

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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OCCULTISM IN THE BIBLE

"The Man Said . . ."

By CHARLES E. LUNTZ

Home came the sons of Jacob, and what a story they had to tell that agitated old man, now aged more than a century-and-a-quarter and in no condition for shocks. With customary redundancy the Bible makes them narrate every event omitting no detail, and at the close of the dismal tale, upon opening their sacks of corn every man's bundle of money was in his sack, a little trick, it will be recalled, of practical joker Joseph to scare the wits out of his erstwhile persecutors . . . as if they were not scared enough already.

Neither they nor their father appreciated the refund, which they feared boded no good to later dealings. Especially was Jacob alarmed at the news that he had to send his precious little Benjamin to Egypt to get back the not so precious Simeon. What then would happen to Benjamin for whom this eccentric Egyptian monster seemed to have developed a fancy without even knowing him? Jacob did the natural thing, of course—took it out on his sons, miserable and frightened as they were and in no way to blame (except karmically) for what had happened.

"And Jacob their father said unto them, Me ye have bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: everything is against me."

Then with that curious illogic which Biblical characters so often display, eldest son Reuben proposed a trade which might well have made matters worse. "Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again."

If Reuben failed to deliver—and he was not too good at delivering, seeing that he had lost out on Joseph after the pit proposition, when that young man was incontinently sold during Reuben's absence—what a deal his father would have! With his beloved Benny gone he could console himself by killing two of his grandchildren.

Small wonder that the harassed parent rejected this inhuman and stupid proposal without even commenting on it. "And he said, My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in which ye go, then shall ye bring down my gray hairs
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PLEASURE, HAPPINESS, JOY AND EVOLUTION

By ERNEST WOOD

It is usual and very natural that intelligent and goodhearted persons, having accepted the material statements of the theosophists should ask themselves what is to be done about it. By the material statements I mean such matters as reincarnation and karma. The answer usually appears in the form of a desire to live in the future without pain and as far as possible to help other people towards the same goal. It is not however, a desire to live without pleasure; it is to have pleasure without pain.

The thought of pleasure gives rise to desire, and desire is seen to be the motive for material living on any plane. A study of pleasure shows us that there are three kinds, which we usually describe as pleasure, happiness and joy. These three words are often used rather carelessly, but the fact is that a careful introspective examination shows that there is a clear difference between the kinds of experience indicated by these three words.

Pleasure is glad sensation of any kind, and it is very noticeable that as soon as the sensation is over the pleasure is gone. That is probably why people who are addicted to pleasures become very bored when there is nothing to excite those pleasures. They may have had pleasure for ten hours in the day, but if there is not some other pleasurable excitement available to entertain them in the evening they will be simply bored.

Most of us, at least in the Theosophical Society, have gone beyond this stage of enjoyment, and looking to the future we do not ask for a life composed of such pleasures. We have come to the second stage, in which the desire is for happiness. What gives happiness is harmonious companionship. The exciting desires can of course be enjoyed along with companionship as a transition state. But there is real happiness in the heart and mind when there is harmonious companionship with other people and other lives. The characteristic of happiness is that it is in the mind and heart and can be there sometimes even when there is pain in the body. And even more its characteristic is that it remains as a radiance of happiness in the mind after a given experience of delightful companionship is over.

But still, happiness is a very vulnerable thing. It can easily be turned to
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SYMBOLS IN SONG

By H. K. SCHOLEFIELD

With the flowering of each nation in its evolutionary cycle there come into incarnation many outstanding Egos, leaders of mankind who are far advanced beyond the mass of humanity of their day, to lead the thought of that nation and establish its keynote and its overtones of beauty and strength. Through them history shall mark its great while history endures, and shall leave that judgement wrought in fiery runes in Nature's memory forever. Monarchs arise to lead the nation through long eras of peace and beneficence, who thus fulfill a mighty destiny begun in ancient days. Kings of earlier times again incarnate, worthy of leadership anew and of the heavy burden of mastery.

Such a figure was Victoria the Good, Queen and Empress, mother and lady dearly beloved by half a world. Alfred, king of England, known as "Alfred the Great," because of his benign rule and as the founder of the British navy, thus returned to carry out the brave tasks so well begun: for the karma of service well rendered unto God is the opportunity for greater service, and the reward thereof is the joy in sharing in creation's endless growth. Alfred returned as Victoria to resume and perfect a mighty task so well begun aforetime.

It was a worldly age of facts-and-figures. Nothing existed which could not be weighed, measured or appraised at so many shillings or guineas the pound or hundredweight, and all else was childish nonsense. Churches were a useful social device to keep ladies out of mischief and maintain the *status quo* of the lower classes in their appointed place, and the doctrines of the day were circumlocutionary twaddle, evaluated and paid for as such by practical upper-class business minds who ruled everything. And upon this drab and dreary stage there entered Alfred, Lord Tennyson, poet-laureate and sweet harmonizer of words; a man inspired as few poets are through reflection in their consciousness at the astral level from the buddhic plane as the Ego speaks. To this world of hard facts, the bricks-and-mortar, shillings-and-pence era of the later eighteen-hundreds, Tennyson sang:

"Well, —were it not a pleasant thing
To fall asleep with all one's friends;
To pass with all our social ties
To silence from the paths of men;
And every hundred years to rise
And learn the world, and sleep again;
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THEOSOPHY AND TOTALITARIANISM ARE INCOMPATIBLE

Every once in awhile we receive a letter from someone, occasionally even a member of the T. S., intimating that we are all wrong in our expressed views regarding Russia. We gather that these correspondents are wrapped in admiration for the system prevailing in that happy land while our own country has just about everything wrong with it that Russian propaganda asserts.

Such correspondence is not novel. It merely rings the changes on the type of letter we were accustomed to getting during and before World War II. Only then it was the Nazi system that was so infinitely superior to ours. And then, too, it was Hitler instead of Stalin whose intentions were peaceful, who coveted no territory and threatened no one.

We disclaim all desire to dictate the thinking of anyone, but we cannot refrain from pointing out that any sort of Totalitarian system of government is opposed in each last particular to the Truth that is Theosophy. And the Totalitarians certainly know it. Else why was the Theosophical Society driven out of Nazi Germany as it has been driven out of Communist Russia?

The very essence of Theosophy is liberty of thought. Does that exist in Russia? Ask the millions in the concentration camps, the slave-labor camps, who made the mistake of thinking that it did. Ask the ghosts of more millions who were liquidated for the same mistake.

Totalitarianism means that the individual is nothing—the state everything. The former exists only for the benefit of the latter. Is this Theosophy—which teaches that the individual is innately divine and the state, therefore, is merely an instrument with which and under the laws of which he may progress, seek happiness, and strive for spiritual wellbeing?

Our correspondents always harp on the "evils" of our American way of life. Are we not boss-ridden, capitalist-ridden? Do we not have our poor, our slums, our racial discrimination, our gangsterism, our corruption in high places?

Yes we have them, but we also have an enlightened citizenry and a free press that constantly expose these evils and have made great strides in remedying them. Our political bosses have not disappeared but they are passing. Our "capitalists" who, perhaps, are not the unmitigated villains they are painted, seeing that the capitalist system has made America greater than any non-capitalist country, are burdened with taxes that take from them the greater part of their income. Our poor are less poor, our slums less slumlike, our race discrimination constantly lessening, gangsterism being overcome, corruption exposed and punished. We have a far way to go before these things vanish, but the best thought of the country is working against them, making headway against them. Can the same be said of the far worse evils existing behind the iron curtain? Dare the trammelled press even mention them, let alone speak out against them?

To what land of all lands is the desire of the oppressed millions of Europe directed—to Russia or to the United States? In which country do they seek haven? In which nation do they see the prospect of a fuller and happier life? The question itself is ridiculous. It answers itself. Have our correspondents ever had it cross their minds?

A reader writes us that there is actually propaganda for Russia openly spoken in his Lodge—that excuses are offered for the persecution of those who do not conform—that unfavorable comparisons are made between the Communist system and our own. We think that this is shocking—completely out of harmony with both the spirit and the letter of theosophical teaching. We hope that this is a solitary instance only. Freedom of speech is guaranteed by the country's Constitution but surely this does not cover the right to espouse the cause of those whose every utterance shows contempt and antagonism for the very freedom of speech that is employed to help the groups that would undermine us.

The best that can be said for those who by their words give aid and comfort to the people who wish this country ill, is that they are misguided. They would not profit any more than the rest of us if the outrageous Communist system were foisted on this nation. Like all of us they would lose everything—gain nothing. We have said repeatedly that ANCIENT WISDOM has no politics. Our stand against Totalitarianism, whether Nazi, Fascist or Communist, is not political—it is American and—as we understand Theosophy—it is theosophical.

In our own Lodge we have never heard a subversive word from any member. If we did, we should certainly speak out against it . . . and vigorously. We hope that if such words are ever heard in any T. S. Lodge—and we pray they never will be—that members who love America, its institutions, its sys-

tems of Government, and its freedom, will likewise speak out against it with all the vigor at their command.

THEOSOPHICAL ATTITUDE TO CRITICISM

No one goes through life without being criticized. Be he ever so saintly, so perfect, so Christlike, people will find fault with him. And if he is the reverse of all this—a lowdown rascal, unscrupulous, scheming, brazen—they will, of course, find fault with him too, though perhaps not so loudly, being afraid of his uninhibited capacity for striking back.

Neither perfection nor imperfection, nor yet a blend of the two, provide guarantees against unjust criticism. The world's greatest figures and smallest figures, alike with the world's medium sized figures, come in for their share of it, and often for much more than their share. No one is free of it and, alas, few are free from offering it, which doubtless explains why. The karma of an unjust criticizer is to be unjustly criticized.

There are various ways of reacting to it, from the "never apologize, never explain" technique to the tearful recoil of the emotionally unstable. The former take criticism as though never uttered—the latter as though it were the only important thing in their lives.

Diffidently we venture to suggest what seems to us to be the theosophical attitude to criticism. We do not say it is the theosophical attitude, which no one has the right to define on this or any other question of conduct—we only say that to us it seems to be. Having edited for nearly two decades a publication containing material with which many do not agree, criticism—sometimes of the most virulent order—comes crashing down at fairly frequent intervals. Often it embraces not only our ideas but our supposed motives, always wrong, and our presumed personality, always unpleasant. Rarely it is constructive, appropriately presented and non-abusive. More rarely it contains suggestions of real value that we are happy to receive and, when feasible, to put into effect.

Before one can achieve a sensible reaction to criticism he must learn how to appraise the criticism correctly. There are several types, most of them worthless but one or two of them worth while. Personalities, of course, are in the former category. They are the cheapest form of criticism and have been directed against everyone—including God—since time immemorial by untutored minds. The lower down in the scale of intellect a person is, the more he revels in personalities when offended, and sometimes when not offended but merely for the emotional reaction. Thinking people know how to ignore this type of criticism. Not only do they act as though they don't hear it—they literally *don't* hear it. There is a certain art in not hearing what

cannot do one any good. Men and women prominent in public life have to acquire that art or get out of public life before their hurt feelings make pathological cases of them.

Next is what may be termed specious criticism. The dictionary definition of *specious* sums it up very well: "Fair-seeming, apparently good or right without real merit." This criticism often consists of high sounding platitudes, copy-book clichés, righteous statements to which no one could take exception. But these are irrelevant to the criticism which, on analysis, proves to be long on assertion and short on fact. The sanctimonious language is employed as padding to conceal the hollowness of the criticism, with which it actually has no more to do than Mother Goose.

Then there is the criticism which would be perfectly logical if the premises on which it is based were stated correctly, but, as they are misstated, any deductions drawn from them are necessarily worthless. There is also the criticism of the individual who, consciously or unconsciously, charges the object of his wrath with exactly the faults or weaknesses that he himself possesses.

What to do about all these? Nothing—because there is nothing one can do. The unfair critic, like the poor, will always be with us—or at least until late in the Fifth Round, when Egos who have not made a passing grade will be dropped out of evolution for a few hundred million years. And if our critic has not learned fairness by then he will doubtless be among them. But he has a long time to learn it and a lot of piled-up karma to teach it to him, so the odds are favorable that he will.

What is unfair criticism, after all? Just words beating the air or defacing the paper. If you had not heard them or read them they could not worry you, even if they had been uttered or written in still more virulent form to someone else.

But what about fair criticism—constructive criticism as it is called? Well, first you must determine whether it holds anything of value for you. We have noticed that invariably the most unsupported allegations as to our motives that we receive is invariably proclaimed as constructive. And above all beware of the critic who assures you that what he is about to tell you is in the kindest spirit and for your own good. It may well be, but it rather sounds as though the critic was not so much concerned with your good as with the opportunity of delivering you a lecture for his own inner glowing satisfaction.

Yet there is a kindly criticism—the really constructive type—that should never be ignored. There is something about it, difficult to tag exactly, that carries its own guarantee of genuineness. It is factual, it avoids generalities, it gets down to cases, and it makes an earnest effort not to wound. Every once

in a great while we receive that kind of criticism. We welcome it and where, after analysis, we find the suggestions made are practicable we are delighted to act on it. Sometimes our critic may not have as many facts as we have on the particular subject about which he writes, yet is obviously sincere. In that event we always give him the missing data and explain clearly why we cannot put into effect the well-meant suggestions he supplies. Sometimes his entire case is good and we gratefully acknowledge his advice and try to use it.

It is as foolish to ignore all criticism as it is to pay attention to all. Grade the criticism that comes to you. You are the judge. Among a great deal of unthought-out rubbish there may here and there be gleams of gold.

In our own criticism we try to follow the technique we suggest that other critics should employ. We have not been sparing of criticism of things we believe are holding back the Theosophical Movement, but we are always ready to meet challenge with facts—and we have no thought in mind but the good of the movement, which is also provable. We have not been sparing in our criticism of wrong, harmful and foolish beliefs, but here, too, our motive is to bring peace of mind and reassurance to those whose lives have been blighted by these same beliefs. Or to sum up: True constructive criticism must have a true constructive aim. If it has that, whether one is on the giving or the receiving end, it is serving a valuable purpose and should not be resented.

And if it is the other kind of criticism—the abusive, shallow or otherwise worthless kind—it should not be resented either . . . just ignored.

WILL THIS DO?

From a "Doubtful Reader": I am on the fence regarding astrology. All sorts of fulfilled predictions are claimed after the fulfillment but evidence that the predictions were clean-cut, without "escape clauses" or were not clever guesses, or were even made at all, seems always shadowy. If you can, in your forecasts, cite one solitary instance to which no exception of this kind can be taken, I would be grateful. It would help me make up my mind."

Answer:

See *Vocational Guidance By Astrology* by Charles E. Luntz. Note Copyright date 1942 on reverse side of title page. This must be accurately stated by law. See page 85 where it is stated (line 20) that the book is being written in January 1941. Refer to any newspaper for any date of the year 1941 or to a history of World War II. Adolph Hitler was riding high, making conquest after conquest. Britain and France were in a bad way. Belgium was out of it, to the great distress of the allies. Everything pointed to a brilliant victory for the Nazis or at least a settlement which would leave the Fuehrer the most dom-

inant military and political figure in the world.

See page 50 in which allusion is made to Adolph Hitler's success with the qualification "up to this writing." See page 159 where in a brief reading of the Fuehrer's horoscope the following very clean-cut and unequivocal statements are made: "Saturn will wear Hitler down at last, but it may be a very long last if he continues to stay out of Saturn's realm by staking everything on Uranian blitzkriegs and surprises." (Actually it took four years—to May 1945, though some other astrologers, using what systems we know not, had Hitler dead and buried by 1942).

Further on, same page: "Time fights against him, it is true, but he is doing a remarkable job of ducking and keeping out of its way. That, with all his cunning, he has miscalculated the ultimate eventuality is shown by Mercury opposition Ascendant, exact."

Will this do, please, "Doubtful Reader"? If not, kindly advise and we will send you a dozen more just as clean-cut and just as capable of verification as to the time they were made, from the pages of ANCIENT WISDOM. If the above was a guess, it was a better guess than most of the guesses made at the time by the press writers on military subjects, including some of the best so-called experts. In that case maybe this writer is in the wrong business.

LOVE THAT SINNER!

A reader writes us that we seem to be a staunch friend to those who agree with us and a formidable enemy to those who don't.

Quite wrong! We are not an enemy to anyone and hope no one is to us. We would regard it as highly untheosophical to adopt such an attitude. But we are an enemy, and we hope a formidable one, to beliefs, ideas, concepts and ideologies that after careful thought we are convinced are harmful to human progress and wellbeing.

We can't quite carry this out in the spirit of pious Thomas Buchanan Read who, a century ago, declared that he hated the sin but loved the sinner—some of the "sinners," especially the Totalitarian ones, being so difficult to love—but that is the general idea.

THERE WERE SKEPTICS EVEN THEN

"In old time folk trowed (believed) that men should be born again, though their troth (truth) be now deemed but an old wife's doting."

—From *The Elder Edda (Eleventh Century)*, a collection of Icelandic poems.

* * *

Perhaps it is not a coincidence that Iceland has a greater percentage of T.S. members in proportion to its tiny population than any country in the world.

Injustice is relatively easy to bear; what stings is justice.

—H. L. Mencken

"ONLY THE CREDULOUS . . ."

(See May ANCIENT WISDOM for explanation of the above caption.)

HONORE DE BALZAC

"Who knows how many fleshly forms the heir of heaven occupies before he can be brought to understand the value of that silence and solitude whose starry plains are but the vestibule of Spiritual Worlds? He feels his way amid the void, makes trial of nothingness, and then at last his eyes revert upon the Path. Then follow other existences—all to be lived to reach the place where Light effulgent shines. Death is the post-house of the journey. A lifetime may be needed merely to gain the virtues which annul the errors of man's preceding life . . .

The virtues we acquire, which develop slowly within us, are the in visible links which bind each one of our existences to the others—existences which the spirit alone remembers, for Matter has no memory for spiritual things. Thought alone holds the tradition of the bygone life. The endless legacy of the past to the present is the secret source of human genius.

—Seraphita.

MINSTRELSY

A Selection From The Poems of Patience Worth

Nityananda

A Poem given Jan. 5th, 1928 for the brother of Krishnamurti who had passed on.

My tongue is as silver.
I would loose it, yea, from out the Silence
Would I make a covenant, a pledge,
verily.
My lips are light of love and heavy of wisdom.
Words are futile things, yea they would burst as bubbles
Were I to laden them with the goods I offer thee.
He must lend a cup—a deep, deep cup for the pouring
Who would of my wine.
I would lay hands of healing upon him—I would free his soul—I would unlock his heart.
I would fling open the gates of day
And point to the new morning.
I would say, "Make you on, I have led thee unto this spot.
The key is within thy hand—it too is love.
My troth is love, my goods is love, my pledge is love—
Make on."

(Editor's Note: Whenever Patience, in giving a poem directed to an individual, mentioned a "new day" or a "new morning" the subject was either dead or died shortly thereafter. She had not been told that Nityananda had recently died.)

Skepticism is not a permanent resting place for human reason.

DO YOU KNOW?—

That one does not join The Theosophical Society to learn how to be good?

* * * *

That it is taken for granted that one has, at least in a measure, overcome the grosser vices and failings or he would have no desire to become a Theosophist?

* * * *

That the moralities and virtues are taught in every Church and Sunday School and such teaching is not the work of The Theosophical Society, which has its own specialized tasks, undertaken by no other body?

* * * *

That The Theosophical Society exists to impart true spiritual knowledge of a nature which is obtainable from no other known source?

* * * *

That this knowledge is not acceptable to everyone and that an unusual type of inquiring mind, not satisfied with conventional "explanations," or lack of them, seems to be necessary to reception of theosophical truths?

* * * *

That rejection of these truths ranges from indifference or ridicule to violent antagonism?

* * * *

That one of the reasons why many people are able to accept the improbabilities and impossibilities of some of the religions, while rejecting the probabilities and possibilities of Theosophy, appears to be due to a curious preference of the human mind for wanting the material to be logical and the spiritual illogical?

* * * *

That as the greatest intellects, which penetrate far beneath the superficial reasons with which average intellects are satisfied, have expressed beliefs closely akin to what is now called Theosophy, a Theosophist need not be disturbed if he finds his views on spiritual matters at variance with those of his neighbors?

* * * *

That Theosophy, though the oldest system of spiritual thought in the world among the illuminati, is unquestionably too potent for rank-and-file thinkers of the present generation?

* * * *

That informed Theosophists recognize this and understand that they are pioneering for remote generations to come, when Theosophy will be accepted by all as the only logical or possible explanation of life, its problems and purpose?

* * * *

That they have their reward in the understanding, peace of mind and enhanced efficiency their unusual knowledge gives them?

* * * *

That while they work with an eye to the future, they do not neglect op-

OUR MOTTO

By ARTHUR JACOBY

In the Great Hall at our Adyar headquarters are placed the figures of the founders of many prevailing religions, and the symbols designating some of these religions. Conspicuously placed above them all, stands out the Motto of the Theosophical Society:

THERE IS NO RELIGION HIGHER THAN TRUTH

Much is involved in these seven words. What is Truth? Is there an ultimate body of Truth with which all aspects must conform? Let us explore this. That search lies beyond creeds and cults, rites and rituals.

During the course of one's life, each individual depending largely on his experience, with his capacity for and his response to this experience, interprets and accepts certain appearances or exposures of Truth. These remain as a guide in his various contacts, and these contacts produce certain complex reactions, with their distinctive personal repercussions. These work on our responses in unsuspected ways. Despite mass education, mass thinking, and mass many other things, we tend to jell in different molds. Our finger prints are used as a mark of identification, no two being precisely alike. No two people are alike—each may rejoice at that!

Therefore, what appears to be Truth to one person differs in however slight a degree with that of others. My ceiling can be my neighbor's floor; my floor can be my neighbor's ceiling. Even for the same person it varies at different periods of time. What we were convinced was Truth at one stage of our development is combatted and displaced by a later aspect of Truth. The conception of Truth expands with the enlarging of our consciousness.

Whether or not we are inclined to question them, concepts do come into conflict, and certain series of them remain in supremacy for a length of time. These new ideas have become a challenger, and derive their strength not from their superiority alone, but because of defects and shortcomings in what we formerly accepted as Truth.

Then the old aspects do not hold us any longer. At times we are amazed that they ever held us at all. This is a continuous process which appears to be inherent with our growth and progress. If it ceases to flow, stagnation results. Crystalization here, as elsewhere, is the insuperable obstacle. The open mind is

portunities to spread their "gospel" in the present to all who will receive it?

* * * *

That while much may be done to simplify the presentation of theosophical teachings, if they were of a nature which could be instantly grasped in all their ramifications, they could not possibly be the true "Divine Wisdom" which is Theosophy?

ANCIENT WISDOM

INTERNATIONAL T. S. ELECTION SUPPLEMENT

OCTOBER, 1952

AN EXPLANATION

This supplement is issued in the interest of the Theosophical Movement which has been the foremost, indeed the only concern of ANCIENT WISDOM since it was founded over 17 years ago.

Because of the commanding importance to the Society's progress of the forthcoming International Election, it has seemed desirable that this publication should make known its position to its many readers who are T.S. members. Also that it should afford space for the opinions of notable figures who—because of their long prominence in the work—have had every facility for reaching a considered judgment.

We likewise believed that full publicity should be given to the impressive background of the candidate we have the honor to support and to her deep-felt words of acceptance.

To do justice to so eventful an episode in the Society's history as the election of its chief executive officer (only the fifth in 77 years) would have taken half of the regular edition of this journal. Engrossing as the subject necessarily is to T.S. members, ANCIENT WISDOM is also read by many non-members, most of whom could not be expected to possess the same interest.

We are therefore printing four extra pages this month which carry only the Election material, the balance of the paper being devoted, as usual, to the specialized subjects with which ANCIENT WISDOM customarily deals.

The Supplement is published as a service to the Movement and with the eager hope that the very great personage who offers herself for this high and responsible office, may win the favor of its readers.

FROM LOIS HOLMES
National Vice-President

In Appreciation of Shrimati Rukmini Devi

The Theosophical Society in America welcomed beautiful Shrimati Rukmini Devi this summer to be the honored guest at its national convention and summer sessions at Olcott and to tour the Section.

Those members who have been in the Society for some years have watched Rukmini Devi grow from a shy young girl into the flower of womanhood, now filling an important place in theosophical activities, in art, in education and also holding an official position in the government of India.

In whatever she undertakes, she brings to it new life, with glowing warmth of feeling that gives to it fresh understanding, so invaluable in the present confused state of affairs

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RUKMINI DEVI'S LETTER OF ACCEPTANCE

California, Sept. 18, 1952

Dear Friend:

I have written to you giving a formal consent to being nominated as a candidate for the high office of President of The Theosophical Society. But I cannot rest content until I tell you how deeply I value the honour you have done me by even thinking of me as worthy of an office so gloriously held by such a one as Annie Besant and others.

Only after deep thought and meditation have I accepted your nomination, as I am aware of the tremendous responsibility. Yet I am conscious of the great opportunity for service.

Though unsought by me, I feel I must accept this opportunity given so kindly by your Section. And I know full well that I lack many of the qualities which are necessary for the perfect fulfillment of that great office.

The final decision of course rests with the members, and if I am not chosen I shall continue to work along the lines now open to me. But, wherever I am, I am a Theosophist first.

At present I do not know who the other candidates may be, but I want to assure you that I have no feeling of rivalry to anyone. If my brother Sri Ram stands, as seems likely, our friendship and affection for each other is such that it would not matter to either of us what the result is, as long as it is best for The Theosophical Society.

I have agreed to be a candidate on'y because I feel that my first duty is to The Theosophical Society and through it to the world at large. And if I am to undertake this heavy burden I prefer to do so when I am comparatively young so that I can give the best years of my life to it.

It is true that I am burdened with heavy responsibilities in the Educational Institutions of the Besant Cultural Centre at Adyar, including the Besant Theosophical School (founded by Dr. Arundale at Dr. Besant's request), the Arundale Training Centre, and Kalakshetra Art Centre. Also I am in the midst of plans for the transfer of this Centre to its own grounds.

Besides these, my own work and influence has spread into the public life of India, carrying with it many contacts and activities, such as the Unesco, Animal Welfare, Educational and other movements. And now I am a member of the Council of States in the Indian Parliament.

The question may well be asked, how shall I find time to work as the President of The Theosophical Society? I have thought this over and remem-

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FOR INTERNATIONAL PRESIDENT OF THE THEOSOPHICAL SOCIETY, ANCIENT WISDOM SUPPORTS RUKMINI DEVI ARUNDALE

We believe Rukmini Devi to possess in full measure the many and varied qualifications requisite to this high office. Our judgment is based not only on the many public lectures and addresses to members given by Rukmini Devi which we have heard or read. The Editor has been granted the privilege of several conferences with her in which her views regarding the needs of the Society have been amplified and discussed. He has been profoundly impressed by her breadth of understanding, her grasp of essentials and her sound attitude toward the many difficult problems with which the Society has to deal.

We believe Rukmini Devi to possess in greater degree than any other nominated candidate the ability, background, strength of character and knowledge to head this great spiritual institution that means so much to all of us privileged to belong to it—that means so much to a world that sorely needs what our Society alone can give.

We believe Rukmini Devi would prove a worthy successor to the spiritual and intellectual giants who have preceded her—to H. S. Olcott, to Annie Besant, to her own beloved husband George S. Arundale, and to C. Jinarajadasa.

To us who regard Theosophy as the most sacred teaching on earth, and The Theosophical Society as the Masters' chosen instrument for disseminating it, the support of the best candidate for the International Presidency is a matter of deepest moment. The future of Theosophy throughout the world is bound up in the choice to be made by the membership.

The Editor is aware that many members both in this country and abroad who are not fully informed as to the qualifications of the respective candidates, will look to ANCIENT WISDOM for a lead to guide them in their voting.

That is the purpose of this Special Election Supplement and the information it affords regarding the nominee who, above all others, we are convinced has the capacity to lead our great movement in the spirit and power of those who have gone before, yet with the addition of the modern progressive outlook for which the changed world conditions cry out. Every vote will be

(Continued on Page 4)

USEFUL DATA IN SELECTING A PRESIDENTIAL CANDIDATE

(Submitted by a Member)

Vital Statistics

Looking ahead for the SEVEN years beyond Feb. 1953 (beginning of the new term) who of the present-mentioned candidates is likely to give us the BEST service from the standpoint of physical health and stamina, ability to stand rigors of travel, to meet the need for frequent Lodge and public appearances, etc.?

Name	Year of Birth	Present Age
Mrs. Arundale	1904	48
Mr. Cook	1887	65
Mr. Sri Ram	1889	63

Achievement Statistics

Who has made, and IS MAKING, successful, enduring, growing achievements in notable fields of human progress, of marked value to present and future status of Theosophy and the T.S.?

Take as an *index* the field of EDUCATION. For is not the T.S. a world movement for the SPIRITUAL EDUCATION of humanity?

DR. BESANT, in her last Convention Message, said: "To help make Adyar a Flaming Center, I should very much like to have a School near our Headquarters . . . I will do all I can to help, as I think a School is necessary for Adyar's future."

Immediately thereafter, and with but a handful of pupils to begin with, Dr. Arundale, third President of the T. S., founded the Besant Theosophical School. Mrs. Arundale took over a large part of its management. Upon his death, she took over the whole of it. Today that School, including its Montessori section for tiny children, numbers 450 students.

Soon afterwards, and as fulfilment of the prophecy of Dr. Besant and Bishop Leadbeater, Mrs. Arundale founded the Kalakshetra Academy of Arts, adjoining the School at Adyar. Today that contains 80 specialists in art, 20 additional students giving part time to the Besant Theosophical School.

Later, also at Adyar, Mrs. Arundale established the Arundale Training Center for students beyond high-school age. 90 are now enrolled.

Enlarged Fields for T. S. Activity & Public Interest

Who has contributed MOST to enlarging the scope of T. S. activity, interest, and public esteem?

The answer is synthesized in this: Recently the President of the Republic of India has appointed Mrs. Arundale to the Council of States, the upper house in the Indian Parliament. This in recognition of her notable contribution to Art and Cultural Work.

Who is so well fitted as Mrs. Arundale to widen the contacts of Theosophy among the influential thinkers of the world?

FROM L. W. ROGERS

Former President
Theosophical Society in America

I have been asked to give an opinion about what is the most important thing involved in the pending election of a President of The Theosophical Society and what particular qualities the incumbent of that august office should possess. To my mind the paramount thing, in all the various Sections of the Society, is putting across to the public an understanding of the three objects which the Masters gave the Society for that purpose.

As for qualifications, the President should be a capable lecturer, a good traveler, much of the enthusiasm of youth with the serenity and dignity of maturity; young enough in body to be energetic with a mind tranquil and balanced. At this date (September) all those nominated are well known and highly honored. Yet there is considerable choice among them. Looking at the matter impersonally and thinking only of the welfare of the Theosophical Society, my vote will go to Rukmini Arundale. She seems qualified on all points. At 48 she is neither young nor old. She is physically vigorous and mentally alert. She has excellent platform presence and can represent the Society anywhere with dignity. She has had much experience in national life and is a member of the Indian government. That is a matter of considerable importance. She seems to be a very satisfactory candidate.

RUKMINI'S INTUITION AND HEART-WISDOM

By Dr. G. Srinivasa Murthi
Director Adyar T. S. Library, Sanscrit Scholar, Physician to Dr. Besant, Dr. Arundale, Mr. Jinarajadasa

From a letter written to an American friend

Your idea to prepare a statement on behalf of Rukmini Devi and give it wide publicity is excellent.

Rukmini's approach to any and every question is from her own unique *Theosophical* standpoint. It is *not* mere *intellectual* display or head-learning that she gives out when she addresses audiences.

It is rather a thrilling and exhilarating outcome of high intuition (Buddhi) when she creates an electric and wonderful atmosphere and pours out from *heart-wisdom*.

Her addresses read well, but they are even more effective when we listen to her.

As an ambassador of Theosophy to the general public—certainly in India—she is the best known in Governmental and high circles.

In that respect she will be the most acceptable and appreciated successor to Dr. Besant.

FROM LOIS HOLMES

(Continued from Page 1)

throughout the world. To me, she has an especial talent for stripping away the non-essentials from a situation, enabling others to see the fundamentals of it with a clarity and directness that inspires confidence.

In Kalakshetra, the Arundale Training Center and the Besant Theosophical School she has shown her capacity for organization and successful business administration. She never forgets the human side, giving of her time and energy to assist those who seek to further theosophical activities, particularly young people, who will carry onward and forward our Theosophical Society.

Her keynote during this visit has been to arouse among her listeners the discovery of the spirit that lies inside each individual and groups of individuals, that it may express itself in greater beauty and integrity.

It is apparent that we are opening new experiences in theosophy at this time and that a person of Shrimati Rukmini Devi's stature will as a leader and if elected as president, strengthen the organization with her inspiration and attract noble people of high ideals to Theosophy.

FROM HERB HARRISON

President Glendale Lodge T.S.
Past President Sou. Calif. Federation

Why I Admire Rukmini Devi

First. There are the intangible reasons, developed through personal contact with her. There is something so very inspiring about her presence, that it gives one the feeling that she is the possessor of great spiritual depths—of a spiritual quality that leaves one rather in awe. However, I have no ability to judge the spiritual qualities of anyone except as they affect me.

Second. I believe that she has other necessary qualifications for our highest office. She has gained invaluable experience in organization and administration from the direction and maintenance of her schools, in the face of terrific obstacles; in the face of ever-occurring financial crises; in the face of rapidly changing economic and social conditions in India.

Third. She is favorably and honorably known the world over. She holds a most favorable position in her own country. She brings to the Society a respect from many great leaders of many peoples. She brings to the Society her personal friendship with such distinguished persons as Prime Minister Nehru of India; of Lord and Lady Mountbatten; of Rabindranath Tagore; of Sir C. P. Ramaswami Aiyar; of the late Mahatma Gandhi; and of many other educational, cultural, political and spiritual leaders not only of India, but of many other countries. This in itself is of inestimable value to our Society. She was the beloved protegee, too, of Dr. Annie Besant.

FROM MAY S. ROGERS

Once Secretary to Dr. Annie Besant
at Adyar

I have known Rukmini Arundale for twenty-seven years. During the first two years of this acquaintance we were together some part of almost every day. This is a priceless memory.

All the years of her life since then have written a dramatic story of the unfoldment of the lovely, sensitive girl—then so completely protected from all the rough edges of life—into the woman we know today. This woman, still beautiful, sensitive, gracious has been finely tempered in the world's furnaces of experience, and this without the protecting shield of George Arundale, since his death. All of the potential qualities that were indicated in her youth have, in maturity, blossomed into full expression.

Rukmini is today a truly great creative artist. This is evidenced in everything she undertakes and carries through. She has a will of steel, balanced and directed by an amazing intuitive perception. She is an orator and uses this gift to inspire and illuminate as well as to teach.

The record of her work in India has demonstrated that she has genius in organization and administration combined with a tireless energy, driving power and perseverance which have enabled her to overcome handicaps that seemed insurmountable. The cultural institutions she has established and directs are incontrovertible evidence of her ability to achieve that which she undertakes. She has the rare quality of being able to attract competent, qualified people to assist her.

FROM A LONG-TIME MEMBER AND WORKER:

Elizabeth W. Ballard

One privilege enjoyed by members of The Theosophical Society, has been as unbroken succession of leaders and teachers, known largely, to be sure, through their books, though for the fortunate there has been the privilege of hearing them speak and experiencing the wonderful approachability that is the mark of the truly great.

The American Section is host to one of these, Shrimati Rukmini Devi, approachable, understanding, friendly. Like others of our leaders, there is public recognition of her work in her school for children, Kalakshetra, and of revival and restoration of the Sacred Dance of India, to its place of honor. This work has won for her a position of responsibility and leadership in India's Upper House of Parliament.

This is more than recognition of beauty and graciousness of a great lady; it is acknowledgment of worth and need of her experience as a skillful executive, the capabilities of an inspiring leader for the development of her country and the world.

LETTER OF ACCEPTANCE

(Continued from Page 1)

bered that other Presidents had exactly the same problem.

Dr. Besant was busily occupied in the Central Hindu College as well as in many other Educational, Religious, Social, Economic and Political movements. Yet, when the call came, she undertook the arduous task of President of The Theosophical Society, passing on to others what she could, and continuing such of her former activities as she felt were important.

The work that she did for the world and for India, even while being President, brought her the love and respect of all people. At the same time, it brought to The Theosophical Society a strength and influence as never before.

When Dr. Arundale became President he had a similar problem, for he was then President of the Indian National League, Editor of the journal *New India*, Chairman of the Directors of the Broadcasting Station in Australia, as well as head of many Educational and Youth movements.

Col. Olcott was the founder of numerous Buddhist schools in Ceylon, and of the Panchama Schools in India. His service to Buddhism is remembered even until this day. When writing of the future of the Society he said that it was his problem to find a person to succeed him as President who would, amongst other things, push on the educational work, now so prosperous in Ceylon and Southern India. He found Annie Besant.

In fact it is my regret that I am not great enough to follow in their footsteps. But I have had the privilege of the blessing, the guidance and the love of Dr. Besant and Dr. Arundale. And I pray that this inspiration may aid me in my endeavor to help the Society.

I am blest with a band of devoted helpers, young and old, outstanding in talent and capacity, who will carry on such of my present activities as I may assign to them. Thus I will be more free for the added work that will come if I am elected President.

My purpose shall ever be to work with my fellow-members in friendship and affection, and to attain the highest ideal of human progression and perfection.

Let me conclude by saying that my only wish is that I may serve the Elder Brethren in any form or any place, however great or small. I wish for nothing better than that They shall continue to have as President a person of Their choice to inspire and guide the Society.

(Signed) RUKMINI ARUNDALE

FROM WM. J. ROSS

President Southern California Federation

If I could meet each one of your readers and talk to them face to face perhaps I could convey something of what I feel and think, give them some idea of the qualities which endear Ru-

RUKMINI DEVI ARUNDALE

A Brilliant and Distinguished Career

(Editor's Note: The following information is taken from *World Biography* and other authoritative sources).

Born 1904, Madura, India, daughter of Pandit Nilakanta Sastri; married Dr. George S. Arundale 1920. Studied dancing under Anna Pavlova. Engaged in research work on dance, music, drama and education; travelling in various countries; toured India extensively with dances recitals and lectures; specialized in Bharata Natya, music, drama; produced *The Light of Asia*; incidents from the *Life of Bishma*, numerous other productions based on exalted religious themes. Lectures and writes on Theosophy, religion, art, culture, education, animal welfare work, etc.

President, World Federation of Young Theosophists; Kalakshetra (International Art Center), Adyar, Madras. Vice-Pres. South Indian Humanitarian League; South Indian Painters (artists) Assn.; Director, Besant Theosophical School, Arundale Montessori Training Center for Teachers. Pres., The Bharata Samaj (prominent Hindu religious organization). Appointed to Council of States (Upper House) Republic of India, 1952.

Chairman of Managing Comm. for Madanapalle College in India, founded by Dr. Besant; now comprising 700 pupils. Member of Madras Govt. Comm. for preparing syllabus for Music and Dance in Madras Educational System. Member of the Natl. Commission of UNESCO for art issues in India. Member of Govt. Comm. for reforming music on radio programs. Member of Comm. for Cancer Relief. Constantly invited to preside over Conventions of many organizations for public service, and especially of women's activities.

Commenced tours on Theosophical Work with Dr. Arundale in 1924, first visiting Europe. From then until now, she has made 36 voyages (many of them air-flights) in the name of Theosophy. These embrace Australia, America, Europe, New Zealand, Canada, Java, Indo-China, etc. She accompanied her husband until 1938, his final overseas trip. Since his death (1945) she has made world-tours in 1946, 1948, 1949, 1951, 1952, on the invitation of The Theosophical Society in various countries. She is Head of the famous Theosophical Center at Huizen, Holland.

kmini to her friends, but in writing I doubt if I can do this. Perhaps I should mention what she has done, her work in education, in art, especially in the revival of the ancient Indian art of the dance and her present recognition in the political field, outstanding proof of her ability to do things: or perhaps I should stress her eternally youthful spirit which approaches each problem

(Continued on Page 4)

RUKMINI DEVI RECEIVES MAJORITY OF NATIONAL DIRECTORS' VOTES AS T.S. PRESIDENTIAL NOMINEE



As announced in *The American Theosophist* for September, page 164, the following nominations for International President of The Theosophical Society have been made by the Board of Directors of The Theosophical Society in America. We are adding the number of votes received by each, this information not being given in the above announcement:

RUKMINI DEVI ARUNDALE	4 votes
N. SRI RAM	3 votes
SIDNEY COOK	2 votes

We heartily congratulate the National Board on its majority choice of a candidate and ANCIENT WISDOM is happy to join in fullest endorsement and approval of this enlightened action.

RUKMINI AS "A MESSENGER"

By K. SANKARA MENON

(Brilliant educationist, right-hand assistant to Dr. Arundale in educational work, chief adviser to the Besant Cultural Center, Adyar.)

In many ways (chiefly along educational and artistic lines) Rukmini is the logical successor to the traditions left by Dr. Besant.

Of all the members of the Theosophical Society she is best able to convey to the world outside the Society the vital message of Theosophy which the world so badly needs today.

In recent years Rukmini has become one of the most respected people in India. It is not only her status as an artist that is recognized, but the fact that she has a sincere and vital message to give to this nation in particular and to humanity at large.

She is listened to with respect, and I think that this general recognition of her as a messenger has a profound spiritual significance.

FROM WM. J. ROSS

(Continued from Page 3)

as a new idea to be solved in the light of what is and is not in conformity to some past pattern; that spirit which for example in each of her dances manifests itself as the re-creation of the spirit of the dance, not in the repetition of a past form; that spontaneity and enthusiasm which not only enables her to do things but to get others to do things against tremendous odds. They are all important but inadequate to describe Rukmini.

Let me say simply that I regard her as an outstanding person fully able to carry on the tradition established by the great women of the Society, H.P.B. and A.B., and to give new life to the Theosophical movement.

ANCIENT WISDOM SUPPORTS

(Continued from Page 1)

needed and every member should feel it a sacred duty to vote—as indeed it is. With fullest appreciation of the responsibility involved and the vast importance of the outcome, ANCIENT WISDOM with utmost sincerity and in all good faith commends to its readers' support

RUKMINI ARUNDALE

A CONVENTION IMPRESSION OF RUKMINI

By IDELLE G. LUNTZ

Rukmini Devi is a wonderful leader. She has great charm and ability. Her warmth and devotion to the Cause of Theosophy and its former great leaders inspire those who follow in the path. Her great love for all the Universe and its creatures endears her to those of us who really know and love her. I was deeply impressed by her talks at Convention this summer and agreed most fully with everything she said.

Rukmini Devi has shown great strength of character in her determination and sacrifice to keep Kalakshetra Art Center together. Dr. Annie Besant and Dr. George Arundale have had great influence in moulding opinions for many Theosophists. Rukmini reveres their memory and doubtless receives help and guidance from them.

Children love Rukmini, teenagers respect her charm and ability, the middle aged and older groups of men and women are happy to know one who has found her Way of Life and surmounted the rocky path. Rukmini is a shining light of the Real and to me an INSPIRATION.

THEOSOPHY AS RUKMINI SEES IT

Excerpts from Her Writings

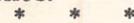
"He taught them as one having authority, and not as the scribes."

—Mat. 7:29

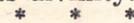
Many of us think perhaps by this teaching or by that teaching we are helping the world. Every teaching will degenerate into a dogma unless it is inspired by the power to love. And the power to love gives the understanding that, after all, the ultimate truth is the reality within each individual. It is that understanding that must become a living power in our life. To know how to live is the greatest art of all.



What we really lack today is the power to feel. We are not really burning with love for people. We can all talk brotherhood, but it will have no value. The Christ said the same thing; and you and I say the same thing. Many millions follow Him, but few follow us, because we do not have the power behind us which gives value to our words; and the value of our words is our experience.



Everybody is beautiful in the eyes of one who knows how to love everybody. The Christ-like individual is the individual who loves the whole world and is in love with it in such a way that he sees its divinity.

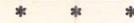


Theosophy is the Heart of the Christ, the Heart of the Buddha, the Heart of all religions, of no religion—but the Heart. And this is what we must go into the world to teach, but most important of all, whatever our activities may be, to live. —My Theosophy.

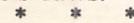


Theosophy, the white light shining above, on passing into the denseness of our world becomes the spectrum, embodying like a magnificent opal the whole range of colors.

If one turns it this way, it is Science; another way it becomes Art, it becomes Yoga, or Music, or Dance.



The Great Plan exists and man with his intelligence and capacity has touched a fringe of the Plan, from which has developed what we call Science, which has so far mainly concerned itself with the outermost workings of Nature's laws.



Through Theosophy one learns, not only the part which is now called Science, but the whole, which is the great Macocosm, the life force in operation, with its universes, its laws, its order, its plan—all of which are represented in man, a complete being.

This real Science which leads through knowledge of the operation of evolutionary forces to knowledge of the plan, is Theosophy in its true form—Occultism. —Yoga: Art or Science

the citadel for our disinterested search for Truth. And it is experience that furnishes the necessary perspective.

Thus, an inveterate follower can rarely find Truth for himself because he is relying on some one else's discovery or description of Truth. We do need others to give us their explanation of how they found their views of Truth. But what they impart to us is useful mainly to spur us along the road onward in our search for it. Every one of us must taste the salt of Truth for our self!

Truth is not a by-product or the result of something else. It is dynamic, forceful and vigorous. It is a process, a becoming, and if it is temporarily obscured or even overwhelmed, it rises above all error and prevails. But no expression of it reigns perpetually. If it did, it would be apt to generate an atmosphere of unwholesomeness, within which the forces of Untruth readily breed. Even pure Truth itself, if one can realize such a state, cannot be conceived to be complete and all-embracing. It is not static—nothing is—it is relative.

Let us take another step. This Motto which we have adopted places religion in juxtaposition with Truth. "Truth is one and legion is the name for religious sects, every one of which claims to have found the unadulterated Truth." (*Isis Unveiled*). Religions generally start with a revelation. We are asked to accept as Truth that which they proclaim. Theologians offer us a doctrine that they maintain has been revealed, and we are solemnly warned that if we want to know where the Truth lies, we must accept and start with these revelations and no other. That which we are admonished most firmly to believe, is what we know the least. But doubt opens vistas.

According to our Motto, religion is to be tested with the touchstone of Truth. It is plainly, clearly, unequivocally stated that when there is any clash, or a choice exists between religion and Truth, that Truth must remain in the ascendancy. Have there been such clashes? Yes, many of them. Let us observe a classical, historical contest between religion and Truth.

Before us appears the moving spectacle of an elderly, infirm, learned Galileo kneeling beneath the frowning exalted princes of the church—cardinals clad in their scarlet robes. Here a scene unfolds pregnant with deep significance for all future generations of man. In this august court convened by the highest churchly authority, this revered savant is being forced on pain of torture, to renounce his extraordinary confirmation of the astronomical Truth, that the Earth moves around the Sun. The Church asserted and taught the opposite, that the Earth is the center of the Universe. Here it was dealing with a case of flagrant heresy. This stirring event occurring in 1633 can never be effaced from the pages of his-

tory. What a dramatic event is here presented in this conflict between religion and Truth, after his recantation is thus extorted from him, Galileo slowly rises from his bended position to his feet, with the words,

"E PUR SE MUOVE" — IT MOVES NEVERTHELESS!"

Torquemada, the Inquisitor General, by the use of the fagot and the rack attempted to throttle Truth. These were the shocking acts not of an isolated fanatic, but enforced by the official orders of the powerful church and in the name of religion, through the "Holy Office of the Inquisition." Church authorities had the power to accuse, torture and execute laymen who had allegedly broken ecclesiastical laws.

But we need not go back to ancient times. Just a few years ago we learned of the burning of the books and other unspeakable happenings in Germany, and similar measures in other totalitarian lands. Tyrants and dictators have ever resorted to the "liquidation" of persons, and to the suppression of ideas with which they disagree. A dangerous procedure for any country as well as for any Society. But all to no avail. Truth cannot stay destroyed. It finds an opening and behold—it has emerged.

Lincoln was often visited by dogmatic ministers of religion, who with much vehemence brought him the Will of God, both for and against the horrible institution of human slavery. Lincoln replied, hoping it was not irreverent, that if God had a message for him, He would probably find some means to deliver it direct to Lincoln. He was beset with the most opposite advice by "religious" men who were equally certain that they exclusively represented the Divine Will.

During many centuries mankind had observed the multitudinous forms of life beneath the sea, on the land and in the air. It was bewildering to have to accept the dictum of "religious" men that each species was the result of a special Creation. But then came along a man who brought to this problem a prodigious questioning intelligence, and infinite painstaking labor. He, Charles Darwin, supplied the key to this maze—Evolution. He it was who demonstrated the order latent in apparent chaos. It seems that nature does not withhold her secrets—our ignorance, our complacency renders us unaware. The influence of such a man ferments not alone the epoch with which it coincides, but it has a potent effect on those that follow. He was one who possessed and developed the rare gift of sensing relationship, thus leading from confusion to understanding.

And in like manner mankind may grow into, possibly may be forced for his own survival into a workable Brotherhood, because of the expanding consciousness of an extra-sensory relationship to all other men. Our hope for the future is not that a better world

will develop a better man but that the better man will evolve the better world.

There is a type of search for Truth which assembles the facts around us that one can examine, and bases on these facts certain theories regarding life and its purpose. Most serious writers and speakers make some attempt to explain the world in which we find ourselves. Through observation hypotheses are reached, tested and verified by an intellectual rather than by any other process. But this also has its distinct limitations, and it too is susceptible to dogmatic attitudes. Dogmatism in whatever form is a serious mental defect. Even here we can be led astray. Let us see:

If nothing persists indefinitely, then one assumes there is a beginning and an end to all things. The Universe which our senses reveal to us did not start from nothing. How did it start? By means of some will or impulse or fiat? What gave rise to that? If we pursue these questions far enough we come to the limit of the mind's ability to follow. In like manner we may ask, "What takes place after the end?" Everything cannot be annihilated and just simply disappear. Something or some force remains, if only in abeyance. Hence we cannot conceive either an actual beginning or a definite end. We enter a realm not necessarily reducible to intellectual understanding. Mind comes to the end of its tether. We simply have to lift ourselves out of the domination of our mentality.

And here we are approaching the secret of the fascination Eastern philosophy holds for the West. It is based on the increasing and uneasy feeling that perhaps the East is aware of something that we do not know in the West, and that quite possibly it is something that we need to know. Science is drawing close to the recognition and the realization of the existence of Truth not subject to empirical verification in present acceptable terms. Energy and matter are no longer placed in separate compartments. Matter is regarded as frozen energy, and energy as fluid matter.

How vast a field is here waiting in the West for our Theosophical philosophy, which is founded upon the profound wisdom of the East. Thus it is our plain and bounden duty to light the way for others, as it was lit for us.

I am a soul. I know well that what I shall render up to the grave is not myself.
—Victor Hugo.

Many births have been left behind by me and by thee, O Arjuna. I know them all but thou knowest not thine.
—Bhagavad-Gita

THE ZODIAC IN "QUOTES"

Libra

Art in the blood.

—Conan Doyle

WHAT MAKES SENSE?

It Makes No Sense That

Non-churchgoers, whether Theosophists or others, should take the atheistic line that all religions are useless, harmful, and (to use the Communist phrase) an opiate for the people.

It Makes Sense That

The very great beneficences of the religions to the race should be recognized, even though the folly and harmfulness of some religious beliefs, and the methods used to enforce their acceptance, be also fully recognized.

* * * *

It Makes No Sense That

Because religious people who found hospitals and similar welfare institutions, and other religious people who operate them, may sometimes be over-orthodox or prejudiced that their altruistic work should be discounted or ignored.

It Makes Sense That

What should be ignored in this regard is the over-orthodoxy and prejudice; what should be commended is the philanthropic service which might otherwise have remained unrendered.

* * * *

It Makes No Sense That

Even if the deathbed bequest of large sums for charitable purposes be made by some self-accused "sinner" in the hope of atoning for past religious or other delinquencies, a cynical attitude should be affected toward bountifulness which helps those in need.

It Makes Sense That

As the necessities of the impoverished are likely for a long time to outstrip the provisions available to take care of them, the wealthy repentant "sinner" fulfills a valuable purpose in thus providing aid which otherwise would not be forthcoming.

* * * *

It Makes No Sense That

The contribution of the religions to art and beauty in the magnificent cathedrals and other houses of worship should be disregarded, in spite of the intolerant doctrine which may often be preached in them—less and less intolerant as time goes on.

It Makes Sense That

It should be remembered that along with the bigotry there often is inculcated high morality, spiritual aspiration, good citizenship and the solid virtues.

* * * *

It Makes No Sense That

The true religious feeling which often accompanies the most ironclad beliefs and transfigures the life of the believer should be considered of no account because his beliefs may seem naive, absurd or in some respects even cruel.

It Makes Sense That

The difficult fact should be appre-

hended by Theosophists that contrary qualities of belief may exist side by side in the same believer and that while to others this may seem wildly inconsistent, no consciousness of inconsistency is present in the mind of the believer.

* * * *

It Makes No Sense That

The excesses of most religions in the past and of some religions in the present should blind the Theosophist to the leading part that has been played by the religions in the progress of the races—a part seemingly reserved for them as no other institution has fully duplicated it.

It Makes Sense That

This does not mean that this part is to be played in the same fashion now and in the future as in the past, as in many respects the race has outgrown or is outgrowing the need for that type of spiritual "nursing."

AS TO ROUNDS, RACES AND THE SOLAR LOGOI

ANCIENT WISDOM will give prominent space in the next issue to the letter of a T. S. member constructively criticizing what he believes to be deficiencies in the conduct of his Lodge. Among other things he mentions two seasons devoted to study of some of the more difficult fundamentals of theosophical teaching. Plaintively he asks, "If my fellow man is at his wits' end because of trouble, I can scarcely see him relieved of his burden if I give him a lengthy and learned discussion on the Solar Logoi, the Rounds, Chains, Races and Sub-races."

Our correspondent is, of course, perfectly right and, as we have shown by publishing and commenting on a large part of his letter, we are in sympathy with his point of view. However, we feel it desirable to clarify our position in the matter of the more advanced theosophical teachings covered by his criticism. The present writer has taught in T. S. classes all of these subjects, has lectured on them and written about them. They appear from time to time in ANCIENT WISDOM articles. Are we then inconsistent in recognizing the validity of this member's objection that he would prefer something "warm and close and inspiring—something that would help us to live in this body today . . . "?

The crux of the matter, as we see it, is not in the subjects themselves, remote as they seem to be from practical everyday life, but in the way they are presented. Even so vital a truth as Reincarnation can be handled in such dry and repellent a fashion that it is made to sound a million miles removed from anything one can use in daily living. Yet it is one of the warmest, most vibrant and heartening Truths in the universe.

In like manner, the immense cycles of time, almost eternities to us, consum-

ed by evolution in its unhurried and majestic journey through the Chains, Rounds, Races and the rest can be made to tell a sublime story of man—as he was, as he is, and as he is yet to be. A class or audience can be held in rapt attention as this story is made to unfold, correlated with the facts of physical archaeology and geology and the development of the human race. Or the audience can rapidly be put to sleep or sent straggling home before the finish of the talk, if it is droned through unimaginatively, read from a book with no original observations added, or hurled at the class with schoolmarm authority and an attitude that seems to challenge, "Doubt it if you dare."

All theosophical truths are fascinating, interesting, full of wonder and instruction, if they are presented in the right way. And that way should never be as though they represented the last word on the subject. The last word rests with the Absolute and even a Theosophical Lodge President has quite a way to travel before he reaches that altitude. The Lodge President who is writing this has no delusions on that score and endeavors always to offer occult teachings as he understands them in a suitably humble frame of mind—never to impose them—let us leave the Theologians to impose their views—always rather to set them forth as logical probabilities, beneficial, helpful and enlightening if true, and therefore—in line with other beneficences of nature—likely to be true. And *always*—this is a *sine qua non*—to try to bring down these truths, no matter how recondite, to the level of the practical affairs of life.

The knowledge that there is Peace in the Eternal, or as our reader puts it, on the Atmic plane, may even solace one with a broken leg as he waits patiently for it to heal, if that Peace has truly penetrated his being. But if the theoretical knowledge that this is so has been given him in an atmosphere far removed from any kind of peace except a peace that will brook no argument, no question of authority, no opinions at variance with those of the "top brass," it may provoke exactly the reaction expressed in our reader's letter.

A newly joined member, after attending a National Convention, remarked to the writer, "I love Theosophy, but not all Theosophists." Perhaps she should have said "not all members of The Theosophical Society." For not all members, though they have paid dues promptly for decades, can qualify for the proud title of Theosophist, and many who have never joined, or who have joined and left, may rightly lay claim to it.

ANCIENT WISDOM has never ceased and will never cease to fight the assumed authority to lay down the law as to what is Theosophy and what is not. This controverts the most cherished principle of the Theosophist to form his own opinion, *always*, both as to the teaching and the teacher and, within

the limits of courtesy, to express it. Such authority is not even usurped—there is no one to usurp it from, not Blavatsky, Besant, Leadbeater, nor even the Masters. None has claimed it. It does not exist. The Masters spoke pityingly of members of the animal kingdom who had individualized into the human too soon. Perhaps some of those who contemptuously speak of the poor people, “not yet ready for Theosophy,” themselves came into the Society too soon, and were far from ready for an association so lofty, so soul-testing, so challenging.

A complacent Theosophist! What a contradiction! All we have to do to avoid this character-numbing deficiency is to look about us—at the world, at our Society, at our own lives—and, unless we are drugged with self-deception, complacency is the last failing of which we can be guilty.

And, getting back to the Rounds and Races, they have their place, and it is a good place, in our theosophical studies, as they have had their place in shaping us and making us what we are. They too are interesting—as interesting as those who speak of them or study them can make them—no more, no less.

As is everything else in Theosophy—or outside of it . . . if there is anything outside.

OCCULTISM IN THE BIBLE

(Continued from Page 57)

with sorrow to the grave.”

So for the time the brethren dropped the matter. Well they knew it would have to be taken up again, as first order of business, when the pangs of hunger again began to strike. Jacob, however, was quite willing to forget the whole thing. His plan was to dispose of it by ignoring it.

“And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food.”

Very naive, but it wasn't as simple as that.

Judah, who now gets into the picture as powerful spokesman for the brethren, decides that the time has come to end this foolishness.

“And Judah spake unto him saying, The man did solemnly protest unto us saying: Ye shall not see my face, except your brother be with you. If thou wilt send our brother with us, we will go down and buy thee food: But if thou wilt not send him, we will not go down: for the man said unto us, Ye shall not see my face, except your brother be with you.”

This was rank mutiny, almost unheard of in the ancient East where the head of the family was accorded respect and obedience only a shade less than that rendered to God. Jacob was at a complete loss to know how to deal with such insubordination. “Why did you tell the man you had another brother?” he demanded forlornly. And at this point the Bible starts calling

him Israel again instead of Jacob, for the first time since he mislaid Joseph—an important esotericism of which sight must not be lost. It will be dealt with in the proper place.

To Jacob's distraught question his sons returned the natural reply: “The man asked us straitly of our state and of our kindred, saying, Is your father yet alive? have ye another brother? and we told him according to the tenor of these words: Could we certainly know that he would say, Bring your brother down?”

Judah came in again as attorney for the defense. A very eloquent pleader, this Judah, and it is small wonder that so many of his descendants have distinguished themselves as trial lawyers.

“And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we and thou, and also our little ones. I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame forever; For except we had lingered, surely now we had returned this second time.”

Israel gave up, but he was still the same old Jacob, ready, if possible, to bribe his way out of trouble as he tried to do with Brother Esau when the going got rough. “If it must be so,” he submitted, “now do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices and myrrh, nuts and almonds. And take double money in your hand; and the money that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it was an oversight.”

“And,” concluded the distracted old man, “Take also your brother and arise, go again unto the man. And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved of my children, I am bereaved.”

Karma had come home.

(To Be Continued)

PLEASURE, HAPPINESS

(Continued from Page 57)

unhappiness if the companionship becomes inharmonious or if the companions are in pain or sorrow. But a person, on the other hand, who has the quality of happiness well developed can be happy himself though poor and in pain when he sees others enjoying riches and health. Still even for such a one the happiness is very vulnerable when those others lose their riches or health.

It is a step further if we can rise to joy. Joy is born of the vision that all is well. I do not think that a mere mental or theoretical understanding that all is well (because karma is ideally educative and all voluntary activities are evolutive) can give this joy, though it may induce a tranquillity of mind in which the joy can be born. It seems to

be only that the very height of happiness such as we have described in the case of the poor and sick man becomes the natural seed-bed of the intuitional experience that all is well, which alone can bring the incredible joy.

These thoughts have sometimes been boiled down into simpler statements. It has been said that some people desire sensations, others desire self-satisfaction and others again desire only the welfare of the world, without the slightest seeking for sense pleasure or self-satisfaction. Self-satisfaction includes all desires aiming at a better condition so that the man will be more pleased with himself. The desire to be pleased with oneself is another way of putting the desire for self-gratification, and it can go into such high refinements as wanting to be modest and humble.

It should not be thought that the third kind of desire is something new that has to be cultivated with great difficulty. It is found to be as natural as the first two, and it will make itself felt when the clouds which are raised by the first two become attenuated and this natural source of happiness is allowed to have its opportunity.

What is sometimes called the Path is surely nothing more than this psychological transformation of desire, not a change of or a gain in environment. It will take place in the same old world with the same kinds of things and people and the same small scope of action which is the natural limitedness of a human incarnation. So one does not ask for a better opportunity when the best is already here.

(The End)

SYMBOLS IN SONG

(Continued from Page 57)

To sleep thro' terms of mighty wars,
And wake on science grown to more, —
Titanic forces taking birth
In divers seasons, divers climes;
For we are Ancients of the earth.
And in the morning of the times.”

It is amazing that such a forthright conception, arising purely through inspiration, should contain so small a measure of error as that the period between incarnations in physical matter is only a hundred years. He could have said “a thousand years” with great accuracy and no loss of meter. Still, exceptions are not unusual and the death of a body in early youth can be followed by that soul's return after a very brief rest when he had experienced very little requiring assimilation. Seldom have we had the doctrine of reincarnation put before us so clearly and cogently, in a closed Lodge session as in this verse, the spontaneous song of an artist many times incarnated and specialized in creative faculty to the degree of genius.

There were no Theosophical Lodges in every city then. Public libraries knew nothing of Theosophical literature and if they had contacted any would have rejected it from their catalogues as “superstition.” It is to be not-

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ed that the same practical thinkers of that period were very ready to accept preachments and Bible readings showing how Jonah was swallowed by a whale and the manner in which Seth found a wife in a world then inhabited by only five persons, of whom the only feminine individual was his mother Eve. "All things are possible unto the Lord," quoth the clergy of that day when cornered in argument: which is extremely true. Yet the means by which all things evolve are orderly and pursuant to God's laws, manifested and apparent everywhere and as available to evolving men as to archangels as they learn nature's secrets. Nature does not violate its own laws, and a paradox is merely a sign that the problem is not understood fully.

Turning again to Tennyson's pages we come to his treatment of "The Holy Grail"—a symbol then much in use, to the vulgar mind presented as the cup from which Christ drank at the last supper. To the initiate it was a symbol of his initiation, the vessel of the Eucharist through which his consciousness expanded into Egoic realms and made him more than man.

This symbol arises before the neophyte in astral vision in a beam of pure light from Buddhist levels and may appear anywhere or everywhere since space and time are physical phenomena only. Thus the pure in heart need no physical journey in search of the Holy Grail. The stress of travel and the assumption of white vestments or shin-

ing armor by Sir Galahad are but symbols of the power to command, and he honored it and kept it unblemished, a custom accepted in chivalry through the ages in Europe and Asia, in civilization and in heathendom, appearing in our day as the respect paid upon demonstration of the mace, symbol of authority of a governing body or a presiding officer. The mace in turn derives from the ancient war-club with which one hairy adamite slew another and annexed his cave, his wives and his hunting-fields; it is also a symbol of the thyrsus, the wand of power by which seership was bestowed upon the candidate at initiation when his bodily magnetic currents are adjusted to produce expanding consciousness. It also symbolizes the rod of Mercury, the caduceus, representing enlightenment and regeneration of bodily power, the rising fire-power in the human body united with its counterpart at the egoic level; hence, regeneration. The use of this symbol by physicians is entirely appropriate since a doctor does not cure illness but assists nature to effect a cure by restoring maladjusted forces, or imbalance.

"All-armed I ride, whate'er betide, until I find the Holy Grail." Thus, Sir Galahad whose "Strength was as the strength of ten because his heart was pure." Physical strength—no, muscular force did not enter into this equation and is more likely to hinder than to hasten development, since the possession of physical dominance over others often leads to slothfulness. Herein lies

one of the causes of the widely-held superstition that a pious man must have a gaunt and hungry aspect and that to be good is to be unhappy, and hence to be unhappy is to be good, and heaven is brought nearer by penance and flagellations and peas in one's shoes. These are distortions of truth as it is seen from below, and as useless as a prayer-machine turned by force of water-power to repeat endlessly some pious phrase without trace of function on the emotional or mental planes where it might have some useful application. These tricks and devices are childish toys. Sir Galahad, the pure in heart, had the strength of ten through his moral stamina.

Vision of the Holy Grail was accompanied by chords of music and it was borne upon a beam of silvery light, and emitted a rosy pulsating radiance—"Till all the white walls of my cell were dyed with rosy colors leaping." This vision was a type of symbolic message from the Ego, to focus the attention and strengthen the courage of the aspirant in his quest of truth in this thirsty "land of sand and thorns," the physical plane. That Tennyson based his "Idyls of the King" upon Sir Thomas Mallory's tales of four centuries earlier is of no moment. These were but bricks with which this inspired poet constructed an illuminating edifice at a time when none but his own inner light gave him guidance.

(The End)

SH!!!—IT'S A SECRET

BY CHARLES E. LUNTZ

"No politics!" we wrote, but there are readers of this paper Who evidently think that's just a lot of steaming vapor.* Insistently they seek our reticence to over-power:

"Are you for Governor Stevenson or General Eisenhower?"

And sometimes they approach us by a sort of indirection:

"Please read their natal charts and see who'll carry the election."

But though we true interpreted the horoscopic voice,

Nine readers out of ten would say, "Aha! So that's his choice."

We didn't know till we received the tidings, quite Aquarian,

A candidate is running on a platform Vegetarian.

And a liquor-hating reader feels it really won't be cricket

To fail to give endorsement to the Prohibition ticket.

We know, of course, but we won't tell, for whom we're going to vote;

For Elephant or Donkey or for something more remote.

To hold this paper free from politics is most essential.

So, with respect, we'll aim to keep our ballot confidential.

*Poetic for "hot air."