ANCIENT WISDOM

A monthly journal devoted to teaching theosophical and occult truths

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VOLUME X JUNE, 1944—ST. LOUIS, MISSOURI NUMBER 4

OCCULTISM IN THE BIBLE

Hagar a Primitive Aspect of the Atma

By CHARLES E. LUNTZ

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This is the real solution of the mysterious penchant the great heroes, patriarchs, prophets and even saints have at times for doing perverse and ignoble things. Peter denies his Master; David liquidates one of his generals so that he can marry the general's wife; Jacob cheats his brother and deceives his blind and dying father in order to obtain a heritage to which he was not entitled; Moses murders an Egyptian and hides his body in the sand.

These are not the deeds of righteous men—they are not the physical deeds of those to whom they are attributed, if indeed such people ever existed in the flesh. To the esoteric teacher it matters little whether they lived or not. Sometimes the life of a legendary hero might be taken if it seemed appropriate to the lesson to be concealed, and then all manner of physical events were invented and embroidered upon it to symbolize the particular truths scheduled for recording at that point. Or the character might be entirely fictional. The initiated disciple, after long training and testing, was entrusted with the key. To the world at large the story was just "Bible history."

There was probably no Abram, no Hagar, no Ishmael, at least as principal actors in the strange and impossible drama unfolded in Genesis. Or if these characters really existed, and for that matter the names of all three were so common in ancient Syria that there were doubtless thousands of them, then their "history" was manufactured to meet the exigencies of the spiritual story to be told.

Abram, Sarai, Hagar, all symbolized the same principle—the Atma—highest manifestation of Spirit in the physical kingdoms. Atma is not confined exclusively to man. It is germinally present in the animal, the vegetable, the mineral, and even in the elemental kingdoms of desire and thought. Sarai, Abram's true wife, is its human aspect, Hagar its sub-human. Yet Hagar bears a child before Sarai. Its separative nature, common to all the lower kingdoms, is proclaimed by the angel. "His hand shall be

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EARTH'S NEXT CIVILIZATION

By L. W. ROGERS

[Continued from Last Month]

Before the earth's next civilization can be fully evolved we must develop a clearer understanding of that natural unity of the human race. We must be able to see that the race *is* a unit in which we must prosper together or languish as a whole. We must become cosmopolitan in our viewpoint. Thomas Paine, who wrote for the American Revolution while George Washington fought for it, put the highest ideal in one grand sentence. He said: "The world is my country and to do good is my religion." If all people had that breadth of view, most of our problems would be solved. But many of our statesmen are unable to rise above a purely national outlook. For the moment they have dropped the isolationist philosophy. But are they really convinced? If they are *not* convinced we are fighting this war in vain!

At the end of the first world war we, as a nation selfishly refused to join the other nations in a league that was designed to establish guaranteed general peace and disarmament. Without the membership of the most powerful nation of the western world such a league could not succeed. An old proverb says that in union there is strength. That is obvious; but we destroyed that potential strength by remaining aloof. The other nations, each also selfish, drifted apart in time and what had been accomplished by the first world war was lost. Now we have precisely the same job to do over!

The position taken by the United States Senate was purely selfish. A strong group of senators foolishly believed that we could stand aside from problems that *cause war* and be prosperous although armed conflict might impoverish all the nations of Europe. One trouble with many people today is that they are out of step with the times. They have fallen behind in the evolutionary march. Says an old proverb: "Time and tide wait for no man," and a lot of statesmen and generals throughout the world, in the parlance of the day, "missed the bus." As early as 1937 President Roosevelt declared in his famous Chicago speech that the law-abiding nations ought collectively to quarantine the bandit nations. That was a reversal of our American foreign policy, but the country seemed unable to grasp the fact and to realize that the international burglar alarm had been rung by that speech. Congress did not take that arousing note seriously. All over the world the generals failed to wake up. If evidence is needed that many of the military men in command

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FROM CHAOS TO COSMOS

A Study in Creative Processes

PART III—THE LOGOI

By GEOFFREY HODSON

According to occult astronomy, the Solar System consists of ten planetary Schemes of which the planets Vulcan, Venus, Earth, Jupiter, Saturn, Uranus, Neptune and three unnamed are the physical representatives. Mars and Mercury belong to the Earth Scheme, it being unique in having three Globes on the physical plane. Each Scheme, obedient to the principle of cycles, passes through seven successive periods of day and night, or manifestation and obscuration. These seven manifestations are called Chains, each of which consists of seven globes. Each Chain in its turn has periods, seven in number, of objective and subjective manifestation. The objective periods are known as Rounds. The life wave travels once round the seven globes in one Round. Human life on each globe develops through seven races, each divided into seven sub-races. Thus apart from the number of planetary Schemes, seven is the ruling number of our Solar System.

According to occult cosmogony the Logos of a System of such complexity constitutes the major Power, Life and Consciousness of the System successively projected into and withdrawn from material manifestation. In addition, however, to this conception of the Logos as the one Energy, the one Life and the one Intelligence of the System there are also major and minor individual representations of that Three in One. These constitute the inhabitants of the Systems of varying degrees of development. Growth for all of them begins with involutionary descent through the seven planes of Nature to the mineral. This is followed by evolutionary ascent through mineral, plant, animal, man and superman to the stature of the Seven Sephiroth, the Three Persons of the Trinity, and finally to that of the Solar Logos.

Evolution or growth for members of this hierarchically arranged order of beings consists of ascent to the kingdom above. This even applies to the Solar Logos, which in Its turn ascends with all the myriads of beings in Its system to become manifest in and Ruler over groups of Solar Systems of gradually increasing number and dimensions. Inconceivably lofty and far beyond the grasp of human minds though such Cosmic Solar and Planetary Beings are, the general principles of Their evolution and Their place in the universe have in small part been

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THE ASTROLOGICAL BASIS OF SHAKESPEARE

Taurus: The Merchant of Venice (Cont.)

By Charles E. Luntz

Shylock had just finished his scripture lesson at the end of the last instalment, and Antonio, puzzled and irate at the introduction of a subject so foreign to the business in hand, was trying to ascertain its purpose.

As we have seen, Shylock was at a loss to know how to turn this unexpected piece of good fortune to the best advantage. Providence had apparently delivered his enemy bound by financial need into his hands. There was good reason to believe that if he loaned Antonio 3000 ducats on a ninety day secured note, Antonio would never be able to pay it on time. That would suit Shylock fine. He didn't want the money nearly so much as he wanted revenge for the slights and insults Antonio had put upon him.

It would also be worth 3000 ducats many times over to drive to the wall one who "loaned out money gratis." But how, exactly, to do it so that the greatest possible results should be achieved? Shylock was not one to be content with secondary gains if primary ones were obtainable. But how? How? Taurus is a slow thinker and still, after all this biblical windjamming, nothing had come to him.

Antonio, who probably has a good deal of Leo in his Capricorn makeup, does not see through Shylock's hesitancy to give an answer. He is of a different school and, though no admirer of Antonio who had a number of contemptible traits more or less common to his age, we are bound to admit that he had a much more forthright mind than his scheming adversary. He gets a completely wrong picture after Shylock has told his Bible story, which is exactly what Shylock wants him to have.

To him Shylock is trying to justify the taking of interest by pointing to the example of the good Jacob in Genesis, who didn't take, "as you would say *directly* interest"; Jacob merely robbed his uncle Laban (who was an even bigger thief than Jacob) of most of his possessions, by the aid of a kindly Heaven and a few whittled up saplings. Antonio naturally supposes that Shylock inserted this "to make interest good," and his resentment knows no bounds.

"Mark you this, Bassanio," he hisses through his clenched teeth (and Shakespeare puts plenty of s's into his speech so that he can hiss effectively),

> "The devil can cite scripture for his purpose.
> An evil soul producing holy witness
> Is like a villain with a smiling cheek—
> A goodly apple rotten at the heart:

"O what a goodly outside falsehood hath," he concludes unctuously.

That is one thing we don't like about Antonio. He was unctuous.

Meanwhile that goodly but rotten apple, Shylock, was still deep in his calculations. If he had heard Antonio's complimentary remarks he gave no sign of having done so. For one of the leading bankers of one of the leading financial centers of Europe Shylock betrayed extraordinary inability to cope with simple figures. He started up again:

> "Three thousand ducats,—'tis a good round sum,
> Three months from twelve, then let me see the rate."

Whether, at this juncture, he produced his little blue book in the approved manner of an automobile finance man about to calculate "the interest and carrying charge," Shakespeare doesn't tell us, for Antonio has had just about enough. He can't stand any more of this bandying of words back and forth and getting nowhere. He intends to bring the thing to a head for good or ill here and now. "Well, Shylock," he demands "shall we be beholden to you?"

And then, the sordid little loan shark forgets for the moment that he is sordid and a loan shark, forgets that he, a member of a despised race, has no business talking back to his "betters," forgets everything except that he is a man and in some respects a deeply wronged one. He draws himself up to his full height, such as it is, and with new-found dignity he arraigns his persecutor.

"Signor Antonio," says Shylock.

[To Be Continued]

A PERSONALITY MEETS ITS EGO

By Charles E. Luntz

I'm happy to meet you, good Ego of mine.
I'm one of your branches, while you are the vine;
But I now comprehend what I once only guessed at,
That what I aspired to is what you are best at.

It's a thousand years, roughly, that I've represented
You down on the planes, and no doubt you've repented
Full one thousand times that you sadly must see
Yourself so burlesqued by inadequate me.

And now that we both are together again,
Perhaps it has not been entirely in vain
That I labored acquiring some qualities new.
So, as I shall soon cease, I present them to you.

My chore being finished, I'd better be going—
Your glory and wisdom are far past my knowing.
In your stainless perfection you're all they repute you.
Hail Ego! About to expire, I salute you.

"Savages believe in reincarnation," we are informed. Quite true. Like children their intuitions are often much sounder than those of the highly civilized grown-ups. Savages believe in God, too, or in some directive power which is analogous. Does that make the belief false?

FAITH AN IMPORTANT FACTOR IN SPIRITUAL HEALING

By Ella Welge

Healing depends largely on the patient's sincere desire, faith and receptivity as well as upon the consciousness of the healer; and with steadfast and persistent co-operation, the work can be accomplished even to so-called miracles.

Often, persons who seem to lack faith and yet respond very quickly to Divine healing—show that there must be an inward faith or receptivity which accepts the Light of the Higher Mind.

Many are too self-centered and harbor ill-will toward others, jealousy, grudges, unforgiveness and the like, and by so doing close the door to the spiritual forces which are ever ready to give aid.

Healing comes when one learns to express understanding, compassion and good will toward others and to have an open heart and mind to Truth. Faith in the Supreme Power and Intelligence ever working for ultimate good is, however, very necessary. On two different occasions it is recorded that the Christ could do "none of His mighty works" because of the prevailing doubt and condemnation.

Some people respond quickly but with the majority the work is progressive. One should never become discouraged if conditions (deep-seated in the sub-conscious mind) are not healed in a short time. A longer process of healing is often more beneficial in the end, strengthening one's faith, cleansing and purifying the subconscious, developing the potential qualities that are latent within and building into the very character of being the capacity to receive greater wisdom and Love in order to be of greater service and to radiate well-being in the future.

But always when there is a need for immediate help we can trust the Divine Intelligence to discriminate and do whatever is for our highest good.

The Esoteric Healing Group of the T.S. extends to all readers and all who have their names on our healing list, a Divine blessing that the Highest and best come forth into expression, and bring peace and happiness into the lives of all.

"Pray one for another that ye may be healed." (James 5;16).

The Theosophist has one dread connected with reincarnation; that he may not be a Theosophist next time. But if he is an earnest one this time he probably will be.

THE ZODIAC IN THE BHAGAVAD-GITA

Citations from the translation by Annie Besant.

3. Gemini

" . . . the mind is hard to curb and restless; but it may be curbed by constant practice and by dispassion." VI:35.

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FOUNDED BY L. W. ROGERS
published monthly at
Merchants' Exchange Bldg., St. Louis 2, Mo.
CHARLES E. LUNTZ, *Editor*
ANCIENT WISDOM PRESS, *Publishers*
Entered as second-class matter Sept. 25, 1936, at the post office at St. Louis, Missouri, under the Act of March 3, 1879.
Subscriptions: 1 year $1.25; 6 months 75c;
Canada and abroad: 1 year $1.50.
Single copies, 15c.

BABIES GOD DOESN'T LOVE

There are many church teachings which are quite acceptable to Theosophists when the occult truths beneath them are brought to light. The Resurrection, for instance, is only a symbol of reincarnation—the very fact that it is the flesh, not the spirit, demonstrates that. Baptism, the descent of spirit upon matter, is another clearly understandable rite, though it rests with the individual Theosophist whether he cares to employ it on his own children. That is a matter of personal temperament and preference. Knowing that it is a symbol and nothing besides, no occultist would trouble himself for a moment about his child's spiritual future, if it should by any chance have been omitted.

But tremendous importance has always been attached by the devout to this act of sprinkling or immersion. A too literal reading of the Bible is, of course, responsible. Did not Jesus insist that only he who is baptized of water and of the spirit could enter into the kingdom of heaven? So even those who don't bother much about the baptism of spirit are immensely concerned that they and their children receive the baptism of water.

Time was when unbaptized babies were considered as unquestionably doomed. To hell went the poor little creatures forever because their parents refused or neglected to go through a ceremony which did not take fifteen minutes. A whole eternity of torture for unknowing infants for a few minutes of neglect. Then the public conscience, outraged by such palpable injustice, forced a change. No longer do the unbaptized babies go to hell (although presumably those who were sent there before the change took place still remain. Nobody can get out of hell). Now they are consigned to a place called limbo, on the borders of hell but not actually within its confines. There they are punished forever by not being allowed to see the face of God. True it was their parents' fault—the babies were completely innocent in the matter—but that is just one of those things: too bad, but it doesn't get the babies into heaven.

We heard the justice of the transaction questioned recently over the radio. The authority who replied agreed that the child was not so treated because of what he had done but because of what he did not have. No one unbaptized has received the sacrament of grace permitting him to enter heaven. Without it, blameless though he be, he must be excluded—not by being sent to hell any more, though if that were ever just it must still be just, but by being banished to hell's suburbs—not hot but colorless—to live a life of eternal boredom with no hope of ever being let out. This was because of Adam's sin, in which all his descendants shared because he was their common ancestor.

We will not comment on this view—it is unnecessary; it speaks for itself. But thinking of those unbaptized infants whom God never wants to see, we think also of one of God's greatest sons who said, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven." And he did not say that all the little children must have been properly baptized.

"THE VILEST SINNER"

"And while the lamp holds out to burn,
The vilest sinner may return."
—*Isaac Watts.*

Theosophy knows of no sinners, vile, viler or vilest, only of struggling human beings who make bad, worse or worst mistakes. However, the old hymn with its picturesquely blunt language may be paraphrased into our own, to good effect.

There are people who regard others as "beyond redemption" and some who look upon themselves as having reached that doleful condition. If any reader of ANCIENT WISDOM entertains such a gruesome view we say to him—*don't*. You are not beyond redemption and you never will be—here or hereafter. God has no failures and you are part of Him. Nobody fails permanently—all of us do temporarily. There are no exceptions. Black magicians, Hitlers, witch burners, preachers who think the saved in heaven rejoice at seeing the damned in hell, murderers, torturers, the insane, the atheist, the blasphemer—all will eventually reach their spiritual triumph, attain the goal of their evolution—divinity.

That is why reincarnation is a part of nature's economy. Pity us all if there were only one life in which to attain salvation. We doubt if even that mythical 144,000 mentioned in Revelation, which some sects believe is the total number to be saved, would make it. God knows his children. He should. They are only differing aspects of Himself coping with matter, which is still another aspect of Him. He has made conditions hard but, thank God, He has given us time—all we need.

"While the lamp holds out to burn . . . " A good thought, Dr. Isaac, but no need for even the "vilest" to despair. It never goes out.

"What did you believe about survival before you accepted reincarnation?" someone asks. Can't answer that question. In the current physical life we always believed it, back so far as we can recall to the age of four. Even then we knew we were here before and no one told us. No other member of the family believed it or, so far as we know, ever gave it a thought.

SORRY FOR THE GERMANS?

A very good reader for whose opinion we have high respect and with whom we have had much friendly and instructive correspondence, writes us as follows:

"Each issue of 'A.W.' is new and edifying but I am most concerned in regard to the karma you are making for yourself in regard to the Germans. I do not want you to say 'Now they are getting what they deserved!' I want you to feel very sorry that anyone should have to go through what they are going to have to meet."

And that is exactly the way we do feel and have many times said we felt about the Germans, and there must be many of them, who have valiantly held to the noble ideals of old Germany. Our loathing is for the proponents of the hideous new order which has turned Europe into a shambles. The satisfaction we feel that righteous retribution is descending upon this murderous gang is the grim satisfaction everyone feels when a vicious bully who for years has terrorized the neighborhood finally gets what for so long has been coming to him.

As deeply as our reader we regret that the great-hearted Germans who languish in concentration camps or who, bludgeoned into silence, wait for the day of Germany's liberation must suffer under the bombings. Did we not say so? At the close of our February editorial, "Concerning the Germans," we wrote, "Let the Germans prove themselves. They have been a great people. They have given to the world great scientists, musicians, artists, writers, thinkers. They can become a great people again. The soul of Germany is not dead. It is in a coma like unto death but it will awaken. A remnant of Germany's best is keeping it alive. Honor to them, and help when it can be given that will bring their fatherland back to lasting health and usefulness and peace."

Surely these words will acquit us of any vindictiveness toward the German people. Earlier in the same article we used this language:

"In Germany as out of it, there must be millions of Germans sick at heart because of what has happened to their once fair land; agonized by reason of the hissing and the byword the name German has become. They have no part or lot in the excesses of their rulers. They pray for the day when the foul scum which has floated to the top may be drained off into the sewer where it belongs. We have no quarrel with these. They are the hope of the new Germany which is to arise . . . "

We could hardly make clearer our divorcement of right thinking Germans from the scoundrelly rascals who are keeping themselves afloat on a sea of blood. As the people of occupied France welcome the Flying Fortresses and Spitfires that bomb their towns into rubble, so too must those Germans "who have not bowed the knee to Baal" welcome the destruction of their own war industries, even though they themselves unhappily perish with them. Death can

offer them nothing worse than what they are going through. As much as we sympathize with the nations overrun by the Teuton conqueror, soon to be the conquered, do we sympathize with them, pray for their speedy deliverance from the night of war.

But, with the utmost deference to our kindly reader, we cannot reverse our view regarding the agents of darkness who have brought the world to its present plight. Pity for them, yes, at long range, for they too hold the divine spark, smouldering and almost extinguished though it be. But no pity for the foul personalities of the present incarnation to whom pity means weakness, decadence, something to spit at and take advantage of.

We are very light of heart regarding the karma we have generated as the result of our feeling toward these enemies of everything good and fine and noble. Gladly will we face any karmic penalty that may be meted out to us for condemning these enemies of God and man, for wishing and praying for their early extermination that the rest of the world may live at peace.

Our reader will in face of this explanation absolve us, we are sure, of ill-will against the real Germans whom the world once respected and still respects, as representative of the fine old German culture which has nothing to do with world-conquest but only with contributions to world civilization. They live and suffer and often die beneath the heavy yoke that their foreign master has imposed on them. May few of them or none of them be slain under the rain of bombs intended for the killers and their war plants. That they should be the innocent victims we do indeed deplore. For what they may still have to go through we are indeed sorry. And if it is these that our good reader means in referring to the Germans, then we are with her heart and soul.

As to the wretches who, we repeat, are reaping their richly earned retribution, some day like all of erring humanity the enormity of their terrible crimes will have penetrated through to their shriveled souls. Then and only then can those souls start to grow again and their personalities take the semblance of the humankind whose image they have so debased and degraded.

"NOT TO TEAR DOWN"

"O thou who after toil and storm
May'st seem to have reached a purer air,
Whose faith has centered everywhere,
Nor cares to fix itself to form:
Leave thou thy sister when she prays
Her early heaven, her happy views,
Nor thou with shadowed hint confuse
A life that leads melodious days."

—*Tennyson.*

The greatest disservice, in our opinion, is done to the Theosophical movement by identifying it with attacks on organized religion. It is true that H.P.B. dealt roughly with some of the narrow beliefs of her day. So did the Masters in their letters to Sinnett and Hume. But those times called for that type of treatment and these times do not. Also the Masters and H.P.B. might appropriately do many things that in lesser figures would be highly inappropriate.

We have the right and the duty to expose such obvious monstrosities as eternal hell with its kindred illogical beliefs. Certainly we must present our own case for Theosophy in the most vigorous and convincing language at our command. But we have no right to disturb the peace of mind of those who already find perfect happiness and quietude of soul in their present faith, be it of the orthodox or the advanced variety. There are more than enough people who have found no such certainty of belief and who are frantically searching for it, to keep us very, very busy.

Naturally we have the right to reply to attacks on our own convictions and to present our point of view. But to sow seeds of doubt in minds rejoicing in their own beliefs and seeking no further amplification of them is cruel. They may come by natural stages to have doubts, and in that event they enter our legitimate field—but not until then. Kirshnamurti proclaimed that he came, not to tear down but to build. That is our mission, too.

We have to live with our fellow citizens, be they what persuasion they may. They are entitled to their beliefs, and to wax wrath with them because they choose to exercise the right of free conscience is to stultify ourselves. Some of them get angry with us, too, because we believe things that they consider odd and outlandish. Let them. They can't do anything about it either.

There will come a time when a belief in reincarnation will be common to the entire race, as it already is to most peoples of the east. There will come a time when the churches will accept it, and what we now call Theosophy will have been restored to Christian teaching, of which, in early days it was an integral part. There will come a time when knowledge of the planes, of the invisible bodies of man, of the fact of clairvoyance, will be taught in the schools. We shall probably not be functioning in our present physical bodies when these things take place, but we shall be back, in other physical bodies, to see them—very probably to teach them.

Meanwhile we pioneer—not in tearing down the beliefs of other people but in building up knowledge of our own. We are making headway—slowly, it is true, but we are still making it. Keep the flame alight. Some day it will blaze in the consciousness of all the people in the world.

IS CREMATION "AN INSULT TO THE DEAD"

This novel view, appearing in a sectarian journal, was recently called to our attention by the same member whose pointed questions inspired last year's series, "Those Conflicts."

The writer, on behalf of his religion, declared that while it was true God could just as readily resurrect the body from the elements into which the fire had resolved it as from its decay in the earth, that was not the main objection of his faith. It is unchristian, he considers, because it is not the method by which the dead body of Christ was disposed of. He was buried in a tomb. Also it is an insult to the dead. The slightest jar to the casket at a funeral gives pain to the mourners. How unseemly then to burn up the honored remains, the former temple of the Holy Spirit!

Very specious.

The body of Christ was not buried in the earth; it was entombed.

The disciple, Joseph of Arimathea, who took charge of it (we now take the Bible account literally as the writer did) expected Jesus to rise in three days as he had prophesied. Obviously the remains should not be destroyed by fire.

Cremation was contrary to Jewish law. The Jews indeed regarded it with as much horror as the orthodox Christians. They, too, (exoterically) believed in a physical resurrection.

The modern Christian does not expect to be resurrected in the flesh in three days, therefore the analogy does not hold good.

As to "burning up the remains," in what way does that dishonor the dead any more than dumping them into the ground? Cremation can be as reverent a proceeding as burial. It implies that the earthly man is finished—only his spiritual self remains. Burial focuses attention upon the worn-out, useless garment—makes it seem as if it were still the loved one. The soul is forgotten—the waxen body, often disguised by the mortician's art into a mere semblance of what it was, becomes a center for the grief of the mourners. It no longer *is* the temple of the Holy Spirit. It *was*. Why preserve a burned-out light bulb?

Cremation is not an insult but an honor to the departed soul. There is something primitive about burial. We are not intrigued by the notion that, having had many past lives on earth, scores of our former tenements may be mouldering away at leisure in various parts of the globe. Cremation cleanly severs the only remaining link with the life that is past.

The religious writer ends his article with a eulogy on the "sweet reasonableness" of burial. There is little that is reasonable about it and certainly nothing that is sweet. Everyone to his taste, of course, and one has a right surely to order disposal of his own remains as he sees fit. Not so, says the Church. If cremation be ordered it is to be disregarded.

Theosophists are not so set in their ways. A Theosophical funeral service will be accorded whether at a burial or at a cremation. There is no after-death penalty for either. But cremation has so much the better of the argument that occultists almost universally prefer it.

So all we can reply to the reverend critic of our views is: "Bury by all means if you wish, but we want to be cremated. Do you mind?"

THE ASTROLOGICAL BASIS OF SHAKESPEARE

'aurus: The Merchant of Venice (Cont.)

By Charles E. Luntz

Shylock had just finished his scripture sson at the end of the last instalment, and ntonio, puzzled and irate at the introduc- on of a subject so foreign to the business i hand, was trying to ascertain its purpose.

As we have seen, Shylock was at a loss) know how to turn this unexpected piece f good fortune to the best advantage. 'rovidence had apparently delivered his nemy bound by financial need into his ands. There was good reason to believe iat if he loaned Antonio 3000 ducats on ninety day secured note, Antonio would ever be able to pay it on time. That ould suit Shylock fine. He didn't want he money nearly so much as he wanted evenge for the slights and insults Antonio ad put upon him.

It would also be worth 3000 ducats many imes over to drive to the wall one who loaned out money gratis." But how, ex- ctly, to do it so that the greatest possible esults should be achieved? Shylock was iot one to be content with secondary gains f primary ones were obtainable. But how? Iow? Taurus is a slow thinker and still, ifter all this biblical windjamming, nothing iad come to him.

Antonio, who probably has a good deal)f Leo in his Capricorn makeup, does not see through Shylock's hesitancy to give an nswer. He is of a different school and, hough no admirer of Antonio who had a iumber of contemptible traits more or less ommon to his age, we are bound to admit hat he had a much more forthright mind than his scheming adversary. He gets a completely wrong picture after Shylock has told his Bible story, which is exactly what Shylock wants him to have.

To him Shylock is trying to justify the taking of interest by pointing to the example of the good Jacob in Genesis, who didn't take, "as you would say *directly* interest"; Jacob merely robbed his uncle Laban (who was an even bigger thief than Jacob) of most of his possessions, by the aid of a kindly Heaven and a few whittled up saplings. Antonio naturally supposes that Shylock inserted this "to make interest good," and his resentment knows no bounds.

"Mark you this, Bassanio," he hisses through his clenched teeth (and Shakespeare puts plenty of s's into his speech so that he can hiss effectively),

> "The devil can cite scripture for his purpose.
> An evil soul producing holy witness
> Is like a villain with a smiling cheek—
> A goodly apple rotten at the heart:

"O what a goodly outside falsehood hath," he concludes unctuously.

That is one thing we don't like about Antonio. He was unctuous.

Meanwhile that goodly but rotten apple, Shylock, was still deep in his calculations. If he had heard Antonio's complimentary remarks he gave no sign of having done so. For one of the leading bankers of one of the leading financial centers of Europe Shylock betrayed extraordinary inability to cope with simple figures. He started up again:

> "Three thousand ducats,—'tis a good round sum,
> Three months from twelve, then let me see the rate."

Whether, at this juncture, he produced his little blue book in the approved manner of an automobile finance man about to calculate "the interest and carrying charge," Shakespeare doesn't tell us, for Antonio has had just about enough. He can't stand any more of this bandying of words back and forth and getting nowhere. He intends to bring the thing to a head for good or ill here and now. "Well, Shylock," he demands "shall we be beholden to you?"

And then, the sordid little loan shark forgets for the moment that he is sordid and a loan shark, forgets that he, a member of a despised race, has no business talking back to his "betters," forgets everything except that he is a man and in some respects a deeply wronged one. He draws himself up to his full height, such as it is, and with new-found dignity he arraigns his persecutor.

"Signor Antonio," says Shylock.

[To Be Continued]

A PERSONALITY MEETS ITS EGO

By Charles E. Luntz

I'm happy to meet you, good Ego of mine.
I'm one of your branches, while you are the vine;
But I now comprehend what I once only guessed at,
That what I aspired to is what you are best at.

It's a thousand years, roughly, that I've represented
You down on the planes, and no doubt you've repented
Full one thousand times that you sadly must see
Yourself so burlesqued by inadequate me.

And now that we both are together again,
Perhaps it has not been entirely in vain
That I labored acquiring some qualities new.
So, as I shall soon cease, I present them to you.

My chore being finished, I'd better be going—
Your glory and wisdom are far past my knowing.
In your stainless perfection you're all they repute you.
Hail Ego! About to expire, I salute you.

"Savages believe in reincarnation," we are informed. Quite true. Like children their intuitions are often much sounder than those of the highly civilized grown-ups. Savages believe in God, too, or in some directive power which is analogous. Does that make the belief false?

FAITH AN IMPORTANT FACTOR IN SPIRITUAL HEALING

By Ella Welge

Healing depends largely on the patient's sincere desire, faith and receptivity as well as upon the consciousness of the healer; and with steadfast and persistent co-operation, the work can be accomplished even to so-called miracles.

Often, persons who seem to lack faith and yet respond very quickly to Divine healing—show that there must be an inward faith or receptivity which accepts the Light of the Higher Mind.

Many are too self-centered and harbor ill-will toward others, jealousy, grudges, unforgiveness and the like, and by so doing close the door to the spiritual forces which are ever ready to give aid.

Healing comes when one learns to express understanding, compassion and good will toward others and to have an open heart and mind to Truth. Faith in the Supreme Power and Intelligence ever working for ultimate good is, however, very necessary. On two different occasions it is recorded that the Christ could do "none of His mighty works" because of the prevailing doubt and condemnation.

Some people respond quickly but with the majority the work is progressive. One should never become discouraged if conditions (deep-seated in the sub-conscious mind) are not healed in a short time. A longer process of healing is often more beneficial in the end, strengthening one's faith, cleansing and purifying the subconscious, developing the potential qualities that are latent within and building into the very character of being the capacity to receive greater wisdom and Love in order to be of greater service and to radiate well-being in the future.

But always when there is a need for immediate help we can trust the Divine Intelligence to discriminate and do whatever is for our highest good.

The Esoteric Healing Group of the T.S. extends to all readers and all who have their names on our healing list, a Divine blessing that the Highest and best come forth into expression, and bring peace and happiness into the lives of all.

"Pray one for another that ye may be healed." (James 5;16).

The Theosophist has one dread connected with reincarnation; that he may not be a Theosophist next time. But if he is an earnest one this time he probably will be.

THE ZODIAC IN THE BHAGAVAD-GITA

Citations from the translation by Annie Besant.

3. Gemini

" . . . the mind is hard to curb and restless; but it may be curbed by constant practice and by dispassion." VI:35.

PERSONAL OPINIONS

By L. W. Rogers

A Double Life

Students of occultism, as well as other busy folk about us, complain that there never seems to be time enough to do the many useful things which ought to be done in these days of war and worry. They are often heard to remark that if the days were twice as long they could use all the extra time and still not dispose of all the tasks they are willing to assume if there were only by some miracle a way provided. That is an admirable spirit. Service to others is the road to spiritual achievement and whoever has an ardent desire to serve is on the way to higher spiritual development. Persons of that type will become, in time, lords of the law, Masters of wisdom, power and compassion, and will have risen above the necessity of reincarnation and of all the disagreeable experiences of existence many thousands of years before the average human being has learned that such a thing is possible.

It is worth while to pause a moment on that thought before coming to the crux of this article about a double life. All students of occultism know about the possibility of evolving into mastery of the laws of nature. That knowledge, the knowledge that such a possibility exists, is the very first step toward the goal and they have already taken it. But often the goal seems so far away and unreal because of its very magnificance, its overwhelming grandeur. What is too often overlocked is that we do not wait until the goal is reached for the rewards of striving to attain it. They come right along in a chain of successive achievements, as we take the necessary steps, each more satisfying than the last, as we plod upward on the path. Any aspirant may have the proof of that from his own experience. He knows that there are certain virtues to be woven into the character which give the foundation on which alone he can build, such as purity of thought, of emotion and speech; patience, serenity, accuracy, tolerance, sympathy, helpfulness. These are some of the chief foundation stones. Let him take any one of them and set himself earnestly to practice it daily and he will in due time find that his life has become much more happy and satisfying. We do not, by any means, have to wait for adeptship to enjoy the fruit of our evolutionary efforts. Becoming a Master is much like a boy becoming a man. As the boy grows from childhood upward, every year gives him new strength and wider understanding and these he uses as he grows, enjoying his new powers and knowledge as he gains them. Precisely so it is in evolutionary progress, but there is this difference, that the boy evolves into the man without thinking about it while the spiritual aspirant can enormously hasten natural growth by consciously directing his mental and moral development. But in each case the new powers gained add immediate enjoyment to life.

To have proof of that fact you may take such a virtue as cheerfulness and try the experiment. To be cheerful is to have a state of mind that is satisfied with life amidst all its unexpected changes of varying fortune; to be able always to see the "silver lining" in every cloud; to know intuitively that all will be well in the finality. If that attitude of mind is persistently maintained week after week and month after month such cheerfulness flowers into joyousness, a state of consciousness in which there is a continuous overflow of hearty good will toward everybody and everything, and a contantly increasing happiness and satisfaction with life. There is nothing mysterious in the assertion that "the kingdom of heaven is within you." It is literally true. And it is also equally true that when you cultivate cheerfulness until it becomes perpetual joyousness you begin to immediately reap the harvest of your rightly directed energy.

So, after all, it is one of the illusions that the goal is far away. It is just within reach all the time and as we take each step the results of the achievement become a possession.

Service is the royal road to occult advancement; and this brings us back to the point that students of occultism are so full of the spirit of service that they are sometimes found longing for more time than the day allows for activity. Then why not utilize the nights also? Most of us know of that possibility but I doubt that many are consistently making use of the knowledge. Nevertheless the hours between the moment of falling asleep at night and awakening the next morning *can* be used for two very important purposes—giving much needed help to the people who, during those hours, arrive on the astral plane in a state of bewilderment and fear; and also of gaining information and experience of great value to oneself. In that activity lies the opportunity to live a double life, a life of active service on the astral plane at night without diminishing in the slightest degree the daytime service in the material world.

While to old students of arcane lore the facts about night work in the astral world are well known, there are many new students these days and there are undoubtedly several hundreds of readers of Ancient Wisdom to whom the subject, at least in its practical details, will be new. Hence the usefulness of astral work information.

First, then, a few general remarks. While it is true, as we have often heard, that all things in the material world have their counterpart on the astral plane it does not by any means follow that that world is in most respects like this one. That similarity relates to the *form* side of things. Life as a whole there is so radically different that investigators of the type of scientifically trained clairvoyants seem to be unanimous on the point that it is utterly impossible to put it into words. Unless the person who has just arrived from the physical plane comes with at least a little understanding of things occult he is just about as helpless as the baby that arrives in the material world, but in a different way. His astral senses and his motor mechanism are in working order but that seems to be about all that can be said for him. He finds himself in a world of matter that has none of the characteristics of matter as he knows it, a world of form that has none of the stability which is matter's chief quality here, a world of forces which are strange and terrific, a world of purpose and enterprise which he cannot in the least comprehend. It is tremendously important for him to understand both its purpose and its enterprises but he knows as little of both as a very young child here knows of his father's business and intellectual life. It is clear that even though he may be a very highly educated man in the material world he might be as helpless as the man with no education at all. Consequently it is a safe estimate that more than 99% of the thronging thousands that arrive daily on the astral plane are in need of help and instruction.

That is true in normal times. What, then, must be when war in so many parts of the world is adding its huge lists of the slain? The need for helpers is very great and presents an unparalled opportunity for those who would live the double life of combined physical and astral activities.

More than a half century ago members of the Theosophical Society organized on the astral plane the band of servers known as the Invisible Helpers. It has grown by additions of people who have passed over to that world as well as those who still live here, but while they all now constitute a huge number it is inadequate for the work to be done.

It is not difficult to join that band. No matter at what hour you fall asleep fix your mind on the thought "I desire to become a member of the Invisible Helpers. I offer my services to them. As soon as I am asleep I will find them." Try to keep the thought steadily in mind so that it will be the last thought of the day. That thought constitutes a signal light on the astral level and you will be met and taken in charge the instant you enter that world of light.

The question answered in another issue regarding the "Mother" aspect of the Deity reminds one of a story told in connection with the early activities of the British suffragettes, some of whom were rabid man haters.

One of these battle-scarred veterans, after a raid on the House of Commons was locked in a cell with a young and frightened recruit to the movement who was taking her incarceration very hard. "What shall I do? What shall I do?" the latter moaned. "Put your trust in God," admonished her unyielding cell-mate, "SHE will protect you."

"Why is there so much hostility to reincarnation?" reads an inquiry. Early indoctrination with a belief that there is only one life. If reincarnation were taught as in the natural order it would seem natural and there would be no hostility. Hundreds of millions in the east are so taught and there is no hostility.

THEOSOPHY AND THE CHURCHES

By CHARLES E. LUNTZ

[Concluded from Last Month]

The churches themselves are, in the person of their leading thinkers, aware that there is something lacking, some missing vital spark in their message. They are aware that churchgoing is largely a habit and that, except where fear of spiritual consequences enters in, more and more people are losing the habit. True a popular preacher who deals entertainingly with the issues of the day may continue to "pack them in." True also that in war time many who ordinarily are not churchgoers are impelled to seek consolation for the parting from loved ones, perhaps for bereavement, in prayer and meditation in a sacred atmosphere.

That is all to the good, but some more stable foundation for church attendance is necessary than either fear, interesting topical sermons or temporary craving for divine solace. In past generations the fear complex combined with the respectability complex to drag many unwilling feet into the pews. It was respectable to go to church—disreputable to stay away.

Now, except perhaps in country towns where everybody knows everybody else, nobody cares. Yet it is still "the thing" to go to church, and it is not "the thing"—quite the reverse—to go to the Theosophical Society. That is why the churches if they took over T.S. teaching, calling it anything they like, adapting it to their own ritual, and in large measure (as they could) to their own beliefs, might command the ear of millions where we can barely gain the attention of thousands. We neither seek nor expect credit when this happens—*and it will*. Sufficient for us that we pioneered.

But we have what the churches are so earnestly looking for. A well known orthodox minister, in the writer's hearing, declared sadly to his congregation, "We in the church have lost our way." Theosophy knows the direction to the right road. It offers it gladly to those in whose charge is the spiritual welfare of so many, but they merely stare at us blankly and resume their lament for that which we are ready to put in their hands for the asking.

There is an old English ballad which the writer heard in the London music-halls during his youth,

"Oh! what will the vicar say?—
What will the curate think?"

But the vicar and the curate, or their American counterparts, are today far more concerned with what the congregation will say if they dare overstep the bounds of religious propriety in their sermons and give the congregation new truths, occult truths, to think about—and the congregation will say plenty, and the vicar or minister will soon be listening for a new "call," probably without hearing one. These things get around, you know.

So the same old stuffy sermons beat upon the ears of the longsuffering congregation week after week. But, think the ministers, that is what the longsuffering congregation wants, and why start something?

There are exceptions, needless to say, but even the exceptions are very mild. Thus far and no further may a preacher go. Within these circumscribed limits an able speaker may sometimes obtain quite remarkable results. With his antiquated material he may, if he is of high caliber, almost perform miracles in attracting the attention of the public, and there are some popular ministers who have done that. The Theosophist listens, admires the ingenious way in which they cast an aura of interest around the commonplace—and sighs for what they might do if they had his own cosmic material to work with.

It will come about. Everything always comes about sooner or later that should come about. Meanwhile we carry the torch alone but gladly, confident that the seed we are sowing will one day fructify. They will not call it Theosophy when they adopt it. A school of University thought is now studying what they are pleased to name "The Science of Cycles." It is pure astrology without the key and without the name, and they study it in a curious blind haze, ignoring what is under their very noses waiting to solve the "difficulties" they profoundly declare are present in this "new" science, as they term it.

And so it will be with the churches when, in the decades to come, they are actually *forced* by sheer inability to hold their people any longer with the same old pabulum, to return to the ancient Gnosis. It will not be the Gnosis, nor Theosophy, nor occultism—dear me, no! It will be something they have discovered or rediscovered for themselves—and that is all right with us. Our mission is to keep the esoteric flame alight until others shall kindle from it their own great spiritual fires that shall one day envelop the world. We shall be forgotten. It will be denied that our great theosophical pioneers had anything whatever to do with it; but what does that matter? Karma does not deny that which is written in the memory of God, and God never forgets.

[The End]

ANTI-REINCARNATION ARGUMENTS ANSWERED

18. Speculation such as this have a tendency to make the mind morbid and unduly introspective, therefore should be discouraged.

Some of the happiest in the world believe in reincarnation. Have you ever met an unhappy Theosophist? They are a rarity, we assure you. And why not? Reincarnation is a happy belief. It gives one something to live for—yes, and something to die for. We even know happy people who believe in eternal hell. We don't know how they do it. If we believed in eternal hell we would be most unhappy. If we succeeded in persuading ourselves we were not going there we should still be paralyzed with horror at the number of people who *are* going there and the much greater number who are there now and can't ever get out.

The point is that if people can entertain such ideas of survival without getting morbid, there is certainly no reason why a sane, healthy and sensible belief like reincarnation should make them so.

But suppose, instead of believing in hell one chooses the charming alternative of annihilation, which certainly is jumping out of the fire into the frying pan? Is that morbid or is it not? Annihilation! Waste your time for the best part of a century learning something and then have all your pains go for nothing—just be wiped out! If we believed that we are quite sure we would be morbid. In fact we should probably end it all as the business executive did who left a suicide note, "Why wait?" That is very good logic. If there is nothing ahead of us but a few years more trouble "and after that the dark," why not anticipate the ultimate blackness and get it over with?

Whoever thinks reincarnation is morbid doesn't know reincarnation—doesn't begin to understand its implications. As a matter of fact those who really have grasped the full meaning of this grand teaching *always* believe it. We say *always* advisedly. One who rejects it doesn't understand it. He may think he does but examination will show he does not. If we used the kind of adjectives beloved of our religious brethren we should say that it is a sacrilege and a blasphemy to term reincarnation morbid. However we don't use them; we only think them.

As to making the mind unduly introspective, just what does that mean? That the mind dwells too much on the next life and on the last and not enough on this. There is little danger. The mind does not bother much dwelling on the eternal hell that is ahead for most or many according to orthodoxy, and that cheerful prospect covers a period millions, billions, trillions of years longer than the longest series of incarnations, and then some. Introspection is not a bad thing if it is not carried too far. Introspection implies deep thought and anything that can start deep thought is good. The Theosophist delights in his long past which has brought him to the point in evolution where he now stands, be it exalted or humble. He delights still more in the future before him which will bring him to perfection and at long last to godhood.

"Speculations such as this" are to be encouraged not discouraged. Only man can so speculate and the more spiritually evolved he is, the loftier are his speculations.

This is another attempt to damn incarnation with a phrase. But reincarnation is a fact in nature and facts in nature are singularly impervious to phrases.

[To Be Continued]

You need not accept all or any of the theosophical teachings and you will not be penalized after death or during life for your disbelief, except perhaps by being slowed up a bit in your evolutionary progress. But what a happy person you are if you *can* accept them!

THE SECRET DOCTRINE SIMPLY EXPLAINED

By CHARLES E. LUNTZ

He marks the places for the Shining Ones and turns the Upper into a shoreless Sea of Fire and the one manifested into the Great Waters.

The shining Ones are the Stars, the Upper is space. The Sea of Fire, says H.P.B. is the Super-Astral (i.e. noumenal) Light. This, she explains, is the first radiation from the Root Mulaprakriti, Undifferentiated Cosmic Substance, which becomes *Astral* Matter.

All of this is very confusing to the student who always thought astral matter was something lowly, only one grade removed from physical matter. Elsewhere, Madame Blavatsky makes confusion worse confounded by calling the etheric double the astral body.

And still there are those who berate the later Theosophical writers because they were so presumptuous as to attempt to arrive at a terminology which would assign one word to one thing and not have it mean a high principle or plane in one place and a low principle or plane in another.

Not that H.P.B. is to be blamed. She did a superlatively able job with the materials at her command. She had other and more important matters to deal with than the mere language in which she clothed Eastern and archaic ideas. Also she was not especially proficient in English. Little did she dream that her devoted pupils who earnestly and conscientiously tried to carry out her wish that the theosophical phraseology be reduced to a scientific basis, would be subjected to the foulest abuse for following her instructions.

H.P.B. knew her subject; knew it as no one in modern times short of a Master has ever known it. And because she knew it so well she sometimes seemed to have assumed too great an ability to grasp it on the part of those for whom she wrote. Her explanation of the terms used in the stanza we are now considering is a case in point.

Mulaprakriti is not astral matter as it is understood by students today. It is a word meaning "the root of matter" (not matter itself). We are dealing with abstractions which it may seem that one term will fit as well as another, but unless we can so label them as to give at least some slight approximation of what is meant, we might as well not study the subject at all. Mulaprakriti appears to be the aether of space sometimes termed *koilon*, which has all sorts of contradictory attributes which to our three-dimensional minds do not make sense. We can understand it better now, however, than H.P.B.'s readers could then, for science has discovered that there is really no such thing as solid matter. Matter consists of atoms which themselves are mostly space with charges of electricity revolving like planets around a central and larger charge.

After that, there is nothing any more fantastic in the occult statement that these electrical charges themselves can be broken down into still finer "somethings" that do not respond to physical laws at all and that this breaking down process can be repeated on a higher and higher and finer and finer scale until at last Mulaprakriti is reached and the whole business is found to be nothing but holes in Mulaprakriti.

Verily "we are such stuff as dreams are made on."

[To Be Continued]

OCCULTISM IN THE BIBLE

[Continued from Page 25]

against every man and every man's hand shall be against him." The angel prophesized that he should be "a wild man." Actually the original reads, significantly enough, "a wild-ass man." The linking with the animal kingdom is obvious.

Spirit is not the sole perquisite of the human race. It is not anybody's perquisite. It informs us and it likewise informs the animals and all kingdoms inferior. The separative lower kingdoms act according to their nature—the nature of "Hagar." Anything wild, subordinate, dark and opposed to the higher ideals was always symbolized by Egypt in Bible writings. Egypt was the place of bondage, and Atma functioning primitively in the lower kingdoms was bound there in the person of the Egyptian maid.

The lower consciousness was evolved before the higher. Hagar bore first. Sarai willed it that way but when Hagar "despised" her she afflicted her. Man's consciousness had to evolve *via* the route of the lower kingdoms, but man certainly has "afflicted" the lower kingdoms, using them wholly for his purposes without the least regard for the fact that they have an evolution of their own. Yet that is part of the plan, for Hagar was bidden to submit herself to her mistress. She too was to have her myriad descendants—the countless genera and species of the kingdoms subordinate to man.

It is not too involved when one has the key, and the many hints in *The Secret Doctrine* make that not too hard to discover if the clues be followed.

Delightfully entertaining the stories are in their dead letter, and not without their humorous side from our modern vantage point. But they were written with a far higher purpose in view; to preserve from generation to generation the secret wisdom which a few men in all ages have zealously preserved and taught. To these indeed the childish stories represented the truth as it was intended to be conveyed by the great teachers. To the multitude the literal account was the truth, and to justify an impossibility they somehow had to see virtue in the pusillanimous behavior of Abram, the ferocity of Sarai and all the rest of the "hard sayings" never intended as other than parables.

And if, as sometimes happens, this article is read by some fierce devotee of literalism, who forthwith sits down to write us a denouncing letter telling us whither we are bound when we have shuffled off this mortal coil, we beg to refer him to the Epistle of Paul the Apostle to the Galatians.

For in Chapter IV, Verses 22, 23 and 24, the apostle narrates in brief this same Abram-Hagar story. True he calls her Agar, which sounds very medicinal, but there is no doubt that it is the same Egyptian lady who is meant.

And after his little sermonette he goes on to say: "WHICH THINGS ARE AN ALLEGORY."

[To Be Continued]

FROM CHAOS TO COSMOS

[Continued from Page 25]

made known to us through the instructional mediation of certain supermen. These were the Hierophants of mystery schools of ancient days and are still the Instructors of such men who are able to learn from Them. The great body of teaching now known as Theosophy emanated and still emanates from Them.

According to these Teachers the Solar System is administered by an Inner Government. This Government, of which the Solar Logos is the Head, is represented on each of its planetary Schemes, Chains and Globes by an official Ruler or Subsidiary Logos and His Ministers. It consists of many departments, with one of which we are most directly concerned in this series. This is the department responsible for the general direction and management of the form side of the component parts of the Solar System. From it are drawn the ministers, referred to in occult literature sometimes as Manus and sometimes as Logoi, in charge of such parts of gradually increasing magnitude as the following:

One Human Race, which is in charge of the Race Manu.

One Planet, which is in charge of a Lord of the World.

One Cycle of Life around the seven planets of a Chain, which is in charge of a Round Manu or Logos.

One Chain of seven planets with its seven Rounds, which is in charge of a Chain Manu or Logos.

One Planetary Scheme of seven Chains, which is in charge of a Scheme Manu or Logos. (There are seven of These, Who are the Seven Sephiroth).

One Solar System, which is in charge of a Solar Logos in Whom all culminate and of Whom, like cells in a body, all are a part.

Under each of These are many subordinates, all of whom co-operate in the continuous ministration by the older to the younger under the will of the Solar Logos, which would appear to obtain throughout the System.

Such are the Logoi, Who, with Their complementary ministers amongst the Angelic Hosts, are the Gods of the pre-Christian or "pagan" religions.

[To Be Continued]

Perhaps we are obtuse, but people who never do anything brotherly except to talk all the time about brotherhood do not seem to us to be making much of a contribution to the Universal Brotherhood ideal.

TO T.S. LODGE OFFICERS

We have had very good luck in sending 1-year subscriptions free, using money donated to the Editor's Discretion Fund, to people on the mailing list of St. Louis Lodge. Quite a number have renewed for themselves when the free subscription expired, some before it expired. Others have renewed for themselves and taken out subscriptions for friends. This is the best method of increasing ANCIENT WISDOM'S circulation we have yet discovered.

Funds are constantly being donated for this purpose and we would like to share the free subscriptions with other Lodges. If you will send us a copy of your mailing list or any part of it, we will allot a percentage of the free subscriptions available, to names on this list. You may mark any names you would particularly like to receive it—wherever you think it will do the most good. We pledge ourselves in the name of Theosophy to keep the list in strict confidence and to use it for no other purpose than to provide the free subscriptions or such other ANCIENT WISDOM material as we think may be of interest. Names will be checked to insure that none is already a subscriber.

We want to place these complimentary subscriptions only with those we know already have at least some spark of interest in the theosophical message. Mr. Rogers has placed the full list of students of his classes at our disposal and it has proved most productive. We have other lists, all known to be of those who have attended at some time theosophical lectures, or classes, or some type of teaching which indicates interest in esotericism. One of the best out-of-town lists was kindly furnished the editor by a well-known astrological lecturer and teacher who is also a Theosophist. It covered students who attended his astrological classes and the response amazed us.

YOU CAN HELP US BRING THEOSOPHY, IN THE MODERN DRESS IN WHICH WE CLOTHE IT, TO MANY WHO COULD BE REACHED QUICKLY AND EASILY THROUGH ANCIENT WISDOM. IT WILL COST YOU AND YOUR LODGE NOTHING. WE ASSUME ALL EXPENSE.—WILL YOU?

EARTH'S NEXT CIVILIZATION

[Continued from Page 25]

had become anachronists just recall what happened in France. Not only before France declared war on Germany, but for months afterward they actually believed they were ready for war, called it a phony war and merely waited for it to begin! They woke up to the real state of affairs only when it was too late to do anything but surrender the whole of the French Army! In one form or another that disaster has recurred in all parts of the world until a phrase has become a proverb, "Too late and too little." One stronghold after another fell into the hands of the enemy, until "too late and too little" echoed through both the Occident and the Orient. Could there be better evidence that many statesmen and generals are out of step with human progress? Pearl Harbor was typical of the state of affairs everywhere—both theoretically and practically "asleep at the switch!"

But they are not alone under the spell of Morpheus. Nearly all the world is still asleep in the matter of realizing *the actual unity of the human race* and the profoundly important fact that earth's next civilization must be built upon that principle if it is to endure. Just as the military men made the mistake of thinking of the armaments and campaigns in terms of the past, instead of keeping in step with evolution and accepting new ideas about aviation, so the world is making the mistake of thinking about economics in terms of the old economy that is already partly dead, and surely dying. People are still thinking of the world of the past, the world of great distances between nations, thinking in terms of the era of the steamship and railway train instead of the era of the airship and the radio.

We reckon without our host when we fail to keep in touch with that magician we call invention. Beneath the sway of her magic wand a new world is coming into being. The vast distances are disappearing. The separating walls of strange languages are crumbling. National boundaries are growing dim. Color lines are fading. Trade and commerce have opened new avenues around the globe. The Orient and Occident are mingling. The distant foreigner has become a neighbor. Old prejudices are melting in the sunshine of new friendships. Broader thinking is becoming general and higher ideals act as a magnet to draw the entire race toward the goal of universal brotherhood.

The old era with its avarice, its greed, with its hunger, poverty and pain, with its savagery, its slavery, its wars of conquest, with all its hypocrisies and its horrors, is slowly fading out in the dusk of a closing day. The dawn of a united humanity is already in the eastern sky.

[The End]

The editor, having been privileged to read in strictest confidence some of the letters received by the leaders of the St. Louis Healing Group has been profoundly impressed by the quiet courage of so many heavily laden people. Those of us who think we have our troubles because things do not go quite as we would have them may feel that our difficulties are very small compared with those that others have to bear. The anguished cry that comes from the heart of some scourged soul who has suffered, not for a month or a year but perhaps for a lifetime, dwarfs into littleness the petty troubles of the day which to most of us loom so large.

The editor felt very humble after reading these letters. Next time he feels inclined to grow sad about some minor misfortune visited upon him, he will think of the real sorrows of these unsung heroes and count his blessings.

ANCIENT WISDOM
Publications and Services

For convenience of our readers we have compiled a complete list of all publications and services obtainable from this journal. These include the various types of astrological consulting service offered by Charles E. Luntz. Just drop us a postcard, "Send your P. & S. list," and this will be promptly mailed.

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

VOLUME X — JULY, 1944—SAINT LOUIS, MISSOURI — NUMBER 5

FROM CHAOS TO COSMOS

A Study in Creative Processes

PART IV. THE WORD

By GEOFFREY HODSON

From this statement of general principles we may now proceed to consider the subject suggested by the title, the process of the creation of a Solar System and the production of its many forms.

The word "creation" is really a misnomer, for the present Solar System is a cyclic reappearance of the pre-Solar System; is the new "body" in which the Solar Logos is reincarnate. In the pre-Solar System, archetypes, modelled upon the fruits of its predecessor, were projected "perfectly" at the close of its seventh cycle and sub-cycles. During the creative "night" which followed, seeds of further developments and relatively "new" concepts must be presumed to have germinated in the consciousness of the Solar Logos.

Thus an archetypal concept, divine "idea," gradually develops and occupies divine consciousness at the dawn of a new creative "day." This "idea" or "fragment" of the Logos, probably includes one major concept as the central creative theme, as also every possible variation, digression and development.

The divine "hour' strikes. The cosmic "moment" to which the book of Genesis refers has come. At that "moment" the silence of creative night is broken by the utterance of the Word. "In the beginning was the Word and the Word was with God and the Word was God. The One Alone utters the Word. The one becomes the Three and then the Seven "appear." These are the Seven Sephiroth, the first fruits of the pre-Solar System. Creative energy is released, passing from the One Source, the point, into and through the Three, the triangle, and the Seven, the sphere. Thence it impinges or is "breathed" upon primordial space.

Space, according to occult science, consists of unpolarized matter. It is called chaotic, formless, void, virginal, because within it order, form and fullness are as yet subjective. Space becomes productive under the influence of the creative breath or Word, whereupon from chaos, cosmos is born, the subjective becomes objective, Time and the Cycles immediately reign. In "pagan" symbology Chaos (space) is the Mother of Time, and Uranus (The Logos) is the Father (of Cronos). In Christian symbology the Virgin Mare (or space) divinely conceives, becomes pregnant with the Solar System which she

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GIVE THE CHILD A CHANCE

By L. W. ROGERS

The arrival of a baby in the home is an event of great importance. It is the beginning of a new chapter in the family history. Another soul has joined the family group and it will vitally affect the future course of family affairs because all human beings influence each other, both consciously and unconsciously. The mere presence of a baby arouses new thoughts and emotions in the other members of the family, while the newcomer is destined to be profoundly affected by association with those who surround it. The farther we advance in the science of psychology the clearer does it become that the parents who bring a soul into this earthly life incur a tremendous responsibility, but also have an equally great opportunity. This tiny human being may grow into an able and useful citizen, or into a life that is a failure and a disappointment; and the result may be due to the thoughtful care or to the thoughtless negligence of the parents. Thrilling success or dismal failure will depend very largely upon the parents' understanding of life and their sincere efforts to lead the unfolding mind of the child in right directions.

The good intentions of the parents are taken as a matter of course. Not only are the average father and mother eager to do everything in their power to protect and assist their children, but they will gladly make sacrifices to insure them a successful future. Unfortunately, however, they too often think only of sending them to some college or special school, when they are old enough for that, and give scarcely a thought to the far more important matter of the formative years that begin with infancy. *The first seven years of a child's life are the most vitally important of the entire lifetime.* If, during that period, the right course has been pursued there will have been laid a sound moral foundation on which an equally sound character will gradually be built. Should that be neglected, should that great opportunity be lost, irreparable harm may result. The old adage that "as the twig is bent, the tree is inclined" expresses a great truth. It is easy to make a slight twist or bend in a twig that will become a tree, which no power on earth can make straight after the tree is grown. It is equally true that a twig which has various curves and distortions, if taken in time, can be straightened by a very little attention, and then grow into a perfect forest giant that will stand through storms that destroy weaker trees about it. Why does such slight attention to the twig

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TIMES

The Biblical Word for Astrological Cycles

By CHARLES E. LUNTZ

The word "times" is used on at least 16 different occasions in the Old and New Testaments in its purely astrological sense. It is used in other passages in senses that may or may not be intended as referring to sidereal influences, but in the 16 instances in question there can be no doubt that it is so intended.

As usual, it is quite impossible to determine from these texts whether the Bible, taken as a whole, approves or disapproves of Astrology—that is, when the language is taken literally. If we accept the traditional authorship of the Pentatench—the Five Books of Moses—as belonging to Moses, then that versatile prophet certainly was not consistent in his astrological views.

In Genesis I:14, he makes God refer to the "lights in the firmament of the heaven" (the Sun, Moon and stars) as being created, among other things, "for signs." Here we have scriptural authority for regarding the heavens as being a vast signboard for those on earth to read. Yet in Leviticus XIX:26 and again in Deuteronomy XVIII:10, Moses expressly forbids the people to "observe times," which was the ancient way of referring to the calculation and reading of horoscopes, natal and progressed.

The prohibition evidently did not take, because the priestly author of the First Book of Chronicles in Chapter XII, Verse 32 (and he must have been fully inspired as his book is included in the sacred canon) writes with evident approval of the men of Issacher, an Israelitish tribe who "had understanding of the times, to know what Israel ought to do."

For Israel to consult "observers of the times" to learn what to do might be right or might be wrong but could not well be both. Moses said it was wrong; the priestly scribe obviously considered it right. Yet the author of the Second Book of Kings, more or less contemporary with Chronicles, severely censures King Mannasseh of Judah (XXI:6) because he "observed times."

The expert story teller who wrote the Book of Esther seems to be on the approving side for he refers to "the wise men which knew the times," (I:13) while the great Isaiah, one of the real spiritual giants of the Old Testament, gives a prescription for overcoming bad aspects never surpassed by any modern astrologer (XXXIII:6: "Wisdom and knowledge shall be the stability of thy times."

Daniel (VII:25) gets completely incoherent in his description of a monster tyrant

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ANCIENT WISDOM
FOUNDED BY L. W. ROGERS
published monthly at
Merchants' Exchange Bldg., St. Louis 2, Mo.
CHARLES E. LUNTZ, *Editor*
ANCIENT WISDOM PRESS, *Publishers*
Entered as second-class matter Sept. 25, 1936, at the post office at St. Louis, Missouri, under the Act of March 3, 1879.
Subscriptions: 1 year $1.25; 6 months 75c;
Canada and abroad: 1 year $1.50.
Single copies, 15c.

FROM THE ORTHODOX POINT OF VIEW

We Theosophists are sometimes a trifle disdainful of the attitude of the conventional churchgoer to our ideas—and to his own. We don't mean to be. We try sincerely to be broadly tolerant and understanding of the views of our fellow men. But it may be a good mental and spiritual exercise to try for once to see things exactly as a not too liberal member of an orthodox faith looks at them—to look at our own philosophy, even, as he would look at it. It may be enlightening and put things into better perspective for us.

Suppose you who read this had been reared as a devout Lutheran, Baptist, Methodist or perhaps as a practical Catholic. You had been taught from childhood up that God's will was set forth in the Bible (if you were a Protestant) or by the Church (if a Catholic). Remember, what one learns in early childhood is most difficult to eradicate. One needs a very independent mind and the capacity to think things through without reference to any authority, no matter how revered. Also remember that to lean on authority in religious matters saves one a lot of trouble and mental unrest. It's so nice to have all one's doubts resolved by someone else. It saves a terrible lot of hard thinking, for which many people are not adapted anyway. Why not believe what you are told—what other people who have spent their whole lives studying and thinking about these very things, tell you is true. Surely you can't go wrong that way, while you may imperil your immortal soul if you start dabbling with strange and heathenish things like Theosophy.

That is the reaction of the conventionally minded. They view what we say about reincarnation, karma, the planes, man's invisible bodies and the like either with horror, scorn, complete disbelief or indifference according to their individual temperaments. We should be able to understand that. It is exactly the way we ourselves view the extreme teachings of orthodox religion. We wonder why the reasonableness of repeated rebirth does not appeal to the religionist. He wonders why the reasonableness of eternal hell does not appeal to us. How do we react to that? It may irritate us, make us laugh or leave us merely bored and indifferent, but it certainly doesn't scare us. As to believing in it, such a course would never even occur to us. No matter how often these religious curiosities were thundered at us they could never make the slightest impression.

But conversely, no matter how often we dinned into the ears of the orthodox our own views on things spiritual they would leave no impression upon him either. They would go in one ear out the other, making no furrow in the brain cells. This is incomprehensible to many Theosophists, but it ought not to be. Not what one hears but what one believes of what one hears carries conviction. And if one has been trained from childhood to turn a deaf ear to any religious or philosophic teaching other than what one is brought up in, the defense to outside assault on the convictions is perfect.

What should we do about it? Definitely nothing. We have no mission to unsettle those firm in their belief. Good luck to them, peace of mind, calmness of spirit. What if they do think they are going to heaven forever and then find after a few centuries they have to come back here. Their egos have known it all along and if egos smile (and we think they can) they may have smiled at the quaint belief of their personalities that life is a quick once-over, not too smooth, and then—bliss forever if one believes in the right thing, unpleasantness forever if he has guessed wrong.

We are, perhaps, sorry for those who can't see things our way but our sorrow is not a circumstance compared with what they feel toward us. We are, in their eyes, the veriest of fools—and damned fools at that, literally damned. We are wasting our time on stupid speculations when the Church or the Bible or the Creed (whichever happens to be the ultimate authority for those who criticize us) has all there is of religious truth and there is no need to look further. What can *we* know about such things, poor ignorant laymen that we are? What folly we are guilty of? What paganism and devilishness to believe in such absurd rubbish as reincarnation and the other rot about planes, invisible bodies and such-like!

Of course they think that way about us. What other way could they think? It's perfectly consistent from their point of view, and if we had been trained in the same fashion and had also possessed the uninquiring type of mentality that is exactly the way we should react. If we feel resentment, our Theosophy is a little on the scant side. If we experience a burning desire to change their viewpoint, we are wasting time we can put to much better use. We shall not change their viewpoint any more than they will change ours. Nobody can change anybody's viewpoint but the person himself.

Our job is to look for those who are tossed on a sea of spiritual doubt and work on them. There are enough of them to keep us busy for many lifetimes. They want us. They are sending out a cry into the Infinite for just what we have to give them. Why not offer our spiritual food to these starving? Why force it into full stomachs? True, we may not approve the diet but they are their stomachs.

The writer, in his capacity of theosophical lecturer and teacher, is constantly being told, "I wish you could debate reincarnation with the Rev. So-and-so or Father Such-and-such or Rabbi What's-his-name." But we don't want to debate reincarnation or any other occult teaching with these reverend gentlemen or any other gentlemen or ladies reverend or irreverent, unless they express a desire to debate it with us. Which is not very likely. Even if we convinced them—still less likely—if they valued their clerical positions they certainly could not say so.

The Catholic clergy have a very wise way of stilling debate, if any non-Catholic has the temerity to try it. The stock reply is, "I'm not here to argue, Mr. So-and-So." And neither are we—at least not with those who wish no argument. We have facts—the most worth-while facts man has ever discovered—about life. We offer them to all who ask for them. That is our mission. And to those who stand aloof, we cheerfully say, "O.K. Brother. Nothing for you today, then. But there's always a tomorrow."

THE ELASTICITY OF CONSCIOUSNESS

We do not own the consciousness we are using. It is a part of the divine consciousness, the only consciousness there is. We do not recognize that, except perhaps intellectually and in rare flashes of exaltation, though occultists say there is a plane, accessible to man still in the flesh, where it can be realized as a fact of experience.

The divine has seen fit to encase "fragments" of his consciousness (a misnomer of course) in bodies more or less material, which limit or inhibit its expression.

In no direction is this inhibition or limitation more pronounced than in the apprehension of time. Time, which seems so precise when measured in fractions of a second on a stop watch, actually conveys a different sense of duration to each different individual or to the same individual under differing conditions. We all know of the traveling salesman who spent a year one Sunday marooned in a small town with nothing to do. To the soldier in that same town, home on three-day leave to see his folks or his girl, that Sunday seemed to go by in an hour.

Who has not fretted and fumed in a taxicab when trying to make a train, while the stoplight took 15 minutes to change from red to green? No it wasn't 15 minutes, just 30 seconds, but that's what it seemed like. But with what amazing rapidity the time passes in good company or at an interesting lecture or play!

Time expands or contracts with the consciousness. It is an attribute of consciousness, inseparable from consciousness as we know it. Time is a fixed and measurable quantity but it is consciousness that expands or contracts carrying the time sense with it. To an unconscious person time has no existence, at least on the physical plane. One who is "out" from shock for six hours would be quite ready to believe it if told he had only been unconscious six minutes.

The terrible aeonian suspension for millions or billions of years of those egos who fail in evolution and must wait for a new Chain of Worlds in which to take up where they left off, is not terrible at all. It is not

desirable but neither is it painful or even occasioning discomfort. The ego lapses into unconsciousness and awakens a thousand aeons later, but it means no more in actual practice than if he awoke five minutes later. This must not be confused with annihilation, even though the period is prolonged beyond any possibility of realization. The annihilated one (if there were such a being) would never awaken.

A great provision of nature, this elasticity of consciousness. It explains the long duration of our stay in the heaven world—700 to 1200 years or more for people at our level. Yet so supremely happy are the conditions, that we probably experience no more than the consciousness of an ordinary lifetime. Our 35 or 40 years on the only moderately comfortable astral plane will probably seem longer than the many centuries in devachan.

People who have to invent all kinds of ways to kill time are to be pitied. Those with absorbing interests find time all too short. The present writer, whose working day seldom ends much before midnight, would be delighted with an allotment of several more hours per diem.

"Dost thou love life?" said an ancient philosopher, "Then waste not time; for time is the stuff of which life is made." Life and consciousness both. For the two are, in the ultimate, one.

TRADEMARKED RELIGION

Immediately man discovers the application of any of nature's physical laws his tendency is to make a monopoly of his discovery, to patent it, organize it, incorporate it, advertise it, announce it as the best or only thing of its kind and then try to sew it up so that the income from it inures to him, his heirs and assigns forever, or at least as long as a benevolent government will allow.

This is not a criticism—merely a statement of fact. Both legal and moral law recognize that the fruits of discovery, invention or a better method of performance belong in the first instance to the discoverers. There may come a time when there will be a change—when the race will be so evolved that the great brained and the little brained will share and share alike in the efforts of all, but it is obvious that such time has not arrived. It was tried in some degree in Russia but seemingly did not work, for Russia is virtually back to the capitalistic system. Sometimes large souled people will forgo their right to patent, and place their discovery at the command of everyone. Not seldom this is done in the field of medical research. But such altruism is unusual. Ordinarily man holds on to the rewards of his inventiveness. That is his privilege. It is, at this stage, the great incentive to effort for most.

But in the field of religion this exclusiveness is also apparent, and that is not so good. "You must use my brand of salvation for best results or any results—all others are spurious. Beware of imitations." There is something wrong with that picture. Before the Government took a hand in regulating the drug business, we were used to the "He does-He doesn't" type of ad. The picture of a fat, healthy looking mortal fairly oozing vitality bearing the title "He uses Vimmo or Peppo or Righto," and alongside of it an emaciated looking wretch labeled "He doesn't." We didn't mind that so much, "corny" as it was, but there is something repellent about similar mental pictures being painted for us in the field of religion. We don't want saintly looking people with halos and harps held up for our inspection, tagged, "I followed the X religion," while dreadful looking creatures with horns, hoofs and a leering expression are marked, "Look at me. I followed the Y religion."

In Theosophy we are supposed to have gotten away from all that. Yet we wonder. There are about 25 offshoots from the original Theosophical Society founded by Blavatsky and Olcott and some of them, in spite of the "Universal Brotherhood" trademark of all of them, are not too friendly to the rest. One reason why we retain our allegiance to the Adyar body, aside from the fact that it is the original foundation, is because we have never detected in responsible quarters the slightest evidence of any belief that it had a monopoly on truth. Its leaders have at all times shown a willingness amounting to eagerness that all should construe and apply the Theosophy of the Masters and the H.P.B. together with the Theosophy of the later researchers, as each believed best. They were urged to accept what they could, reject or retain an open mind on what they could not. The vain attempts to force and standardize, so noticeable in other quarters was completely lacking.

That is the only kind of philosophy or religion in which we care to have part or lot. We did not come in out of one orthodoxy to get entangled in another orthodoxy. Whether it be trademarked religion or trademarked Theosophy we are perfectly sure that God has no trademarks and does not recognize them. Truth is not the exclusive possession of Adyar, of Rome, of Canterbury, of Jerusalem, of St. Louis, Missouri, nor even of Hamilton, Ontario, Canada. Truth lies deep within the souls of men, and whatever teacher, church, organization, sacred or other writing can aid in drawing it forth, is performing the work of the Divine.

JUDGMENT DAY NEARS FOR GERMANY

This is written on D-Day, June 6th, 1944: a day that will live in history as the first great sounding of the trumpet of doom for the infamous crew of murderers, thieves and liars who constitute the so-called Third Reich. It is a day long and well prepared for by the gallant freedom-loving nations who took up the gauntlet flung in their faces by the powers of evil and darkness. It is a day which presages the hurling into oblivion of the slimiest, most loathsome monsters ever to desecrate the human kingdom by taking their bestial incarnations within it.

To none should this day be more welcome than to the millions of right-thinking Germans muted by their travesty of a government, slugged by its Simon Legree gauleiters, starved in concentration camps, shivering in fear in the bombed out ruins of their homes. It is a judgment day for the sheep as well as for the foul smelling goats. To the older people of Germany especially, afraid that their own children may denounce them should they utter the lightest word against the precious fuehrer and his hatchet men, the prospect of liberation must seem like the first breath of fresh air to men imprisoned in a sewer. For these, recognition and a voice in organizing the new redeemed Germany that shall yet take an honored place in the company of civilized nations.

But for those who foully betrayed their trust, who have smeared Germany and the name German as no nation has ever in history been smeared, making it a symbol of demonism and horror, no mercy, no escape, only the sternest of justice. We do not counsel hatred of these malefactors as individuals, but for their hideous crimes and for their system, which might have been devised by a congress of devils.

It is easy for those who have not suffered at their hands to prate of forgiving these "erring brothers," of taking them to our hearts, cosseting them, trying to make them good boys. Easy and cheap. If one's father had been stood up against a wall and shot, one's mother left to die of starvation and disease, one's sister handed over to an "officers' club," then it would indeed, perhaps, be Christ-like to forgive and forget—Christ-like or heartless, we don't know which. But to let the wretches go scot-free or with some mild, inadequate penalty would even then be just as foolish and reprehensible.

Judgment Day approaches for these men. It may still be a far way off. That rivers of innocent blood are still to be shed, that oceans of tears are to be wept, that a hell of agony is yet to be endured, there is unhappily no manner of doubt. But for the United Nations and for a world which prays for the success of their arms, the sun is rising in the East. And for the benighted Axis, already torn asunder, quaking, desperate and mortally afraid, its last rays are falling on the beaches of the West.

Unforeseen things happen all the time. There lives no man wise or farseeing enough to take into account everything that may possibly occur. But at least as many of the unexpected events are good as are bad. It is possible to live and think so that there are many more good than bad.

THE ZODIAC IN THE BHAGAVAD-GITA

Citations from the translation by Annie Besant.

4. Cancer

" . . . action is superior to inaction, and, inactive, even the maintenance of thy body would not be possible." III:8.

OCCULTISM IN THE BIBLE

It's a Laugh

By CHARLES E. LUNTZ

There are two accounts of the events preceding the birth of Isaac, one in Chapter XVII and one in Chapter XVIII of Genesis. They were undoubtedly written by two separate writers, one of whom calls the Deity God and the other Jehovah (translated the Lord in the King James Version). This is the case all through Genesis and has long been recognized by scholars, who easily distinguish between the accounts of each, calling the former the Elohistic (Heb. Elohi, God) and the other the Jehovistic. The two narratives were welded together with some ingenuity by a third writer or editor. However, the breaks are quite easy to perceive.

This took place some 700 or 800 years B. C. The orthodox, of course, give no credence to this indubitably established fact. For them Moses wrote it all, in between times, when he was not receiving the Law from the Lord, delivering it to the Israelites, suppressing an incipient rebellion or doing his best to prevent the Lord from wiping out the people in some access of wrath over their constant disobedience. A busy man Moses!

Taking the accounts as they occur, we find the Lord first changing Abram's name to Abraham, a sure sign that something big was in the wind. Again he promised that Abraham should be "exceeding fruitful," that he should father nations and kings. Once more he contracted to deliver the land "wherein thou art a stranger" both to Abraham and to his descendants, "for an everlasting possession." The Arabs, descendants of the original tribes who owned it, appear not to have heard of that one or if they have, not to believe it. Sarai's name was changed to Sarah (meaning Princess).

Then the Lord gave Abraham the startling news that the newly created princess (now 90 years old) was to bear a son. This tickled the prospective father so much that, the Bible says, "he fell on his face and laughed." He can hardly be blamed, being a hundred years of age and with a wife only ten years his junior. Abraham was not particularly interested in another son. He had one already—the stormy Ishmael who, judging from his father's next request, was not doing so well.

"And Abraham said unto God, O that Ishmael might live before thee!"

This was a bit on the skeptical side for a man of faith. It inferred that Abraham was not impressed with the possibility of a son and heir by Sarah in the future. Ishmael was present here and now and quite evidently was a bad boy or his father would not have prayed that he "live before Thee."

The Lord was slightly annoyed by the imputation. "Sarah thy wife shall bear thee a son indeed"; he remarked emphatically, and thou shalt call his name Isaac (which interestingly enough means "laughter").

The Lord went on to state that Ishmael too should be fruitful and would be "multiplied exceedingly." He was to beget twelve princes and become a great nation. Please observe the twelve princes. They are of high significance as will be noted later. Curious, (exterically) this constant insistence upon the happiness of having many descendants, as though it were the be-all and end-all of life. In our time and clime it is doubtful if most men think twice in a lifetime about the thousands of posterity they may be fathering. Someone to carry on the family name, yes, but that looks ahead a generation, or two or three at most. After that . . . the deluge. All through the Bible, however, there is this hankering after millions of descendants. For the very good reason that the accounts are written by the said descendants and Abraham's were much prouder of him than he probably would have been of many of them.

The next chapter narrates the visit of three angels to Abraham as he sat in his tent door at noon. The patriarch, not knowing them to be angels, received them most hospitably and had Sarah prepare them an appetizing meal of roast veal, hearth cakes, butter and milk, which the angels ate. The Bible doesn't say they were angels. It refers to one of them as the Lord. But the translators, in their little synopsis at the beginning of the chapter, state "Abraham entertaineth three angels," so presumably it was so, and angels really do eat meat. This is the sort of absurdity we are reduced to if we accept the Bible literally.

The angels, after their good meal, reiterated the promise of the Lord that Sarah should have a son about one year from date. And Sarah, eavesdropping from behind the tent door, laughed as Abraham had laughed. One of the angels, described as the Lord, asked why she laughed, which Sarah promptly and fibbingly denied. "Nay," said the Lord, "but thou did'st laugh."

But next year, Isaac, the son of laughter, was born and Sarah jubilantly proclaimed, "God hath made me to laugh so that all that hear will laugh with me."

But there was one person who heard and did not laugh, and that was Hagar, the Egyptian handmaid.

[To Be Continued]

ANTI-REINCARNATION ARGUMENTS ANSWERED

19. There is so much work of a practical nature to be done in life, why use up valuable time and energy on matters which have no practical value, whether true or not?

To answer this question let us assume first that reincarnation is true. Then everything we are doing in life is having an effect on the next or subsequent incarnations. The thoughts we think, the words we utter, the deeds we do—they reach far, far ahead of the small matters which they concern. Into the future they travel, on the wings of time, to return to us perhaps a millenium hence to bless or burn. It is a solemn thought—*and a very practical one.* If we take reincarnation seriously we cannot lightheartedly fling into our next life, perhaps many next lives, the results of thoughtless or malevolent acts which will be so many Frankenstein monsters to turn and rend us. We cannot construct our new home on earth of shoddy or defective material. We cannot people our lives to come with demons of ill-will to wreck our ambitions and blast our happiness. Else those lives, even before we live them, will cry havoc. We shall be piling up a chaos instead of building a cosmos.

Those "bad aspects" in our natal charts that seem to treat us so shabbily—we constructed them, every square and opposition, every adverse conjunction and parallel. If we could with godlike vision roll back time and see them in the making—as perhaps we shall do in the late heaven-world stage if sufficiently evolved—we should understand, and if egos weep perhaps we should weep for the things done and undone that so pitilessly built them into our karma. If we could see the opportunities lost, the time wasted, the golden hours frivoled away, we might account for those planets in detriment or in fall that take something from our capacity to achieve which only hard unrelenting effort can ever put back.

But there is a happier side. If we have created demons of discord by our folly we have also fashioned bright angels of harmony and power by our right acting, brave thinking, purposeful speech. And we are still making them. The picture is not too black—and, for most of us, not too white. But black or white or grey, we are painting it—daily, hourly, by the minute. We are, in fact, making many pictures. Some of them are daubs. Others, perhaps, reminiscent of the extreme modernistic atrocities that might have been concocted by devils from hell. But yet others—and may they be many—masterpieces to live through the ages.

Some of these pictures are on exhibition almost immediately, at least before the close of the life; but others are packaged and bear the label "Not to be opened until the next incarnation." A few, perhaps, are to be kept in storage even longer than that. But whenever they display themselves it will be ours to live with them, to enjoy them or shudder at them, for the canvas on which they are painted is the stuff of our souls.

If it is not practical to give a thought to this, then the word has meaning. And if we are of the "deluded brethren," who just imagine what ain't, and there is no such thing as reincarnation but we all go to heaven or hell or nowhere at all when this life is done, pray how shall we hurt either ourselves or anyone else by trying to live as though reincarnation were really a fact? Are we likely to be more or less helpful to others—easier or harder to live with?

Answer us that, ye "practical" people, so afraid you may believe too much but not at all fearful that you may not believe enough.

Occultists are the most practical and far-seeing people alive, for they not only try to provide for the little needs of this life but for the greater needs of all the lives to come.

[To Be Continued]

PERSONAL OPINIONS

By L. W. Rogers

Our Doubtful Future

As the end of the war appears to at least be in sight, with a strong probability that the year 1944 will outlive it, there is growing concern about what will happen when our many millions of soldiers return and resume civilian life. Be it remembered that before the war began we had not *fully* recovered from the great depression. There were still large numbers of people for whom there was no employment. War activities soon put them to work and called for more. As the matter now stands every citizen who desires to work is busy and prosperous. Among the useful lessons taught by the war is that when there is employment for all who desire it the creation of wealth is enormously greater than was generally thought to be possible. Experience has shown that when there is no enforced idleness poverty completely disappears and all classes of citizens are prosperous and happy. Just how prosperous they are may be seen from the fact that we are told by those who prepare statistics that the income of the agricultural section of the nation has increased about 250%; and the old phrasing, "the poor farmer" is quite out of date.

This era of prosperity, however, is due to the fact that the collective energy and the productive mechanism of the nation have been fully utilized. But that is only one factor in the problem. The other one is the high wages which the workman is receiving. Continuous work and liberal pay for the worker is the combination that banishes poverty and makes everybody happy.

Can that be continued after peace is again with us? If so, the returning soldiers must be given employment. The present high level of wages, in which earnings of a hundred dollars a week is common, cannot be sustained if there are millions of idle workers. Yet unless it is sustained the mass of consumers will not have the money with which to buy the output of the productive mechanism. In that case production would stop, idleness would be general and the dreaded depression would again be with us in more disastrous fashion than ever before.

It is a commonly recognized fact that the United States contains a larger number of able business men, with wide experience, than other nations. A vast territory with enormous natural resources and pioneering opportunities accounts for it. Will that aggregation of executive ability be able to solve this very difficult economic problem? Without any exception whatever it is the toughest and most important problem that has arisen in all American history. There can be no doubt at all about the earnest desire of the business world to find the correct answer, for it is truly a riddle of the sphinx of Thebes,—"solve it or be devoured." Literally the life of our economic system hangs upon its ability to avoid another major depression. We may therefore rest assured that all the genius of the nation will be concentrated upon the problem.

A certain very small fraction of the American press has been warning us that after the war is over we shall have trouble with Russia. If so it will certainly be peaceful trouble. It can be only such trouble as can arise from conflict between two different economic systems; and if it in any way injures us it will be because our system fails to give our citizens as much satisfaction as theirs gives to their citizens. It will be fair competition, before the world, between two methods in which the best method will win. It will be somewhat like two investors demonstrating their machines to a prospective customer. He is at liberty to consider the good and bad points of each and take his choice. In this case the test will undoubtedly be, "Which system will give the highest standard of living?"

Thus far in economic history there has been nothing but opinions on that point. Long the question has been debated and the proponents on each side have pointed out what they assert are fatal flaws in the opposing system. Now for the first time we shall pass from argument to demonstration. Strictly speaking, however, it is not a contrast between two *systems* because neither Russia nor the United States follows a specific economic philosophy. Russia is a modified Communism with capitalistic features. The United States is capitalist with Socialistic features. Our postoffice service is socialistic, and has been since colonial days. There has long been complaint from business interests that our government is steadily getting deeper and deeper into ownership and operation of business enterprises, as witness the various great power dams. All that is, of course, socialistic. The present Russian government started as pure Communism, "From each according to his strength. To each according to his needs." That is the creed of Communism. It is a beautiful and brotherly philosophy. But it was soon found that it is too high a conception for the average human being. So, in order to get results the motto had to be changed and now reads, "From each according to his strength. To each according to his *deeds*." Fitting proceedure to this amendment Russia adjusted wages to performance. That is, of course, the capitalistic plan. So neither nation can be regarded as representing an economic system. Both are combinations of two systems though Russia is chiefly socialistic while the United States is chiefly capitalistic with increasing socialistic features.

There can be little doubt that important economic changes in the world are impending and that the end of the war will bring them to the front. It is not likely that they will be what any philosophy has outlined or anybody has planned but the results of evolutionary forces bringing about new and unforseen economic relationships. We need not greatly concern ourselves about the relative values of capitalistic or socialistic institutions. What is the most useful to the human race is what will survive and the laws of evolution will determine that regardless of all our theories.

QUO VADIS?

By Charles E. Luntz

Dedicated to The Stork

Apologies to a well-known poem

"Where are you going to, Ego, mon cher?"
"Out of the everywhere into the there."
"What do you seek with such scrupulous care?"
"A suitable physical body to wear."

"Why, when you're so indescribably happy,
Must you be born to a mammy and pappy?
Why not remain wrapped in glory and bliss?
Why incarnate in a world such as this?"

"I've been in heaven since 1244
And, since you ask, it is rather a bore
Here to be anchored with nothing to do;
So down to the earth I go, out of the blue.

"It was all right when I'd work to perform;
I was quite glad to be out of the storm
That I'd gone through in my last incarnation.
(It was a bad one, for your information).

"First, on the astral plane, sad and forlorn,
I spent some years till at last I had worn
Out of my system, befouled and bemired,
All the wrong things that in life I'd acquired.

"Later I worked myself through the subplanes
To the heav'n world, where I counted my gains:
So much of sympathy, so much of will,
Love, perseverence—but much to learn still.

"Into the fabric and grain of my soul,
I absorbed qualities out of the whole
Of my experience, garnered on earth;
Kept doing this until time for rebirth.

"Now I am ready to come back again,
Maybe to England, America, Spain,
Any old place that my dharma may send me,
Any good body my karma may lend me.

"Just a bit better than I was before;
Somewhat more humble, I stand at the door
Of the old world, feeling chastened and pensive
And, perhaps, just a wee mite apprehensive.

"In a trim hospital, cleanly and pleasant,
(Better than last time—the hut of a peasant)
Father and Mother are waiting me proudly.
Well, this is IT! Here I come, crying loudly."

THE ASTROLOGICAL BASIS OF SHAKESPEARE

Taurus: The Merchant of Venice (Cont.)

By CHARLES E. LUNTZ

"Signor Antonio," said Shylock,

" . . . many a time and oft,
In the Rialto, you have rated me
About my moneys and my usances" (interest):
"Still have I borne it with a patient shrug;
For sufferance is the badge of all our tribe";

Shylock is still a member of a "tribe," it will be noted. Shakespeare, like many lesser people, is very "sot in his ways," when he gets hold of an idea, right or wrong.

"You call me misbeliever," continues the old moneylender, warming up to his subject, "cut-throat dog, and spit upon my Jewish gaberdine." It was a charge Antonio could not deny but it must have been embarrassing to have it thrown at him when he was seeking financial favors. "And all," remarked Shylock in an aggrieved voice "for use of that which is mine own." This was not so strong an argument as it might be. It was not *because* Shylock used what he termed his own but *how* he used it. In those days of unrestricted interest even the 36 per cent per year permitted by the Small Loan Laws of some states would have seemed almost like Treasury Note rates to the banking fraternity of A.D. 1450. The legal rate of interest in the middle ages was whatever the lender could get—up to 200 per cent and beyond. True the risks were frightful, the processes of law uncertain, and not seldom the impecunious borrower instead of liquidating the debt would liquidate his creditor. That Shylock was a hard man where his money was concerned there can be no manner of doubt. He got it the hard way. Easygoing Antonio might lend money interest free. He could afford to. He was a wealthy merchant not dependent upon that method of making a living. Shylock, being a Jew, might not legally engage in trade. Money-lending was one of the few professions open to him.

Shylock was not a lovable character, but before condemning him too harshly it might be recalled that he was what the world made him. And that world was composed of people no more lovable, charitable or gentle than Shylock and his kind. They talked a lot about Christian charity but in practice, with some noble exceptions, it was far to seek.

Taking up his parable the venerable banker proceeded to draw some conclusions from the facts he had just narrated.

"Well then," he remarked pleasantly but with a concealed irony that could almost bite through the granite paving of the Rialto, "it now appears you need my help. Go to, then; you come to me and you say *Shylock we would have moneys:*—you say so, cried the old man his voice rising to a shriek,

"You that did void your rheum upon my beard,
And foot me as you spurn a stranger cur
Over your threshold: moneys is your suit."
(request)

"What should I say to you?" he queried with pathetic despair, "Should I not say, *Hath a dog money? is it possible a cur can lend three thousand ducats?"*

It was a powerful comeback and when done by a capable actor never fails to arouse the sympathy of the audience, which probably started out by being intensely hostile to Shylock and all his works. Note the entire Taurean *motif* of the speech—money. It is about nothing else. Note also the slow breaking forth of the Taurean smouldering resentment. No quick passion this, but a consuming fire when roused that only vengeance will quench.

Shylock has not yet finished. He has waited long to have his say and have it he will to the last barbed shaft. "Or," he went on in deepest sarcasm,

"Shall I bend low, and in a bondman's key,
With 'bated breath and whispering humbleness,
Say this?—
Fair sir, you spit on me on Wednesday last,
You spurn'd me such a day; another time
You call'd me dog; and for these courtesies
I'll lend you that much moneys."

With intense dramatic effect Shylock ended his second greatest speech of the play. It is, when well delivered, invariably the signal for generous applause. No matter what the old man is at other times, here he is great. Justice is with him, and his persecutor is shown up as a contemptible Jew-baiter on Wednesday who asks financial assistance from his victim on Thursday. Shylock has scored heavily in the masterful speech Shakespeare puts into his mouth, and Antonio, purple with fury, well knows it.

It is quite amazing that Shakespeare should have written such an unanswerable indictment for a Jew to deliver when the England of that day knew Jews only by tradition. They had been expelled 300 years or more before the play was written. His later speech, "Hath not a Jew eyes?" rises to even greater heights. The master dramatist in these two tremendous appeals makes a plea for justice to a persecuted and despised race which marks him as far ahead of his generation. Shakespeare, while pillorying the money-grabbing nature of Shylock, is yet able to make him speak almost as a prophet demanding simple human justice for his people from the Christian charity that heartlessly denied it.

Antonio, stung to vicious rage by the old banker's eloquence, retaliates as any vulgar brawler of Venice might do. He tries to shout him down. Instead of apologizing, he glories in the insults he has heaped upon the hated Semite.

"I am as like to call thee so again,
To spit on thee again, to spurn thee too.
If thou wilt lend this money, lend it not
As to thy friends (for when did friendship take
A breed for barren metal of his friend?)
But lend it rather to thine enemy,
Who if he break, thou mayst with better face
Exact the penalty."

So that was that. And with it went Shylock's last hope, if he cherished one, that Antonio would mend his ways. In his mind a scheme had been hatching. Perhaps it was suggested by the bible story he had narrated. Cattle, sheep, lambs, chops, steaks, rib-roasts at so much a pound. That was it; not interest at so much per cent but Antonio at so much a pound. Antonio's flesh—a pound of it—as security.

Perhaps the idea seemed fantastic to him at first. Perhaps he tried to put it out of his mind—rejected it as impracticable. And then Antonio yelled at him that he would just as lief do it all over again. No whit of regret, no salving of the dignified old man's deeply injured feelings. All right then. He asked for it. Let him have it.

"Why, look you, how you storm!" exclaimed Shylock soothingly. "I would be friends with you and have your love . . . "

The trap was set. And into it Antonio obligingly walked.

[To Be Continued]

THE ESOTERIC GROUP

The Healing Department of St. Louis Lodge

By ELLA WELGE

A Message

"In the Silence, God can reach you. In the Silence, you can reach God. In the twinkling of an eye, without delay, you can enter the Divine Presence. By allowing God to take possession of you He will reach out to all things through you. Enter the inner sanctuary of your soul; rise above the world of senses, and turn your thoughts to God within. This is the Silence."

Our difficulties are not our foes. Rather, they have come to bless us. By overcoming resistance and studying our tests with poised confidence, we discover the hidden cause within ourselves. Finding and correcting this inharmony in our own natures brings about healing and divine adjustment and opens us to blessings we never before realized. Practicing the Presence of God in the Silence makes this possible. Strength and wisdom received in the Silence must necessarily be utilized in our everyday living.

In the Silence, we as a group, remember our Servicemen for we have an ever-growing list of carefully recorded names sent in by Servicemen themselves or by someone who loves them.

Join with us in daily meditation upon the 91st Psalm, in remembrance of all those on our list and then for all in Service of their country.

A testimonial from Minnesota: "My friend is really getting well under your prayer treatment. I am a student of mental and spiritual healing and believe in it thoroughly as a sound science. I have read much of Theosophical literature and accept the concept as reasonable. I feel that my friend is really being healed."

From Wisconsin: "It is a real consolation to think that there are those who are so unselfishly radiating healing powers to help repair fractured vehicles. In spite of all the adverse conditions, I do feel improved, and would like to remain on your healing list and please convey my love and best wishes to all the healing group members."

GIVE THE CHILD A CHANCE

[Continued from Page 33]

make such tremendous difference in the tree? Because back of the twig is the unlimited growing force of nature, a force which can be utilized for either a good or a bad purpose. It will produce impartially a straight, strong tree, or a deformed and weak one. *It is all a matter of what happens in the early days of the twig.*

The illustration, however, is an understatement because a human being is a very much higher order of life than a tree. The twig has a limited response to external stimuli; it is a very simple form of life. A baby's response is comparatively infinite; it is a very complex form of life. It has mind and emotions which the twig lacks. It is impressionable in scores of ways, and all the sights and sounds, moods and emotions are constantly acting upon it and determining its future. It is hardly possible to exaggerate the responsibility of parents and teachers during the early period of a child's life. An immortal soul is in their keeping *at a time when what the child sees and hears and feels will determine its fate for a lifetime.*

What is meant by an "immortal soul?" All would agree that reference is made to the consciousness of a human being; but what is the consciousness and whence comes it? The writer's view is that the soul is a literal portion, or fragment, of the eternally existing Consciousness that we call God; that the method by which He creates the soul is to involve His life in matter; that the soul is therefore a spark of the divine fire, or life, and has potentially within it all the powers and characteristics of God Himself; that the experiences of human life in a material body are slowly evolving and bringing into action those divine characteristics. This view is based upon the immanence of God, which was more emphasized in the early period of Christianity than in these modern days. It furnishes the basis for what might appropriately be called the higher psychology; but due to the materialistic trend of modern thinking psychology has largely lost its original meaning. "Psyche" is Greek for "soul" and in the seventeenth century "psychology" meant "the science of the soul.' Modern materialism has limited it to mean the science of the *mind,* which is a very different thing. Hence modern psychology is utterly unable to explain much psychic phenomena. It is obliged to ignore it. It requires a higher psychology, that is, an occult or theosophical philosophy, to give a satisfactory explanation of the origin of the soul and of its activities in the visible world; and such a science of the soul we must have if we are to understand fully what the human being is and how very much more a baby is than what, to our physical senses, it appears to be.

The occult or theosophical philosophy, although so simple that it can be understood by a child, covers so many fundamental facts of human existence that it cannot even be properly defined in brief space; but it may here be said that that Greek expression means knowledge of God; that it deals with the origin and evolution of the soul, with life after the death of the physical body, and builds a scientific foundation beneath the hope of immortality. It consists in part of ancient wisdom and in part of the truths of nature ascertained by up to date investigation by scientifically trained clairvoyants. It brings science and religion together in mutual helpfulness in the study of the mysteries of existence.

Looking at the babe from this broader and more spiritual viewpoint we see it as a fragment of the divine life having latent within itself the qualities of wisdom and compassion which will in some degree be evolved during its lifetime. The extent to which they are developed will determine its character, its moral strength or weakness, its usefulness or uselessness, its abilities or the lack of them; and no information can be of more real value to parents and teachers than an understanding of the occult realtionship that exists between the child and its associates and its environment.

[To Be Continued]

"How may one overcome fear?" is an inquiry. Not by making frantic efforts to do so—that usually enhances it—but by recognizing that it is the bodies, physical and astral, aided by pictures from the mental, that fear. You, the ego, are incapable of fear. So leave them to it. Let them fear for their own hides if they must. Detach yourself from them. Impersonally send down courage thoughts to them but don't try to suppress the fear; you can't. Surprisingly, after a short period of this treatment you will find the bodies have stopped being afraid. Your leaving them to their own devices and refusing to identify yourself with them did the trick.

The satisfaction a dying man is supposed to feel if he has lived a full and useful life is quite understandable, but if he is to know nothing more about it a few minutes later after he is dead, and nevermore to do anything further good or bad, it seems like a rather slim reward for a lifetime of effort. The wastrel who never did anything may grieve as he dies for his wasted life, but if he too is blotted out the next minute he is no worse off in the nothingness than his energetic brother. Something seems to be wrong with both pictures.

COPIES OF MARCH 1944 ANCIENT WISDOM WANTED

ANCIENT WISDOM for March, 1944, is completely out of print. We do not even have an extra office copy. Circulation shot up so suddenly that month that the quantity ordered from the printers was barely enough to cover the subscription list. Readers who are not saving their copies would be conferring a favor on us if they would kindly mail them in, as it is our practice to keep several extra copies on hand for miscellaneous use, binding, etc. We can use advantageously any number which may be sent in.

FROM CHAOS TO COSMOS

[Continued from Page 33]

continuously brings forth, Herself ever remaining immaculate. The Creative energy is the Verbum which was "in the beginning" and which "God spake."

The Word must be regarded as an energy-on-frequencies expression of the primordial divine "idea." It is therefore a chord. Its keynote is part of a chord completed by the keynotes of the other Solar Systems in its Group. The word is that Group, itself a chord, is in its turn a note in the chord which is the penultimate or Cosmic Word of which the whole sidereal system is a partial manifestation.

The Solar Word, being occultly sound, causes the virgin matter of space to assume or produce a "form," which is the primordial archetype. This abstract "form," if the apparent contradiction be permitted, is probably a combined series of seven magnetic centres or points, with radiating lines as field. At each of the centres, divine thought is focussed or incarnate; from within each it governs the direction and range of the radiations and through them all subsequent developments of form. For all ultimate expansion and development in the *rupa* worlds is expressive of the divine "idea" centered in each of the seven points in the archetype.

The major radiations in the first lower mental projection of the archetype as a whole are said to be six in number and in directions of the cardinal points, the nadir and the zenith. They constitute the design or "skeleton" of the primary form, the six-armed cross, on and by virtue of which the Solar Christ or Second Person of the Trinity, its life principle, is made materially manifest or "crucified." The rotation of this cross within the sea of space, as creative energy flows, is represented two dimensionally by the swastika.

Thus the Word produces the cross on which THAT Which utters the Word is Self-crucified.

[To Be Continued]

TIMES

[Continued from Page 33]

bearing a remarkable resemblance to Hitler who would "think to change times . . ." The fuehrer's addiction to Astrology, his able use of it and his challenge of his inevitable Saturnine destiny certainly fits. But the end of his prophecy that "they shall be given into his hand until a time and times and the dividing of time" sounds like something that might have been written by Gertrude Stein.

It is quite certain, however, that it has a meaning as have all these dark sayings of scripture and it is indeed devoutly to be hoped that it does refer to Hitler for it goes on: "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end."

Daniel himself was at a loss to understand his own vision for he concludes the chapter: "As for me, Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart."

Coming to the New Testament we find Jesus, in Matthew XVI:1-4, hurling a purely

THE SCOTS ARE MALIGNED

* * *

In our May advertisement we published a letter from our good reader, Mr. Hugh McLeod, who renewed his subscription at the generous rate of $10.00 per year, suggesting that we appeal to a thousand other readers to do likewise, using the excess to expand ANCIENT WISDOM'S activities.

The letter was read by Mr. J. E. Taylor, also a Scotsman and a member of the Ancient and Honorable Cameron Clan. To Mr. Taylor the letter of Mr. McLeod sounded a pibroch, and seizing his pen (as the claymores of his ancestors are somewhat out of date) he penned us the following:

"Readers of ANCIENT WISDOM better take heed, particularly when we find a representative of the ancient Clan McLeod from the Isle of Skye setting up an example for the rest of us to follow, nothing less than to the tune of $10.00 apiece, this to cover an enlarged mailing list and a year's subscription to ANCIENT WISDOM. Wonders never cease and I feel as though I can speak with some authority on this very delicate subject, being born and bred in the land of the heather. When a McLeod becomes so lavish 'wi' his siller' there must be something tangible to look forward to either here now or in the hereafter, or I miss my guess. I feel reasonably sure should you loosen up to the extent he requests you are taking no chances; the returns may be slow but they are sure. Belonging as I do to a rival clan (Cameron) I'm just going to raise him five bucks, making mine $15.00. And if he knows his clans he knows the Camerons never will yield. So friends if you don't want to shoulder the onus of being Scotch—Well! Your simple duty is to clear the hurdles at the $10.00 mark or better."

We replied:

"Hoot mon! 'tis a bonnie letter ye wrote an' a braw suggestion ye ha' made. The siller ye sent is muckle appreciated. Hooray for the Cameron men!

It seems to us that the Scots have been libeled. The Cameron and the McLeod have scotched forever the *canard* that they are tight."

WE KNOW THE APPEAL OF OUR TWO KINDLY READERS, WHICH SO FULLY VINDICATES SCOTTISH GENEROSITY, WILL NOT GO UNHEEDED.

astrological forecast at the sneering Pharisees and Sadducees who asked him to show them a sign from heaven. Interestingly, the Greek word used for heaven throughout the New Testament is *Ouranos* (Latin *Uranus,* which in esoteric astrology stands for the supreme God in man, the Monad).

Jesus had some bitter words for them: "In the evening you say It will be fair weather for the sky is red; and in the morning, There will be a storm today for the sky is red and lowering. Hypocrites! You can correctly judge as to the appearance of the sky but cannot discern the signs of the times." (B. Wilson. Literal translation of the Greek text).

Our astronomers, who heap scorn upon astrology while spending their time and genius studying the *appearance* of the sky, might well take these words to heart. They are not hypocrites but sincere and talented workers in a good cause; but astronomy, great science as it is, deals only with the physical appearance. Behind lies an incredibly greater science which deals not with the appearance but with the life.

Then followed the inspired prophecy so completely and devastatingly fulfilled: "A wicked and faithless generation demands a sign: but no sign will be given it but the sign of Jonah." The original Greek reads *semeion Iona,* the sign Jonah, obviously the Fish, Pisces.

Now as even the beginner in astrology knows, Pisces, twelfth house sign, is the sign of desolation, exile, self-undoing, heavy karma. Forty years later the Romans under Titus sacked Jerusalem, burned the Temple, carried away the Jews they did not kill into exile. It was the end of the Jews as a nation and the beginning of the Piscean afflictions and persecutions which now have their culmination in the systematic liquidation of the Jews on the Continent of Europe by the Hitlerian mass murders.

Never was a more dreadful astrological prophecy uttered and never was one more fully and terribly fulfilled. Perhaps with the passing of the Piscean age and the beginning of the humane Aquarian cycle the stormy karma of this talented but unhappy race may have expended itself.

"Ye shall not observe times," thundered Moses.

"Hypocrites! Ye cannot discern the signs of the times," reproached Jesus.

It has been well said that a case may be made out either for or against anything by reference to the Bible.

Perhaps we had better make up our own minds.

Says "Eirenicon," monthly publication of Peace Lodge T.S., Hyde, England, in its February-March issue:

"Mr. Luntz is playing tit for tat with Mr. Smythe in ANCIENT WISDOM but this lacks both dignity and depth and reads more like age-old folly than ancient wisdom, though we admire his intention of loyal comradeship."

With high respect for this opinion, which may be right for all we know, we point out:

(a) That the nature of Mr. Smythe's attacks does not appear to lend itself to dignified treatment.

(b) That as the attacks themselves are shallow it is difficult to formulate replies in depth.

(c) That the "age-old folly," if that is what it is, must be laid to an attempt to follow the biblical admonition to answer those who talk foolishness according to their folly.

But we thank Mr. Redfern, the editor of "Eirenicon" for giving us credit for good intent. He, too, is not uncritical of T.S. leadership, past and present, as is his privilege. But as his criticism is couched in language which, while forceful, observes the ordinary amenities of journalistic courtesy, we have full respect for his views. We do not agree with some of them but our controversy with Mr. Smythe is not on the ground of mere disagreement. It is largely with the language in which that disagreement is couched. Like Mr. Cook we believe that "the pages of Theosophical magazines . . . should be available for expression of opinion only when such opinion is courteously conveyed and without impugning the motives or imputing unworthy motives to others . . . "

It is futile for Mr. Smythe to cry out to high heaven at the unmerciful criticism that has descended upon him during the past few months, not only from ANCIENT WISDOM but from many other sources. He started the bombing and is now reaping its very unpleasant aftermath.

About 75 per cent of all conversation appears to consist of criticising people, things or conditions—and not with the idea of doing anything about them but just for the sheer joy of the criticism. That's something to work on when we take our spiritual development in hand.