

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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ANTI-REINCARNATION ARGUMENTS ANSWERED

Last month we published 21 objections to the teaching of Reincarnation, without comment. They represent a cross-section of those which have come our way during these many years we have written on the subject. Each month, as space will permit, one or more of these objections will be answered.

It is hoped that the answers may aid our readers in combatting antagonism to this oldest and wisest of teachings. Its general acceptance would change for the better the entire thinking of the western world. That it is so widely misunderstood is the only reason it is not generally accepted. It is the task of those who do understand to enlighten others, and in this ANCIENT WISDOM earnestly desires to cooperate to the fullest limit of its power.

THE OBJECTIONS

1. Q. If reincarnation is so logical, why hasn't it found more favor in the scientific world? Why is its belief mainly confined to the unscientific Eastern World?

A. The Western world may be more scientific than the Eastern, but in the matter of its religious and philosophical beliefs it is certainly not so logical. The most illogical beliefs on earth are held, not by the East but by the West. Early Christianity originated in the East and was simple, understandable and logical. The Western accretions which century by century have overlaid it have resulted, in some cases, in the weirdest beliefs ever held by man. Eternal hell-fire is one. In former centuries even a baby, unbaptized through no conceivable fault of its own, was consigned to this monstrous fate. That was a Western, not an Eastern idea. True it has now been changed, but other equally illogical ideas remain.

The idea, for instance, that finite causes can give rise to infinite effects; an utterly illogical, unphilosophical theory; that a few years spent on earth can condition the life for an eternity to come for absolute good or absolute evil, is an example of this. Yet those who have accepted such an absurdity since childhood presume to call illogical a belief so theoretically probable as reincarnation. This belief requires no torturing of the intellect by assigning an importance to earth life it cannot possibly possess—an importance superior even to immortal life as it controls forever the nature of the latter. Rebirth allows whatever causes are generated on earth to work out on earth—surely far more likely than that they work out in heaven or hell—and to all eternity, at that. It has been rightly said that a man does

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THE OCCULT STUDY OF DISEASE

Part 1—Clairvoyant Research

By GEOFFREY HODSON

It is customary, in the presentation of scientific subjects, to spend some time at the beginning of the course in a description of the mechanism and means of research. I propose therefore to attempt a somewhat detailed exposition of the subject of clairvoyance, in order to pave the way for our deeper understanding of the cause and cure of disease. That deeper understanding, as far as I have been able to gain it, is the result of a number of years of clairvoyant research in various branches of medical science.

To understand the rationale of clairvoyance, we must first know that of ordinary physical vision. We see physically because light rays impinge upon the retina of our eyes and travel from there *via* the optic nerve to the visual areas in the brain. There they arrive as electro-magnetic energy, vibrating on a certain wave length.

The two theories before physical science today concerning the nature of light are known as the corpuscular and the vibratory theories. The corpuscular theory is that the light ray consists of minute particles or "quanta" of energy emitted from the source of light; the vibratory theory is that the light ray which reaches us is a product of a vibration emitted from the source of light and conveyed hither through an intervening medium, the so-called aether of science. No final pronouncement has been made as yet concerning those two theories, but from clairvoyant research, we tend to the conclusion that both theories are necessary to explain the phenomena of physical vision. That which reaches the visual areas of the brain is electro-magnetic energy traveling on a certain wave length. The retina of the eye serves as a battery and a transformer in the electrical sense; the voltage of the incoming energies is stepped down as it passes through, and is seen along the optic nerves. It is still further stepped down in the visual areas of the brain and rendered capable of reception by the intelligence using the brain.

Now we must penetrate, hypothetically at any rate, into the super-physical world, in order to understand the super-physical aspects of the phenomena of vision. Inhabiting the physical body and the brain there is an intelligence, a mind. In Theosophic teaching, this is known as the Ego or Higher Self of man, the immortal spiritual intelligence using the body as an instrument. From the visual areas the light ray leaves the physical world and enters the super-physical, there to be received, as it were, by the in-

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SUICIDE

By F. MILTON WILLIS

Having saved several people from suicide in my long practice of psychotherapy I have felt that an article showing the folly of this act might be of service to readers of ANCIENT WISDOM who have friends or acquaintances suffering from melancholy or other depressing conditions, whom they might save from this rash act. I have found that where such sufferers know something definite about the human constitution in its entirety and about the constitution of the Earth and the life after death, they are much more ready to listen to reason and to decide to remain here and use their will to withstand hardships, rather than risk the unhappy conditions awaiting those thus prematurely released from the body.

It should be predicated that we have, besides the dense physical body, three super-physical bodies, namely, the astral body, the lower-mental body, and the higher-mental body, or soul-form, our permanent, reincarnating body; and that each of these bodies puts us in contact with a certain definite range of matter, or world; i. e., the astral world, the lower-mental world, and the higher-mental world. There is, in fact, one tremendous globe, in the midst of which we are living, whose core is the physical Earth and whose matter ranges from the hardest crystal to matter so fine that it is hardly distinguishable from what we call spirit. In the physical range of matter there are seven grades—solid, liquid, gaseous, etheric in three divisions of increasing tenuity, and finally the atomic grade. So with the astral world; three are seven grades of matter there also, corresponding to the seven of physical matter; and our astral bodies are composed of all these grades of astral matter, thus putting us in vibratory relation with the whole of the astral world. And so with respect to the mental world; but as suicide has no particular reference to that world, which is the wonderful sphere in which Heaven is experienced, it is not necessary to go into details concerning it.

Now going to sleep is the rising of ourselves, clad in our super-physical bodies, out of the physical body and becoming conscious, to a degree, in the astral world. To a degree, for only the more highly developed people are fully conscious in the astral world when their physical bodies have gone to sleep; most people only float above or not far away from their physical bodies lying on the bed, and are kept *en rapport* with them by a strange sympathetic vibration, and dream or excogitate upon the affairs of the just-past day or similar matters, until the dense body has had its needed rest and finally calls them back, due to its being disturbed by the sunlight or by noises of the day *et cetera*.

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ANCIENT WISDOM

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"FOR THIS CAME I INTO THE WORLD"

While the words are those of Jesus, they might well become the slogan of The Theosophical Society, for the duration. Founded 66 years ago, the Society has never had the opportunity so manifestly to fulfill its destiny as during the present cycle of horror which has come upon the earth. If we miss it we should forever hang our head in shame.

Paul's lament "The whole creation groaneth and travaileth in pain," was never truer than today. And before us may lie even greater sorrows. What philosophy can deal with them with even a remote approach to adequacy, except the occult philosophy? What explanation really explains, other than the Theosophical explanation? What solace is the equal of a knowledge of reincarnation, karma, and the deep-seated understanding that what happens to the forms which perish is of the slightest consequence—always the Life remains? There will be other forms, there will be a tomorrow for Life and many tomorrows. Why fret about today, if it is beyond our small powers to change it? It must run its course. We may mould our individual destiny but individually we cannot change the karma of the world. But we can understand it. And understanding is power. We can adjust our own lives to it, we can make it work for our own progress and, in our own circle, for the progress of others who may be influenced by our thinking.

In another editorial ANCIENT WISDOM asks the question, "Are We Complacent?" It is an attempt to analyze the attitude of the public to this war. ANCIENT WISDOM does not believe that the public is complacent. But the question might well be addressed to our own Society and its membership, as to the role we are playing in the conflict, and the answer might be different.

As Dr. Arundale, International President of The Theosophical Society, well declared at the outbreak of the war, the Day of Judgment is upon us. We who know something of what is behind all this, we have the answers, but so far as is observable we are making few if any greater efforts than usual to place them before a bewildered world which so sorely needs them.

This journal is doing its little best. It would do more, much more, if its circulation and finances permitted. The old religions rejoiced in each new soul they brought to

salvation. We have no delusions on that score but we may well rejoice in each new mind in which the occult seed may be made to take root. But we are all so complacent. The Roman soldiers who cast lots for the garments while the great epoch of the Crucifixion was in the making, were not more oblivious to the Drama of the Ages than are many of us.

On the non-material plane, The Theosophical Society has now its greatest chance for achievement. It can bring hope, comfort, understanding to those who have none. It can bind up the wounds of the afflicted in spirit. It can offer abounding solace to the desolate. It can fill myriads of empty lives with its assurance that fullness again will come in overflowing measure.

This is our task. If we fail in it now, perhaps the karma of our sorely neglected opportunity will be that next time we ourselves shall stand without the gate of Theosophy, deprived of its understanding and of its power.

ARE WE COMPLACENT?

Rumbles and roars have emanated in late weeks from Government officials that Americans are altogether too "complacent" about this war. Our attitude is likened to that of France before its downfall and of Britain before her people really understood the gigantic task before them. The radio celebrities constantly urge us to get fighting mad. Prominent speakers insist that, until we have worked ourselves up into a state of berserk fury, we shall be unprepared to make the sacrifices which total war demands.

England has an old adage, "You can't make people good by Act of Parliament." We take leave to doubt if you can make them fierce by official proclamation. Some of these speeches are likely to arouse more anger against the speakers than against the Japs. Every word of them might with justice be used against many of those who are making them.

The man in the street is *not* complacent. He is not complacent about the war or about the way in which the war is being conducted by some of those who apparently *are* complacent. He is *not* complacent about the strikes and the scandals, the bumbledom in high places, the outrageous war profits, the failure to do this, that or the other obvious thing, which even to a humble and scorned layman seems so evidently necessary to furtherance of our war effort.

He is *not* complacent—but what can he do? He has cheerfully and willingly responded to every call made upon him by his Government. He has yielded a large measure of his liberty, a larger measure of his income, his service, his support, his willingness to do whatever he is called upon to do. If he still desires to retain some shred of a condition which will enable him to make a living for himself and his dependents, is he, therefore, to be fiercely berated by those who themselves are making a good living out of these very conditions?

He is not bitter. He has taken the calamity which has come upon him and upon all of us in his stride. His plea is, "Tell me

what I may do—how I may use what talents I possess to the greatest advantage of my country. But tell me. I know I must buy defense bonds. I am doing so. I know I must readily obey all the rationing laws, the tax laws, the special laws, the present situation necessitates. I am doing so. I will keep on doing so. I will readily obey all others you promulgate. But why keep on nagging me, bawling me out, threatening me, telling me I am complacent? Just because I am not running around in circles, panic stricken, desperate, does not mean that I am complacent. It means that I am an American, who does not act that way under pressure. It means I am keeping my morale. I cannot do other than my own infinitesimal bit toward winning this war. I am, with negligible exceptions, doing it the best I know. Are you, who criticise me?"

France was defeated, not because of the complacency of its common people but because of the complacency, corruption and subversive activities of its rulers. Here we have only the first-named to contend with, but it is enough. The fighting heart of the people at large is sound. In this journal's opinion, the topflight conduct of this war is, in the main, sound. The epic of McArthur, the courage of Roosevelt, the forthrightness of Nelson, the sterling honesty of Hull—there is no complacency here. But in the ranks of the secondary mighty, who for the most part are doing the preaching, if the newspapers are to be believed there is plenty of it.

We have the toughest task before us that has ever confronted this Nation. We shall not win this war by wishful thinking but by hard, solid effort, by sacrifices perhaps as yet undreamed of, by giving of our blood, our toil, our treasure. We are not complacent about that. Deep down most of us realize it and are steeled for it. We do not need it complacently dinned into our ears every minute of the day. Too much repetition defeats its own purpose. Also it is not a very difficult thing to tell the other fellow how to sacrifice.

What the man in the street is looking for is a full utilization of his services in the war effort. It is not a crime if, perhaps, he was in an occupation not connected with defense and which cannot be converted to defense. The cold-blooded attitude of some officials, who seem quite content that all non-defense workers may starve or go on relief, is no morale raiser. It is recognized that many responsible officials are doing a magnificent job in circumstances of the utmost difficulty. Honor to them! Some, however, are missing on all eight, in jobs far too big for them. Out with them!

No one knows better than the occultist the difference between complacency and inner tranquility. The latter is consistent with the greatest efforts, the noblest motives, the loftiest achievements. Meantime, you who assail our ears perpetually with cries of our complacency, chart our course for us constructively, stop harrying us with vague complaints, give us a mark to shoot at and tell us what each of us individually can do to reach it. We are eager to be of service.

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**THE SECRET DOCTRINE
SIMPLY EXPLAINED**

33.—Proving the "Unprovable"

By CHARLES E. LUNTZ

The Secret Teaching is at great pains to emphasize that all manifestation is an illusion, a mere shadow of reality, yet a reflection, though temporary, of "the eternal ideal prototype in Divine Thought."

It is unfortunate, but apparently necessary, that paradoxes, inconsistencies and seeming contradictions invariably appear when an attempt is made to describe the indescribable. The student should not blame the teacher but rather extol the brave effort of the latter to cope with the immense difficulties attendant upon dealing with the most exalted of metaphysical concepts.

The occult does not approach the eternal problem of the unreality of matter with the lightheartedness of the Christian Scientist. The latter declares that there is no matter and lets it go at that. Although he amplifies his statement with much argument and evidential reasoning, he does little more than make the bare denial of matter as an axiom to be accepted as a self-evident truth. The occultist tries to avoid such axioms, not because they do not exist but because the rational mind rebels against such *ex cathedra* pronouncements. Authoritative statements, unbacked by proof are foreign to the occult concept of how instruction should be given.

It may seem that at least the highest truths, the eternal verities, must be taken on faith—cannot be reasoned out. Most religions start with that assumption and, indeed, they make it cover statements considerably lower in the scale than the eternal truths. Some of the premises with which they start are, in fact, so far from axiomatic that they can be disproved with very little difficulty. The doctrine of Innate Depravity is one of these; Vicarious Atonement (literally understood) is another. Still another is the horrible idea that the Deity can only be placated by the shedding of blood; whether animal or human the horror is just as great. There are many other fallacies common to the numerous religions. Some of them—perhaps most—are exoteric shadows of profound esoteric truths. Occultism is ready to explain their real meaning, but except to elementary students, will not even waste time arguing about their exoteric validity. If there are self-evident truths in Nature, there are also self-evident falsehoods and any doctrine which puts the Divine Scheme in a bad light must be one of these.

But occultism is willing to attempt to "justify at the bar of reason" all things which supposedly only intuition can accept. *The Secret Doctrine*, in fact, does little else than to essay such justification. And while hard and prolonged reasoning may be necessary to establish in the mind the certainty of such basic truths, it is very definitely possible to make the reason serve this high purpose. That dean of all the "reasoners" of history, Socrates, did exactly that. In

the immortal *Phaedo* of Plato, which gives the account of his death by poison (a sentence imposed on him by the Athenian Court for alleged impiety) Socrates proves the immortality of the soul by sheer brilliant reasoning. He marshals his evidence with the cold logic of an able trial lawyer. He passes by imperceptible stages from one piece of circumstantial evidence to the next, which hinges upon it. The reader is enthralled by the genius of one of the greatest minds of all time as chronicled by the even greater Plato. Here is a reasoner after the occultist's own heart—one who challenges so "unprovable" a concept as the soul's immortality and proves it up to the hilt.

[To Be Continued]

WRONG AGAIN PROFESSOR

A reader sends us the following clipping:

"INFORMATION PLEASE

Dr. * * of * * University was skeptical of the claims of astrologists that persons born under the seventh sign of the zodiac have musical ability. So he simply looked up the birth dates of some 1500 musicians and found that fewer musicians were born under the seventh sign than any other except one. The astrologists would have done better to pick one at random—or perhaps they did."

It is so easy to refute the numerous haphazard attacks on astrology made by those who do not understand it, that there is no longer much satisfaction in doing it

A person born with the Sun in Libra (the seventh sign referred to) would not be born "under" Libra but in it. He would be born *under* Libra if Libra were rising. The only way to determine this would be to know the time as well as the date of birth. The good Doctor, on his own admission, merely looked up the date. He therefore completely misinterpreted what the astrologers meant by "under" the seventh sign.

In case someone objects that this is a technicality and that astrologers do claim those with the Sun in Libra have musical ability, the following well known works make no such claim either for those born in or under Libra.

Sepharial's Manual of Astrology.

Astrology in Everyday Life by Rupert Gleason.

Llewellyn George's exhaustive A to Z Delineator.

Carter's Principles of Astrology.

Robson's Beginner's Guide to Practical Astrology.

Evangeline Adams' Astrology, Your Place in the Sun. (In 20 pages, covering every phase of Libra and its occupations, the word music or musician is not mentioned once).

C. Aquarius Libra's Astrology. Its Techniques and Ethics.

Charles E. Luntz's Simplified Course in Astrology.

Perhaps that is because the authors are astrologERS and not astrologISTS, the name the Professor gives his alleged authorities,

without dictionary warrant.

These attacks are getting a bit tedious, but send them in by all means if you wish. We can keep on knocking them down as fast as they bob up—and without half exerting ourselves.

A COMMON MAN'S PRAYER

By CHARLES E. LUNTZ

"God must love the common people; he made so many of them."

—Abraham Lincoln.

I'm the commonest kind of a person,
O Lord,
Without any importance whatever.
Education and culture I cannot afford,
I just work mighty hard for my shelter
and board,
And to save a few dollars endeavor.

I plod on my way, only dimly aware
Of the earth and the heaven above me;
But though I'm so modest, I still may
declare
To the sky and the clouds and the birds
in the air,
That Abe Lincoln believed you must
love me.

My pleasures are simple, my habits just
fair,
Of ambition I haven't too much.
It's little I know and still less that I care
(Though ashamed to admit it, I cannot
forbear)
About literature, music and such.

I've nought, if you hold back your
chastening rod,
To give in return for the favor.
I'm as like other folk as are peas in a pod,
And not much of a credit to Almighty
God—
Salt of earth, but without any savor.

Yet, though lacking in merit, though
lowly and humble,
Perhaps I've a place in your Plan.
Over obstacles bitter I trip and I stumble,
I see all my small-time accomplishments
crumble,
And die a discouraged old man.

But lives without number on earth still
await,
When no longer a failure I'll be.
Fulfillment will come, be it soon, be it
late,
For I have a rendezvous splendid with
Fate—
THERE'S A NICHE IN THE TEMPLE
FOR ME.

Don't slap people in the face with Theosophy. You must make them eagerly listen to your words and beg for more. Earnestness, simplicity, a little subtlety—it takes all that. But none is so humble, none so poor a speaker that with thought he cannot make himself a center of blessing for those around him by what he knows of the grand reasons behind the world panorama.

NATURE'S BOOK OF REVELATION

By ALVIN BOYD KUHN, Ph. D.

[Continued from Last Month]

The pigeon and again the bee and the dog, along with the migratory birds attest this deep-seated instinct within our makeup. Ancient religion avers that we are exiles from our homeland in the empyrean, and even St. Paul states that we are "a colony from heaven," settlers of that fabulous "far-country" of the Bible. As inextinguishable and as unerring as the instinct of the bee for the hive is our yearning to arise and return to the Father. And a return argues a previous residence in his bosom.

The yearly round of the seasons is a wondrous glyph of human history. It has astounding repercussions for philosophy, inasmuch as it tends indubitably to equalize the unbalance between the relative values attached to the soul's life in heaven and its embodied existence on earth. Through certain perverse trends religion has contrived to lay disproportionate emphasis on the celestial arc of the cycle, to the disparagement of the earthly phase. Eastern, particularly Hindu philosophy has gone so far in this direction as to place a totally negative valuation upon this life and to erect a motive for holding it in philosophical contempt, and for escaping from it as quickly as possible. The analogy with the seasons indicates that there is no warrant for such a grave disregard of the worth of the mundane life in body, for the rotation of summer and winter carries the indisputable imputation that winter is as welcome and salutary in its turn as is summer, and that a return of soul to the area of adventure and conflict with the flesh is as refreshing as is its retirement therefrom at the end of the weary day of such effort. Each kingdom promises equal zest in rebound from sufficiently long duress under the extremes of the other. And it is clearly intimated by all natural analogy that both periods in the cycle are of equal value for the soul's experience and growth, and that it is a calamitous philosophical error to extol the one as wholly good and stigmatize the other as wholly evil. It is judged likely that the very simplicity of the analogical premises underlying this deduction will militate against its being accorded the great weight it should exert upon the problem in question. Common human judgment has accredited to Deity the motive of providing for man the easement and zest of a constantly changing panorama which runs through a variety of stages and conditions of a routine in an endlessly repeated cycle. Unrelieved and persisting sameness would have stultified and deadened man's spirit, as evidently it would have irked the Deity's. Indeed a weighty question arises on the wings of the inference which analogy suggested in the final clause of the preceding sentence. If the unction and zest that flows from a succession of varied events in a changing order of routine is held to be necessary to human balance and sanity, what is here to invalidate the immediate and intuit-

tive presumption that God threw himself out of homogeneous similitude of being into a round of changing evolution because of an analogous necessity of escaping as unbearable burden of tedium? Variety must have been the spice of life with Deity no less than with man. This consideration will tend to give balance to certain other ill-conceived views in philosophy, in which the hope of man's attainment to an ultimate similitude of nature and stability in eternal identity with himself is held forth as the blissful goal and consummation of all human effort. Logic seems to demand imperatively that God himself must seek relief by projecting his consciousness into the tension subsisting between sameness and otherness.

This routine of variety in experience is due to the successive unsettling and reestablishment of the balance between life's forces of motion and inertia, light and darkness. This process can be envisaged properly only by reflecting upon the two solstices and the two equinoxes of the year, as experienced in temperate zones. From a balance of forces at the one equinox the two energies swing into a disparity that gives motion and light the overpowering dominance for a time, from excess of which there is a rebound through intermediate equilibration to a disparity that in turn gives inertia and darkness the rulership. This is a diagram that outlines a great law in life's *modus operandi* and its intelligent scrutiny will yield ample explanation of the cosmic process in the large and the course of evolution on earth in particular.

The two forces thus thrown under mutual stress in the life of man are active spirit and its inert partner, matter. Spirit is represented in all scripture as working down from above and making a conjunction at some midway point with the forces of matter that on their side work up from below, the two meeting on some middle ground where their powers neutralize each other and in coalescing bring a new birth of life to pass. As their chief and mighty emblem of this central meeting point the Egyptian sages used the horizon line that to our vision divides the sky from earth, and on the horizon line they affirmed that the great battle between holiness and evil was ever fought. And it was they who gave to this cosmic conflict the name of the Battle of Armageddon. *Old Testament* allegorism puts the meeting place at the median point where the head of the lower nature in man, the animal, contacted the heel or lower extremity of the upper nature, the god. We have seen how the leaf on the tree was such a central point, the common ground on which the sunlight from above met the sap rising up from the earth below, and the two commingled in a new creation which, though taking place in a temporary embodiment, the leaf, added its accretion of growth to the more permanent part of the tree. Psychologically in man there is a mid-ground whereon a superconscious intelligence from the heaven of higher consciousness meets the subconscious mind appertaining to the unthinking or animal part of our nature. Between these two lies the realm of the con-

scious mind, which is the horizon-land where the higher and lower aspects of man's unconscious meet and create the actuality of consciousness. This is true in the same way that the present is the intermediate meeting point of the past and the future.

[To Be Continued]

THEOSOPHICAL SOCIETY OF ST. LOUIS

Following on the successful lecture on Thought in February, a second lecture, "Mind Magic: The Mechanics of Creative Thought," was delivered Monday, March 9th by Charles E. Luntz. 135 attended. The collection was \$27.40. Thirty-six copies of the new manual of the same title as the lecture were sold. Many new names were obtained for the mailing list. Miss Mildred Patton at the piano furnished lovely and appropriate music.

The lecture was a sort of personally conducted tour of the thought-emotion worlds, tracing a creative thought from its inception to its realization on the physical plane. It correlated Theosophical teaching with the teachings of religion regarding the nature of prayer, and with the "demonstrations" of Christian Science and kindred faiths.

The Lodge, by the way, has achieved a "demonstration" of its own. It has demonstrated that large and responsive audiences can be drawn by a local lecturer talking straight Theosophy, if necessary preliminary work has been done to remove the allergy of the general public to the subject by first talking about something else. So simple a remedy but so difficult to persuade our governing T. S. powers to apply! We shall keep on trying, hoping that by beneficent "Mind Magic," these ideas, so effective in practice, may one day find universal acceptance throughout the Theosophical world.

Our astrological opinion is requested as to the enemies from whom we have most to fear—the Japs or Hitler. For the time being undoubtedly the Japs but at long last the Nazis. The former have probably thrown nearly everything they have into the initial fury of their assault against us. They have staked everything on a knockout blow and they will not succeed in accomplishing it. Hitler is likely to be formidable long after the last Japanese has been driven from our possessions. We and our allies will dispose of him and all of his evil works eventually, but anyone who thinks this will be in the near future is in our (astrological) opinion likely to be deceived. Perhaps we are sticking our astrological neck out in this pronouncement, but there it is, for what it may be worth.

The German people do not seem to be nearly so enthusiastic about Hitler's promises of conquest, victory, world domination and subjection of every other people, as the English are over Churchill's promise of blood, sweat, toil and tears.

PERSONAL OPINIONS

By L. W. ROGERS

This Strange War

The forces generated on inner planes, which make what we call events on outer planes, are so complex that in the material world we have a Chinese puzzle picture that is almost hopelessly confusing. Nothing seems to be governed by accepted rules but, on the contrary, appears to defy accepted modes of thinking. A corporal in a previous war is commander-in-chief of the world's greatest war machine and becomes by far the world's greatest conquerer. Nations that had long been enemies become sworn friends and for awhile fight together as one; then they suddenly become fierce enemies again and do their utmost to annihilate each other. Other nations with systems of government so opposite that they had long eyed each other with suspicion if not hatred, suddenly become comrades in arms and appear to trust each other implicitly. It is all a bit like a masked ball in an insane asylum where partners can be changed instantly at the whim of the moment and where a cook may become a Caesar in the middle of a waltz.

Notwithstanding the confusion there are, nevertheless, some trends that can be traced and some inescapable lessons are beginning to be impressed upon the public mind. One of the most important is the slowly emerging fact of the guilt of the plutocracy in bringing the democratic nations into the plight in which they now find themselves. Why and how did Hitler achieve his astounding success of seizing the armaments and destroying the liberty of the Czech people, of crushing Poland, of swiftly conquering France, of paralyzing Belgium, Holland, Denmark, and now using their manufacturing facilities to turn out tanks, torpedo boats and munitions with which he hopes to win control of the seas? The selfishness of the plutocracy is back of it all, the desire to hold on to special privileges, to put property above human welfare and to sidestep moral responsibilities. The absurd appeasement plan of Chamberlain was a cowardly policy but it was not the beginning of the vacillation that is now costing the world so dear a price in blood and treasure. Back of that was the refusal of the League of Nations to do anything about it when its investigating committee reported that Japan had no legitimate reason for attacking China. That was the first incident in a process of sidestepping moral responsibility that included winking at Italy's groundless war on Ethiopia. In every nation there is a powerful group of citizens enjoying special privileges at the expense of other groups of citizens, either in that nation or in some dominated nation, or in both. That plutocracy is always well represented in the legislative bodies and it is forever alert to prevent any legislation that might interfere with its "vested interests." The plutocracy never thinks of the common welfare but only of what will perpetuate its special privileges by preserving its source of wealth.

A case in point came to attention a few days ago in a conversation between a prospective home builder and a contractor. The former asked about installing fluorescent lights. The conversation brought out the very great advantage of fluorescent lighting—complete diffusion of light; no shadows in the way; no glare, no injury to the eyes, almost as good as daylight; a trifle more expensive to start with but after that almost no expense at all. Then why is it not found in all homes instead of only in factories and other business places? The reply was that because of the systematic opposition of the power trust; that the fluorescent lighting requires so little current that it would seriously reduce the profits of the lighting companies. The nation as a whole would gain enormously by fluorescent lighting becoming general but a selfish monopoly stands in the way—the same power trust that a few years ago was discovered to be pushing its baneful propaganda even into our school text books!

Just as a monopoly gives special privileges to a small group of citizens at the expense of the many, and is always alert to perpetuate itself to the injury of the population as a whole, so does the plutocracy of any nation disregard both moral principles and the common welfare of humanity to maintain its predatory interests. It takes a long, hard fight to defeat a monopoly. A good example of that was the long struggle to get our present parcel post that enables us to send packages through the postoffice. For many years the express companies fought down every effort to establish the parcel post. It meant the end of their privilege of charging excessive rates for such service. The fight went on for so long a time that many of us could hardly credit the fact when at last the necessary law was enacted. Every such monopoly maintains powerful lobbies wherever they are needed, to defend its unjust privileges but sooner or later evolutionary adjustments overtake them and they are defeated.

And so it will be with the plutocracy itself. Even war has its beneficial side. Like a surgical operation it is painful but in an emergency case it is a necessity. When the reaction from all sorts of wrongdoing over a long period of time, the reaction that we know as war,—involves the whole of the race as this war is doing, or will do, before it runs its course, it will reach even the powerful plutocracy itself and grind it to the dust of oblivion.

Tell people about your philosophy, Theosophists. Tell them carefully, intelligently, in a way which will arouse no antagonisms. But tell them. It is your duty. And never so much as today.

The duty of a Theosophist is not fulfilled but shirked, if he presents his occult views so carelessly and bluntly that they are rejected by those who hear them. One who says, "I try to tell them but they won't listen," is confessing failure. They will listen if you devote thought and effort to your presentation.

THE ASTROLOGICAL BASIS OF SHAKESPEARE

Macbeth (Aries) Continued

By CHARLES E. LUNTZ

Scene 3 of Act III is very short but packed with action. The entire scene might be said to be ruled by Aries. It is enacted in *staccato* manner, *allegro* time and with *sforzando* emphasis. The *locale* is "a park or lawn with a gate leading to the palace." We are surprised to find not two but three murderers lurking there. Murderers in Shakespeare's day always lurked and these were no exceptions. The third murderer was unknown to the other two, who instantly suspect his *bona-fides*.

"But who did bid thee join with us?" inquires Murderer No. 1.

"Macbeth" answers Murderer No. 3 hoarsely.

(NOTE: All murderers in Shakespeare's time answered hoarsely when addressed).

Murderer No. 2 who has been turning over the problem of "something has been added" in his mind, decides it is all right.

Says he:

"He needs not our mistrust; since he delivers Our offices, and what we have to do, To the direction just."

Some commentators insist that the Third Murderer is Macbeth himself, disguised. There is a good deal of plausibility in the supposition. We know that Macbeth had a very low opinion of his hired assassins. Quite likely they would bungle the job, he may have reasoned. Why not take in the affair himself and make sure it went off all right?

As a matter of fact one half of the undertaking did fail. Fleance, Banquo's son, escaped, in spite of the presence (if he was present) of the efficient Macbeth as a sort of super-lurker.

As against this view there is the fact that Macbeth, in the next scene, acts surprised and disgruntled when he hears that Fleance is still alive. But that might be to throw his two red-hots off the track. He probably would not want them to know that he had demeaned himself by joining them.

The killers exchange local chit-chat for a brief spell, until the supplementary murderer hoarsely declares that he hears horses. Banquo's voice is heard off-stage calling for a light. He enters with Fleance who carries a torch. They are talking about the weather.

"It will be rain to-night," observes Banquo.

"Let it come down," says Murderer 1.

And down it comes—on Banquo's head—but "it" is considerably more solid than rain.

Banquo dies in good Leo style, repeating himself unnecessarily:

"O treachery! Fly, good Fleance, fly, fly, fly!"

Fleance flies. Banquo dies.

[Continued on Page 8]

ANTI-REINCARNATION ARGUMENTS ANSWERED

[Continued from Page 1]

not sow wheat in England and reap it in America—in Mars, would, perhaps, be a more appropriate simile.

What is so logical about Western civilization, which has brought scientific research and discovery to its absolute apex, only to use it in this 20th Century for an orgy of killing and destruction, the like of which the world has never known? It is the "logical" Nazi caste which started all this in the name, not of religion, but of brutal material force—to them the most logical power on earth. The nations who resist do so in the name of "illogical" idealism, humanity, brotherhood—all qualities which the Eastern religions, and especially primitive Christianity which was an Eastern religion, taught long before such notions had penetrated to the West.

Before we conclude that the Occident is logical and the Orient illogical, we had better define our terms and be sure that even our own use of them is logical. If we are relying on making a case against "illogical" rebirth because it is mainly believed in the Eastern Hemisphere while "logical" Hell and Damnation is mainly believed in the Western Hemisphere, we may find that we have to beat a hasty retreat from that line of argument.

This is the first of a long string of objections to reincarnation, which sometimes seem so formidable to novices in the Theosophical teaching that they are utterly confounded by the prospect of answering of them. Yet a bold facing of the argument at once shows its specious nature and places the weakness of position where it belongs—not with the theory of rebirth but with the theories which oppose rebirth.

All objections to reincarnation can be answered swiftly, clearly, and without evasion. We would like to see objections to the Eternal Hell theory answered in the same way. Or rather, we wouldn't—because, if they could be, Eternal Hell might be real. And what a calamity for the human race that would be!

* * * *

Next month's objection: How can reincarnation possibly be proved? Can anyone really remember being here before, and if they think they can how can you possibly prove they are not hallucinated or the victims of self-deception?

We could not be damned eternally even if we wanted to be. God will not have it that way. The most we can do is to delay our Salvation, but it is inevitable for every living creature.

Thanks to readers sending us clippings, attacking our astrological and occult views. We always like to get the reactions of those who don't agree with us, and, as our readers know, whenever they contain something that seems worth answering, we always answer them. We are not answering the current attacks.

SUICIDE

[Continued from Page 1]

And death is the passing of the Self, clothed in its superphysical bodies and its etheric spiritual body, out of the dense body forever. There can be no return to the dense body, due to the severance of a strange material link with the body, which exists when the Self goes out in death. This is indicated by the scriptural words: "the golden bowl is broken; the silver cord is loosed." When death comes normally, the Self (man, woman or child) remains floating above his body, sometimes for a number of hours, going over his past life in detail, just as a drowning person does; only to a far greater extent, for the period is usually longer in the former case. Then a change takes place of a peculiar nature; namely, the etheric portion of the physical body having been sloughed off, the astral body is rearranged so that the densest matter is on the outside, the next finer immediately within in, and so on. This means that the person awakes—becomes aware of his surroundings—in that grade of matter of the astral world corresponding to the matter on the outside of his astral body. If the outermost layer be composed of the densest matter, he finds himself in the midst of the deplorable conditions of the densest subplane of that world—the only hell there is, except the hells possible in the physical life, even in the midst of enchanting circumstances, and all due, of course, to our own thoughts, desires and acts, at some time in the past.

The living of a normal and intellectual life, a life of service, compassion and mental acquisition, rids us of the denser matter in our astral body, and consequently after death there is no layer of that sort of matter and we experience none of the disagreeabilities of the astral world, but become conscious of its fairer aspects and its opportunities for growth.

The principle is that our coarser passions, desires, selfishness, can express themselves only through the coarser matter of our astral body, and that by ridding ourselves of those baser elements of character we actually transform the composition of this body, so that finer matter is built into it, replacing the coarser. The astral body of an inveterate sensualist, a confirmed criminal and an intensely selfish person, is composed in great part of this densest matter; and the astral body of the ordinary young man or woman usually has in it a good deal of the denser matter, but not enough that is vitalized to make them conscious, after death, of the terrible things in the lowest subplane. In the case of a normal death, after a period of illness, much of the dense matter is thrown out and replaced by finer matter, so that the person awakes in a higher subplane; that is, in finer matter and conditions. But in the case of sudden death, whether by accident or suicide, no such preparation as obtains in death from illness or old age is possible, and the withdrawal of the Self from his physical encasement has been aptly compared to the tearing of the stone from an unripe fruit; a great deal of the grossest kind of astral matter may still cling around the per-

sonality, which is consequently held for a while in the lowest conditions of the astral world.

Now in the case of death by accident, suicide, murder—sudden death in any form—if the victim be reasonably pure and high-minded, he is specially guarded, as it were, for he has not been energising in the matter of the densest sort, and normally sleeps out happily the term of his stay in the lowest sub-plane and then awakes in pleasant conditions, passing on from delight to delight until he puts off the astral body entirely and experiences Heaven in his mental body. But in other cases the victim remains conscious of his surroundings—often entangled in the final tragic scene of the Earth-life for a time, and unaware that he has lost his dense body. A suicide will relive automatically the feelings of despair and fear which preceded and induced his self-murder, and go through the act and the death-struggle time after time with ghastly persistence. Then, having calmed down and finding himself in the midst of vile sights, sounds, *et cetera*, and grown desperate, he is inclined to get into touch with the Earth-conditions in any way possible to him. If he can find a medium, he will do his best to communicate through him or her or even to obsess the sensitive's body. Not without occult reason have English churchmen been taught to pray: "From battle, murder, and from sudden death, good Lord, deliver us."

[To Be Continued]

The Nazis use ruthless force on their subjected peoples and accomplish absolutely nothing. The occupied territories only pray for the day and hour when they may rise against their hated masters. The British grant Dominion Status, full equality within the Empire, to the South Africans, Canadians, and all others (save only the natives of India) and there is no more loyal Britain than the erstwhile "Colonial." Only in India, where, because of special problems of race and religion, self-government has not been granted, are there rumblings of disloyalty. Coercion has never worked. It did not work in Ireland. It has not worked in India. It did not work in our own Southern States after the Civil War. It did not work in the thirteen original Colonies in the Eighteenth Century. It did not work in Russia under the Czars. The British are now trying to remedy matters in India and will probably do so. They have learned their lesson. The Nazis have not learned theirs and never will. There is an Eternal Law which makes such tactics fail. And even Hitler is not the exception to that Law.

We still believe in reincarnation, but in view of the state of the world, we hardly know whether we approve of it.

THE ZODIAC IN THE POETS

12.—Pisces

A man's best things are nearest him,
Lie close about his FEET.

—Milnes.

THE OCCULT STUDY OF DISEASE

[Continued from Page 1]

telligence which is centered in the third ventricle of the brain and there decoded and translated from vibrations into terms of knowledge—in the case of seeing into the terms of form, shape, color, dimension, etc.

Super-physical vision, clairvoyance, operates under exactly the same laws, but the mechanism and the organs are necessarily different. They are super-physical organs and the processes of physical vision are reversed in clairvoyance. Super-physical vibrations are "transformed," using electrical terminology, to a physical voltage.

The next step in understanding demands a knowledge of the theosophical conception of man, for without this knowledge of the condition of man clairvoyance cannot be explained in a rational manner. Man is described as a septenate, a seven-fold being. St. Paul defined him as a duad, saying, "We have a natural body and a spiritual body." On the one hand the spiritual being, the immortal Godhead, in a spiritual body, and the natural body through which he contacts the physical world for the purposes of his evolutionary unfoldment; but between that physical, natural man and the spiritual man there are certain intervening links which are required to account for and make possible his manifestation in the physical world. These are designated as follows: Next to the physical body in density is the etheric body, still part of the physical spectrum of light, but just beyond the violet end and therefore normally invisible. It is an etheric counterpart of the physical body and resembles it exactly as far as shape is concerned. Every organ, every bone, every nerve, has its etheric counterpart and the whole body is reproduced in this more subtle matter. It has two functions;—one as the link in the chain of consciousness, as an essential part of the mechanism of consciousness, and the other as a vehicle of the vitality of the body—that vital force which comes from the sun and which gives our body its physical life force.

Next, more subtle than the etheric body, is the emotional vehicle, the body in which emotion finds its natural and objective expression. Now we are well beyond the physical world, in the next octave of vibration, and we encounter here with clairvoyant vision a new set of seven colors, the same as our physical colors, but one octave higher and therefore more delicate and entering into combinations which are not usual down here. All emotions are clearly visible by the light of this octave of vibration and each has its appropriate color, so that a man's emotional nature can be observed by the colors which surround him and the conditions of his emotional body and the way in which it functions as the third link between the Ego and the brain.

Next, more subtle, is the mental body in which thought finds its first objective expression; still another octave of vibration here—still higher and still more delicate. Then deep within these four, which are generally referred to in occult literature as the lower quaternary, is the spiritual man himself. He is a trinity and constitutes the

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higher triad which completes the seven-fold men. In the Higher Self of man we have a reflection of the Major Trinity, or Logos of which man is both projection and a part. In that Inner Ruler Immortal resides the power of the Will, the Wisdom and the Intelligence aspects of God.

In the beginning of his evolutionary pilgrimage, that aspect or ray is but an embryo God; in the end it is a God fully unfolded.

Each of these super-physical bodies has its own particular means of cognition. The astral body, for example, has its own particular way of seeing, but unless we possess the faculty of focusing our consciousness in the mental body at will, we are not physically aware of these activities of our super-physical selves. This is very fortunate for us. It is a merciful Providence which renders us blind to super-physical rates of vibration, for otherwise the brain would be overstrained and rendered useless for its physical work. Before the delicate operation of opening up the brain to the super-physical rates of vibration may be safely performed, a long course of very strict training is required, lest the whole nervous system be wrecked in the process, for these energies are enormously potent. They run into millions of volts. Their indiscriminate projection into the cerebro-spinal system would shatter it. It is for this reason, that in the true training for the spiritual life no one is advised to seek these inner powers until they have reached a certain standard of mental, emotional and physical self-culture. "Seek

ye first the kingdom of God and all things shall be added unto you."

The means by which the emotional or astral body sees is not by any specific organ or pair of organs, as in the physical body. The astral body sees with the whole of its periphery or outer surface. It is an exact counterpart of the physical body which it interpenetrates, but it is surrounded and pervaded by a cloud of aura of astral matter, which extends to a distance of some eighteen inches to two feet all around the physical body. It is with the edge of the aura that the astral body sees; the vibrations of light impinge upon it and set it in vibration. These vibrations travel inward to the astral brain; so astrally we see all around ourselves, whether behind, above or below, according to the direction in which our consciousness is turned. The same is true of mental vision.

The problem of clairvoyance is to bring the super-physical vibrations through into the brain, the reverse, you will observe, of the problem of physical vision, in which we had to pick up physical vibrations and send them inward to the super-physical world, so that the consciousness could use them. In this case we have the consciousness already at work on them in its own vehicles. We want to bring the vibrations down into the brain so that we may become aware of the phenomena of the emotional and mental planes and of higher and higher planes as our development proceeds. How is this to be achieved? By the awakening into activity

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of two separate latent organs, and a latent energy. This mechanism is already present in the body of every vertebrate. It is active in a few men and one day it will be active in all. Then super-physical vision will be part of the normal content of awakened consciousness. That time is a long way in the future, however, for then the whole nervous system will have evolved to a condition in which it is able to withstand the strain.

The organs are primarily the cerebro-spinal system and particularly the pituitary body and the pineal gland. These are two very small organs situated in the center of the head. The pituitary body is just between the eyes and about an inch and a quarter back into the head on the floor of the cranium. The pineal gland is some distance farther back—all on the median line, very nearly.

The latent energy is known in occult literature as the serpent fire or kundalini. This is resident in the body of every man. It is coiled up in seven layers in the sacral nerve center at the base of the spine and there it sleeps throughout the ages, one of man's many latent powers, awaiting the time when it will be required for his further development. It is, I think, the Sleeping Beauty of the beautiful fairy story. The Prince Charming who awakens the Sleeping Beauty with a kiss is the Atma, the Divine Will in man, which, after the long sleep of countless millennia—symbolized by the Palace of Sleep—descends and touches the physical brain and body, arousing the sleeping serpent fire.

In clairvoyance, conscious, trained clairvoyance, not fortune telling, not mediumship and trance, and not the tricks of the so-called Yogis, but the true scientific faculty, the latent power is aroused by the will, made to flow up the spine to the brain, vivifying the pituitary body and the pineal gland. We shall perhaps understand this a little more easily if we use the analogy of broadcasting, for the brain is a broadcasting and receiving set, the two tubes are the pituitary body and the pineal gland, and the serpent fire is the electrical charge. By an action of will, the set is charged and "tunes in" to new "stations," and the seer begins to "pick up" many super-physical rates of vibration. After that it is only a question of the direction, the focus, of awareness and the development of the technic of scientific research.

[To Be Continued]

ARE WE COMPLACENT

[Continued from Page 2]

Many of us can fight and are fighting. Nearly all of us can give our money and are giving. But all of us can give our service to the great common cause, and all of us will give if we are placed in position to do so. Complacent? Brethren in high places, you don't know us.

We can clear a pathway for ourselves even through today's maze of obstacles by right creative thought. And it isn't difficult. It is easier than wrong creative thought which, alas, everyone knows how to produce without coaching.

THE ASTROLOGICAL BASIS OF SHAKESPEARE

[Continued from Page 5]

The spare murderer is annoyed. "Who did strike out the light?" he demands testily "How can anybody see to kill people in the dark?"

"Wasn't not the way?" innocently inquire No. 2, apparently not very familiar with the technique of his trade.

No. 3 has other things on his mind than educating apprentices. "There's but one down," he growls hoarsely, "the son is fled."

No. 2 is slightly disconcerted by this discovery:

"We have lost
Best half of our affair."

No. 1 is more philosophical. No use crying over spilt milk. "Well," he suggests "let's away and say how much is done."

So they go to give Macbeth the glad and bad news."

[To Be Continued]

"What am I doing to help win this war?" is offered as a mental question for each of us and it is a good one. For the Theosophist a supplement should be added, "What am I doing to make those about me understand the inner reasons for this war?"

The Theosophists of two generations hence will have no difficulty in reconciling world occurrences of today with God's Plan—they will clearly see them as an integral part of it, as all things are. If they will be able to do it then we can do it now.