

# 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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## THE SECRET DOCTRINE SIMPLY EXPLAINED

Oeaoahoo

By CHARLES E. LUNTZ

**The Root remains, the Light remains, the  
Curds remain, and still Oeaoahoo is One.**

The mysterious 6-voweled word Oeaoahoo is the occult name of the Absolute. It is a word of such potency that its correct pronunciation is said to invest with magical powers. However, without the aid of a Master no one is likely to stumble upon the true pronunciation, which is tri-syllabic. It is probable that the Hebrew Yah-veh traces to it. H.P.B. states that the word may be pronounced also as one or as seven syllables. It is translated "Father-Mother of the Gods." It is the septenary root from which all proceeds—or the Rootless Root of all. Oeaoahoo is the pure Spirit which gives rise to all manifestation and yet Itself is unaffected by manifestation. It emanates Gods and Universes but is not lessened thereby, nor increased. There is nothing that is not Oeaoahoo. The word has a derivative, Oi-Ha-Hou, which in a later stanza is said to be the permutation of Oeaoahoo, by which we may understand Oeaoahoo after it has begun to manifest. Its literal signification is said to be a circular wind or whirlwind, the Force that is behind the ceaseless and eternal Cosmic Motion. The resemblance of the word, which undoubtedly is onomatopoeic, to the howling sound of a high wind is unmistakable.

Oeaoahoo is First Cause. As such the word is sacred. It signifies a Life unlike all manifestation of Life for it is the Root of all, yet has no roots itself. Our consciousness is It and It is the only consciousness there is.

Somehow the word seems appropriate to that for which it stands. Sanskrit words give that effect. It is impossible to describe. The beginner will get over his first tendency to smile or wonder at the oddness (to a Western) of these many syllabled, strange appearing words, and when he does he will find that they embody a majestic simplicity of meaning which no language on earth can duplicate.

[To Be Continued]

If one still thinks there is no quick payment of karma, one need only look at Mussolini. That "absurd imposter" to use Churchill's apt phrase, was the first great despoiler in this war and he is the first horrible example that savagery does not pay.

## SO YOU KNOW WHAT "THE GOOD BOOK" SAYS

Among the minor trials of the Theosophist is the air of irritating superiority assumed by orthodox friends who disapprove of his views and are quite sure they will land him in a Stygian chafing dish. When pressed for their authority as to this unpleasant fate, they invariably, and with profound conviction, reply that the Good Book says so.

As it is quite useless, with this type of mind, to question the Good Book's authority and to do so would only arouse antagonism, here is a friendly method, much more effective. Ask your critic if he is quite sure that he knows what is in the "Good Book" that he cites with so much conviction. Tell him very politely and without sarcastic inflection, that you would have much more confidence in his conclusions if you could be sure that he knows as much (or more) about the Good Book as you do. Point out that it is certainly fair, as he has presumed to decide so important a matter as your future eternal destiny wholly on the authority of what he thinks is in a book, that at least he give you some evidence that he knows something about said book.

It will be very difficult for him to refuse this reasonable request without admitting that he is fearful he may not know so much about it as he has tried to imply. If he accepts your challenge here are a few questions you might propound. The answers are given at the end of this article.

1. Were the following Biblical characters full blooded Jews? If your answer is yes, explain why. If no, explain why not. (a) Abraham (b) Moses (c) David.

2. Why are some words in the Authorized Version of the Bible printed in Italics?

3. Moses is supposed by the orthodox to have written the first Five Books of the Bible. Presuming this to be true is there any account of an important event happening to a close relation of Moses, where the latter flatly contradicts himself?

4. Do the Ten Commandments say that God visits the iniquities of the fathers upon the children to the third and fourth generation of those that hate him? If your answer is yes, are you sure? If you are sure, would you be surprised to learn that they say no such thing?

5. David is said to have slain the giant Goliath of Gath with a sling shot and cut off his head with Goliath's own sword. This account is given in the First Book Samuel supposed to have been written by Samuel and Prophet. In the Second Book of Samuel credit for this kill is given to Elhanan the son of Jaare-oregim. Had Samuel

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## THE OCCULT STUDY OF DISEASE

By GEOFFREY HODSON

### PART III—The Cure of Disease

One of the greatest healing agencies in the world at this time is the Theosophical Society. The greatest healing power in the world is that of Theosophy, for Theosophy educates the soul, teaches us the law, and places in our hands the knowledge which is power to reorganize our lives, to cease the generation of adverse karma and to bend all our energies to service which is the truest and best way of neutralizing the adverse karma, both of ourselves and of the world.

The underlying principle by which all spiritual healing produces its results seems to be that a perfect relationship between the spiritual and the natural man is essential to perfect health.

In varying degree, according to the sufferer's power of response, a healing service removes from the vehicles of consciousness those obstructions which prevent or mar the perfection of that relationship. After the service the natural and the spiritual man are in a state of accord which is as harmonious and as perfect as possible. The degree in which this is achieved depends largely upon the perfection and realization with which the service is performed, the position in evolution of the sufferer, his karma and his inherent mental, emotional and physical tendencies.

In all cases, however, his higher consciousness is definitely illumined and empowered. This upliftment helps him to continue more effectively the process of adjustment in which he has already been engaged and to fill in the deficiencies of character which made possible the karma-producing transgressions. This effect is largely achieved by a descent of power from the highest principle within the suppliant for healing grace.

In the normal individual, the power of the highest spiritual principle, that of divine will in man, very rarely, if ever, reaches the personality. The reason for this is that the Christ consciousness or divine love in man which is the natural vehicle for that power is not sufficiently awakened and developed at this period of human evolution to convey the divine will. In the services of the church, and especially at Holy Communion, however, our Lord, in His tender love and care of mankind, draws so near to, and unifies Himself so closely with, His people that He Himself becomes the Christ principle activity awake in them. By this "at-one-ment" He provides them with a vicarious contact

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## SHOULD THE ACCUSED STAND MUTE?

A reader makes the point that there is nothing particularly meritorious for a person who is criticised to refuse to defend himself—rather, our reader implies, is it reprehensible for him to fail of doing so. This is by way of comment on the editorial commending the silence of Annie Besant and C. W. Leadbeater under the heaping personal abuse to which both were subjected by those who had their own good reasons for disapproving of them.

The accused should answer, declares in substance our correspondent. He should refute his accusers if he is able. He should not pass by criticism without taking note of it. That, too, was the idea of the ecclesiastical and civil inquisitors of the Middle Ages. If the accused refused to plead he was subjected to the "*peine forte et dure*" (the torment strong and hard). He was placed prone on his back and weights were piled on him until either his will or his ribs were broken. If the former was more durable than the latter, the weights were increased until the unfortunate wretch was literally pressed to death.

That style of torture went out of fashion some centuries ago, but its mental counterpart is by no means unknown and is not seldom used on those who "refuse to plead." Verbal or written prods and jabs are employed rather than weights, their strength being increased as the victim continues to pay no attention, in the hope that ultimately he may be goaded into some sort of defense.

Not that the accuser is interested in the defense, whatever it may be. In the mediaeval Star Chamber the accused was a dead pigeon no matter what he pleaded, and he knew it. His guilt was forejudged. His inquisitors merely desired the sadistic pleasure of hearing him babble out words to which they would attach not the slightest significance anyway. And the modern defamer who insists that the object of his ire must make the effort and take the time to answer any wild charge he cares to bring, is similarly seeking only the satisfaction of the reply—any reply. That it will be unsatisfactory to him and merely provocative of more criticism is a foregone conclusion.

That is why the wise man goes his way, doing what seems to him to be right, fol-

lowing the light as he sees it, making many mistakes, of course, as all of us do—perhaps even those who criticise him, impeccable as they would hold themselves out to be—but still doing the best he knows. He may find it necessary sometimes to defend his policies, he may find it desirable often to defend others whom he believes to be unjustly accused, but if he is really wise he never troubles about what detractors say regarding his personal self.

If he adopts the opposite method, he is letting himself in for an enormous amount of trouble. Nothing can be more futile than to brood over the unkind things, justified or unjustified, which one hears about oneself. Pretty soon resentment sets in, then hatred, then the thing becomes an obsession and if not checked may end in well-defined delusions of persecution.

Besant and Leadbeater were wise in their generation and in our humble way we try to follow them. Man has just so much energy to expend daily. If he uses up half or a fourth or even a tenth of it, trying to answer all the things people say to him or about him, true or otherwise, there is that much less left for useful and constructive work.

If you would be happy, forget the things people say about you even before you have heard them. Defend your policies and views if it seems worth while, but do it impersonally and never mind about the personal deficiencies with which your critics charge you. They probably have plenty of their own but their karma will take care of these and it is not a source either of satisfaction or interest to the evolved mind to discover weaknesses in another. Rather it is a source of regret.

If you say "I can't help it. It hurts me to have others misrepresent me and say mean things about me," then you had better take yourself in hand and make it your No. 1 "Must" to conquer that luxurious revelling in the sense of persecution. If you don't you are likely to be miserable all the days of your life, or at least until you get so old that nobody will bother to talk about you.

C. W. Leadbeater, one of the wisest of men, has this to say regarding spiteful criticism (Talks On The Path of Occultism, pages 275-79):

"It is a terrible thing to destroy a person's ideal, to cheapen it and lower it, and make him feel that after all it is not so good or high or noble as he had thought . . . It is not for us to point out the flaws or try to belittle anyone under any circumstances . . . That the person can be hurt shows a weakness in his character but that does not excuse the gossip or relieve him from the evil karma which he has made . . . I . . . have been much abused, but it has never cost me a night's sleep . . . The man who is devoting his energies to picking holes and finding differences is behind the times—a hopeless anachronism."

To those sagacious words we say Amen, and to them we may add these (Matt. XXVII:2-4):

"And when he was accused of the chief priests and elders, he answered nothing.

Then said Pilate unto him, Hearest thou not how many things they witness against thee?

And he answered him to never a word."

## WE BELIEVE IN ASTROLOGY—DO YOU?

Too many people presume to pass judgment upon Astrology without knowing anything about it. Their qualifications may be that they had a chart read sometime by some "well-known" astrologer whom no other astrologer ever heard of and it did hit or it didn't hit. Or perhaps the "well-known" astrologer really was well-known, but the horoscope consisted of ten or a dozen mimeographed sheets skilfully ending a paragraph at the bottom and beginning a paragraph at the top, so that although purely form work they made a narrative effect.

The ideas of a great many of these good folk regarding astrology make astrologers chuckle, until they have been repeated so often that even the humor is squeezed out of them. Personally we are so sick of hearing them that it is a bore to write them down, but as it is necessary to what follows, we stifle a yawn and do so. Here they are:

1. That the month one is born in marks the sign he is born under. (Aries, March 21st to April 20th; Taurus, April 21st to May 21st, etc.)
2. That astrology is fortune-telling and that what will happen to a person can be predicted from the horoscope.
3. That astrology leads to fatalism.
4. That astrology is an "exploded superstition" which received its death blow when the earth was discovered to be round not flat and to move around the sun instead of the sun around it.
5. That only ignoramuses and poorly educated people believe in astrology; and—this is a new one—
6. That because Hitler believes in it and uses it, it is one of the black arts to be eschewed by right thinking people.

Superficial rubbish, isn't it? We agree with you, but it is surprising how ingrained are these ideas, with the possible exception of the last one, which is a product of the war.

Well now for rebuttal.

1. No informed astrologer regards the month as necessarily representing the sign under which one is born. It may or may not. Often the Sun sign (contingent upon the month) is a comparatively minor influence. Most people (but not all) respond to the Ascending Sign much more than to the Sun Sign unless they happen to be the same or unless the Sun Sign is unusually strong. The idea that the Sun Sign is everything is indeed a superstition, and unhappily far from an exploded one. The Sun Sign indicates the deepest layers of the character, to which many people scarcely respond at all. The Ascendent, which marks the superficial traits is nearly always more in evidence. Even the Moon sign not seldom dominates the sign of the Sun.
2. We quote Ptolemy the Greek, Father of



the maligned "Modern Astrology." "No man can forecast the future from the figure" (chart) "unless he be inspired by the Deity." It is our belief that few astrologers are sufficiently inspired by the Deity to accomplish that feat. Certainly we are not and if we were we would not use the accomplishment. The horoscope does not show what one WILL do, does not show what events will take place. It *does*, in our belief based on nearly twenty years of study and practice and the reading of thousands of horoscopes, show what a person SHOULD do at any given time for greatest success. If it showed more than that it would be a calamity.

3. Exactly the reverse is the case. A knowledge of astrology—we say knowledge, not the half-baked information that passes as such—destroys fatalism. The aspects, positions, configurations are there, pointing a way to go for best results. They do not make us go there any more than knowledge that Highway 66 leads to Chicago forces us to go there. Isn't it better to know what highway to take?
4. A bright example of superficial reasoning. The earth is still the center of our particular and personal universe because we were born on it and live on it. Whether it is "fixed and cannot be moved" as the Bible says, or whether it turns 'round and 'round and gallops hither and yon, has no bearing whatever on the truth or otherwise of astrology.
5. Among the "ignoramuses and half educated" are college professors, millionaires, men and women with degrees from leading Universities, scientists, professional men, ministers of the gospel, business executives and even Cabinet Ministers, also surprisingly enough, astronomers, who are supposed to be the most bitter opponents of the older science. One of the best astrological books of last year was written by an Oxford M.A.
6. We copy Hitler's war methods in order to overcome him and his evil system. To say that we should leave him in sole possession of his great secret weapon, astrology, is totally inconsistent. He does use it and up to a point he did very well with it. There is rather strong reason to believe that the other side is no longer content to renounce this enormous advantage. Obviously if they are using it they will not publicize it. Too many foolish people would be ready to set up a howl.

There are two faults which lead to one's undoing—over-credulity and over-skepticism. The open mouthed wonder-seeker who goes to have his fortune told is not more deluded than the closed minded intellectual who knows his own specialty 100 percent but does not even have 1 percent of authentic information about astrology. "There is no religion higher than Truth" is the superb watchword of The Theosophical Society. Believing in that statement with all his heart, striving by every small means in his power to teach only that which is worthy of it, the writer

of this editorial may at least plead that he be regarded as sincere.

And if he be so regarded can it be that he is utterly deluded in his conviction that astrology is a true science—that it offers to man a veritable gift of the gods in knowing himself and his fellows if he will use it aright as guide and counsellor; that it points an unerring path for him to follow; that it will never betray him or lead him falsely if he has faith in it and cooperates with it? If, indeed, this is a delusion then it has been a most successful one for whatever success the writer has had in his Theosophical and allied work, to leave out altogether his business interests, has come from implicitly following the indicators of the horoscope, using them, working with them, following them to their logical conclusion.

That is proof for no one but himself but it is a proof that anyone can duplicate by the same means. Don't listen to the detractors of one of the noblest sciences God has given to man. They are very voluble, primed with all kinds of argument to prove that something they don't want to be true is not true. But unless they can qualify as experts by setting up, progressing and interpreting a horoscope by recognized rules to show that they know what they are talking about, you have nothing to gain and everything to lose by believing them.

Many good readers have responded to our suggestion that subscriptions be voluntarily renewed or new subscriptions taken out at \$1.50 rate instead of \$1. Some were kind enough to send in \$2 and one or two suggested that the latter should be the standard rate. We thank all who have thus answered the appeal we made. At least for the present the rate will remain \$1 (\$1.25 abroad). No reader who feels that this is all he can afford should be in the least backward in sending in that amount for renewal. No explanation is necessary—we understand. Readers who renew or take out subscriptions for others at the voluntary advanced rate will find deep satisfaction in knowing that they are helping greatly.

ANCIENT WISDOM is not avaricious. We only want to do our job with a minimum of financial headaches which use up energy we need to put into the paper. In the history of the Theosophical movement in America, there has never, so far as we know, been an unsubsidized Theosophical publication not connected with the Sectional administration, which has functioned continuously for almost 8 years. We are proud of this record—but prouder of the readers who have made it possible.

Among the pleasant by-products of this most unpleasant war is the deepening and strengthening of the family ties of those at home. The letters so eagerly looked forward to and enjoyed by both and above all the precious few days of leave or furlough treasured more than gold and remembered and dwelt upon long afterward . . . these are things that, like the lotus growing out of the mire, have sprung from the horror and agony of the most brutal of wars.

## THE ROMMEL AND THE SCHICKELGRUB Or OYSTERS DON'T TELL

By CHARLES E. LUNTZ

[Apologies to "The Walrus and the Carpenter"]

The sun was shining on Tobruk,  
Shining with all his might:  
He did his very best to make  
The desert smooth and bright—  
But what the British planned to do  
Was wrapped in blackest night.

The Duce pouted sulkily,  
Because he thought the Sun  
Had got no business to be there  
And make him feel outdone—  
"I'll do the shining hereabouts,"  
He said, "You'll spoil the fun."

The Rommel and the Schickelgrub  
Were walking close at hand;  
They wept like anything to see  
The Allied army land:  
"If this were only cleared away,"  
They said, "it would be grand."

"If seven million Fascist troops  
With panzers now were here,  
Do you suppose," the Rommel said,  
"That they could get it clear?"  
"I doubt it," said the Schickelgrub,  
And shed a bitter tear.

"Oh, Oysters, come and talk with us!"  
The Schickel did beseech.  
"A pleasant talk about your plans  
And where you aim to reach;  
Give every detail that you can,  
With blueprints made for each."

The eldest Oyster looked at him,  
And clicked his tongue instead;  
The eldest Oyster winked his eye,  
And shook his heavy head.  
"My name is Winston Churchill  
And I do not talk," he said.

The second Oyster hurried up,  
The Schickelgrub to greet:  
He said, "I'll see you later on,  
For you I have a treat—  
It will be cold in Russia soon  
But I'll turn on the heat."

A Harvard Oyster followed them  
And said, "We do not choose  
To trust two gentlemen like you  
With such important news—  
But when we're ready, Schickel dear,  
We'll shoot you all our views."

"The time has come," the Rommel said,  
To talk of many things;  
Of Second Fronts and mass attacks  
And where you'll plant your stings—  
And when you may expect to strike  
And what the Autumn brings."

"Some planes," the Harvard oyster said  
Are what we chiefly need:  
Likewise some tanks and battleships  
Are very good indeed—  
Now if you're in the mood, my friends,  
We can begin to feed."

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## PERSONAL OPINIONS

By L. W. ROGERS

[Editor's Note: Mr. Rogers' page has not appeared for several months due to illness. We are happy to state that Mr. Rogers has made a complete recovery and is again writing for ANCIENT WISDOM. To make up in some small measure for the loss to our readers of this much appreciated feature for so long, about twice the usual space has been allotted to it this month.]

### A Vital War Point

On November 29 Prime Minister Churchill made his first optimistic and fully confident speech on the state of the war, a speech filled with important and most useful facts and forecasts. But on one point, and perhaps the most vital one of all, to my way of thinking, he took an illogical and absurd position. That was the suggestion that we should not waste time thinking and talking about the kind of peace we will have until we have first won the war. That is just as absurd as to say, after having decided to make a tour of Europe, that you will not waste time thinking what countries you will visit until you have arrived there. You may be going to Europe for business or for pleasure; but if you know *why* you are going then it would be absurd not to complete your plans before you start.

We *do* know why we are fighting this war. The Atlantic Charter sets forth the kinds of freedom we expect to make universal by winning the war and the United Nations have endorsed it; and the one way by which we can make sure of establishing universal freedom is by translating those general principles into detail and having a blue print to guide the peace councils. Thus we will have a peace made by the common conscience of humanity. Otherwise we will have a peace dictated by the statesmen who happen to be in power at the moment and selfish interests will do again what has always been done and a future war will be the logical result.

Planning the future now means that we shall have a peoples' peace. Postponing until the war is won means that we shall have a politicians' peace. What possible logical reason can be given for *not* discussing the problem now? Such consideration of the future can in no way impede the vigorous prosecution of the war. On the contrary it will create enthusiasm for the war, and put more spirit and determination into our fighting men to know just what sort of peace we are to have and to feel confident about it. It was for that very purpose that the Atlantic Charter was formulated and broadcast to the world. It was to convince people that we were fighting for universal freedom and not for selfish national advantage. But the principles in the Charter need amplification. The simple truth is that the people do not trust the statesmen and are not willing to leave all to them when the war has been won. It is now, and only now, that the voice of the masses can be heard. There will be neither time nor op-

portunity for that after an armistice is signed.

### Heroic Russia

How easy it is to misjudge! When Germany invaded Russia the military critics said it would be a short campaign; that it would not be so easy as the conquest of Poland but that the Red Army could not stand long before the perfectly organized German war machine. Nearly everybody took it as a matter of course that Russia would meet the fate of Norway and Holland. There is no doubt that Hitler and the German high command were supremely confident of victory in short order. They believed that they would take Moscow and other key points in a few weeks and easily be in possession of the Caucasus before the summer days were gone. That was a year and a half ago and now, in the beginning of the winter of 1943, the Red army, strong and confident, is pushing the defeated Germans from Russian soil. To it goes the honor of inflicting the first defeat upon the German arms, of exposing the fallacy of German invincibility, and of administering such a beating to the braggart invader that recovery is doubtful. The German Goliath met the Russian David and is in the hospital with a fractured skull!

Seldom has the world seen such heroic fighting against odds as that of the Russians at Stalingrad; and never in all history has civilization owed so much to one nation. In saving herself Russia has saved democracy.

It is not merely Russian military power that was misjudged by the other nations. It has been the same with Russian character, Russian alertness and the spirit of enterprise. Just as the German generals looked with contempt upon the Red army as something fit only to be kicked out of their way, so did nearly the entire world look upon the government of the Union of Socialist Soviet Republics. From the first it was written down by the press as a certain failure. Russia was pictured as a nation of unfortunate people held in the iron grip of a ruthless dictator sustained by a very small but well armed minority. Aside from that but little information from Russia reached the outside world.

The war has lifted the veil and with a gasp of astonishment we learn that in less than a quarter century Russia under the U.S.S.R. has been transformed from the type of civilization that existed in the Middle Ages to a first class civil and military power; from dirt roads to paved highways; from the ox cart to the automobile; from the wooden plow to the tractor; from insanitary huts and houses to model apartment buildings; from the candle to the electric light. Instead of a country several centuries behind the times we see a nation of modern cities, of mammoth factories, of schools, colleges, hospitals, amusement centers, recreation parks, libraries, and great industrial enterprises equalling and sometimes surpassing ours and very distinctly above the European average.

When Washington and his ragged army had won independence for the American

colonies they finally, in 1789, adopted our present U. S. constitution. The U.S.S.R. did the same thing when independence was achieved and if we turn to that constitution we find that it differs little from ours except that it guarantees a broader freedom. As we have a Congress composed of duly elected representatives of the people to make our laws, they have a Supreme Council duly elected by the people to make their laws; but they have no Supreme Court that can nullify a law after the people have passed it. Under the Russian constitution there is absolute equality of sex and of race. It is said that at present nearly two hundred women are members of the Supreme Council. Our U. S. constitution does not permit any state to withdraw from the Union and when some of them tried to do so the Civil war of 1861 was the result. The constitution of the Soviet Union gives perfect liberty to any of its states to withdraw at any time they may wish to do so.

The war has made clear many things that have been either misunderstood or deliberately misrepresented. No disinterested mind can follow the war reports and fail to see that a people held down by a despotic dictator would never do what the Russian people are now doing. When the head of a nation rules by force he does not dare arm the people. Men gladly risk life and die literally by millions in defense of a country only when it means more to them than life, only when they know that it is the future refuge and shelter of their loved ones from the poverty and the dangers that afflict humanity. In Russia before the war there seemed to be a single national thought—"raise the standard of living of the masses of the people." Since the war began the single thought seems to be—"destroy the invading army that threatens to destroy our prosperity." In that attitude of mind we see a patriotism that has its foundation in satisfaction with the present type of life and determination to preserve it for the future.

The Russians know by experience what life for them was under the Czars and what it has been under the government of the U.S.S.R. and the heroic courage with which they are striving to preserve that government has never been excelled in the annals of the race.

### Starvation in America

A well fed American citizen resented the remark that "people were starving to death in the United States." He looked at the speaker incredulously and said, "Oh no, not in America. People starve in India, in China, perhaps, but not in this country."

Notwithstanding his utter incredulity the statement was literally and very definitely true. Death by starvation does not necessarily mean a quick death because the unfortunate person was totally deprived of food for a week or longer. One can starve to death on a limited amount of food and have something to eat every day until the moment of his demise. A man may live for a year or more on a diet that is not sufficient to sustain life and die because he



catches a cold, but starvation is the real cause of death.

When Secretary of Agriculture Wickard made the statement that twenty million Americans were living upon a diet that cost an average of five cents a meal, many readers probably thought it was a reckless overstatement of the facts. They would hold a different opinion if they lived among the share croppers of the southern states. An organizer who has worked among them recently said in a lecture in Los Angeles that they may sometimes be found living in such limited space that two families live in a house with but one room because half the rent for such a hut is all the earnings of one family can afford. But such poverty is not confined to the southern states by any means. Here is a story from the middle states told in an Associated Press dispatch sent out last year and widely published in northern newspapers:

**"MONETT, Mo., Nov. 26 (AP).—**There was so pitifully little to eat that George Walker Gordon, 19, wouldn't sit at the table with his parents and seven brothers and sisters.

George died Tuesday, Dr. Elburn A. Smith, Barry Co. physician, said he had starved himself to death that the others might eat.

The family of ten lived in a one-room cabin in the Ozarks, remnant of a house partly destroyed by fire. They were discovered recently when a neighbor noticed a little girl walking to the burned hulk.

The family had hoed strawberries, picked fruit and done odd jobs. Recently the American Red Cross paid union initiation fees for George and his father, J. W. Gordon, 52, so they could try for jobs at Camp Crowder. George wasn't able to stand heavy work. He collapsed on his way home two weeks ago, carrying home what groceries he had been able to buy with his meager pay.

Dr. Smith was called three days later. George was beyond saving."

Observe that the family consisted of ten, the dead boy apparently being the eldest. Nothing is said about the physical condition of the rest of the family but it must have been pretty bad to lead him to a self-imposed death in order that the younger, and less comprehending children, might have enough to sustain life.

For every such case that comes to public notice there must be many of which we hear nothing and which are unknown outside the neighborhood where they occur. Even when they come to public notice it is doubtful if they so much as set a dozen people seriously to thinking about the matter, particularly the people in a position to legislate on the welfare of citizens. They remain incredulous. It recalls a scene from Dickens. The announcement of the death of the little waif, Joe, is received with a world of incredulity in the one astonished query, "Dead?" and Dickens' eloquently retorts, "Dead, your Majesty. Dead, my lords and gentlemen, and thus they are dying about us every day and hour."

There will be many readjustments after the next peace comes and one of the most pressing is establishing a little more equality between workers who receive ten dollars or more a day and those who live on meals that cost a nickel.

## ANTI-REINCARNATION ARGUMENTS ANSWERED

**11. What about animals—lots of pain comes to them. As they are not responsible agents, how can that subserve the ends of justice?**

There we go again with that "justice" business. In the answer to a previous question, an attempt was made to show that man does not have and cannot have any idea as to what is or is not "justice" from the Divine point of view. The term is as incapable of definition as "Truth," the unanswered question of Jesus.

If humans grow by suffering, if they learn by suffering, and if the growth and the learning is done by the soul, just what prevents animals from growing and learning by the same means? Animals have group souls, many animals being attached to one group soul in their earlier evolutionary stages. Later, as the animal becomes more intelligent, approaches nearer and nearer to the human kingdom, the group soul divides and subdivides numerous times until a highly evolved animal may have a fragment of group soul all to itself—the next stage to individualization as a human being.

The experiences, the pain, the suffering, have all contributed to the evolution which eventually finds its *summum bonum* in the human kingdom. The group soul learns by distilled essence of experience just as the human soul learns. Pain is a part, and seemingly a needed part, of experience. Apparently it is not needed in the mineral and vegetable kingdom, but when the animal stage is reached, it is.

There are many cults which aim to teach their followers to avoid pain by right thinking—the only right way to avoid it for the human being. Quite evidently this method is not open to the sub-human kingdoms. A right-thinking contented cow, together with her wrong-thinking discontented sister, is equally likely to reach the obattoir. One might speculate on the possibility that as a reward the former might be reincarnated in India where cows very largely are permitted to live to a ripe old age and then to die of natural causes—if, in the meantime, they have not died of starvation, which not seldom happens. This is likely to be a far-fetched surmise, however. The cows of India are a different species and ensouled, therefore, by a different group soul. Deploable as is the wastage of animal life for food purposes, from the vegetarian point of view (shared by many Theosophists), we may be quite sure that in some way compensation comes to the group soul of the affected animals. It is depressing to think, for example, of the chickeny group soul with nothing whatever to look forward to but a series of countless incarnations in fowl

forms, each last one of which is destined for a violent end.

Without excusing the karma of man in thus subjecting the bird, beast and fish kingdoms to continuous martyrdom to serve his appetites, it is permissible to point out that Nature does the same thing. Of the myriad fish she produces, for example, the larger number are not eaten by man but by other fish. Whether the fish experiences more nervous apprehension as he is drawn through the air with a barb in his jaws to flip about hopelessly until he gives up the group ghost, than he does as he slides down the throat of another fish the while sharp teeth penetrate his flesh, is a moot point. Neither is a pleasant death and it is probable that Nature's anaesthetic of fear deadens both the pain and the apprehension.

In both cases the life is violently cut short and we may be quite sure that the group soul is not thereby retarded in its evolution. We know that pain is Nature's trouble shooter. When it becomes intolerable we are forced to do something about it, and if we are wise we do something about it before it becomes intolerable. Reasoning by analogy, perhaps the group soul on inner planes does something about it. Perhaps, in the attempt to spare its many personalities the unpleasantness and discomfort of pain it is the group soul, in conjunction with other natural agencies, which has evolved and developed the marvellous system of camouflaged coloring, defensive and offensive natural weapons, adaptation to environment, ability to build and maintain habitations, which are the wonder of the naturalist.

As for "justice," whatever subserves the evolution of a being and brings it to compensations for pain or discomfort suffered, must be just so far as we can evaluate justice. He who "marketh the sparrow's fall" is not likely to deal other than evenhandedly with his lesser creatures. For these, too, are of the kingdom of heaven.

[To Be Continued]

"Hitler has ordered extermination of every Jew in Poland," says a newspaper dispatch. "Half of them, totalling two million, have already been disposed of." Two Hitler-like gentlemen in the Bible—one named Pharaoh the other Haman—tried that but did not succeed. Nature, apparently, does not intend that this persecuted race shall die out. In fact persecution has always seemed to make them thrive and multiply the more. But Hitler has never been very good at learning the lessons of history correctly.

The tolling of the bell for Hitler is becoming deafening.

## THE BODILY ZODIAC IN THE POETS

### 10.—Capricorn

And Satan trembles when he sees  
The weakest saint upon his KNEES.

—Cowper.



## OCCULTISM IN THE BIBLE

### Bargain Day at Abraham's

By CHARLES E. LUNTZ

In order to trace occultly the meaning of the Lot story we have to skip several chapters temporarily, so that the history of Abram's nephew and particularly of his niece by marriage (Lot's wife) may be treated as a whole.

There are a number of meaningful episodes before that strange and salty occurrence which has mystified Bible commentators, and even caused the less credulous among them some qualms of doubt. These will be dealt with in due season but we had better advance the record 20 years (at least that is the way Archbishop Usher figures it) during which period Lot and his family had been dwelling more or less happily among the very wicked and rambunctious people of the plain. Lot himself seems to have been a good man as good men went in those days. Certain incidents narrated in the Bible and quite impossible to reprint in a family paper, do not redound much to his credit, but as he is referred to in the Second Epistle of Peter as "the righteous Lot," we gather that if not entirely white, he was no more than a tattle-tale grey.

At the time we take up our story this month the Lord had just about decided that he had had enough of Sodom and Gomorrah. There had been no such wickedness since before the Flood, and he was heartily sick of it. These sinners had sorely tried the divine patience but now they even attempted to maltreat a couple of angels that had been sent to them. This was the last straw and when Lot, with whom the angels had taken refuge, offered to throw his two young daughters to the mob in order to pacify it and protect his guests, the angels informed him that the Lord had given orders to destroy the place. They urged Lot to flee to the mountains with his family.

Lot definitely did not like the idea. He was strictly a city man, or perhaps mountain air did not agree with him. At any rate he strongly demurred. "I cannot escape to the mountain," he told them, "lest some evil take me and I die: Behold now this city is near to flee unto, and it is a little one: O, let me escape thither (is it not a little one?) and my soul shall live."

Evidently the angels had had their fill of cities and they wanted the Lotites out in the country. But Lot sold them his bill of goods. "It's only a little city," he informed them, "such a little one, where I want to go. I understand your prejudice against big cities but this is such a teeny-weeny one. Surely you don't mind—such a little one it is."

The angels let themselves be cajoled. "Very well," they said, "that little hole-in-the wall city shall not be destroyed. Now get out so we can go to work. We can't do anything with you hanging around here." Or, if one prefers the more stately language of the text: "And he said unto him, See, I have accepted thee concerning this thing

also, that I will not overthrow the city, for the which thou has spoken. Haste thee, escape thither; for I cannot do anything till thou be come thither."

Before we go on to the actual work of destruction, however, and to the sad and humiliating fate of the Lady Lot, we must turn back a chapter to one of the most curious bargaining episodes of the entire Bible. The Lord, having determined to wipe out Sodom and Gomorrah, thought it might be a good idea to take Abraham into his confidence. The later, having a nephew and two grandnieces there, was naturally quite upset.

The novel idea occurred to him of suggesting a point of view to the Lord which the Lord might not have thought of. He "drew near" says the text and, doubtless with many qualms lest he be annihilated on the spot for his presumption, he tried a one-dollar question:

"Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein? That be far from thee to do after this manner, to slay the righteous with the wicked; and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?"

It was an eloquent and moving plea, and the Lord conceded its justice. Graciously he announced, "If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes."

Abraham blinked. Victory was his. Then a horrible doubt assailed him. Perhaps he hadn't gained anything after all. Maybe the Lord, with his wide sources of information, knew that there were not fifty good ones among all the thousands of rotten. It was a long chance but he took it.

"And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes: Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five?"

It was a specious argument but the Lord was fond of Abraham and he indulgently replied, "If I find there forty and five, I will not destroy it."

Emboldened by this further success, Abraham tried again, "Peradventure there shall be found forty there." "I won't do it for forty," the Lord assured him.

The thing was getting to be a habit with Abraham. "What about thirty?" he timidly inquired. The Lord was still patient. "Thirty agreed to," he pleasantly replied.

One would think Abraham would have decided to let well enough alone, but no! "And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And He said, I will not destroy it for twenty's sake."

By this time Abraham was in a complete rut. He was up to the \$32.00 question and, doubtless with all the angels shouting at him "You'll be sorry," he tried one more desperate hazard.

Risking being blown to bits by divine wrath and with many salaams, prostrations and genuflections, he tried yet once again. "Ten?" he queried in a hoarse whisper. And the good Lord smilingly assured him "I will not destroy it for ten's sake."

But there weren't even ten.

[To Be Continued]

### THE ROMMEL AND THE SCHICKELGRUB

[Continued from Page 83]

"But not on us," cried Rom and Schick, Turning a little blue.

"After such kindness, that would be A dismal thing to do!" Said Oyster two to Oyster one "I'll take them after you."

"It was so kind of you to wait! Our plans you never learned," Said Oyster three, "or like as not The tables would be turned." The Schickelgrub said nothing but "I'm not the least concerned!"

"I weep for you," said Oyster two: "I deeply sympathize. A chance to even up the score I most sincerely prize. And now I have it, be assured I'll cut you down to size."

"Oh, Schickelgrub," said Oyster one You've had a pleasant walk! A little tip I'll give you if You'll promise not to balk— Don't try to pump an oyster, for The oysters never talk.

### SO YOU KNOW WHAT "THE GOOD BOOK" SAYS

[Continued from Page 81]

uel, an inspired prophet, forgotten when he wrote his second book that it was David who performed this valiant deed? If so what becomes of the statement that the Bible never makes mistakes. If Moses made a mistake about his own brother and Samuel about his own king, might it not be possible that all this eternal damnation business is likewise a mistake?

Here are the answers:

\* \* \*

1. None of the three characters mentioned are full-blooded Jews. Two are not Jews at all. A Jew is a descendant of Judah and though the term is now used loosely for any Israelite, it was not so in Bible times. The word Jew does not actually occur in the Bible until describing events which happened hundreds of years after all three of these personages were dead.

(a) Abraham could not have been a descendant of Judah as the later was Abraham's great-grandson. (*Gen. XXIX:35*)

(b) Moses was not a descendant of Judah. He was a Levite, a descendant of Levi. (*Ex. II:1 and 10*).

(c) David was not a full-blooded Jew. One of his ancestors was Ruth a Moabitess, one of the most hated and despised heathen nations by whom the Jews were surrounded. (*Ruth IV:21:22*). Ruth was David's great-grandmother.



2. Italicized words in the Bible, both Old and New Testaments, indicate that the words were not in the original texts from which the Bible was translated, but were inserted by the translators because they thought the passages would not make sense without them. This is important because Questions 4 and 5 cannot be answered correctly without understanding this.

3. Yes, Moses (if he wrote the books attributed to him) does make a most amazing mistake about the death of his own brother Aaron; something with which he surely should be familiar. In *Deuteronomy* X:6, he writes: "And the children of Israel took their journey from Beeroth of the children of Jaaken to Mosera there Aaron died and there was he buried.

Yet in *Numbers* XXXIII:37 Moses had written "And Aaron the priest went up into Mount Hor at the commandment of the Lord and died there, in the fortieth year after the children of Israel were come out of the land of Egypt.

Lest it be thought that Mosera and Mount Hor are one and the same locality, the Numbers account shows plainly that they are not. In Numbers Mosera is termed Moseroth, but the Bible annotators have left us no doubt that they are the same as they so indicate by reference marks against the name of each. In the Numbers account the Israelites are related to have made seven distinct journeyings from Moseroth to Mount Hor, the last two being from the wilderness of Zin to Mount Hor in the edge of the land of Edom. Moses had therefore forgotten where his brother died by the time he came to write Deuteronomy (if he did write it) and therefore, as H.P.B. says in *The Secret Doctrine*, he has Aaron dying twice and being buried on two different places.

[To Be Continued Next Month]

THE OCCULT STUDY OF DISEASE  
[Continued from Page 81]

with those highest spiritual worlds which are normally beyond their reach. This hastens the time when the Christ child shall be born in the human heart, and makes immediately possible a descent of power and blessing from the very highest and most divine aspects of human nature, an occurrence which tends greatly to modify adverse karma. In cases of sudden and complete healing, the adverse karma is entirely neutralized.

The immediate effect of these influences is naturally far more apparent at the higher levels of consciousness than in the body. The spiritual man receives the full power of the healing service, group meeting or individual prayers, and the exaltation of spirit which they produce enables him to liberate forces which greatly modify his karmic responsibilities. During the period in which he is able to maintain his exalted state, he is both adding to his favorable karma and neutralizing that which is adverse; for he liberates powerful beneficent forces, and for the time being becomes the embodiment of the virtues which oppose the transgressions

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In February upwards of a hundred prison, reformatory and hospital subscriptions, paid for in the past by a number of generous readers, will expire. Can you think of a more worthwhile act than to renew them? The cost will be \$150 plus, but if we can get together \$100 in response to this appeal we will stand the rest ourselves and continue to send the paper until February 1944. If less is raised we will do so on the same basis of 1½ to 1 — sending that number of Institutions proportionate to the amount received. We truly hope, however, that we may raise it all.

Those who no longer have their freedom, whether due to mental, moral or physical illness, are ripe prospects for Theosophy as presented in this journal. That it is read and re-read by them until it is in shreds is attested to by the former chaplain of one of the largest Federal penitentiaries, who so wrote the editor. It needs little imagination to picture the enormous help which can thus be brought to those sick in mind and body. The cost is so small compared with the result achieved — won't you help?

You will sleep a little easier tonight, knowing that your dollar or five or ten or anything you choose to send will make possible the continuance of this ministration, for it is no less.

On behalf of those who will be benefited by your aid, thank you.

★ ★ ★

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and errors from which the adverse karma originated.

A great deal depends, therefore, upon the depth of realization both of the officiants or healers and of the suppliant as well as upon the length of time during which, as both the natural and spiritual man, he is able to maintain the exalted state into which he has been lifted by the help he has received. In order to achieve the greatest possible results, participation in a service or healing-group meeting should always be preceded by a special preparation both of body and of mind, and should be followed by a period of meditation to the end that His "Grace may be so grafted inwardly in our hearts that it may be continually made manifest in our lives." The sufferer in his turn should make himself as receptive as possible and should be living in the memory of his experience and endeavoring to make permanent the expansion of consciousness which it has produced.

Splendid work may be done by individuals by daily radiation of healing power and by co-operation with the angelic hosts.

The best results will perhaps be achieved by such a simple method as the one described below:

The purpose of this method is to lift the sufferer into the presence of the Great Healer of the World, to flood the ego with the light and power of the Lord Christ, in order that he may be illumined with a true understanding of his sufferings and may direct the healing power into such of his personal vehicles as he deems best.

The purpose is not necessarily to remove the physical symptom. If that occurs, and it very often does, so much the better.

The sufferer should always be thought of as perfectly well and radiantly happy and as shining with the light and power of the Lord.

[To Be Continued]



Your powerful thought directed daily for a righteous and speedy end to this devastating conflict, joined to the similar thought of millions of others, could and would shorten it immeasurably. Evil thought brought this war into being. Righteous thought can bring it to a consummation which may even justify all its bloodshed and miseries. For only a peace just to all and made by those with vision extending far beyond one lifetime can insure that the horror will never be repeated.

"What is a just peace?" inquires a reader. "Is it a peace that will leave Germany free to repeat its trouble making of the last 72 years, out of mawkish pity for those who deserve none?"

That is not our idea of a just peace. If, as is most probable, the war ends with the entire world short of many of life's vital necessities, then when all must suffer, it is only justice that those on whose bloody hands rests the guilt of the conflict must sustain the lion's share of the suffering. The wild beasts who have by their savagery forfeited their right to live with human beings must be exterminated for the good of the race. But a peace of justice is not a peace of vengeance. Those of the Axis nations who show a sincere spirit of repentance, of desire to live in harmony with the rest of the world should, if their hands are not bloodstained and their pockets lined with loot, be given consideration and some reasonable share in the fruits of peace.

But first comes restitution to the cruelly injured peoples of the occupied lands. No peace would be a just peace if the guilty escaped without penalty or with insufficient penalty. Justice—not only to the vanquished but also and first to the victims! Otherwise the word is a mockery.

*From a reader:* Is the brotherly love professed by Theosophists consistent with the sharp criticism you often voice of the ideas and views of those who happen to disagree with you?

*From us:* Sometimes brotherly love can best be expressed by sharp criticism if one is sincerely convinced that the views expressed are wrong. We never criticise personalities as such and we never indulge in personalities in our criticisms. If ANCIENT WISDOM may not constructively attack views and policies it considers wrong, while offering its own views of what it considers right, it has no reason for existing. The greatest exponent of brotherhood the world has known—Christ, the Buddha, Shri Krishna, and the Masters, have not hesitated so to express themselves and—mark this in case we be thought presumptuous to mention them in the same breath—to urge those who would follow them to do likewise. ANCIENT WISDOM is happy to command the affectionate esteem of its readers in a way that is absolutely unique. It is their love and regard for the paper that has kept it going all these hard years. Their voluntary contributions have totaled almost as much as the paid subscriptions. This is, to us, the seal of approval set on our methods by our readers. The few who do not approve are

BY CHARLES E. LUNTZ

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to be expected. It would be strange indeed if the approval was 100 percent unanimous. All they can do, we suppose, is to dial us out by not reading us. That is surely better than torturing themselves with our obnoxious views and then trying to torture us

by writing in about them and . . . we don't torture easily, so it is hate's labor lost.

It will be a happy day when we can sing "Praise The Lord And 'Stache' The Ammunition."