason. *It's the quickest possible way to ruin your case.*

### FALLACIES

(Continued from Page 72)

(We do, but we will uphold vigorously the right of any T.S. member to reject it).

That Theosophists are "older souls" than the rest of humanity.

(Some, maybe. And some maybe much younger).

That one should read only the "right" theosophical books, and any book containing the slightest criticism of the movement or the leaders should be studiously avoided.

(Following the Roman Catholic and the Christian Science pattern).

That use of the word "God" is un-theosophical, as the Masters objected to it, but it is all right to employ the words Brahma, Ishvara, The Logos and other foreign terms which mean the same thing.

(The Masters objected to the "God" of the Eighteen-eighties as an inappropriate synonym for the Universal Life. The word's connotation today is, for all but the traditional believers and even for many of them, vastly different).

That karma is punishment for the bad things you did in a previous life or reward for the good things.

(Then why call it karma? Why not the wrath or favor of God as preached by the orthodox religions?).

"Whatever there is to know,  
That shall we know one day."

—Dante Gabriel Rossetti

"The great man is the man who does a thing for the first time."

—Alexander Smith

"They fail, and they alone, who have not striven." —Thomas Bailey Aldrich

Several incidents in my life have convinced me of spiritual interposition—of the promptings of some beneficent force outside ourselves, which tries to help us where it can.

—A. Conan Doyle