ANCIENT WISDOM

A monthly journal devoted to teaching theosophical and occult truths

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

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HELP YOURSELF

By S. IRWIN SHAW*

Everyone is in search of happiness, everyone is anxious for peace of mind, but very few people make any serious effort toward getting it.

The fact that books on the subject are all best sellers shows that the public hungers for a calm, balanced outlook in life. Unfortunately, very few readers actually find the 'peace' after reading these books. All are agreed however, that the contents are true enough, and the greater portion of readers do feel relieved of all tension while engaged in the reading, but the effects are not very lasting.

A little thought on the matter shows that the individual himself must do something besides mere reading, and this is a brief attempt to outline the approach to constant thought on a constructive basis whereby each one of us can develop a permanent attitude conducive to the mental state known as 'peace of mind.'

We know that nothing is accomplished without some previous thought. We also know that a pessimistic outlook tinges our thoughts with a negative aspect, and an optimistic frame of mind develops a positive aspect, so that with our thoughts channeled along positive, constructive lines, the foundation is laid for the desired results. With a sound foundation these results invariably materialize successfully. Positive thinking means the elimination of *all* negative thought, including hate, fear, and selfishness. Fear and doubt develop a definite pattern of thought, worry, which readily becomes a fixed habit, and so there must be no room for the growth of such disturbing influences. Positive thought crowds these out and stops their growth.

The effort calls for constant application. It is a big job with many obstacles to overcome but the result pays big dividends. By dwelling on the desired attitude of mind regularly and positively, you eventually acquire the tranquility of 'peace of mind.'

No one, however, can hope to attain this state with an imbedded feeling of inferiority. Its negative influence holds back all progress, and the more we dwell on it the greater is its negative effect.

To eliminate inferiority it is essential for us to realize how important

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*Author of **Hypnotism Can Help**, (David McKay Co., Publishers)

THE LOGIC OF THEOSOPHICAL TEACHINGS

Introduction

By CHARLES E. LUNTZ

In this series we shall omit Reincarnation and Karma which have been and are being dealt with at great length in other series and articles. If any reader by now is still of opinion Karma and Reincarnation make no sense, it is not because we have not presented every argument in their favor that has occurred to us. It may be that we have not presented them ably enough, but with fulness they surely have been treated. We shall continue to try to find new avenues of approach to the two great truths but these two fundamentals will appear, if at all, only incidentally.

Subjects for consideration will be Clairvoyance, The Planes, The Invisible Bodies, The Masters, The Path, Spiritual Healing, Chains, Rounds and Races. A brief account of the teaching will be given in each case for the benefit of those unfamiliar with it, but the major purpose of each article will be not so much to instruct or to inform as to marshal the evidence for the truth of the teaching. The classical works of theosophical authors most competently cover the instruction and information field and it is given in many cases from personal first-hand knowledge. Different people accept this information as authentic for different reasons—some because they have confidence in the integrity of those who imparted it but this should be joined to other and more cogent reasons. Acceptance on authority is not the theosophical way, nor ought it to be. It dispenses with thought and that assuredly is not countenanced by true occultism. No responsible theosophical writer ever demanded such acceptance. So great a world figure as the Buddha admonished his disciples to accept nothing whether taught by a holy man, written in a scripture, hallowed by tradition or even declared as truth by the Buddha himself, unless it also appealed to their reason and intuition.

We believe that the basic teachings of Theosophy are magnificently sound. We believe that they will stand the test of the most searching analysis and the most severe criticism. We have closely observed and narrowly scrutinized what pass for objections to these

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NEW LIGHT ON KARMA

By ZELDA M. PORTER

Strange as it may seem, a little Truth can be more dangerous than no Truth at all. For instance, unless grounded in Christ's principles of love and compassion, the ones who know the Law of Karma may shake their heads dubiously when someone is going through hardships and say "It's too bad, but they're probably getting their just dues." Or, if they *know* that this particular individual has led a comparatively unselfish life, giving freely, lovingly and compassionately of their talents and themselves they may say, "It's too bad but their Karma must have caught up with them in this life. They must be paying for sins committed in a previous incarnation." This may or may not be so.

There are three types of people in the world to-day: the leaders of mankind who are going through experiences in a victorious manner in order to show others how to overcome victoriously; the potential leaders of mankind who, having asked for wisdom and understanding in order to know how to help their younger brothers, are *willingly* going through experiences that others look on as hardships a little ahead of the masses so that they may help lead others through these experiences triumphantly when the time comes. Then there are those who are experiencing hardships because they have been directly or indirectly responsible for others having had these same experiences either in this life or a previous life. Until one is able to read the Akashic records correctly one will never know to just which group a person belongs. And no one is able to read these records until he has become unselfish enough to look at himself and others from an impersonal viewpoint. That is probably why the Christ said, "Judge not according to the appearance but judge righteous judgment." (John VII:24).

According to Pythagoras, there are three subjects that will help a person attain an impersonal viewpoint of life — astrology, music, and mathematics. All persons entering his university were required to be versed in the rudiments of these three subjects.

There are two ways of gaining wisdom and understanding — vicariously, by entering the lives of others through books or observation, and through actual experience. Unless one has chosen

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

Of Ancient Wisdom, published monthly at 320 Merchants' Exch. Bldg., for Oct. 1, 1948, State of Missouri, City of St. Louis. Before me, a Notary Public in and for the State and county aforesaid, personally appeared Charles E. Luntz, who, having been duly sworn according to law, deposes and says that he is the publisher of the Ancient Wisdom, and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, as amended by the Act of March 3, 1933, embodied in section 537, Postal Laws and Regulations, to wit:

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

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

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

4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two pragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him.

CHAS E. LUNTZ

Sworn to and subscribed before me this 5th day of October, 1948.

ARNOLD JUST

(My commission expires December 11, 1950.)

WHY RELIGIONS?

"If men are so wicked with religion, what would they be without it?"
—*Benjamin Franklin*

One cannot be an occultist without being deeply religious. Religion is the breath of his spiritual life, though very likely his neighbors think he has no religion at all. This is because he may not, probably does not, attend church, nor give to foreign missions, nor profess a belief in any of the traditional specifics for attaining salvation.

There is a sharp line of demarcation between religion and *a* religion. The atmosphere of realization in which the Theosophist tries always to live—that is religion. Many who are not Theosophists endeavor to attain to it, and they are religious though they never see the inside of a church all the days of their lives. Our present inquiry does not concern these — does not ask "Why *Religion*?" There had to be religion. Man is made that way. But did there have to be religions? Did there have to be thousands of sects, each warring against the others—each insisting that its petty little scheme for coralling eternal life is the only genuine, all others spurious, avoid imitations?

Did there have to be the iron discipline, the formulas, ceremonials, rites and strict beliefs that some of the denominations impose on their members? Did the religions have to become organized, with solemn hierarchies of rulers, executives, sub-executives, sub-sub-executives and so on down to the humble layman, whose job is to do what he is told (religiously speaking), believe what he is taught, subscribe to whatever creed happens to be prevailing at the time in his particular church whether he understands it or not, and contribute liberally to the upkeep of the organization?

Was all this necessary? Did it have its place in the evolutionary scheme? Will it always belong there? Has it done more harm than good, more good than harm? Suppose it was all abolished, would the world suffer?

Well, it was abolished in Russia and hating it as they did the Russian Government had to allow it to be re-established, although the official policy is avowedly anti-religious and atheistic. And in Russia the predominant religion—Greek Orthodox—is one of the most authoritarian in the world.

The occultist, viewing the matter dispassionately without any sectarian faith of his own except that which he may have voluntarily chosen to adopt, is blinded by no prejudice and intimidated by no authority and no after-death threats in pronouncing his verdict.

And it is: *There had to be religions.* There still have to be for the many. The race has not yet evolved to a point where they can be dispensed with.

The Theosophist, who may feel he has transcended the need for sectarian religion—and if he does so feel then he certainly has—sometimes tends to forget that he is a *rara avis,* a bird of a rare kind. No one can do without religion whether they think they can or not. But the point may come when they can well do without *a* religion—do better, perhaps much better, without it than with it, if it is binding and constricting their spiritual thought.

A distinction must, however, be drawn between one who, like the Theosophist, may have severed all church connections because after profound thought and meditation he has decided that he no longer has need of them, and the careless individual who drops away from all religion because it is too much trouble and doesn't interest him. Prickings of conscience may drive him back to it later in life, perhaps even on his death bed. It was an ill-considered act to abandon it with nothing spiritual to take its place. Poor safeguard that it may have been, from the advanced standpoint of the occultist, it was better, far better, than to sail the sea of life anchorless and rudderless.

And that is the answer to the question that captions this article. There had to be religions and, at least for a long cycle and for a large section of the people they had to be authoritarian. The old prophets who laid down a code of laws, faulty perhaps in many respects but in the main sound and wholesome, knew well that their own dicta would carry no weight. So they thundered, "Thus saith the Lord!" and abjectly their hearers bowed down and promised to obey. The Code of Hammurabi, Babylonian King, was virtually a duplicate of the Ten Commandments, and much older, but no one in Christianity would have paid the slightest attention to it.

But when, suitably staged, with thunder and lightning on a high mountain in the desert, in thick darkness, with the voice of God proclaiming it and the prophet engraving it on sacred tables of stone — ah, how different! Thirty-five centuries later the pious pay at least lip service to it.

The majority of men, good thinkers though they may be in their own fields, still want their spiritual thinking done for them. They want someone to tell them what to believe, what not to believe, what to do and what not to do in order to inherit eternal life. They are afraid to trust their own reason in a matter so great as this, forgetting that the reason of those they do trust may be equally faulty or more so. Forgetting, too, that they have access to the greatest authority of the Christian religion — the Christ himself — just as their would be mentors have it. And the simple teaching of Christ, without the distortions and misinterpretations wrong thinking and deliberate falsification has added to it, provides all the spiritual design for living that at their stage they need.

But that is too simple. There has to be authority, a sacred atmosphere, an odor of sanctity and, in some religions, gorgeous vestments, pomp and circumstance such as Jesus never knew and which he would probably have quickly repudiated as he repudiated all such religious fal-lals of his own day. Yet these had to be, and for those who have not yet outgrown them still have to be. For most men are better off with a religion than without it and if these trappings of religion help to impress the less mature minds of those to whom

the religions are a need and a benefit then, until they are outgrown, they have to be retained.

For all of their superfluities and their sometimes downright harmful teachings, the religions have yet vast good to their credit—more good by far than harm, we verily believe. They have inculcated morality and righteousness, and if in many cases this has had to be done by the negative means of terrifying their communicants into frightened acquiescence, it is surely better than to have them run wild into immorality and unrighteousness. For all the superstition intermingled with the belief in God, yet that belief always has been and is now the cornerstone of every faith. And for all the bloodshed, hatred, prejudice and intolerance which have marked the religions, their many charities, good works, benevolence and the consolation they have given to those in trouble may still weigh the more in the karmic scales when the account is cast up.

And so we believe that the religions had to be—that they were foreordained and part of the Great Plain. Their excrescences, abuse, extravagances, were inevitable because they were administered by human beings, sometimes self-seeking, unscrupulous and unholy. But within their ranks have been great souls too—self-sacrificing, God fearing, lovers of their fellowmen — and they used the vehicle of their religion, imperfect though it may have been, to do the work of God and so conferred upon it something of the holiness it presumed to claim. Not the religions but the religious are responsible for the spiritual progress the world has made.

Religious leaders themselves sense the failure of the faiths and are sometimes disheartened by the terrifying struggle of man with man in this twentieth century of Christianity. But, withal, Franklin was right. If *with* religion men are so wicked, what would they be without it?

HYPNOTISM

Theosophists, generally speaking, do not approve of the practice of what is incorrectly termed hypnotism. The word is derived from a Greek root meaning "sleep." A hypnogogue is a sleep inducing medicine or drug. The editor recently had a discussion on the subject with Dr. S. Irwin Shaw, author of the article "Help Yourself" which appears in this issue of ANCIENT WISDOM. Dr. Shaw is a hypnotist of note. His work has been favorably publicized in *This Week*. He accepts no remuneration from those he treats hypnotically and has written an admirable exposition of his work under the title *Hypnotism Can Help* (obtainable from the publishers David McKay Co., Philadelphia, price $3.00).

Dr. Shaw, though not a Theosophist, is sympathetically interested in Theosophy, has attended theosophical lectures and studied theosophical literature. He is well aware of the view taken by many Theosophists that hypnotism is injurious, savors of grey, if not of black magic, and likely to weaken the will. This view he vigorously disputes and, in the interest of airing both sides of a controversial question, ANCIENT WISDOM has invited him to state his own viewpoint in a forthcoming article "In Defense of Hypnotism."

The writer's view has been that it is not desirable to permit oneself to be hypnotized and in a test made by Dr. Shaw he mentally resisted the Doctor's efforts to hypnotize him and as a result these efforts were unsuccessful. Dr. Shaw stated that it was not possible to hypnotize where the subject did not cooperate and this in itself disproves the popular misconception that hypnosis is possible against the will of the subject.

Dr. Shaw insists that hypnotism is no more than *suggestion,* accepted by the one hypnotized. He states that there is no dissociation of the thinking procesess and that the operator's will does not supersede the subject's will. He also does not believe that either the etheric double or the astral body is displaced, a theory many Theosophists hold and which had seemed plausible to the writer, especially in deep hypnosis where all sense of pain can be removed and needles driven into the flesh without any sensation on the part of the subject.

Dr. Shaw has used his hypnotic skill solely for beneficial ends. He has achieved cures in difficult cases where other measures have failed. "By their fruits ye shall know them," and certainly the Doctor's altruistic use of his powers is in no way subject to criticism but only to praise. If his theory is correct that hypnotism is no more than a high degree of yielding to suggestibility, and that suggestibility the subject's own, once the seed has been sown by the operator, then, if used wholly for beneficent ends, perhaps this method of therapy may have its place in *materia medica* and succeed where sometimes drugs or surgery may fail. The Doctor has a strong point in his insistence that all advertising, salesmanship, propaganda of any kind, is in essence hypnotic because it tries to *suggest* to others the adoption of a point of view. Even the monotonous chant of the Mass and the light over the altar, says Dr. Shaw, tend to hypnotic effect. Yet it would seem that all of these are in a somewhat different category than the deliberate effort to put one particular individual into the hypnotic condition.

The writer has an open mind on the subject but has not yet been "hypnotized" or suggested into acceptance that there are no hazards connected with hypnotism. We know from letters received after publication of previous articles on the subject that most correspondents are likely to take the conventional theosophical view that all hypnotism is dangerous and to be avoided. We recommend the reading of Dr. Shaw's book, and of his article when it appears. The arguments in favor will be those of an expert who has never made one penny from his gift. They should at least be examined without bias. And it is always better to reach one's conclusions after having heard not one but *both* sides.

CONSERVING OUR ENERGIES

"What I have no time for is not my work." —*Annie Besant*

Working Theosophists are busy people, and they should be—there are so few of them and so much theosophical work to be done. And because there are so few to do so much we are of opinion that all other forms of altruistic work, no matter how worthy, should give place to theosophical work for those who can do it. We should not try to perform through The Theosophical Society tasks which other organizations specialize in and which they can do much better than we can. It is certain that none of them can do our own highly specialized work of spreading Theosophy and there is no labor of love more needed, more pressing, more productive than this.

We are told that even the Masters have just so much energy available for their high tasks and that they allot this with extreme care to work which will yield the most valuable results in terms of human good. The well-meaning person who tries to take on everything that comes along, joins a dozen organizations, allows himself to be elected to several offices and does not possess the faculty of delegating responsibility is in sad case and usually headed for a nervous breakdown. One-pointedness, that virtue so stressed in the occult books, should assuredly be a leading quality of the Theosophist and we take leave to suggest that theosophical work rather than anything else (aside from his means of livelihood) should be the one point. At least it should outrank everything else, because—we return with insistence to that undeniable fact—only a handful of people in each community are interested in doing this vitally important work. None of these can be spared for other things. A knowledge of theosophical truth is a priceless gift of the gods. Those who have it earned it by some exceptional good karma in the past. But it is also a "pay-as-you-go" proposition. They can expect to receive it again in future lives only as they continue to earn that privilege by what they do with it in this one.

Different people have different tal-

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REAL PROBLEMS OF REINCARNATION

7. Why is it necessary to have so many incarnations?

It is necessary to have as many incarnations as are needed to attain perfection as a human being—no more, no less. But perfection includes much more than mere goodness—absence of the grosser deficiencies and acquirement of the virtues. We are supposed to have reached almost that stage of perfection now, and we are only about half-way through. Perfection, for humanity, means the unfolding of latent powers which most people do not even suspect that they possess.

The perfected man who need no longer reincarnate will be an Adept—will stand at the level of those called Masters, with all of their tremendous command of the natural forces, their wisdom, complete unselfishness and universal love. He will work only for the good of the world, not at all for himself as he will long since have transcended material ambitions. Yet all his needs will be completely supplied.

How far are we from this goal? How many can we name, even among the greatest figures of our day and of other days, who even approach it? And with it, let it be remembered, must go absolute honesty, singleness of purpose, utter truth in everything and a superb and radiant personality which blesses and heals by its very presence.

There are or have been some great personages, a few outstanding characters, who have made their mark on their own generation and perhaps those which came after, who might be traveling the far outskirts of the Path to these supreme heights. We can almost tick them off (in our own country) on our fingers: Lincoln, Washington, Franklin, Jefferson, Edison, Emerson, Longfellow and a handful of others —giants who dominate our scene and whose memories will never die while America lives. But even these, exalted as they were, would be no more than advanced *chelas,* pupils of the Masters, as indeed Lincoln is known occultly to have been. Perhaps the latter's crucifixion of the Civil War, climaxed by his assassination, constituted the initiation which made him what Theosophists term an *Arhat,* one degree lower in evolution than a Master; but Mastership, implying the full perfection, power and wisdom set as the culmination of our human cycle must still be far off. There may also be rare unknowns who, unrecognized by the world, have reached this stage.

It is easy to bandy terms about—Master, Arhat, Buddha, Perfection, Liberation—but we can hardly comprehend a shadow of what these stupendous altitudes of consciousness really mean because to understand a state of consciousness one must already have unfolded it. We can understand in large degree the reactions of an animal because we were once in the animal kingdom ourselves, but even the most intelligent animal can only understand those emotions in us which are, on a higher scale, the same as those he himself experiences. He may respond to our affection, sense our fear, cower before our anger or cooperate in play or work, because these are emotions his own consciousness can harbor, but he cannot begin to grasp the nature of our higher thought. Thus far reaches his consciousness and no farther. Ours also will not transcend a certain level under normal conditions. But unlike the animal we may by determined effort in meditation push it to a higher level—a level where for a brief instant perhaps, it may even link itself with the spiritual eminences which are our remote objectives.

If we can contrive to maintain a fractional part of this *yoga* and take it into our daily lives we shall be very happy people, carrying with us serenity, power and the Peace of God which passeth all understanding. But we shall still be ages away from that completed human evolution which it is the purpose of repeated incarnations to fulfill.

Those who have tried to take their spiritual evolution consciously in hand and hasten it are few indeed in the West. Outside of the Theosophists and perhaps one or two esoteric bodies having similar aims, they must be almost nil. In the East, however, such attempts to hasten evolution are consciously practiced by Hindus, Buddhists and members of other faiths. The humbler believers in these religions seem to have vague and erroneous notions of what they are striving for but the educated members—and we mean *spiritually* educated—well know, and the efforts they make and sacrifices of all worldly aims put most aspirants in the West to shame. Yet a scant few even in the West are bending their every energy to shorten the age-long period which stretches before humanity until the *consummatum est* is pronounced. But how few!

A look about us will soon answer the question, why so many incarnations? While it is true there are unworldly people in the traditional religions and in the liberal faiths also—while it is also true that irrespective of religion there are many grand characters in the world, doing their utmost unselfishly to make over things that are wrong, to right injustice and to fight oppression—these efforts will carry them far toward the Path but a world of effort will still lie before them. A Florence Nightingale or an Edith Cavel may, by their heroic lives, shorten the journey by perhaps twenty lives, no mean feat, yet hundreds are still ahead. Nature is not ungrateful but to put an unusually brilliant lad into college direct from grade school, letting him skip high school, would be only to deprive him of essential elements in his education.

The great divide between the occultist and the non-occultist, no matter of what religious or philosophical persuasion he may be, is that the former recognizes physical life for what it really is—a vast educational curriculum to fit him for a stupendous career in spiritual realms. The latter either dismisses life as a thing of foolish chance or holds some curious and irrational belief that the entire spiritual destiny is decided by the seven, eight or nine decades, often much less, that one spends on the earth. And some go so far as to say that if the time spent is only a few hours, the spiritual fate hinges upon a few drops of water, sprinkled or unsprinkled as the case may be.

The student of occultism cannot consider seriously any system which confines man to one physical life because, as he views it, no plan of spiritual evolution worthy of the name would fit itself into so paltry an educational course. The mountain would have labored to bring forth a ridiculous mouse of a world of little or no value to its creatures at long range. An impossible scheme of crowding into a few decades or a few years or a few minutes the entire physical tuition of man would be very much more than one of God's mysteries—it would be one of God's unworkabilities, and there is none such in the universe.

A Master once referred to the 777 incarnations through which man must pass. It may be that this is a literal number, in which case it might take about a million years, allowing for the between-life period of many centuries. It may be that it is a round number indicating the average incarnational allotment of all and permitting wide variation according as opportunities are seized or missed. And it may be an esoteric figure, as the three sevens would rather indicate, bearing no actual relation to the real number of earth lives each of us is to live before the *Samsara*— the Wheel of Births and Deaths—ceases to revolve.

But however many it is it is a great many, and they are needed—how they are needed!

(To Be Continued)

MINSTRELSY

A Selection From The Poems of Patience Worth

Flowers

I think they be the whimsy of God;
His gaming; His spilling of Himself
In colorful profusion.
I think they be His intimate word to the day!

DO YOU KNOW? —

That December 25th is not the authentic birthday of Jesus?

* * * * *

That this is conceded by the Church and by every informed theological student?

* * * * *

That the early Christians did not observe Christmas and when its observance was instituted some of them, notably the well-known Church Father Origen, protested against it?

* * * * *

That Origen's objection was on the ground that it was too much like celebrating the birthday of a heathen king such as Pharaoh?

* * * * *

That this was as late as the Third Century A. D., at which time and for more than a hundred years later Christmas was celebrated in the West on January 6th?

* * * * *

That among the other dates assigned as the nativity of Christ are May 20th, April 19th, November 17th and March 28th?

* * * * *

That the real reason for the selection of December 25th for celebration of Christmas is undoubtedly astrological?

* * * * *

That on this day the Sun is now in about 4 degrees Capricorn but when the original Pagan feast day which long preceded Christmas was instituted the Sun was probably in 0 degrees Capricorn on December 25th, just entering the sign?

* * * * *

That the reason for this variation is due to the faultiness of the ancient calendar?

* * * * *

That the Sun's entry into Capricorn, the southernmost zodiacal sign, and its immediate start northward was regarded as a symbol of man's deepest descent into matter and the commencement of his ascent back to his former spiritual state?

* * * * *

That the Christian symbol of the birth of the Christ principle in animal-like man (in the manger, feeding place of animals) is a readily understandable adaption of the same antitype and clearly explains the selection of the December 25th date?

* * * * *

That extremely powerful thought-forms have been built around this date over the ages, surrounding it with an aura of sacredness and devotion which reacts spiritually on all those who observe it, and the fact that it is not the true birthday of Jesus does not in any way affect this reaction?

NOVEL INTERPRETATION OF THE FIRST OBJECT BY MR. REDFERN

In ANCIENT WISDOM for May 1946 we asked Mr. Redfern, editor of the English Theosophical publication *Eirenicon,* which object of The Theosophical Society required the Society to attack the Roman Catholic Church.

Mr. Redfern answers this question in the June-July 1948 issue of *Eirenicon,* stating that lack of space has prevented an earlier reply. We quote his answer in full, minus only epithets such as we have consistently refused to publish:

"In February-March 1946 we proved that H. P. Blavatsky in founding the T. S., and during her 16 years as agent of the Adept-Founders in guiding it, regarded a bold challenge of the Roman Catholic Church as part of its programme and proper work. In ANCIENT WISDOM for May 1946 Mr. C. E. Luntz asked under which object? Our reply has been waiting for space; it is—the first, Mr. Luntz. The universal brotherhood of mankind cannot come to fruition unless those who will serve as its nucleus know the nature and work of those who would render that world-wide fraternity impossible of achievement. The world problem today is largely the problem of the Roman Catholic Church and its conflict with materialistic Communism. Theosophical brotherhood is no weak toleration of all views, ignoring the evil because of the good, but a bold solidarity in facing up to evil, squarely naming it with truth-words. Theosophy must 'beard the tiger in its den,' and 'tell the TRUTH to the very face of LIE.'"

We submit that after a 2-year period of labor the mountain has brought forth a very puny and odd-looking mouse. The First Object distinctly reads "without distinction of race, CREED, sex, caste or color" (capitals ours). It seems a curious way to fulfill this Object by constant attacks on the Catholic Church; somewhat reminiscent of the Irishman who was going to have peace in the neighborhood if he had to beat the brains out of every mother's son to get it. We doubt if this tortured construction of the First Object will find favor with many members of the T. S. We doubt that H. P. B. had this Object in mind at all in her criticism of the Church. As we have said before, the Founders of the Society might well voice such criticism in 1888 without setting a precedent for lesser figures to follow in 1948. Incidentally if "the world problem today is largely the problem of the Roman Catholic Church and its conflict with materialistic Communism," it would seem that for once, at least, the Church is on the side of the angels.

We have stated the position of ANCIENT WISDOM so fully in past issues that there is little to be gained by repeating it. Of all the opinions we have taken and which have been volunteered, including those of readers known to feel as strongly as Mr. Redfern on the subject or more strongly, not one failed to express the view that it would be a colossal blunder to convert this journal into a Catholic-baiting publication. Its appeal to readers would decline from the day we initiated such a short-sighted policy.

So we will leave Mr. Redfern to do his bit for Object 1 by shadow boxing with an institution which, with its many faults and its not inconsiderable virtues, has weathered 2000 years of bludgeoning beside which anything that *Eirenicon* or ANCIENT WISDOM could attempt would be butterfly love-taps. And we will continue to try to fulfill our function in our own way by presenting the Ancient Wisdom in the simplest and most acceptable form we can devise and by laying alongside of it beliefs, religious or otherwise, which it shows up by deadly contrast as superstitious, harmful and futile. It is for readers to decide which method is likely to prove the most effective.

Mr. Redfern also propounds several questions to Mr. Luntz based on the reproduction of a letter to a well-known St. Louis clergyman, who incidentally hailed from Mr. Redfern's own English county of Cheshire. We expect to answer these fully and satisfactorily as soon as our own restricted space permits, and we hope in even less than 2 years.

One of the most needed qualities an occultist must possess is *staying power.*

The higher intelligences apparently do not regard with favor the prayer or meditation for assistance not coupled with physical plane work and seizing of opportunities. They will do their part —but we must do ours.

We never expect logic when arguing with a fanatical religionist. In arguing with a materialist we get it up to a point, then it breaks down. But in the religionist it doesn't even start.

CONSERVING OUR ENERGIES

(Continued from Page 75)

ents. Some can lecture, teach, write —others can manage the business or financial affairs of the Lodge. Still others have great ability in devising means of raising income for maintaining and developing the work. And there are always a thousand and one details of mailing, circularizing, contacting people by phone or personally, assisting with the clerical work, maintaining the property—all the varied efforts which Lodge business takes — enough certainly to utilize the services of every member who volunteers them. This is not theorizing. The writer of this article speaks from the personal

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OCCULTISM IN THE BIBLE

Dinah Goes Visiting

By CHARLES E. LUNTZ

After the hectic events last narrated, Jacob was eager to settle down and call it a century. His financial standing was now secure. With eleven sons and a daughter he was definitely a family man. His social status also had improved. He now lived in a tent instead of among the sheep and goats and, hoping that his stay might be permanent, be bought a lot in a suburb of the city of Shechem in the land of Canaan, paying for it 100 pieces of money. The marginal correction informs us this should be 100 lambs. Interesting, when we recall that the Latin word *pecunia,* which means "money," and from which we get our word "pecuniary," is derived from pecus, meaning "a sheep."

Came trouble in large blocks, and not surprisingly it was introduced by a feminine member of the household or tenthold. Genesis XXXIV starts off the account in good style:

"And Dinah the daughter of Leah, which she bore unto Jacob, went out to see the daughters of the land."

However one of the sons of the land, no less a personage than young Shechem after whom the town was named and a son of the proprietor, saw Dinah first. "And he loved the damsel" observes the Bible meaningly. Apparently he loved her not wisely but too well, for he aroused the concentrated fury of Jacob's ten grown sons. Joseph, the youngest was still a boy. But no shotgun wedding was necessary. Shechem intended to do right by Jacob's Dinah. "And Shechem spoke unto his father Hamor, saying, Get me this damsel to wife." That is the way things were done in those days and in that part of the world. The old folks settled everything. So Hamor strolled over to Jacob's tent "to commune with him." No one, of course, dreamed of consulting Dinah.

The tricky episode that followed must be left to the Bible to recount. It is quite unsuitable for reproduction here. Suffice it to say that Jacob's progeny appeared to have inherited a full measure of their father's artfulness and, pretending to consent to the match, maneuvered the Shechemites into a position where they were easy prey for the wily ten. Followed a bloody massacre which wiped out every male in the city, and the Jacob family enriched themselves with the spoil. This included, sheep, oxen, asses, all their wealth, all their little ones, and their wives.

The transaction, however, did not meet with the approval of the aging patriarch. In language not too far removed from A. D. 1948 he said to his sons, "Ye have troubled me to make me stink among the inhabitants of the land."

So Jacob, already rich, became richer as a direct result of his daughter's sociable disposition.

The occult meaning of this Virgo (Dinah) episode will follow in due course, but as it is linked with subsequent events, these will first be considered. A visitation from God followed with instructions to go to Beth-el (which means "House of God") and dwell there, also to make an altar unto God.

"Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you and be clean and change your garments."

We are rather aghast to find that after all the Lord had done for him the old man tolerated heathen deities around his establishment.

"And they gave unto Jacob all the strange gods which were in their hand and all their earrings which were in their ears: and Jacob hid them under the oak which was by Shechem."

One would think Jacob would have destroyed them instead of hiding them beneath a tree. And why the earrings, which Jacob had not asked for? Perhaps because, being massive and of gold they could be used to fashion gods—something the Children of Israel did later on upon being delivered from Egypt and which collectively resulted in a golden calf. Evidently they felt safer from temptation without the earrings.

The patriarch and his little brood reached Bethel without incident, the fierce tribes failing to pursue them for, says the narrator, "the terror of God was upon the cities that were round about them." It must have been, as the Palestinian tribes, ancestors of the present Arabs, had no more love for Hebrew immigrants than their remote descendants of today. Also they must have viewed with great disfavor the liquidation of their relatives of Shechem.

We then have a repetitive incident which proves almost conclusively that an account by another writer has been not very skillfully pieced in. God appeared to Jacob when he was on the way, blessed him and informed him that his name would no longer be Jacob but Israel, which Jacob had known for some time, the wrestling angel having so informed him on that memorable night. He also repeated the promise already made that Israel and his descendants should inherit the land and that he would father "a nation and a company of nations." Israel offered the customary sacrifice, set up a memorial pillar and, says the account, "called the name of the place Bethel." Why he should have called it Bethel when it was already called Bethel we are not informed.

Shortly after, Rachel gave birth to Benjamin, which means "Son of the right-hand." She died in childbirth and Jacob erected a stone to her memory, which the Bible states is there "unto this day." It is there unto this day also, if authentic, as the tomb of Rachel is one of the famous sights of the holy land. That it is authentic is very dubious. Mark Twain in his "Innocents Abroad" has explained in great and humorous detail how the mercenary guides will take you to any Biblical site you want to see, at so much per site. One of them in Egypt showed him, on request, the exact spot, where Moses was found in the bulrushes, volunteering also the interesting information that Moses was his grandfather.

At long last Jacob reached his childhood home, just in time to see his father Isaac before he died at the age of 180—"being old and full of days," says the Bible unnecessarily.

We had better decode these seemingly unrelated events before passing on to the Old Testament's most dramatic and best-loved story—Joseph and his brethren.

(To Be Continued)

HELP YOURSELF

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e a c h and everyone of us is in this world. Learn to recognize that each of us as individual beings has a definite purpose in life and in its functioning each is every bit as important as his neighbor. We are all cogs in the wheels of civilization's machinery and we each must fit harmoniously in relation to our daily contacts for the beneficial progress of mankind.

Each one of us is an individual apart f r o m the r e s t. YOUR personality, YOUR physical make-up, YOUR fingerprints and footprints are individual, outstanding, yours alone! *No one* can duplicate them! At the least you are the equal of others, but with a little delving you will find that somewhere in your individuality is a characteristic or ability of accomplishment that exceeds a similar trait, or is not the least bit evident in others. YOU are outstanding! Realize this and begin to realize your own importance.

Next you develop the habit of judging others in the light of prospective employees. When this becomes a fixed habit you will meet and greet people with a masterful manner. You walk with your head up and s h o u l d e r s thrown back. Your whole personality is improved and you exude self-confidence and genuine optimism.

Don't expect results without working at it. A little exertion and constant practice will soon produce the new attitude of self-confidence in you. Then YOU b e c o m e satisfied with YOURSELF, and a big step towards peace of mind is accomplished.

It is important however to satisfy

ourselves on what we expect out of life. What is our aim in life? If it is solely a purely selfish one of material gain, and the accumulation of worldly comforts, we can forget about peace of mind. Such an outlook in itself breeds a feeling of insecurity. Worldly luxury and material wealth are temporary holdings which can be taken away from us overnight, and being aware of this we strive and strain to accumulate more and more in an effort to overcome this sense of insecurity, and we are NEVER satisfied. You must be satisfied to attain peace of mind.

It has been pointed out that all progress would cease if everyone were satisfied. That is quite true if by progress we mean the development of modern civilization which day by day becomes more and more complex; which day by day improves itself in the art of self-destruction to satisfy the greed prevalent throughout the world.

We, with our present-day neuroses, are the product of civilization's progress, and judging from the way the multitudes flock to the countryside, the woods, and the hilltops on every possible occasion for brief vacation periods, to return to the simple way of life, progress as we endure it is not wholly appreciated. What we subconsciously yearn for and what really is essential is progress towards a spiritual sense of values; progress towards the permanent establishment of brotherly love.

With this understanding comes the realization that while one type of progress would stop, this new form of progress would develop so that generations yet to come would be satisfied, happy, and free from the mental hazards which are so pronounced nowadays that psychiatrists classify us *all* as potential types of some abnormality or other.

And so to reiterate, while many consider accumulated material wealth essential for peace of mind it actually proves to be a source of restlessness and dissatisfaction, which increases the desire for further accumulations in a vicious circle.

There is sufficient abundance in this world of ours to provide for the necessities and essentials of each one of us, and no one need ever be in want. Each of us can attain his share with a full understanding of the words, "As ye sow, so shall ye reap!"

Plant the seed of good-will-toward-all in the fertile soil of an understanding heart, and nourish it constantly with abiding faith!

We have faith in the laws of Nature when a seed is planted in the ground. We know and accept the fact that GOOD seed grows and flourishes in GOOD soil according to its type, and never do we dig up the seed to see whether or not it is developing. We have faith and patience! We know it will develop!

In the same way the seed of good-will-toward-all will develop to produce a feeling of contentment within you, and with all thought continued along positive, contructive lines your efforts toward attaining the things you require will needs become less strenuous, so that you can exert more effort towards helping the less fortunate.

You are satisfied in your accomplishment. Your own wants are taken care of and you enjoy peace of mind. YOU have helped yourself!

(The End)

THE LOGIC OF THEOSOPHICAL TEACHINGS

(Continued from Page 73)

teachings and have been frankly disgusted by their shallowness and irrelevance, to say nothing of the heavy attempts at ridicule that frequently accompany them. The astonishing weakness of the case for the opposition had almost as much to do with our acceptance of them as the immense power of the teachings themselves. Immediately after contacting Theosophy and before joining the Society we not only read every theosophical book we could get our hands on but every attack on Theosophy that came our way. And when none came our way we went out of our way to find them. It took just six months to pass judgment on the evidence pro and con and to decide that if the mud-slinging, personalities, trivialities and appeals to authority were the best the Theosophobes could do, Theosophy must be more strongly entrenched in truth than any religion. For all religions are most vulnerable to attack and have to let most of them go by default for the simple reason that they are unable to answer them, except by unconvincing appeals to infallibility.

It also seemed that the foundations of Theosophy were more secure than those of any other philosophy for no two of them agree, but there is only one theosophical philosophy, traceable like a golden thread now under one name, now under another, through all the ages.

Likewise it seemed that theosophic "theories," if that term must be used in deference to the skeptics, are infinitely more probable than scientific theories (observe we do not say scientific *facts,* which are definitely proven) because our "theories" have always been the same while those of science have changed completely on almost everything fundamental in the last two generations. And now, in many respects, are surprisingly like those enunciated in *The Secret Doctrine,* especially as regards the constitution of matter. What a laugh the scientific theorists of 60 years ago had at the expense of that great work! Yet time and later discovery has proved that these notables, so far as their basic theories are concerned, were as dead then as they are now.

It will not be our purpose to "make a case" for anything. Theologians, like lawyers, can argue a brief on any side and prove conclusively, at least to their own satisfaction and that of their followers, that God ordained the universe in every particular according to their own blueprints and specifications.

Life magazine, which in its June 14th issue published a lengthy article on Protestantism, probably as a counter-irritant to one a few weeks earlier praising medieval Catholicism, refers to the theology of Calvin as "expressed in all but faultless logic." We have read a good deal of Theology in the course of our research for ANCIENT WISDOM articles, that of Calvin among the rest, but if any of it could be termed faultless or even logical it must have escaped us.

We have no intention of following the example of the theological logicians, of setting up so-called axiomatic premises and proceeding to reason from them to a foreordained conclusion. The facts and evidence as we can see them will be presented—no axioms, no premises, except what exist for all to see. We shall state why the evidence seems persuasive to us. It may not seem so to our readers—or it may. Anyway, it will give them, we hope, at least something to think about. And it is surprising how often those who think about theosophical teachings without bias come to accept them as true. If they are rejected it will be our fault because we were unable to present them as they should have been presented. It will certainly be no fault of the reader if he examined them with prejudice.

We recognize the responsibility and will do our best.

(To Be Continued)

NEW LIGHT ON KARMA

(Continued from Page 73)

the short path of experience, he is first given a chance to learn vicariously since Christ said, "Take my yoke upon you and learn of me for my yoke is easy and my burden is light." (Matt. XI:9). The first and most remote step of learning vicariously is through books. This is the method used in the school systems of to-day. Next, one is given a chance to work with groups in business establishments, churches, schools, hospitals, prisons and insane asylums. The problem of each individual in group association is (like that of the alchemists of old) to transmute and refine the baser, gross metals (or animal desires) into the pure metal (or spiritual). One must learn to transmute hate into love; fear into faith; discouragement and despondency into hope; sorrow into joy; chaos and confusion into order; dissension, irritation, annoyance, strife into peace; illness in-

FUND SHOWS $200.00 DEFICIT

★ ★ ★

It has gotten along beautifully for almost the entire year due to reader generosity, but now—well . . . there it is!

★ ★ ★

We want to keep these free subscriptions going—you want us to keep them going. They are doing an immense amount of good. We have quoted scores of letters to that effect in the past. We could quote hundreds more.

★ ★ ★

We have not stopped the complimentary mailing. We shall not do so unless the financial structure of the paper starts to become impaired. That must not happen because it would mean the end of ANCIENT WISDOM—which many readers, and we ourselves, would regard as a tragedy.

★ ★ ★

So . . . what can we do other than present the facts? Our work has been taken care of in the past. We cannot believe that it will be allowed to languish in the present or the future.

★ ★ ★

But at this writing the Fund shows a $200.00 deficit.

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to health; poverty and lack into prosperity and abundance. If one does not learn to do this by associating with the group, then he is brought in contact with a friend or loved one who is having the particular experience that is to be his next lesson in the school of life. If he can actually enter the other person's life through love to suffer with him and help him transmute his sorrow into joy, hatred and bitterness into love and good will, discouragement and failure into hope and success, then he has learned his lesson vicariously and can pass on into the next grade. If he has not learned his lesson through books, group association, or the experiences of a beloved then he must actually go through the experience himself and r e p e a t it as many times as it is necessary to learn the lesson that it was given him to teach.

But there are a few in life, the leaders of mankind, who have *chosen* to go through certain hardships of their own accord as did the blind man in the bible whose sight Jesus restored. Christ's disciples, aware of the law of Karma, asked "Who sinned? This man or his parents that he should have been born blind." Christ's reply was that "neither he nor his parents sinned but he was born blind that the Glory of God might be manifest." Thus t h e one great act of his life was to help Christ demonstrate God's healing power.

(The End)

CONSERVING OUR ENERGIES

(Continued from Page 77)

first-hand knowledge acquired from almost a quarter of a century of experience as a Lodge officer.

One fundamental principle must be present in every activity undertaken by the Lodge of which he is President: Will it help to spread Theosophy? And by not too indirect means. It is quite possible to argue that almost anything will somehow further the theosophical cause and open the door to all sorts of extraneous activities which as a matter of fact will do nothing of the kind. But the able Board in whose hands is vested the management of St. Louis Lodge, is composed of Theosophists who are also realists. And the answer to the question propounded above has to be clean-cut and unequivocal. Otherwise, meritorious as the proposed lecture, class, program, or other activity may be, it is rejected.

Dr. Arundale sent a letter to this writer and to o t h e r s during the war asking for an opinion as to how The Theosophical Society could be of greatest value to the world in the post-war period. The writer's r e p l y was "By spreading Theosophy." We have never wavered from that opinion and are never likely to. Shri Krishna admonished Arjuna: "The dharma of a warrior is to fight," and surely the dharma of a Theosophist is to theosophize. Outside activities, unless they contribute materially in some way to the maintainance of the theosophical work, have no place in a theosophical Lodge. At least that is our view and our practice.

And it has worked out very well.

MATERIALIST'S CREED

(As it appears to a Theosophist)

By Charles E. Luntz

There isn't any purpose and there isn't any plan,
For nature had no end in view when she developed man.
There isn't any after-life, there isn't any God.
Such notions to a thinker are ridiculously odd.
No high intelligence decides what happens, in advance.
The whole chaotic business is a sort of devil's dance.

Such as it is, this is my creed—the one I live and die by.
I've no belief to buoy me up, comes my eternal bye-bye.
The universal order is a mechanism clever,
But no one stops or started it—it just goes on for ever.
I find this concept adequate, completely satisfying,
And childish talk about a God is really very trying.

In what I see and hear and touch, alone I place my trust.
I know that humankind is naught but animated dust.
Some way, one day, the atoms fell in just the right relation
To start up life; that's all it is—haphazard combination.
The universe was born by chance from drifts of flaming gas.
With space and time unlimited it had to come to pass.

Don't talk to me of inner faith, I'm placing my reliance
On laboratory experiments and what is taught by science.
The natural order runs itself—there's no one else to run it;
Which answers the philosophers' unceasing cry, "Whodunit?"
That's all my thinking can produce—an unbelief abyssmal,
And . . . well, it's true, if you insist—an outlook pretty dismal.

THE ZODIAC IN PROVERBS

9. Sagittarus

The one thing in the world, of value, is the active *soul.*

—*Emerson.*

GRUESOME HUMOR

Notation written by someone on our postcard to a "Fund" subscription prospect in California:

"This man died some years ago and is still dead."