

Picture Healing Group P. 64x

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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OUR EVOLUTION

Can Our Evolution Be Hastened?
Where Is Our Evolution Leading Us?

BY ARTHUR JACOBY

In some lands spiritual evolution was supposed to be quickened by personal suffering, frequently self-induced or self-inflicted. This was indulged in, and probably still is, to propitiate the "higher powers," who were then expected to favor the victim by easing his way, and provide a quicker journey along the evolutionary path. By thus appeasing and conciliating these critical and ever watchful custodians of destiny, such a devotee would anticipate a special place reserved for him, may we say, on the express train, avoiding many of the local stops which retard the unfavored. But these local stops are places where experience is acquired. Hence, in attempting to arrive at our destination at too fast a pace, we deprive ourselves of much we must learn and in the end we may have to start again at the beginning. The race is not to the swift.

A tree growing out of the ground is not impelled to attain its maturity in a hurry. It follows an orderly growth governed by the law of its species. Nature works along these lines—steady, gradual development. Otherwise the tree is not firmly embedded, and a passing gust of wind will uproot it; while its slower growing neighbor will not be affected. Growth is slow when roots are deep.

The bread upon which we subsist, as well as our other food, follows a certain set formula which requires a definite length of time to attain complete development. If the process is speeded the product suffers in consequence. This may give rise to the expression that if a person has not attained his full mentality, he is sometimes referred to as "half baked."

Let us consider our physical development. Suppose we could hasten it, what would be accomplished? At the first flutter of life, some remarkable wisdom in our bodies slowly and in orderly fashion separates our cells into various groups, structurally and chemically unlike. Each group has a specific task to perform, and the sum of all together becomes a closely-knit well organized community. The microscopic bubble that is to be the physical body of an individual has a three-layer covering. The ectoderm or outer layer will go to
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ANIMAL SURVIVAL AFTER DEATH

BY CHARLES E. LUNTZ

"The curate thinks you have no soul
I know that he has none."
—St. John Lucas to his dog.

It is a church teaching—we do not know if it has been formulated into a doctrine or a dogma—that animals have no souls. That inestimable gift is possessed by man only—and woman, of course. The latter should be mentioned because there have been religions that complimented the men by conceding that they had souls but denied them to women. This need not trouble the latter too much as there have been philosophies—though no religions perhaps—that deny a soul to both sexes.

"The actuality theory in psychology" observes Encyclopaedia Britannica (Vol. I, page 139) "treats the soul as just the complex or system of . . . activities, experiences or processes, and no more."

It is hardly necessary to demonstrate to Theosophists the fallacy of regarding the soul as nothing but a temporal complex—a materialistic delusion which is gradually losing its hold on scientific thinkers. If there is no soul the whole theosophic scheme, of course, collapses—but so does every religious scheme, and all that remains are sterile philosophies which are futile and worthless; for if there is no soul and therefore no survival and no real meaning to life, who cares what life is about or why we are here, when no one can ever know the real reason and the real reason, anyway, would be of no consequence to man—a soulless animal.

Those who find inspiration in this monstrous theory, which takes all permanent meaning out of life, are welcome to it. Theosophists universally reject it because they refuse to concede the existence of a Divine Unintelligence. The Soul or Ego is a philosophical necessity as a basis from which to deduce the purpose for which human beings are on this globe. And it may be said in passing that reincarnation is also a philosophical necessity, if the deduction of this purpose is to be pressed to its logical conclusion. No Soul—no reincarnation; no reincarnation—no purpose!

But Theosophy is above all else logical. It does not consider half the facts of a case and ignore the rest. Literally in Theosophy it is all or nothing, and
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BASIC THEOSOPHY "CAPSULES"

BY HENRY HOTCHENER

VII

(Continued from Last Month)

Visitor—And after death, what? Does the personality survive? Does it have a conscious career in finer worlds than our physical eyes perceive? Such as the invisible ethereal world which carries the electro-magnetic impulses of radio and television from the broadcasting stations into the receiving sets in our homes?

Theosophist—In order to live a conscious life in the world to come, one has first of all to believe in that life during terrestrial existence. On these two aphorisms of the Secret Science, all the philosophy as to *post mortem* consciousness and the immortality of the soul is built. The Ego receives always according to its deserts. After the dissolution of the body, there commences for it a period of full awakened consciousness, or a state of chaotic dreams, or an utterly dreamless sleep undistinguishable from annihilation.

Visitor—Do you mean that the beliefs we held of the nature of after-death existence will decide what our careers will be like when we get there?

Theosophist—After death, before the spiritual eyes of the soul, begins a performance according to a program learned and very often unconsciously composed by ourselves: the practical carrying out of *correct* beliefs or of illusions which have been created by ourselves. The Methodist will be a Methodist, the Mussulman a Mussulman, at least for a time—in a perfect fool's paradise of each man's creation and making. These are the *post mortem* fruits of the tree of life.

Visitor—And are books available for those who wish to learn how to make a courageous and intelligent transition from life to death and beyond?

Theosophist—Our theosophical literature gives all the information necessary. And older fellow-students, interested in the same subjects, are ready to help the beginner to expand more quickly his knowledge of these subjects. From immemorial times mystics, sages, saints, martyrs, seers, have proclaimed the existence of subtler faculties within the soul that enable it to perceive its unity with the All-consciousness. They say that death is merely a momentary incident in an eternal existence.

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THE HISTORY OF ST. LOUIS LODGE

Gabriel In A Bank

BY CHARLES E. LUNTZ

From repeated inquiries we know that many T.S. members who have the laudable ambition of seeing their Lodge acquire its own property, are interested in the methods employed by St. Louis in financing the purchase of its present building. No apology, therefore, seems necessary for going into some detail regarding this. It should be remembered, however, that the figures given are those of 1928 when our present 52 cent dollar was worth a hundred cents, when building costs were only a fraction of what they are today and when furnishings, too, could be bought at prices that now would have to be multiplied by three or even four.

Yet against this may be placed the fact that the country today is far more prosperous than even in 1928, which was, by the standards of those times a prosperous year. Also that in meeting its heavy mortgage obligation, the Lodge had to do so during the harrowing depression years of the early 'thirties. Such times we are never likely to see again. Present prosperity may not continue indefinitely but there are

too many governmental cushions against wild speculation, bank closings, starvation wages and unemployment for a repetition of the 1929 Stock Market crash followed by the black depression of the pre-war era.

A Lodge may buy a building today with far more apparent likelihood of being able to pay off than we had in 1928. We obligated ourselves for a debt so huge in relation to our membership and income as to be fantastic. We delivered ourselves in the first instance to the mercy of a bank and, as is well known, the quality of a bank's mercy, if payments are defaulted, is *very* strained and droppeth not as the gentle rain from heaven but rather like a ton of bricks. Verily we did indeed walk by faith, not by sight.

With our \$15,000.00 we bought a building—a mansion in the best church district—one long block from Kingshighway and Waterman Blvd., and another block from Washington Blvd., St. Louis' famous "Holy Corners," whereon stand St. John's Methodist Church, Temple Israel and (in those days) Second Baptist. Other churches abound close by. Public transportation is excellent and the street car stops 200 feet from the building.

The house was erected in 1897 and occupied by a member of the well-known Busch brewing family. It was

thrown on the market as a result of his death and naturally had been maintained in first-class condition. The beautiful and expensive woods used during that period for fine homes showed no signs of deterioration, nor do they today. Lofty ceilings and spacious rooms gave us (subject to extensive remodelling) just what we wanted in the way of lodge room, offices, classroom and . . . a deep lot in the rear. The function of the six rooms on the second floor and the three rooms on the third will be later detailed.

But at that, all we had bought was a house that was a private home and in its then condition far from filling our needs. We had moved that we might have space, and have it more abundantly, but our new lodge room would seat about as many as the old one and considerably less than the "morgue." The first order of business was obviously then to build an auditorium in keeping with our expanded requirements—the second to remodel the upstairs rooms as flats for member occupancy—the third to transform the kitchen into a classroom and build a new kitchen in the basement. There were a lot of other things to be done also to convert the building to T.S. Lodge use, including the laying of hardwood floors in rooms that didn't have any. When the estimates were all in we found that about \$25,000.00 more would do the job nicely. Twenty-five thousand dollars was money in those days—real money. But we didn't faint. We went to the bank.

On the security of the building the bank loaned us the \$20,000.00 we needed for the auditorium and furnishings. On the security of a piece of real estate donated by a member, which later brought a few hundred dollars, and plus the bank's faith in our integrity, they loaned us an additional \$5,000.00 we required for the remodelling. The large loan was for three years, the smaller one on a demand note. The bank financed the \$20,000.00 by selling First Mortgage Bonds in \$1,000.00 denominations to their customers.

So that was that, and, as the Bible would say, we builded the auditorium, and when it was finished, King Solomon could not have been prouder of his Temple. We also did the remodeling.

But before the bonds matured in 1931, our bank, caught in the toils of the depression with countless other banks, gave up the ghost and went into the hands of a receiver. We do not know how many of our readers have had dealings with bank receivers but the Angel Gabriel, sounding his trumpet on the Day of Judgment, may well be a reincarnation of one of these gentlemen who has made the grade. For he cannot be more inflexible of purpose in carrying out his job of waking the dead than a bank receiver with

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ST. LOUIS LODGE HEALING GROUP

(In Meditation Room)

Members of the Group: Left to right. Front row, seated, Katherine Schindler, Ella Welge (Group Leader), M. Marie Gieseman, Erie Moore. Back row, standing, Mabel McConnell, Eugene J. Obland, Louise Siebke.

HEALING

BY ELLA WELGE

Your father knoweth what things ye have need of before ye ask him.

—Matt. VI:8

Jesus called attention to the god center in man when he gave his disciples directions in prayer: "But when thou prayest enter into thine inner chamber and having shut thy door, pray to thy father who is in secret and thy father who is in secret shall recompense thee." He also told them not to use vain repetition "for your father knoweth what things ye have need of before ye ask him."

If God knows our needs why should we have to ask to have them supplied? We do not ask expecting God to hand us the things we want but to realize that he has made provision in the very nature of things for our every need to be fulfilled. We do not supplicate or beg God to give us health, harmony, support, supply, etc. But rather we invoke his omnipresent and omniscient spirit to enlighten our understanding, impress our minds with right ideas that lead us into doing whatever complies with the law of love, justice and righteousness.

Sometimes we need to wait in the quietness and stillness of our own being for inspiration and guidance and we receive many vivid revelations of truth. We think about the inexhaustible resources of universal mind and how to respond and to cooperate with it. That in cultivating a healthy, positive, confident, joyous, loving and thankful state of mind we are in a receptive attitude to receive the light we need. That everything is in the universal mind before it is visible on the physical plane. When we scatter flower seeds into the ground, where are the leaves and flowers that we will have in a short time? They are first on the invisible plane. Whatever we want is either here now or on the invisible plane. Your need will be fulfilled as naturally as the flowers if we entertain the same expectant and confident realization toward your thought seed as we did the flower seed. Nothing can prevent the fulfillment of the law when we put ourselves in rapport with Divine mind. "Your father knoweth what things ye have need of before ye ask him," but we must recognize our affinity with the infinite source and comply with its law of wisdom and truth, in order to receive the full manifestation of the good we need and desire. This is what Jesus meant when he said, "Seek ye first his kingdom and his righteousness and all these things shall be added unto you."

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

DO YOU KNOW?—

That no Theosophist is required to accept anything on faith alone, though if he chooses to do so that is *his* business?

* * * *

That the best theosophical thought seems to be that everyone has not only the right but the duty to reason out spiritual truths for himself, no matter by whom presented?

* * * *

That this is in harmony with the great fourfold admonition of the Buddha: Do not accept anything because it is written in a book, sanctioned by tradition, taught by a holy man, or proclaimed by me, the Buddha, unless it accords with your own reason and intuition?

* * * *

That this noble exhortation is in exact contravention of the stubborn dogmatism that enjoins "Accept it because it is in the Bible, because the Creed says so, because your religion says so, because *we* say so; and don't dare to reason about it"?

* * * *

That to the Theosophist this savors of spiritual brainwashing and, if he is convinced of the innate divinity and intellectual dignity of every human soul, he is most unlikely to heed an injunction which so completely nullifies these godlike prerogatives of the Spirit?

* * * *

That faith which can be justified by reason does not come under this category and is indeed the strongest kind of faith possible?

* * * *

That faith on "say-so," where neither reason nor intuition is allowed to function, opens the door to later unbelief, doubt, misgiving and even despair in minds not fully conditioned to obedient credulity in spiritual matters?

* * * *

That such unthinking faith may also be used and has been used to demand acceptance of preposterous dogmas bearing no relation to human needs or to reality and unsupported by the least shred of evidential proof?

* * * *

That this kind of "faith" is no virtue to the Theosophist but an impediment to spiritual and intellectual progress?

* * * *

That regardless of this, it is not his place to try to undermine it where it is firmly held and there is no desire for anything better or different?

* * * *

That the Theosophist himself is an exponent of the highest form of faith, every teaching he accepts being based on logic, probability and, in fact, its actual philosophic necessity in the scheme of things?

* * * *

That any teaching presented to him

THE ADVERSARY

BY OLIVE HARCOURT

(Concluded from August)

The sins and mistakes most injurious to both the soul and the body are envy, jealousy, pride and anger. Another account gives envy, jealousy, love of power and revenge. Love of power is, in its petty domestic form, the love of bossing somebody, a very common kind of evil-doing, perhaps the most destructive of all kinds to the happiness and welfare of our fellow creatures.

Dr. Besant was right in telling us that the world is spoiled by the ignorant travesty of the teachings of the Christ, born in narrow heads and narrower hearts. Not the least is the evil of hypocrisy, unconscious very often but none the less injurious to the soul of those who proclaim themselves Christians and, behind this convenient screen spread about them, talk scandal, are tyrannical in their homes, are snobbish and contemptuous towards those whom they consider their inferiors in the social scale, and entirely engrossed in the material things of life. People leading such lives grow more and more cold-hearted as the years roll on. One can do nothing but leave them to the justice of the Higher Powers.

Sir Matthew Hale, Lord Chief Justice of England in the time of Charles the Second, said "much of the good and evil that befalls us is due to the well or ill managing of our conversations, for the tongue is an unruly member and a very able assistant of the devil".

In the 91st Psalm we have a promise of eventual success in conquering evil:

"Thou shalt tread upon the lion and the adder, the young lion and dragon shalt thou trample underfoot."

The lion is perhaps the most easy to conquer, for pride and love of power, represented by him, are tempered by some amount of greatness and beauty. He is at least straightforward evil, he attacks openly and does not lurk in hiding, and although he pounces we can see him coming, and our friends are not backward in announcing his approach.

The adder, however, is a symbol of temptations lying in wait in hidde-holes, under stones or in long grass; his presence is not realized until it is too late. The dragon may symbolize terrors which have no foundation, for the dragon is non-existent materially, he lives nowhere, he has never been seen by man. But he inhabits the plane just below this earth, he comes to us from thence in his astral form in our hours of melancholy or discouragement—

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as Theosophy which does not seem to him to meet these basic standards should either be rejected or acceptance of them delayed until fuller enlightenment is obtained?

WHAT MAKES SENSE?

It Makes No Sense That—

Theosophists should regard their Theosophy as an interesting academic study far removed from the practical affairs of life.

It Makes Sense That—

They should test out its possibilities—which are illimitable—by regarding every teaching they are able to accept as not only true but intensely practical.

* * * *

It Makes No Sense That—

Even the teachings which may seem at first glance to be remote from daily living should be dismissed as inconsequential, as closer examination and analysis will always disclose that they have their proper place in the ordering of the life.

It Makes Sense That—

Such "abstruse" lore as the Chains, Rounds and Races, which have been the butt of waggish remarks from Theosophists and non-Theosophists alike, are valuable as showing us our current position in the great Scheme and our relationship to all others in it.

* * * *

It Makes No Sense That—

As another example, clairvoyance should be looked upon askance as a perplexing phenomenon probably fraudulent, when actually it is a logical extension of the familiar five senses at present evolved by humanity.

It Makes Sense That—

As many ancient occult statements have been repeatedly checked and confirmed by modern trained theosophical clairvoyants, and as all their findings are consistent and, in fact, deducible from the visible natural order, to reject all clairvoyance as deception is to shut off an avenue of information which even advanced scientific thought does not wholly reject.

* * * *

It Makes No Sense That—

As still another instance, the planes of nature should be regarded as remote from matter-of-fact concerns, when actually we are living in all of them at the same time, though conscious of only the densest in which we happen to be currently functioning.

It Makes Sense That—

Recognition of the reality of these planes, as many Theosophists know, enables us to accomplish extraordinary feats of achievement for ourselves and others by consciously employing emotional, mental and intuitional techniques, thereby utilizing these higher faculties for good.

* * * *

It Makes No Sense That—

The vast body of knowledge, to cite a further illustration, regarding after-death conditions, should be considered irrelevant to present living, seeing that some day we shall have to face these

conditions and may benefit greatly by knowing something about them.

It Makes Sense That—

Reincarnation, too, should not be brushed off with the absurd "one life at a time is enough" cliché, as the ills we now suffer may largely trace to the mistakes we made last time by not knowing or not caring that there would be a "this time."

* * * *

It Makes No Sense That—

The incredibly painstaking efforts of a few great people, from Blavatsky on, to enlighten the world with every phase of theosophical truth—and at the cost of ridicule, personal attack and misrepresentation—should not receive the fullest recognition from those of us who owe so much of illumination to their unselfish labors.

It Makes Sense That—

This implies no personality worship, which is foreign to the spirit of Theosophy, but it does suggest that their statements receive fair and unbiased consideration, as those who made them had no possible motive for misrepresentation and were too soundly intellectual either to be hoodwinked or hallucinated.

THE ADVERSARY

(Continued from Page 65)

and unhappiness is one of the foremost causes of wickedness. He flaps his black wings over us in the early hours of the morning. Perhaps he also represents troubles we expect but which do not arrive, "the troubles," as Abraham Lincoln remarked, "which never happen."

And even after we have vanquished the lion, the adder and the dragon, we still have another beast to conquer, and that is the donkey, who constantly gets us down. Perhaps stupidity is swiftly punished on this earth, while wickedness is left until we reach the further shore.

The way to destroy evil in ourselves is not far to seek. It is found in the two Great Commandments upon which, as Jesus declared, "hang all the Law and the Prophets":

"Thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy might."

"Thou shalt love thy neighbor as thyself."

The ancient Laws will never be discredited, because they are based upon the two most important of God's Divine Qualities, Wisdom and Love.

Jesus told us himself that he came not to destroy but to fulfill the Law.

(The End)

OUR EVOLUTION

(Continued from Page 61)

make up the nervous system, skin, hair and nails. The endoderm or inner layer will evolve into the respiratory tract, the digestive tract, and associat-

OF MICE AND MEN

BY CHARLES E. LUNTZ

It may seem very strange—yes, outlandish, phantasmic,

And quaint to the point of inanity,
That all animal life (even blobs
protoplasmic)

Is on its way up to humanity.

The cat and the dog and the orangutan,
All the beasts of the field undertake it.

They are pushing ahead to the kingdom of man

And in some remote day they will make it.

But though these lesser creatures will turn up as men

In an age that we cannot compute,
Man can no more go back to that status again

Than to change overnight to a brute.
Once a stage is achieved there can be no retreat

For by order the scheme is controlled,

And although the job yet isn't nearly complete,

What we've gained we shall certainly hold.

Beginnings for us were as humble as theirs

We cannot know what we are sprung from.

But they hardly permit us to give ourselves airs—

These lowly first growths we were flung from.

We have functioned through all—
through the mouse, through the cow,

Through the cave, through the hut,
through the house stage.

But while mice in due time will be what we are now,

We shall never go back to the mouse stage.

ed glands. The middle layer grows into bones, tendons, muscles, blood vessels, controlling circulation and breathing. They function in such a manner that some cells form an eye, others an arm and still others a foot, while some are assigned to form a brain and a heart. Nothing in nature is more marvelous and mysterious. Hastening this physical development results in premature birth with stunted or defective functions.

And then we are faced with the superimposed mystery of the constant changing of the cells that compose our body. These cells are subject to their own birth and growth, their death and disposal, to be replaced by new young cells which help to renew the vitality of the body. In the course of each period of seven years a complete change occurs. How is the secret of our personal identity conveyed from one cell to the other? That physical body with all its extraordinary functions is not

to be regarded with loathing or contempt or to be looked upon as a nuisance or a prison. Our object should not be to discard it as soon as we can, or to try to hasten our evolution by departure from the physical world. Life is for living. Nature through untold ages of trial and error, has formed and loaned the average healthful individual a wondrous instrument with which to express himself for a limited time. Let us put it to proper use and respect it. Man is endowed with the possession of this remarkable physical body and its attributes, which in time all disintegrate and return to their sources. And vivifying that body is a soul. Man not alone possesses a soul. He is the soul.

Most well informed people readily accept the principle of physical evolution. Scientists have demonstrated this rule beyond any reasonable doubt. They may differ regarding the importance of certain factors governing the evolutionary principle, for example, whether environment or heredity is the dominant influence. But in the main they agree that to account for the physical world we see around us, we must examine the past—that the present is the outcome of the past. This has a familiar ring to it. What is this but an unmistakable indication of physical Karma? Does it require a great stretch of reasoning to apply this rule to other fields; to the life force, the animating principle temporarily using this physical vehicle? In all aspects of nature we observe fundamental laws which control and prevail in manifestation on different levels. Therefore, if this animating force is subject to progress, it must have some physical form in which to manifest. And this concept would carry us far along the line of a reincarnating principle. In our chart of the structure we are helping to build, Karma and Reincarnation are among the foundation stones.

(To Be Continued)

ANIMAL SURVIVAL

(Continued from Page 61)

as it rejects a system that equally confers eternal life on the centenarian (if he has believed the "right" things) and the infant dying five minutes after birth, if properly baptized), so it rejects the religions' ignoring of the right of an animal to be more than a food or a slave for human beings.

Regardless of all the efforts of dreary materialistic psychology to prove that man is only a higher animal and that his thinking processes and those of the beasts are akin, the thinking processes of man assure him that he has an inner principle of some kind that no animal possesses. Time has certainly not evolved it. Cockroaches are said by scientists to have been on earth millions of years longer than man—but they are still cockroaches. Religion says the difference between the humbler creatures and man is that he has

a soul. Theosophy qualifies this by asserting that man has an *individual* soul while each animal has within itself a fragment of what is termed a *group soul*.

When man dies physically he lives in his next higher vehicle, the astral body, for a term of years—perhaps 30 to 50—then casts off this body (the second death) and for centuries, usually, remains in a state of great happiness in his mental body. Having absorbed and worked up into qualities and aptitudes the essence of all the experiences of the past incarnation, he "dies" (for a third time) in the mental body and for a brief period is himSELF alone, the true Ego, unrepresented by any personality on the lower planes. He then seeks re-embodiment and a new cycle of incarnation begins. But—and here a certain resemblance to the animal process of re-embodiment should be noted—the Ego, a spiritual being with perhaps hundreds of life experiences within him, cannot possibly express his full Self in a single physical body. Only a ray or fragment incarnates, the major portion of himself remaining on his own plane and indeed acting as "The God Within" to his personality.

The reincarnating fragment is not necessarily, not usually in fact, the same facet that incarnated before. The Ego is myriad-sided—a being of many parts. The consciousness is one but the manifestations of it are innumerable. We are not the same person (*persona*, a mask) as last time, but we are the same *individual*. And this should not be too difficult to grasp, for the 60-year old dignified statesman of today was the rough-and-tumble dirty-faced lad of 50 years ago, the two bearing hardly a resemblance—the same *individual*, but in the true sense hardly the same *person*.

Similarly the animal consciousness has its short astral life and is then absorbed into the larger consciousness of its group soul. It loses nothing and its group soul gains the benefit of its experiences. Heredity alone does not explain animal skills. Some higher principle must have shown the first bird how to build the first nest. The group soul is, in fact, the animal god. Perhaps in its rudimentary way these lower brethren feel the need too of something or someone to turn to for strength and guidance in the unending struggle of existence that is the lot of most of them. An unnamed poet has expressed it,

"The fishes know there swimmeth one
Who swam ere rivers were begun . . .
And under that protecting fin,
The littlest fish may enter in."

Animal consciousness *does* survive. The owner of a cherished pet may find it on the astral plane if he dies before the short term of animal existence on that plane has ended for his pet, or if it dies after he does. Otherwise he will most certainly find it in the heaven world, under the law that every being

that he needs there for his happiness will be there. His thought form of his animal friend will be ensouled by the group soul exactly as the Egos of his human friends ensoul the simulacra he makes of them.

Of course animal consciousness persists. So does the lesser consciousness in trees and plants and even the dull life in the minerals. All is on its way to becoming human, though thousands of aeons elapse before the process is consummated. And the human is on its way to the super-human, and the super-human to the godlike.

This is the theosophical story—unequalled, unapproached, by any other in all the histories of the manifold philosophies and religions. It embraces, as the Divine embraces, all sorts and conditions of men, all sorts and conditions of the denizens of the lower kingdoms. If one wants a *real* explanation of life and of all the things life does to us, why settle for anything less?

(The End)

BASIC THEOSOPHY

(Continued from Page 61)

Visitor—Does the *average* person possess such faculties? If so, how can he awaken them?

Theosophist—If his motive is unselfish, his aspiration high, he can awaken them by *will-prayer*, by regular concentration and meditation. At first he devotes only a few moments a day to this practice. Such brief meditation is a step toward the accomplishment of constant meditation. It take a *part* of daily life in order to permeate the *whole*, and men practice it daily in order that gradually it may absorb the life. The time comes when, for the aspirant, there is no fixed hour for meditation. No matter what outer activities he may be doing, he meditates. And he is ever at the feet of his Lord although both mind and body may be active in the world of man.

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HOW GREAT-VISIONED ARE THE GREAT

(Continued from Page 63)

was venerated even by the Church. He was called "the master of those who know." Yet there was so much that he did not know, and that today we do know!

Alexander, in his 33 short years of life, is said to have aimed at conquering the then known world, and largely succeeded in this ambition. He was perhaps the most brilliant exponent of the art of war that the earth has ever known. Yet he died after a night of carousing just as he was about to set forth on one of his greatest enterprises.

These defects or shortcomings of the great are certainly not recounted to belittle their almost superhuman achievements but, if possible, to destroy the myth that what some mighty figure believes or does not believe

MIND MAGIC

(The Mechanics Of Creative Thought)

By CHARLES E LUNTZ

IS AGAIN IN PRINT

and at the same price as before—50 cents



The original edition of this theosophical "Best Seller" was exhausted some time ago. We have had the melancholy task of turning down order after order. It seemed outwardly impossible that a new edition could be printed to sell for anywhere near the original price, set when printing costs were a fraction of what they are today.

However, we practice the "Mind Magic" we preach, and sure enough, a very good friend of ANCIENT WISDOM who is in the printing business came along recently and with great generosity offered to do the job for us at cost. This enables us, surprisingly, to keep the price at its 1942 level—50 cents.

MIND MAGIC is unique. It copies from nothing and no one. In ANCIENT WISDOM streamlined style, which finds so much favor with its readers, MIND MAGIC gives the technique of bringing into the life by the power of Creative Thought an abundance of all good things, spiritual, mental and material.

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should have any authority over what we very much lesser folk believe. They knew a lot—far more along most lines, probably, than we know. Yet far less, perhaps, than we along lines which we have closely studied, meditated upon, made our own.

As, being great, if they were truly great minded, they might have been the first to admit.

THE HISTORY OF ST. LOUIS LODGE

(Continued from Page 64)

matured mortgage bonds which he is intent on collecting.

Our own banker had shown considerable sympathy with our problems and had really given us "the breaks" in the amount he loaned. His post-bankruptcy successor was like the new Pharaoh of Exodus "who knew not Joseph." Pay . . . or else—and "else" would have meant foreclosure of our beautiful new building, auditorium and all. And refinancing in the heart of

the depression a terribly expensive business, if even a possibility.

Somehow, by means of member donations, member loans and what not, we managed to clear the \$5,000.00 floating debt. But that was the small end of the telescope. The large end loomed magnified and frightful. "Pay . . . or else" haunted our dreams. Finally we made a proposition to Pharaoh—beg pardon, to the receiver—who had been somewhat impressed by our taking care of the virtually unsecured loan. We pleaded with him to give us a list of the bondholders so we could get them to try to renew ourselves. It was irregular, he said, for a bank to disclose who held the bonds. But he finally relented and furnished them.

We contacted every one of them—not one a Theosophist—and the major credit goes to the late Mr. M. B. Hudson, then Board Chairman, for his great work in getting them to renew in full for another three years. Again in 1934 he repeated the process, but

thereafter, due to his passing away in July 1937, that chore fell to the writer, and each three years until the last bond was paid in 1953 the job had to be done over. Seven times in all came the nightmare of persuading bondholders entitled to their money to renew for another three years—or rather six times, for the seventh we had the money to pay them before they were due. Some of them would go along, but invariably two or three or more would want their money. Then the writer, who is no bond salesman, had to scout around and sell the bonds to someone else, unless, as did sometimes happen we had money to pay off at least one or two of them.

But somehow we weathered it. We paid off that \$25,000.00 including the money we borrowed from members and friends in the early days. And we paid off also over the 25 years as much or more in interest. Today we own free and clear what the late L. W. Rogers described as one of the finest T.S. Lodge properties in the world, ideally suited to our work and which has meant everything in raising The Theosophical Society to a position of dignity and respect in the community. We were helped by only one bequest of \$7,000.00—and a large part of that went for ridding the building of termites and for needed redecorating.

We may say that the generous old lady who contributed the \$500.00 and \$1,000.00 and \$2,000.00 checks when we were amassing our original Building Fund, passed away long before the building was paid for and due to her ill health this aid was not available to any great extent after we moved in. The achievement was that of the collective body of members and friendly non-members.

And though the writer deprecates reliance on metaphysical help unless everything possible is also done physically, he is convinced that a Something or Someone "behind the scenes" has striven mightily for us that our long-held theosophical dream might come true.

(To Be Continued)

No more than any other scripture of the great world-religions can the Bible be excluded from that class of allegorical and symbolical writings which have been, from the prehistoric ages, the receptacle of the secret teachings of the mysteries of Initiation, under a more or less veiled form.

—H. P. Blavatsky

"Everyone in the world is Christ and they are all crucified."

—Sherwood Anderson

THE ZODIAC IN KIPLING

Libra

"It's pretty, but is it art?"
—The Conundrum Of The Workshops