



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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BASIC THEOSOPHY "CAPSULES"

VI (Continued)

By HENRY HOTCHENER

Visitor—Perhaps you can also help to clear up another problem that is in the minds of some of us. What is the attitude of Theosophists towards communists who seek to overthrow our government by force?

Theosophist—Well, here is the comment made on this subject nearly 75 years ago by Col. Olcott, the President-Founder of the Theosophical Society:

"We would not admit man or woman who was in rebellion against the existing laws or government of his or her country, or engaged in plots and conspiracies against the public peace and safety. In New York we expelled one of our most active officers (a non-American) because he allowed himself to be mixed up with a gang of (non-American) refugees in their wicked conspiracies. . . . Nor have we any room for the drunkard or the debauchee. If Theosophy did not make men better, purer, wiser, more useful to themselves and to society, then this organization of ours had better never been born."

Visitor—And what about modern science? Its discoveries and processes are so much a part of our daily life in both peace and war, that it would help us to have any information that your teachers have disclosed. What is the relation of Science to Theosophy?

Theosophist—Modern science is our best ally. One of our leading Eastern theosophical writers, gladly paying his tribute to the brilliant achievements of Western scientists, wrote: "You may be, and most assuredly are our superiors in every branch of physical knowledge; in spiritual sciences we were, are and always will be your—*Masters*." Esoteric philosophy only fills the gaps left by Science and corrects her false premises. The exact extent, depth, breadth, and length of the mysteries of Nature are to be found only in Eastern Esoteric Science. . . . One by one, facts and processes of Nature's workshops are permitted to find their way into exact science, while mysterious help is given to rare individuals in unravelling its arcane truths. It is at the close of great cycles, in connection with racial development, that such events generally take place. We are at the very close of such a cycle; and soon there will be a large rent made in the Veil of Nature,

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THE LOGIC OF THEOSOPHICAL TEACHINGS

Chains, Rounds and Races

(Continued)

Passing backward from our present fifth root race to the fourth (the Atlantean) and starting with the last sub-race—the seventh—we find it accounts for the Mongolian peoples ancestors of the Tibetans, Malays, Hungarians, Finns and Eskimos—also of those Chinese who do not live along the coast. (The latter have an intermixture of Aryan blood dating back to intermarriage with Egyptians of the late dynasties).

The sixth sub-race people were the Accadians from whom were descended the Sumerians, Babylonians and the races that inhabited Greece—according to Greek tradition—before the coming of the ancient Greeks. They were called by the generic race name of Pelasgians. The Scythians—pre-Russian people—were of Accadian stock.

The fifth sub-race comprised the original Semites, including the Biblical Jews. There has been so much intermarriage, however, between the post-biblical Jews and other races, especially the fifth root race, that the Jewish people cannot be classed as members of the fourth root race, more especially as the fifth sub-race fathered the Aryan root race. The avowed indebtedness of the occident to the Jews for its bible, for the founder of the Christian religion and for its monotheism and basic morality is perhaps a subconscious recognition of that fact.

The fourth sub-race, the Turanian, remote ancestors of the Turks, were a fierce fighting people—a trait certainly inherited by their Turkish descendants, said to be one of the nations most feared by the Russians. Fortunately they are our good friends and allies. Turkey is now a modern and progressive country—a far cry from the "sick man of Europe," as she was termed in the last century.

The Toltecs were the third sub-race. Their descendants, also under that name, inhabited Mexico before the Aztecs. The original Toltecs are said to have averaged 27 feet in height. They and the Turanians (somewhat smaller) were the last of the true giants referred to in Genesis and immortalized by the statues on Easter Island. These represent the 1st, 2nd, 3rd and 4th sub-races of the Atlantean,

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THE ADVERSARY

By OLIVE HARCOURT

(Continued from May)

The doctrine of the existence of a personal devil is not a product of the Jewish faith. It is found in the spirit of evil, but there is no personification of Evil. The very first mention of a personal devil in early Christian days is the passage in the Book of Revelation, Chapter II, identifying the devil with the dragon. The splendid story of the struggle between the devil and the angels is dealt with by Goethe in the Second Part of his superb drama "Faust." It is a sequel to the better-known "First Part," and was written by Goethe at the age of eighty. It contains deep occult knowledge, gathered during a long life of intense activity as poet, dramatist, philosopher, scientist, novelist and statesman. In the capacities of poet and dramatist he ranks only second to Shakespeare in the world's literature. The second part of Faust shows the devils, led by Mephistopheles, fighting with fire, while the angels attack with white roses, gradually forcing back their antagonists step by step, ignoring with sweet gravity Mephisto's attempts to make them laugh at his entertaining, brilliant and sometimes blasphemous and indecent talk, but so long as they preserve their gravity they are safe. At last the stage is completely filled with angels, the devils have disappeared, leaving Mephistopheles alone upon the scene forsaken by his followers. He takes refuge in the auditorium among the spectators. This is often believed to have been a silly fantasy of Goethe's old age, but it means, of course, that the last hope of victory of the devil is among the race of men.

This play contains some of the most magnificent writing the world has yet seen, for it is a synthesis of the power and knowledge gained by Goethe during his long life of experience in both Worlds of Being. It has never been adequately translated, and is almost unknown in any land but his own.

The story of the treacherous Watchers is reflected in the history of the world all down the ages. The evil force, when let loose, teaches and corrupts the leaders of men, filling them with dreams of world-wide conquest and boundless power. It is Azazel's story over again. The first victim in the Bible was Nimrod, and every demagogue since his day has been tempted to

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EUROPEAN VISTA

BY CHARLES E. LUNTZ

(Continued from February)

Rome is a breath-taking city. An aura of the past surrounds it so definitely that if the visitor is at all sensitive it haunts him throughout his stay. Theosophists who have taken European incarnations during the last eighteen centuries may not unlikely have made pilgrimages to the place and, before that, when it was the capital of the civilized world, may have visited it for business, sightseeing or other reasons.

A curious vague sense of familiarity seemed to be present, but this may have been due merely to seeing pictures or movies of the streets and buildings. The admonition, "Never assign an occult reason to something which can be explained on physical grounds," is one we have always endeavored to follow. Consequently we dismissed from our mind any attempt to connect the slight sense of recognition with some bygone experience.

Our temporary abode was the very splendid Hotel Excelsior, where we literally dwelt in marble halls, and it was no dream. Neither were the prices, said to be the highest of any hotel in Europe, which we can well believe. The writer found all this magnificence, reminiscent of a palace of the Caesars, rather overpowering. The tremendous ceilings, period furniture, hushed atmosphere and general air of spacious dignity did not seem out of place, however, in Rome, a dignified city if ever there was one.

The dignity did not always hold, even in Rome. We had not walked a block on our first journey of exploration before a young woman, rather well dressed, approached us. "You give-a me donation," she commanded. Commanded is the word—there was nothing of a request or even of a suggestion about it. Mildly we inquired, "What is the donation for?" "For ME," the girl replied, raising her voice into an impatient shriek, evidently implying "for whom else should it be?" Not being as yet familiar with the value of Italian money, we handed her ten liras, whereupon she pulled a frightful face and scurried away.

We discovered the reason for the face later when we looked up the exchange rate on the lira and found we had given her exactly 1½ cents.

A block further on another signora converged on us. Her technique was somewhat different but her language the same. She placed a small flag in our buttonhole with one hand, extending the other with the "give-a me donation" routine. With the memory of the scowling face that greeted our previous munificence, we decided we had had enough. "No," we replied firmly. "Then you give-a me back the flag," howled the damsel, almost tearing it from our coat and rushing across the street to

another likely-looking American prospect.

To get the lighter incidents out of the way before dwelling on the really worthwhile impressions of our short stay in the "Eternal City," we might mention another. In European hotels shoes are left outside the door at night and returned with something euphemistically termed a polish in the morning. Whereupon the porter or other functionary who does the shining has to be duly tipped and it is not difficult to find him lurking hopefully in the offing for that purpose.

Like other Americans, we were somewhat dubious about this *modus operandi*, and we did not leave our shoes outside any hotel room door. Nothing happened to us anywhere on account of this dereliction except in Rome. Early in the morning came a thunderous bang on the door. On opening it the porter pushed by us, quickly scanned the room, observed shoes under the bed and triumphantly bore them off without a word—which we would not have understood anyway. Fifteen minutes later he returned them, with an expectant gleam in his eye. We meekly handed him fifty liras. The following night we put our shoes outside the door. They have their own ways of softening up Americans.

Rome is a city of marvels but when our thoughts turn back to it they always seem to fasten themselves on the Vatican galleries, containing works of the greatest artists of all time. Amazingly these paintings, centuries old, appear as fresh, clean and beautiful as if painted yesterday. We will not attempt to describe them—firstly because we are not an artist and secondly because that task has been undertaken thousands of times by those of great capability, who have performed it well.

We were, however, intrigued with a little anecdote related by our guide—a thirty-third degree Mason, by the way—as we stood before the *Last Judgment* by Michelangelo in the Sistine Chapel. A Cardinal who had persistently criticized and harassed the great painter appears on the painting with asses' ears and surrounded by the flames of hell. Originally painted without the fire but with the unmistakable ears, the indignant dignitary insisted that Michelangelo remove these appendages forthwith. The painter's reply was to add the unquenchable flames.

Furiously the cardinal invoked the aid of the Pope to extirpate the "sacrilege," and probably the painter as well. The pontiff, who must have had a sense of humor, listened calmly to the raging prelate's story and then remarked, "If Michelangelo has put you in hell, in hell you stay. No one ever gets out of hell."

Theosophists, familiar with the black pages in the history of the Church—the Inquisition, the burnings, persecutions,

religious massacres and general intolerance—sometimes inquire what purpose could be served in the Divine Scheme in permitting an institution with so many iniquities to its discredit to flourish and prosper, and gather into its fold a huge proportion of the entire Christian world.

Aside from the fact that men and institutions are permitted to work out their own destinies without divine interference other than to prevent wreckage of the entire scheme of spiritual evolution, there seem to be other major reasons. They may be summarized as:

(1) The need of a large section of the people to be told in spiritual matters what to believe and what to reject. Preposterous as such an idea may be to the Theosophist, to those who accept it the theosophical freedom of thought in matters of belief is even more preposterous.

(2) The "good works" for which the Church has been responsible—the hospitals, charitable institutions, benevolent societies and countless other projects for helping the helpless and relieving distress. Perhaps these good works count heavily in the karmic books against the "bad works" that blot the record. For we do know that as with individuals, so with groups and organizations and nations—whatever there is of good is used to the uttermost by the Intelligences that guide evolution. Whatever there is of bad must bring its appropriate correctional karma which soon or late will eradicate it, leaving the good triumphant. This can be seen in the karma of the Church, which has known and still knows bitter persecution, schisms, losses, severance from its temporal power and destruction of its influence in many countries.

(3) The amassing by reason of its great wealth of such treasures of art as cannot be duplicated anywhere in the world. Surely this is no mean reason for the preservation of an institution which alone had the foresight and the means to bring together so priceless a product of the world's greatest geniuses. These are not hoarded but are displayed for the enlightenment and inspiration of all the world, either direct or through reproductions. As we gazed at that marvelous display we felt that the Church could be forgiven a lot in consideration of having done so much for the world's culture. Curious that it should have developed enlightenment and ignorance side by side. But paradox of that kind seems interwoven in the deeds of men.

Visiting several of the magnificent churches, centuries old, a spectacle in one church, the name of which has escaped us, is not likely soon to be forgotten. On the stairs, said to be taken from the palace of Pontius Pilate, scores of persons were kneeling. But they were doing more than kneeling. They were climbing the stairs from

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DO YOU KNOW?

That Theosophists, being people, and at more or less the average level of the rest of the population, possess about their fair share of the virtues and deficiencies of the general run of humanity?

* * * *

That what distinguishes the informed Theosophist from others is not necessarily a higher level of goodness (though this may sometimes be present), but a much higher level of spiritual understanding?

* * * *

That this in itself tends toward eliminating the grosser failings of life, as the Theosophist has a far keener awareness of the self-made corrective penalties of wrongdoing than those without his knowledge?

* * * *

That another great benefit conferred by Theosophy is the setting of a definite understandable ideal, at which the Theosophist, if true to his teaching, always aims, though he may fall far short of achieving it fully?

* * * *

That this ideal embraces a true brotherliness, which does not mean its constant reiteration in words or on paper, but fair dealing towards others, helpfulness to others (meaning a lift that will enable them to help themselves) and always the willingness and eagerness to enlighten others in our own philosophy of understanding, where any desire is manifested to seek such enlightenment?

* * * *

That missionary efforts among people perfectly satisfied with their own religion or philosophy, whatever it may be, are repugnant to the spirit of Theosophy?

* * * *

That, unlike his orthodox brother, the Theosophist is not interested in "saving souls" for his own greater glory and post-mortem reward, and does not "strive mightily" to force Theosophy on unwilling ears?

* * * *

That he feels it is his *dharma* (duty), having been enlightened himself by finding this inestimably valuable knowledge, to offer it freely to all others who care to take it?

* * * *

That while he should never attempt proselytize even among members of his own family, if they are averse to hearing about his philosophy, he should by all means defend and unhold his own right to believe as he sees fit?

* * * *

That it is recognized such insistence on freedom of spiritual thought may lead to family conflicts, and for this reason every attempt should be made to avoid the "flaunting" of Theosophy where it is not wanted and to shun useless arguments about it?

That this is especially the case with respect to questioning or criticizing the religious beliefs of other members of the family?

* * * *

That as this consideration is to be shown, equal consideration is to be required regarding one's own theosophical beliefs; and while the problem is for the individual himself to decide, it would seem that, having found Theosophy, one of the most priceless things in life, it should never be relinquished, regardless of how fierce the opposition?

**PROFESSOR ERNEST WOOD
IN THE UNITED KINGDOM**

Our British readers will be glad to know that Prof. Wood is now among them and that a lecture tour of a number of Lodges has been arranged for him. This distinguished theosophical leader and worker—one of the oldest in the Society in point of service—may possibly be able, should his itinerary permit, to give additional lectures. Any Lodge officer who might be interested should contact the General Secretary of his National Section.

"Evil perpetually tends to disappear."
—Herbert Spencer

BY ANY OTHER NAME

By CHARLES E. LUNTZ

"... a rose
By any other name would smell as
sweet."—*Romeo And Juliet*

There was a time
Before the word Theosophy was
coined:
Theosophy, the wisdom of Mahat,
The Universal Mind that fills all space,
The Mind in which we live and which
we share.
The word Theosophy was yet to be,
But that for which it stands—**THAT**
always was.
And when the word has perished from
the lips
Of men, and men themselves in
grosser form
Have perished—still the Wisdom shall
remain—
The Wisdom that, to mark as
supramundane,
We designate Theosophy; and so,
Why fret about the name? If you can
bring
The Peace of God Theosophy instills
By wondrous knowledge, understand-
ing full,
To those that can accept it, rest
content,
No matter what the temporary term
To tag the knowledge be, for it is
sure—
Theosophy by any other name
Would ring as true.

**A GAME THAT EVIDENCES
THE TRUTH OF REINCARNATION**

There is only one game that produces child prodigies: Chess. For the very good reason that there is only one game old enough to have been practiced assiduously in many lives: Chess which was invented thousands of years ago. Did anyone ever hear of a chess prodigy in Contract Bridge—or in any card game? No, for the very good reason that no modern card game is more than two or three centuries old—a space of one or two incarnations. Chess is old enough to cover perhaps ten or twenty incarnations, maybe more. Can Contract Bridge boast of seven-year-old prodigies who could beat the greatest experts in the game? Chess can—mention only two: Samuel Reshevsky and Jose Capablanca.

Can Contract Bridge or any card game show their most skilled exponents as able to play the game blindfolded, remembering their cards after once looking at them and knowing every play to the end of the game after being told once which cards are being played? Chess can do many times that well. In 1947 an Argentinean played 45 games of blindfold Chess and won 43.

Could any Contract Bridge* expert play a hundred games with first-class bridge players at one time, moving from table to table and, when the cards permitted, win every game? Frank Marshall, U. S. Chess Champion did that time and again at Chess.

Of course card games, depending upon luck as well as skill, are not in the same category as Chess—a game of pure skill—but the analogy is good enough to demonstrate the point in question—no game is ancient enough for the Ego through his personality to have acquired such overtowering genius as described above—no game except Chess, which is the only game wherein it is displayed. For the same reason there are child mathematic prodigies; mathematics, like Chess, being a science antique enough to have developed such prodigies.

And, in the arts, music and painting are also of sufficient age that geniuses may appear in children.

The skeptic who will not be convinced by any evidence may, and probably will, laugh when such proofs are offered, but he won't know what he is laughing at, and laughter, like anger, will not abolish facts. But to those wise minds to reason, which have not been insulated by doctrinal or materialist nonsense, these facts will be weighed and profoundly considered. For they constitute just one more link in the mighty chain of evidence for the truth of the central fact in man's spiritual evolution—the fact that we call Reincarnation.

*Note: We have nothing against Contract Bridge. We merely use it as a good available example.

WHAT MAKES SENSE?

Makes No Sense That—
Odd departures from traditional theosophic teachings, merely in the interest of being "different" should be adopted by Theosophists.

Makes Sense That—
 While every Theosophist is completely free to accept or reject anything which he sees fit, this freedom, if used rightly, would certainly seem to apply study, analysis, reasoning and judgment of the occult statements put before him.

* * * *

Makes No Sense That—
Irrational assertions which run counter both to the pioneer teachings of Blavatsky and Sinnett and also to those of the later researchers, Besant, Leadbeater, Jinarajadasa and Hodson, should be accepted without careful comparison and the weighing of evidence for and against their probability.

Makes Sense That—
 Such superficially appealing ideas as immediate reincarnations, changelessness of the "sex" of the Ego, birth under each zodiacal sign in turn, or alteration of sex with each incarnation, are among those which conflict with the generally accepted teachings and which, on that account, call for especially close examination before they are allowed to displace the latter in the mind.

* * * *

Makes No Sense That—
On this account they should be regarded as theosophical heresies or the error of the man who accepts them as a heretic, while he is exercising his freely conceded right of choice.

Makes Sense That—
 While none of the theosophical leaders mentioned above are authoritative in the point that their statements are in any way binding on Theosophists, as these statements are based either on direct information from the Adepts or on personal clairvoyant observation, or on both, they are at least persuasive as against those which contradict them.

* * * *

Makes No Sense That—
The assertions as to the source of the information contained in the previous paragraph should be considered authentic unless the vast evidence of its correctness available in T.S. literature, and the interior evidence of the statements themselves, appear to the inquirer to support them.

Makes Sense That—
 As they have been minutely examined, analyzed, questioned and passed upon by men and women of fine intellects, fully qualified to judge, and have been accepted as genuine or at least highly probable, they should not readily be rejected in favor of contradictory teachings which have met no such tests.

It Makes No Sense That—
Dealing with one of the particular conflicts cited, immediate reincarnation, with no intermediate cycle for absorption of the essence of experiences of the previous life, should be more likely than the spaced out re-embodiments taught by Theosophy.

It Makes Sense That—
 Taking another of the ones referred to, the insistence that the sexless Ego is male or female and remains so through all its incarnations seems opposed to common sense—the Ego, a spiritual being, needing sex only through its personalities.

* * * *

It Makes No Sense That—
As regards the systematic birth under or in each successive zodiacal sign as life follows life, such a "tidy" method should find favor with nature, which is not concerned with maintaining a mechanical system merely for the sake of the system, but uses it only for the results it will achieve.

It Makes Sense That—
 Similarly, automatic change of sex with change of personality is in the same category—whichever sex is most appropriate to the stage the Ego has reached being allotted to his lower representation, whether he incarnated last time or the last half-dozen or more times either as male or female.

PROSPERITY

By ELLA WELGE

But seek ye first the kingdom of God, and His righteousness: and all these things shall be added unto you.—*Matt. VI:33.*

In meditating upon the above statement in the light of true prosperity it becomes apparent that the abundant life which has been promised to man, must be earned. As he gradually comes into the knowledge of being faithful in his obedience to the law of giving and receiving and in letting the inner light of truth shine into all his thinking and living and into the world about him, then prosperity will be the natural and inescapable result. In other words, the law, when set into action, produces this result without any anxious effort on his part, for (the law of God) under whatever name we may give to it in any particular circumstance, is always the law of abundance in all that is good.

(In seeking first the kingdom of God and His righteousness we turn our thought and attention to the indwelling spirit of life and abundance, that its wisdom and governing energy may guide us in the wise and constructive use of ideas, talents and material things that we have already acquired.)

As a Bible writer wisely declared, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to

poverty." *Prov. XI:24**, which means that our spending, giving and sharing does not always deplete our store nor is saving any guarantee of prosperity. The need is, to use wisely, fearlessly and freely that which we have at hand under the intuitional guidance of the indwelling spirit which never makes a mistake.

We, of ourselves, often try too hard to get business, possessions or an income. Our self-sufficiency or our fear of failure actually closes the door to success many times. We need to realize that "greater is he that is in you, than he that is the world," *I John IV:4.* (He that is within us knows more about our real needs than we or anyone else and he knows the most natural and harmonious way in which these things can be brought forth.) To enjoy a prosperity that endures, that gives the supreme gift of peace of mind and health of body let us endeavor to find the inner kingdom, the realm of divine ideas and spiritual understanding and then reach out to our fellow man and share with him these rich gifts of the spirit.

As we seek to enlarge our capacity for good by building into our lives the attitudes and following the courses of action that bring success, then all things else (outward manifestations) shall be added.

For the spiritual ministration of the Healing Group write the group leader, Mrs. Ella Welge, care of The Theosophical Society of St. Louis, 5108 Waterman Ave., St. Louis 8, Mo.

*The new Revised Version renders this verse: "One man gives freely, yet grows all the richer; another withholds what he should give, and only suffers poverty."—Editor.

THE LOGIC OF THEOSOPHICAL TEACHINGS

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ranging in height from 27 feet (4th) to 173 feet for the 1st sub-race. The figures are given in the Eastern scriptures and have been confirmed by modern clairvoyant research. However, no one need believe them if he doesn't want to.

It may be pointed out, however, as this is a series on the logic of theosophical teachings, that as it is certain, from the fossilized remains of prehistoric animals, that these were of enormous size, gradually shrinking in the course of evolution, it is perfectly reasonable that man's physical body should have run a similar course. No fossils of these human giants have been found because the Atlantean race was wiped out by a succession of terrible floods which destroyed its cities and most of its humanity. The survivors were the later sub-races that were no longer gigantic. Fossils of early Atlantean man, somehow preserved from the ravages of the water, may, however, yet be found.

Fossilized human remains which scientists have tried to identify with earliest man are, as a matter of fact,

far from early, though remote in time from us. Occultism declares that there were men—of sorts—on the earth in physical bodies six million years or more ago.

The Toltecs carried Atlantean civilization to its highest level but abused their affluence by the practice of so-called "black magic," involving revolting cruelties and degradations. They were memorialized in the Genesis account of the pre-diluvian peoples "the imaginations of whose hearts was evil continually." Noah's flood is based on the real flood that wiped out Atlantis, but is also, as with most of the biblical narratives, highly allegorical.

The second sub-race is termed in occultism the Tlavatli—a name not to be found in the encyclopedias. They were a yellow race and at this early stage of man's physical evolution, the esoteric teaching is that divine entities from a previous manifestation were incarnating in human bodies and acting as guides and rulers.

This, too, seems logical for when this guidance was largely withdrawn—in the next sub-race—humanity proceeded to excesses which wrecked its civilization and submerged it.

(To Be Continued)

THE ADVERSARY

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pursue war, to oppress his fellow-men, to abolish God, and to introduce paganism and idolatry. Another activity of the evil force is the bringing down of great men to some form of wickedness in order to turn the people against them and to shut their mouths from presenting the Truth. Noah is suggested as an example. Jesus is the outstanding example of one who never for a moment succumbed to the tempting suggestion of assuming unlimited worldly power, and it is said that the Evil Source has been weakened ever since.

In Revelation XX is the account of the angel laying hold of the devil and casting him into the bottomless pit. The origin of this passage is the Judaic legend of the plane beneath that of the earth, called in Hebrew the Qlippos, a word meaning the place where things no longer wanted are thrown. In countries or communities where Hebrew is habitually spoken the Qlippos is the rubbish heap, the "glory hole," also the waste paper basket. And it is a word for the lower astral plane, a form of hell where are received humans no longer wanted, for those earth dwellers who persistently entertain evil and fail to function on higher planes than the material are regarded by the Supernal Powers as fit only to be put back to the beginning of a new evolutionary period, to commence the Wheel of Life and Death anew.

In esoteric numerology the number eleven symbolizes the evil force*, because it represents lack of co-operation. This interpretation is found in Deuteronomy, in the passage concerning the Curses of Mount Ebal, which are twelve in the English Bible, but eleven in the Hebrew version, in which two curses are joined together.

The Dukes of Edom, outcasts from Israel, were already established in the Land of Promise when the Israelites reached it, and as they had to be overcome before the latter could settle down, they henceforth represented evil forces to be conquered, becoming symbols to them of adverse Powers.

Another reason why the number eleven is evil is because it has no power of conjunction with another number to form a symbol, such as is possessed by other numbers of the decad or beyond it. In the British Museum are the works of a famous occultist of the seventeenth century, in which he tells us that "the number eleven abhorreth its fellows, expressing hatred and isolation, and has no communion with Divine things, nor any merit."

The ancient Israelites referred the number eleven to evil women and to the eleven groups of beasts which they considered unclean. This is, of course, teaching concerning the Brotherhood of man. The lapses of love and duty towards our neighbors are outlined in the eleven curses of Mt. Ebal, pronounced, for example, upon deceivers, concealers, removers of their neighbors' landmarks, and so on.

The Lord's Prayer, which appeared in the Talmud in scattered phrases long before it was taught to the people by Christ, contains the petition "lead us not into temptation," a much debated passage, as it brings into question the justice of God in allowing temptation to assail His children and then punishing them for yielding to it. The explanation offered by the Judiac doctrine is that man has had from the beginning of time been permitted to choose for himself whether he will follow the right hand Path of righteousness or the left hand path of evil. The petition in the Prayer merely expresses the hope that God guide the petitioner away from the path of sin towards that of righteousness which "leadeth to Salvation"—the middle path of the Tree, showing the way to the central circle where dwells the Spirit of Good. "He leadeth me in the paths of Righteousness for His Name's sake."

The serpent of Eden is not necessari-

*But in exoteric numerology the number eleven is regarded as a very spiritual number—second only to number twenty-two. Perhaps that which is good spiritually for the unevolved (the exoteric) becomes wrong spiritually for the evolved (the esoteric). As an example, forms, ceremonial, ritual, which may be helpful in man's earlier spiritual development become unnecessary and even hampering when fuller spiritual enlightenment is reached.—Editor.

ly an evil force. Its Hebrew name means "shining." It is supposed that primitive woman was naturally clairvoyant, able to see spiritual being. Eve, the collective representative of womanhood, is described as having been aware of a shining being, or angel, robed in light, who gave to her and to Adam, the collective representative of manhood, instruction about free will symbolized by the Tree of knowledge of Good and Evil. The tradition of the Serpent arose from the similarity of the Hebrew words for serpent and light, or "shining"—in this passage the early translators have gone astray, as happens in innumerable cases.

Some diagrams of the Tree of the Knowledge of Good and Evil show upon its branches the Signs of the Zodiac, symbolizing the Forces impinging upon humanity from planes both above and beneath the material earth, leaving individuals free to accept or reject their influence either for Good or Evil. Without free will man would have been for ever spineless and useless, incapable of development.

"Each sin which a man commits brings to life an evil spirit who stands between him and his High Self. 'Why,' it is asked, 'does God not destroy the evil spirit?' Because man has been given free will in order to progress. When man had partaken of the Tree of knowledge of Good and Evil, God's intention was to permit him free choice that he might gradually raise the lower planes to the state of the higher, and free will would not be possible without the demoniac urge to evil."

—Zohar

Evil, say the Gnostics, is lack of discrimination and of knowledge.

In one old MS. the Destroyer is said to be the Bestower of Requests. He answers prayers for material gain and self-advancement, and then leaves the victim to find out for himself the results of his mistakes.

Every such mistake and every evil act admits into our being some matter which goes towards lessening the beauty of the physical body preparing for another incarnation.

(To Be Continued)

EUROPEAN VISTA

(Continued from Page 48)

bottom to top on their knees, which for the older people at least must have been a painful proceeding. The reason, we were informed by the guide, was that Jesus walked up these same stairs to appear before Pilate. As a result so that each stair thus climbed conferred an indulgence that lessened the stay in Purgatory by 14,000 years. Out of respect for the many inspiring things we saw in Rome, we make no comment either on the authenticity of the stair or the effectiveness of the indulgence. Perhaps the intensity of the belief evident on the faces of the kneeling multitude, may in some way contribute to a spiritual uplift.

On one of the churches we were shown a huge bronze door, said to have been the very door to the Roman Forum

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SLOWLY BUT SURELY

Some months ago a reader sent us a clipping from a Chicago paper headed "PERSONALITY ATOM CALLED KEY TO CHILD PROBLEMS." In citing the cases of a couple of teen-age murderers, the item quotes an associate professor at Illinois Institute of Technology as saying that "a wayward personality atom may account for this perplexing behavior." He suggests that if this atom, or psychonucleus as he terms it, could be isolated the key to juvenile delinquency may be disclosed. He thinks the atom is the basic unit in the personality.

And how right he is! The professor's "personality atom" is, of course, Theosophy's *permanent atom*, carried through the ages in every reincarnating entity. There are actually three of them associated with the personality—the physical, astral (emotional) and mental permanent atoms. The one concerned with juvenile delinquency would be the second-named.

Slowly but surely science catches up with Theosophy.

Did She Foresee Atomic Energy?

"I smile at man
Who labors solving the riddle of the
universe,
Forgetting that the wisdom in one
atom
Undoes his uttermost."

—Patience Worth at St. Louis
Lodge in 1927.

When someone assures us with all the confidence in the world that there is no soul, no survival, no God, and that reincarnation is a myth, we might recall the words of Shakespeare, one of the shrewdest judges of human nature that ever lived: "Man, proud man, most ignorant of what he's most assured."

"Side by side, for the way was one,
The toilsome journey of life was
done,
And priest and Quaker, and all who
died,
Came out alike on the other side;
No forms or crosses, or books had
they,
No gowns of silk, or suits of gray."
—Elizabeth Cleaveland

"The rung of a ladder was never
meant to rest upon, but only to hold a
man's foot long enough to enable him
to put the other somewhat higher."
—Huxley

THE ZODIAC IN KIPLING

Leo

And when they bore me overmuch, I
will not shake mine ears,
Recalling many thousand such whom
I have bored to tears.

—A Pilgrim's Way

rough which Julius Caesar often
assed. This is possible though, like the
ontius Pilate stairs, not subject to any
erification that would be accepted in
court of law.

The catacombs, which we visited
ext day, are authentic, however. The
uide was not allowed to enter, his of-
ce being taken over by a young priest
ith an Oxford accent that fascinated
s, Oxford accents not being common
priests in the United States. The
atacombs of Rome are the most ex-
nsive known to man. These chilly
esidences of the long departed—or
ather of their mouldering bones—are
out as depressing as any haunts into
hich we have wandered in the present
arnation. Tier upon tier of graves,
nrelieved except for an occasional
leton which somehow had become
nearthed and grinned upon us, were
luminated only by occasional lights of
w wattage overhead. The effect was
at of apparently calculated eeriness.
e were glad to step up the long wind-
g passages into the light of day.

Rome by night from one or more of
s seven hills is a dream city. We saw,

of course, the Colosseum, the Pantheon,
the Victor Emmanuel statue and as
many of the rest of the monuments as
our brief stay enabled us to take in.
But as this series is not written for
guidebook purposes we omit their de-
scription. We toured the city, not only
in modern coaches and taxicabs but in
an ancient horse-drawn vehicle some-
what resembling what in England used
to be called a landau. As the driver
knew no English, one of the hotel
clerks obligingly wrote down the places
we wanted to see, in Italian. We hand-
ed this to the driver and he followed
directions accordingly. We found Eng-
lish a greater rarity in Rome than in
Paris. Even an Italian policeman of
whom we asked directions shrugged his
shoulders uncomprehendingly.

One or two more incidents of our
stay in Rome may be held over for the
next installment, this one already be-
ing over-long. But Rome, our last halt-
ing place on the Continent, will be a
lingering memory for all the years to
come.

(To Be Continued)