

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

VOLUME VIII

AUGUST, 1942—SAINT LOUIS, MISSOURI

NUMBER 6

THE ZODIAC: YOUR TWELVE STOP AND GO SIGNS

By CHARLES E. LUNTZ

[Continued from Last Month]

There is a type of mind which deliberately sets itself out to "thwart" the horoscope—which revels in the notion that it is captain of its own soul and that, aspects or no aspects, it will accomplish that which it sets out to do. In the case of a very strong natal chart, with a fixed constitution filled with planets and angles, it is possible that ultimate success might come in face of the most formidable opposing aspects. But it comes only by the expenditure of a terrific amount of energy which might more profitably be used to cooperate with the favoring aspects and positions and thus secure to the native far greater accomplishment. In the case of an advanced occultist who has evolved to the point where he is able to make his squares vibrate like very powerful sextiles, and his oppositions like strong trines, there may be warrant for deliberately setting himself against the indications of the horoscope. Just as it is not wise for the average astrologer to assume he is clairvoyant, unless he knows himself to be, it also is not wise for him to arrogate to himself the status of an advanced occultist. Few are.

So a common-sense view is the most desirable and will obtain quick and satisfactory results. There are quite evidently times when Nature lets down the bars to certain types of endeavor, when she encourages these, just as there are other times when she puts up the bars and discourages. Similarly there are certain things that she writes in the heavens at birth as being permissible for a native, certain things in which he excels, others which are not permitted him without, at least, a stiff fight and others in which he engages only at his peril.

This conception of the horoscope is far superior to the idea of the fatalist that everything we are and are to be is written in the heavens at birth and nothing can be done about it. This is a degrading concept. It robs man of all freewill, making of him a puppet of the stars—a mannikin operated by wires, with no control over his own movements. Theosophical astrology cannot hearken to such a proposition for a moment. It takes the horoscope for what it is—a map of the *karma* (the debt from past lives which man owes to Nature and to others). It takes it, too, as a guide to the *dharma* (the appropriate "next step" in evolution). It believes that the horoscope is the most important human document for each one of

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ANSWER. You mention three days as the normal time for the complete withdrawal of the etheric double and the severing of the silver cord. It has been my understanding that the time was 36 hours, though it varies. That would be a day-and-a-half, which is longer than bodies are usually allowed to remain without notification to the undertaker. It is probable that embalming commences in most cases before the expiration of the 36-hour period.

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It is quite certain that if one is not dead when one enters the funeral parlor, he certainly will be when he leaves it. With the veins full of formaldehyde the remains are completely lifeless and the etheric double and other principles are entirely free of their former abode.

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I cannot leave the analysis of this chart without calling your attention to the fact that Pisces, the sign of sorrow and of sacrifice, rules the tenth house, signifying the administration then in power. And also that the south nodes, the unlucky nodes, of the moon are almost conjunct this point. Then I want you to remember that always in a Saturn-Uranus conjunction chart, a well-filled twelfth house has preceded a period of grave crisis in the country. This was also true of the Saturn-Uranus conjunction of 1805, followed by the war of 1812.

Then what shall we say of the future, which may bring, it is true, an economic blackout of some kind. I should suggest that we follow the same procedure as we do in evolving a plan to circumvent unfavorable directions in personal charts. We look to the good aspects to this conjunction, and concentrate on the lessons they teach. Thus, with the conjunction sextiling Venus, in Pisces, in the tenth house, we should make up our minds to exercise our prerogatives as voters to select the men for public office who really have the good of humanity at heart, to bring to the front that splendid spirit of self sacrifice which is Pisces at its best. To utilize the creative dreams which Venus in Pisces cannot help but generate.

Turning then to the other splendid aspect in this chart, that of the conjunction to Neptune, both in earth signs, we should, I feel, do our part in adding to production of agricultural products throughout the country. Not all of us can have a few acres and independence, but almost all of us can turn to back yard cultivation. Not just because of the war, oh no, but to help return our country to a program of simpler living and greater production, which will help us carry over the very difficult ten years ahead.

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which ordinary commonsense demonstrates must be false.

There are those who don't like the theory of reincarnation—they say they don't want to come back to earth and they probably mean it—now. Whether they will feel the same way about it a thousand years from now is something else. It would seem that a human who looks forward for a year to the two week's vacation which is supposed to be a rest, but actually returns from it all tuckered out from over-exertion, mosquito bitten, chigger bitten, blistered from injudi-

Do too much—and that's a pity.
Excitement, CANCER loves to feel;
That is his Achilles' heel.

LEO'S haughty, condescending;
Pleasant chap but quite unbending.
VIRGO'S able, though he'll clutter
Up his life with too much flutter.

LIBRA, dainty and refulgent,
Is, too often, self-indulgent.
Dauntless SCORPIO never shirks—
Gives his enemies "The works."

Abram was quite young—
not more than 77
or so—he removed to a place called Haran
(apparently after a prematurely deceased
brother of Abram). The account expressly
says that the family intended to go to Canaan.

Haran was not in Canaan but in Syria,
to the north. Apparently Terah got tired of
the trip and decided to light before com-
pleting it. Anyway he settled down in Haran
and died there at the age of 205—the last
of the clan to exceed the two-century mark.

Then for the first recorded time since
Noah, the Lord again took a hand in the
proceedings. He appeared to Abram and

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FAITH

We are passing through a phase of our existence so terrible that it is mercifully denied us to understand all of its awful implications. Our leaders beseech us to drop our complacency, to acquire war-consciousness, to make sacrifices. It is well we do not take them too literally or this nation would be in a state bordering on panic. The country as a whole has rallied magnificently to the war effort. We have made

portunity is before us. What are we doing about it?

COUNSEL OF PERFECTION

"Sin," declared Arthur Balfour, English philosopher and statesman, "is following a lower ideal after a higher one has been perceived." It is a profound truth, profoundly expressed. It cuts the ground from under the preacher who admonishes, "Do as I say, not as I do." The occultist would wish to substitute some other word for "sin." "Error," perhaps, if the word had not been worn so threadbare in describing everything with which one does not happen to agree. "Transgression," probably is the better word. The Oxford Dictionary defines it as "Violation or infringement of a law or commandment." It is not a very happy definition as it would make any dereliction for which one might be handed a traffic ticket a transgression. If it means (as it doubtless does) natural or Divine Law, it will suffice.

Yet it is a hard saying. The occultist surely perceives the highest ideals the human heart is capable of enshrining, but he would be a bold Theosophist who would

he measures only four-foot-six instead of six-foot-four.

This is not an excuse for "sin." "It is a plea for a common-sense view of it. He who strives continuously, as does the occultist, to shake himself loose from the fetters which bind him is often sadly disconcerted because his progress seems so slow. It is not really slow. There is so much ground to cover that it appears slow. The danger of the despairing view of one's own minute progress is that a "what's the use?" attitude may be developed. If we get ahead so slowly, why be bothered? Why not quit and let Nature take care of our evolution if she wants to? Or, if she doesn't, just forget it, and live in the moment and for the day?

That is the danger, and a very real one, that threatens the would-be treader of the Path. He may quit if he wants to, but what a stupid thing to do! "Against stupidity," declared Schiller, "the very gods themselves contend in vain." But only for one incarnation. In the next earth life, the burden will be taken up again. The doubts, discouragements, fears, disillusionments, will have disappeared in the merciful Lethan waters of the past.

GANDHI: PRO AND CON

This war is certainly an Aquarian affair. Peculiar Uranian symbols are in evidence on every hand in connection with it. Hitler's mustache, Chamberlain's umbrella, Goering's obesity, Goebbel's rat-terrier features, Mussolini's megalomaniacal posing, Hirohito's little brummagem divinity—and now, Gandhi's loincloth. This latter skimpy article of apparel has become a symbol of revolt—India's flag, in fact, but unfortunately not a white flag.

Most Theosophists, and a great many others, consider that the British have been gravely at fault in their treatment of India. Conceived in exploitation and dedicated to the proposition that no Hindu was the equal of a white man, British rule in India has developed into a major portion of bad karma for the Empire. That the enlightened British are now sincerely anxious to accord to this conglomerate people the justice their forefathers denied does not seem to be relieving the karma as yet.

There is a curious analogy between the karma of nations and that of individuals. Many unpleasant things happen to us as individuals not traceable to any transgression of the present life. Similarly, nations suffer for the mistakes of those who misruled them in the past and have long since passed on.

It is a theosophical axiom that each individual in a nation bears the karma of that nation in some degree. This applies even to groups and organizations. Yet the people of Britain have usually been more enlightened than their rulers. Stupid George III and his reactionary ministers did not represent the views of the British people in that unfortunate little misunderstanding with the American Colonies. The English as a whole sympathized with the North in the Civil War, though the policy of the Government then in power was to favor the South. And a large section of public opinion in the United Kingdom has condemned the repressive measures adopted by successive British Governments in the past to stifle the legitimate aspirations of the Indians for Home Rule.

Gilbert K. Chesterton summed up in eight pithy lines this inferiority of the ruling class of his country to those they ruled:

"They gave their lives for England,

Japan, Sir Stafford appears to be the more sincere of the two.

Theosophists have been great admirers of Gandhi. His saintly way of life, his advocacy of non-violence (to which unfortunately his followers do not always adhere), his willingness to suffer if need be to the death for his opinions, have all made a powerful impression upon the world. Gandhi must be given credit for having accomplished more for his people by peaceful means than in all the history of modern India has been achieved through force.

It is not easy to focus the attention of the world on injustices to any one nation when there are always so many injustices to so many nations. Gandhi has done this. He is a one-man army, more powerful in himself than the entire armies of British India. There never was a greater example of the subordination of the physical to the spiritual. Gandhi is no handsome plumed knight bearing a golden banner. He is the ugliest of men: wizened, beaky, hairless (except for a nondescript Groucho Marx rag on the top lip), with flapping ears and bandy legs. His oriflamme is his spinning wheel. His high pitched cackling voice carries none of the oratorical periods of a Hitler, the quiet logic of a Churchill or the persuasive eloquence of a Roosevelt. Yet more millions hang upon his words, regarding him almost as a deity himself, than all of those who wait upon the pronouncements of the other three.

Gandhi is great—but Gandhi is wrong. His passion for India's freedom seems to have blinded him to reality. Or perhaps he has become so imbued with the conviction that the real is to be found only in the spiritual, never in the physical, that he does not regard the present menace of the Axis as a reality. His kingdom, like that of Jesus, may not be of this world and he would seemingly match Axis violence with Indian non-cooperation. The old story of the lion lying down with the lamb while the lion still retains his teeth and his non-vegetarian appetite.

We may sympathize with Gandhi's aspirations and may fervently trust that the British Government will keep its promise to give the millions of India's peoples the fullest measure of freedom after the war compatible with the good of the whole. But we cannot, if we are reasoning human beings, acclaim Gandhi's present insensate policy.

littleness of material circumstance, the hugeness of those imponderables which Bismarck considered as the deciding factors in all conflicts.

We hope that Gandhi may reverse his stand—may be even greater than he has heretofore proved himself, by being willing to confess that temporarily he has taken the wrong course. If he could bring himself to do that and stand with the British in their efforts to win what he surely must in his inmost soul know is a righteous war, he would live to be classed, not only by his own people but by all the world, as one of the greatest characters who ever trod the earth.

BOOK REVIEW

Review of "WHY ARE WE HERE?"

By F. Homer Curtiss, M.D.

[Curtiss Philosophic Book Co., Washington, D. C. \$1.50]

"Why Are We Here?"—A question asked from time immemorial and until the World knows Universal Spirituality, will continue to be asked. However, those who are privileged to read Dr. Curtiss' Book of that title should feel they have received the answer in the language of today.

If one were to read just the one Chapter—IV—"With Courage and Faith," he would not fail to feel the Courage and Faith that the Teachings of Truth constantly endeavor to bring to the many. The peoples of the world cannot help but recognize the present day chaotic conditions, and this same Chapter explains the WHY of them.

According to that portion of the book expounding Woman's place in the Aquarian Age, if the personal side of the woman portrays itself, she is likely to become what is termed in every day phraseology, "rather chesty." If the men do not want to be followers rather than leaders, it seems they will have to try to reincarnate into feminine vehicles of expression. No doubt many of them will do just that because of their leadership qualities.

"Why Are We Here?" is well worth anyone's time for reading. While many will probably not find anything actually

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We are in peril. We are definitely threatened both on the East and on the West. We have looked back to past wars and wondered how the people of the time stood up against what they had to endure. We have looked to other parts of the world and have marveled at the steadfastness of the embattled nations, pouring out blood and treasure in a war of sheer survival. Now our turn has come. We shall not be found wanting. We have not reached full awareness of what we are in for. Neither had the British in early 1940—and the French never reached it until it was too late. But we are getting there. Our husbands, sons, brothers and close friends are being taken from us. Our money is being taken from us. Our means of livelihood in all too many cases is being taken from us. The war is coming home to each of us in all its stark reality. Most of us are trying our best to do our duty as we see it. There are strikes, there is profiteering—ugly phases of a crusade for civilization—but these are the excrescences on the Nation's effort. They have always existed in wartime. They are not significant. They are not representative of the consciousness of America.

We are walking by faith, not by sight. What the future has in store for us is written in the stars and its message is for the time grim and forbidding, though its outcome is certain and will be worth all it is costing of blood and toil and tears. If ever we needed faith we need it now. And joined to it must be works, of the highest intelligence and energy.

Only the occultist can grasp even partially the true meaning of this greatest of all wars. Only the occultist may try, feebly as may be, to convey something of that meaning to a bewildered world. Our greatest op-

portunity is before us. What are we doing about it?

COUNSEL OF PERFECTION

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Yet it is a hard saying. The occultist surely perceives the highest ideals the human heart is capable of enshrining, but he would be a bold Theosophist who would claim that he never follows after lower ones. Perhaps a few lofty souls on the threshold of Mastership may so claim. The rank and file of us can only beat our breasts continuously and intone a *Peccavi*. That is, if occultists were in the habit of wasting valuable time by so useless a performance.

But the occultist is nothing, if not a realist. He knows, none better, that we are only about halfway through our spiritual evolution and that, in the natural course of events, we have made par if we have overcome one-half of our failings and defeats. His ideal is to overcome the other half as rapidly as possible, but he does not give way to paroxysms of despair when he finds many of this other half putting up a stiff battle before they are overcome. That is to be expected.

Until evolution has completed its physical, astral and mental stages, man's consciousness and subconsciousness has an animal base. This, not because of a physical animal ancestry, which occultism denies that man ever had, but by reason of the aeons of time prior to the human cycle in which the consciousness functioned in animal forms.

It takes long ages to get rid of all the animal characteristics man acquired in that yesterday of Eternity. The greed, the irresponsibility, the ruthlessness, the appetites, of the creatures we once were, are sometimes not far from the surface. We are getting rid of them slowly—a few in each incarnation if the incarnation is a success. There are many of them still to get rid of—but there are many incarnations still to live.

The old churchly idea that God is very angry with us because we have them at all is a pure invention. A very small amount of logic proves that as He ordained this snail-like pace over millenia of time for our perfection, He is hardly likely to be wrathful because we take the only way open to us. As well be angry with a small child because

he measures only four-foot-six instead of six-foot-four.

This is not an excuse for "sin." "It is a plea for a common-sense view of it. He who strives continuously, as does the occultist, to shake himself loose from the fetters which bind him is often sadly disconcerted because his progress seems so slow. It is not really slow. There is so much ground to cover that it appears slow. The danger of the despairing view of one's own minute progress is that a "what's the use?" attitude may be developed. If we get ahead so slowly, why be bothered? Why not quit and let Nature take care of our evolution if she wants to? Or, if she doesn't, just forget it, and live in the moment and for the day?

That is the danger, and a very real one, that threatens the would-be trader of the Path. He may quit if he wants to, but what a stupid thing to do! "Against stupidity," declared Schiller, "the very gods themselves contend in vain." But only for one incarnation. In the next earth life, the burden will be taken up again. The doubts, discouragements, fears, disillusionments, will have disappeared in the merciful Lethan waters of the past.

Let us keep our perspective. We are not yet saints, not yet masters, not yet, perhaps, even very old egos. This may be wounding to our pride but is an excellent tonic to our endeavor. We have fallen many times—we shall fall many times again. We can only pick ourselves up, brush ourselves off and start again the climb to the heights so far above us.

Other beliefs may offer counsels of perfection—may insist that inerrancy is a possibility to every human being here and now. Those who love to be told the impossible will eagerly assent, but their disappointment when they find that the lure was unreal may wreck their faith, if not their lives. Occultism counsels patience; patience and striving. The road is uphill all the way but there is a road and it is open. It is a road which has been trodden by each one of the myriads who has reached the feet of God. As we shall one day reach them, however far we stray.

It is a fact that after the occultist has succeeded in banishing anger from his heart so that he can bear unjust criticism and injustice without resentment, he sometimes finds it politic to feign it, though he doesn't feel it. Otherwise he may obtain a reputation for unco' guidness which no Theosophist wants, or for thickness of skin which no one else wants.

**THE BODILY ZODIAC
IN THE POETS****5.—Leo**

Yet taught by time, my HEART has learned
to glow

For others' good, and melt at others' woe.

—Pope.

ANTI-REINCARNATION ARGUMENTS ANSWERED

6. Many theories which seemed enough when put forward to fit all the facts have since had to be discarded in the light of later knowledge. This may very well apply to reincarnation, logical as it may now seem.

But these were theories which had to do with facts physically provable. We have yet to hear of any theory or belief regarding the unseen and unseeable realms of Nature which has had to be discarded. True, some of these beliefs are most unreasonable and are an insult not only to the intelligence but to the integrity of the Deity they malign. But physically they have never been disproved—neither have they been physically proved.

No physical proof has ever been offered that hundreds of billions of people are now being broiled, like live lobsters, in the infernal regions—or that they will continue to broil long after the earth has ceased to be—that when all the stars have grown cold these unfortunate creatures will still be piping hot, their torment scarcely begun—through the eternal ages to continue. That has never been proved—it never can be proved—and we say it simply isn't true. Somebody a long time ago decided that it would be a good gag with which to scare people, and whoever he was he did an excellent job of scaring, until man's sense of humor asserted itself and instead of getting scared he started to laugh at the grotesqueness of the concept. But there are still some who don't laugh. They grow faint and sick with horror at the notion that perhaps they will be among these high temperature brethren for whom there will never be any hope. Terrified by an unprovable idea which ordinary commonsense demonstrates must be false.

There are those who don't like the theory of reincarnation—they say they don't want to come back to earth and they probably mean it—now. Whether they will feel the same way about it a thousand years from now is something else. It would seem that a human who looks forward for a year to the two week's vacation which is supposed to be a rest, but actually returns from it all tuckered out from over-exertion, mosquito bitten, chigger bitten, blistered from injudicious sunburn and delighted to get back home, then next year does it all over again—it would seem that he may be slightly mistaken about never wanting any more earth experience. Man is a glutton for punishment and perhaps desire for earth life is like some powerful drug for which the ego craves. Maybe he can't take it or leave it alone—he just has to have it at intervals, willy-nilly.

But that's a maybe, and a maybe is a theory. We never heard, however, of anybody growing sick and faint with horror at the reincarnation idea even though he might laugh at it, so in that respect at least, it's an improvement in the Hell theory. The argument that because other theories have had to be discarded in the light of later

discovered facts therefore reincarnation may have to be discarded, assumes the discovery of physical facts that will disprove it. We inquire what physical facts can ever be discovered that will disprove it. Unless someone pops up out of the Great Beyond to announce that Reincarnation "ain't so," we cannot conceive of such disproof. And if anyone does, he could be quickly squelched by the nearest reader of ANCIENT WISDOM approaching him gently and suggesting that even though he is or appears to be resurrected from the dead, perhaps he doesn't know everything about the method employed in man's evolution. Offhand we can't think of any suitable rejoinder he could make to that. He'd just have to lie down and die again.

Other theories may have been disproved but by its very nature Reincarnation cannot and never will be disproved—at least not on this plane of existence. It is a scientific axiom that in the absence of exact facts the most reasonable theory should be provisionally accepted as something from which to work. We claim Reincarnation is the most reasonable theory. Those who have what they consider to be more reasonable theories, kindly communicate with us. We have been searching for them all of our life.

[To Be Continued]

THUMBNAIL ZODIAC

By CHARLES E. LUNTZ

ARIES folk are domineering,
Headstrong, brave and nothing fearing.
TAURUS people, rough and ready,
Hold their own by tactics steady.

Keen GEMINIANS, airy, witty,
Do too much—and that's a pity.
Excitement, CANCER loves to feel;
That is his Achilles' heel.

LEO'S haughty, condescending;
Pleasant chap but quite unbending.
VIRGO'S able, though he'll clutter
Up his life with too much flutter.

LIBRA, dainty and refulgent,
Is, too often, self-indulgent.
Dauntless SCORPIO never shirks—
Gives his enemies "The works."

SAGITTARIUS lives for others;
Serves his God and helps his brothers.
CAPRICORN'S face shows early sag
From worry, work and nag, nag, nag.

Bold AQUARIUS, friendly, clever,
Honest, efficient—is serious never.
And always loaded the karmic dice is
For or against the mystic PISCES.

Answer to question, "Why did this have to happen to me?" (1) Proximate cause: Because your current and natal aspects were of a nature suitable for bringing it about. (2) Ultimate cause: Because your past actions indicated some deficiency requiring that particular type of experience to remedy it.

OCCULTISM IN THE BIBLE

Out of Ur of the Chaldees

By CHARLES E. LUNTZ

And so, after wandering in the wilderness of antediluvian and postdiluvian Biblical history for seven years we come to our old familiar friend Abram, already married to one Sarai who, we are informed "was barren; she had no child." This is the first instance of such a calamity, if it was a calamity, that we strike in holy writ. All the other ladies and gentlemen of Bible lore have been as prolific as herrings. Their lives were practically spent in the arduous labor of begetting and bearing.

But here is one who was barren, and for the same reason apparently as the man who many centuries later was born blind: "that the works of God might be made manifest in him." But that is another story and will be dealt with in its fulness further on.

We find the Abramic family sallying forth in the eleventh chapter of Genesis, thirty-first verse, from Ur of the Chaldees, that oldest (according to the encyclopaedias) of civilized cities. Ur, by the way, is still perpetuated in the prosaic Ur junction on the Baghdad-Basra Railway, only two miles from the ancient birthplace of Abram. The old Ur is a heap of ruins, of great interest to archaeologists and antiquarians, and even these ruins are of buildings which stood long after Abram had become Abraham and passed to his reward. Abram's Ur was little more than one of the modern mudbrick towns of Mesopotamia, though to the yokelery of 1942 B.C. it doubtless was quite a place.

Whatever Ur was, Terah, Abram's father, was anxious to get away from it and when Abram was quite young—not more than 75 or so—he removed to a place called Haran (apparently after a prematurely deceased brother of Abram). The account expressly says that the family intended to go to Canaan.

Haran was not in Canaan but in Syria, to the north. Apparently Terah got tired of the trip and decided to light before completing it. Anyway he settled down in Haran and died there at the age of 205—the last of the clan to exceed the two-century mark.

Then for the first recorded time since Noah, the Lord again took a hand in the proceedings. He appeared to Abram and commanded him to continue his father's interrupted journey into Canaan.

That was indeed a historic removal. For the Lord also promised Abram that he and his descendants should inherit the land. He did not explain at the time that they would "inherit" it by killing off a mixed multitude of Canaanites, Hivites, Perizzites, Jebusites, Amorites, Girgashites and Philistines. That came later. The modern Jews are supposed to be the lineal descendents of Abram and the modern Arabs doubtless have in them the blood (very much diluted) of the various "ites" the former had to slaughter, some of whom got away. And the end of this ancient quarrel, begun in Syria 3800 years ago, is not yet.

[Continued on Page 48]

GANDHI: PRO AND CON

This war is certainly an Aquarian affair. Peculiar Uranian symbols are in evidence on every hand in connection with it. Hitler's mustache, Chamberlain's umbrella, Goering's obesity, Goebbel's rat-terrier features, Mussolini's megalomaniacal posing, Hirohito's little brummagem divinity—and now, Gandhi's loincloth. This latter skimpy article of apparel has become a symbol of revolt—India's flag, in fact, but unfortunately not a white flag.

Most Theosophists, and a great many others, consider that the British have been gravely at fault in their treatment of India. Conceived in exploitation and dedicated to the proposition that no Hindu was the equal of a white man, British rule in India has developed into a major portion of bad karma for the Empire. That the enlightened British are now sincerely anxious to accord to this conglomerate people the justice their forefathers denied does not seem to be relieving the karma as yet.

There is a curious analogy between the karma of nations and that of individuals. Many unpleasant things happen to us as individuals not traceable to any transgression of the present life. Similarly, nations suffer for the mistakes of those who misruled them in the past and have long since passed on.

It is a theosophical axiom that each individual in a nation bears the karma of that nation in some degree. This applies even to groups and organizations. Yet the people of Britain have usually been more enlightened than their rulers. Stupid George III and his reactionary ministers did not represent the views of the British people in that unfortunate little misunderstanding with the American Colonies. The English as a whole sympathized with the North in the Civil War, though the policy of the Government then in power was to favor the South. And a large section of public opinion in the United Kingdom has condemned the repressive measures adopted by successive British Governments in the past to stifle the legitimate aspirations of the Indians for Home Rule.

Gilbert K. Chesterton summed up in eight pithy lines this inferiority of the ruling class of his country to those they ruled:

"They gave their lives for England,
Following a falling star.
Alas! Alas for England,
They have their graves afar.

And those that rule in England
In stately conclave met.
Alas! Alas for England,
They have no graves as yet."

Sir Stafford Cripps is as enlightened an official as any nation, our own included, ever has possessed. He did his utmost in the impossibly difficult situation created by Gandhi's intransigency and refusal to listen to any reasonable compromise. Cripps is as sincere an altruist as Gandhi himself in his desire to find a working basis for Britain and India to cooperate; in fact in the light of some of Gandhi's recent utterances, particularly his avowed intention of appeasing

Japan, Sir Stafford appears to be the more sincere of the two.

Theosophists have been great admirers of Gandhi. His saintly way of life, his advocacy of non-violence (to which unfortunately his followers do not always adhere), his willingness to suffer if need be to the death for his opinions, have all made a powerful impression upon the world. Gandhi must be given credit for having accomplished more for his people by peaceful means than in all the history of modern India has been achieved through force.

It is not easy to focus the attention of the world on injustices to any one nation when there are always so many injustices to so many nations. Gandhi has done this. He is a one-man army, more powerful in himself than the entire armies of British India. There never was a greater example of the subordination of the physical to the spiritual. Gandhi is no handsome plumed knight bearing a golden banner. He is the ugliest of men: wizened, beaky, hairless (except for a nondescript Groucho Marx rag on the top lip), with flapping ears and bandy legs. His oriflamme is his spinning wheel. His high pitched cackling voice carries none of the oratorical periods of a Hitler, the quiet logic of a Churchill or the persuasive eloquence of a Roosevelt. Yet more millions hang upon his words, regarding him almost as a deity himself, than all of those who wait upon the pronouncements of the other three.

Gandhi is great—but Gandhi is wrong. His passion for India's freedom seems to have blinded him to reality. Or perhaps he has become so imbued with the conviction that the real is to be found only in the spiritual, never in the physical, that he does not regard the present menace of the Axis as a reality. His kingdom, like that of Jesus, may not be of this world and he would seemingly match Axis violence with Indian non-cooperation. The old story of the lion lying down with the lamb while the lion still retains his teeth and his non-vegetarian appetite.

We may sympathize with Gandhi's aspirations and may fervently trust that the British Government will keep its promise to give the millions of India's peoples the fullest measure of freedom after the war compatible with the good of the whole. But we cannot, if we are reasoning human beings, acclaim Gandhi's present insensate policy.

Yet withal, there is a certain grandeur in the spectacle of this frail old man, clad only in his consciousness of what he deems right, armed only with moral force, destitute of all the graces and social endowments of his antagonists, hurling defiance at the great British Empire (and now at the United States too) and causing the latter almost as much concern as all the sinkings by the Nazi submarines and the havoc wrought by the Nazi tanks. It is Britain that is disturbed by Gandhi's words, not Gandhi by Britain's show of force. It is, mistaken though in this instance we believe it to be, one of the most remarkable displays of the power of the spiritual over the material that has ever been witnessed. There is a lesson for all of us in this demonstration—the lesson of the

littleness of material circumstance, the hugeness of those imponderables which Bismarck considered as the deciding factors in all conflicts.

We hope that Gandhi may reverse his stand—may be even greater than he has heretofore proved himself, by being willing to confess that temporarily he has taken the wrong course. If he could bring himself to do that and stand with the British in their efforts to win what he surely must in his inmost soul know is a righteous war, he would live to be classed, not only by his own people but by all the world, as one of the greatest characters who ever trod the earth.

BOOK REVIEW

Review of "WHY ARE WE HERE?"

By F. Homer Curtiss, M.D.

[Curtiss Philosophic Book Co.,
Washington, D. C. \$1.50]

"Why Are We Here?"—A question asked from time immemorial and until the World knows Universal Spirituality, will continue to be asked. However, those who are privileged to read Dr. Curtiss' Book of that title should feel they have received the answer in the language of today.

If one were to read just the one Chapter—IV—"With Courage and Faith," he would not fail to feel the Courage and Faith that the Teachings of Truth constantly endeavor to bring to the many. The peoples of the world cannot help but recognize the present day chaotic conditions, and this same Chapter explains the WHY of them.

According to that portion of the book expounding Woman's place in the Aquarian Age, if the personal side of the woman portrays itself, she is likely to become what is termed in every day phraseology, "rather chesty." If the men do not want to be followers rather than leaders, it seems they will have to try to reincarnate into feminine vehicles of expression. No doubt many of them will do just that because of their leadership qualities.

"Why Are We Here?" is well worth anyone's time for reading. While many will probably not find anything actually new within its pages, nevertheless, the manner in which the knowledge is submitted is in excellent readable style, not alone for the neophyte, but for the advanced, as well. It is not too simple to be boring nor too complicated to become laborious.

Careta Thatcher.

Why does a Theosophist so ardently desire to bring others to Theosophy? Certainly not because he expects some sort of karmic reward, either here or hereafter—he never thinks of such a possibility. It must be the nature of the desire one has to share a beautiful sunset, a gorgeous landscape, an interesting book or play with others, for the sheer joy of sharing.

NATURE'S BOOK OF REVELATION

By ALVIN BOYD KUHN, Ph. D.

[Continued from Last Month]

The grand summation and fixation of truth out of all this juggling with nature's language-phrases is a most valuable and pivotal canon of philosophical understanding, the want of clear discernment of which has obscured the proper envisagement of the whole problem of mortal life for dialectical inquiry. It penetrates to the deepest springs of Cosmic Mind and pretty well substantiates the presumption of man's ability to supply rational motive to that Mind for its work of creation—the ultimate gist of all inquiry in human thinking. The final mystery of life, of which a fathomless curiosity impels the mortal mind continually to seek the solution, is the great interrogatory: why did the Divine Mind conceive and create such a universe and such a world as we know, and what is the purpose and design of it all! Toward the answer to this mighty query the dialectic of thought insistently struggles.

But nature has written life's intents and purposes both in the heart and on the surface of life's processes, the things that, as St. Paul says, "are made". All truth is open before us, and we need but to learn to read the invisible norms from the visible forms. Fixing the mind, then, steadily upon what one sees in the outer world, we must conclude that, since an eternal contemplation of its own unitary sameness is repugnant, if not unsupportable to Deity, its available logical recourse is to seek relief and pleasure in the establishment of a round of varied and opposite conditions, in order that enjoyment may be had in swinging from one polar tension to its opposite. Still, since the essential unity would be abolished if either node of polarity were to be abstracted entirely from the other, it is necessary that both positive and negative forces be kept in a conjunctive and interactive relationship, with provision for variety made by an alteration of the ratio of preponderance between the two. So that nature is operated in such a way that at one time spirit, at another time matter, holds predominant sway in the active cosmic expression. Life favors and enjoys at one part of her great cycle the all-conquering glow of spiritual fire, flaming free from the impurity and limitation of water; but again it wings to the antipodes, eager to find delight in the struggle with sluggish inertia and material bondage—the Biblical name for which state is "Egypt". Surfeited with one, it turns to the other. Earth and water bear the onus of seeming opposition to its normal free activity at one time; at another they are its friendly aids, while air and fire assume the role of contrariety.

The root of the answer to the entire problem of so-called evil in theological and philosophical systems is here uncovered. That which has passed in human view as evil and borne the taint and stigma of a hindrance to the good, is just life itself enjoying the "win-

ter" sports of its evolutionary periodical round.

What we are dealing with here is germane to the greatest discussions and controversies that have taken place in the whole realm of religious and philosophical enterprise in the world's history, and the core truth in the exegesis here presented is capable of realigning a thousand fallacious theories in a correct view. Life, dialectically speaking, had to dualize itself, to break its unity into a basic twoness, as consciousness and unconsciousness, day and night, spirit and matter, "heaven and earth." The very possibility of the existence of consciousness at all depended on the establishment of the polarity and opposite tension, "as of the bow or the lyre" (Heraclitus). A subject consciousness demanded an objective world as something to become conscious of. Consciousness could not be engendered in the vacuity of "pure" spirit. It must have a *point d'appui* from which to work. But since the two nodes of being subsist in counterbalance against each other like the two poles of a magnet, and one was active, intelligent and constructive, the other merely stolidly immovable until activated by the first, every predilection of human sentiment militated to assign to the positive or spiritual pole the character of "good" and to the negative or material pole the imputation of "evil." This characterization served the purpose of shallow unphilosophical popular representation of the truth, and was indeed to a large extent inevitable. It was also a necessary maneuver in the dramatization of cosmic truth in the great Mystery Schools and Brotherhoods of antiquity. But it was never designed to engage the mind of the astute and enlightened philosopher. He was to see things in larger perspective, in which view it could be discerned that "good" and "evil" were but the two alternating phases of life's total being, their human characterization being relative always to each other, and standing as but the two nodes of a being that transcended, because it absorbed and comprehended, them both. The confusion of active and passive, positive and negative, with good and evil respectively in the domain of analysis has wrought a vast miscarriage in mass conception of living values, causing the general mind to cast the hue of evil over the world, the flesh and matter (as "devil"), with the implied obligation to crush these things ruthlessly down in the effort to live the true life, while all "glory, laud and honor" is paid to "spirit," the positive good. At last it can be seen that this is as big a folly as to call day and summer good, and night and winter evil. Sage and enlightened philosophy regards day, summer and spirit, on the one side, and night, winter and matter, on the other, as of equal ethical value, and both necessary to the poised balance and stability of the entire creation which is beneficent throughout all its parts and phases.

It may be true that most people would choose summer preferably to winter, and many people think they would like to have summer continuously without recurrent winters. Also they would like to have the sun

shine constantly, without interruption of cloud and rain. This reaction is naive and has its roots in the basic urge of the spirit to achieve its exaltation; but it has not been conditioned by sage philosophy. The illuminated mind knows that the beneficent scheme of the balance of forces in the world would be impossible if the darker and colder and moister elements were not to have their day and exercise their influence. Indeed without their apparently dispiriting and deadening pall over our feelings, the brighter and more cheering aspects themselves could not exercise their enchantment upon us. As homely school-reader philosophy might—and did—put it, anybody can be happy when the sun is shining; it takes a philosopher to be gay in spirit when the clouds are lowering.

The cloud is both ancient religion's and mother nature's type of matter, philosophically considered. When God vouchsafed to the Israelites a pillar of fire by night and a pillar of cloud by day to guide their march, the real intent of the allegory was to convey the truth that spirit was the light that was to shine to illuminate their darkness when benighted in material embodiment, or incarnation; and that in the alternate period of "day" when soul returned to the glare and glory of the empyreal life, it would be protected from overpowering and insupportable fire by the interposition of the pillar of cloud. Applied to man's situation directly, it might be conceived that the day referred to is the "day" of incarnation, when the soul's vision of reality is heavily overlaid with the veil of matter. For mortal sight can not look upon the full splendor of spiritual radiance without damage and disaster. Deity has to spread a veil between human vision and the undimmed glory of heavenly light. And so, says the wise Psalmist in the *Old Testament*, "the Lord God is a sun and a shield." This is one of the most revealing and philosophically informative statements in the entire Bible. It is the key to understanding a thousand points in exegesis of scripture. Matter is this shield that protects our mortal eyes from being blinded by the supernal effulgence. We behold spirit through the veil of matter, or as it is reflected on the surface of the shield of matter. And this again states the thesis and gist of our essay, which is that God's mind and spirit may be read in and through his works in nature's realm. Matter is both our shield from overmastering light and the reflector and mirror of light and truth. And oddly enough, in the Greek myth of Perseus and the Medusa, the hero was instructed to slay the dreadful Gorgon sister by striking off her head, guiding his stroke by looking at her reflection in the *mirror* of his *shield*!

Any one gazing directly upon her features was turned instantly to stone. Is it attributing too profound sagacity to the Greek mythicists to assert that this myth was intended to adumbrate the mighty truth that man, whose vision would be blinded by the full glare of reality, will yet master it by dealing with its reflection in the shield of matter?

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THE ASTROLOGICAL BASIS OF SHAKESPEARE

Macbeth: Aries (Continued)

By CHARLES E. LUNTZ

If Macbeth was almost scared out of his his robes the first time the ghost appeared, he was rendered completely hysterical by this second coming. The hypnotic power of a snake over a bird is the only comparison that can be made to the frantic horror aroused in his royal bloodiness by the deceased Banquo's return visit. "Avaunt! and quit my sight!" he shrieks, "Let the earth hide thee!"

That apparently was not the correct formula for shooing a ghost, as it continued its passive resistance tactics with all the pertinacity of one of Gandhi's Hindus stretched flat in the street-car tracks. Macbeth tries some uncomplimentary remarks on his former colleague's personal appearance and general makeup:

"Thy bones are marrowless, thy blood is cold;
Thou hast no speculation in those eyes
Which thou dost glare with."

When Aries is disturbed Aries is invariably impolite, even when addressing someone who is not physical. The ghost is not offended. It continues its stance, about a putting length from Macbeth.

But if the ghost is quite calm, Lady Macbeth is not. Woman-of-iron-as-she-is, this is getting to be too much for her nerves. She has the worried look of a hardy moth, which having received half of a lethal dose of Flit, is beginning to suspect that it will soon be on the receiving end of the other half. "Think of this, good peers," she cajoles, "but as a thing of custom: 'tis no other; only," she concludes, with a vicious glance at her spouse, "it spoils the pleasure of the time."

Macbeth babbles on. He is completely wrapped up in his private seance. Forgetful of the presence of Scotland's great dignitaries, of his wife, of his supper, like Don Quixote tilting at windmills, he dares the ghost to mortal combat:

"What man dare, I dare:
Approach thou like the rugged Russian bear,
The arm'd rhinoceros, or the Hyrcan tiger,
Take any shape but that, and my firm nerves
Shall never tremble: Or, be alive again
And dare me to the desert with thy sword;
If trembling I inhibit then, protest me
The baby of a girl."

Like Popeye, Macbeth fears neither man nor beast but can't abide "ghosks." His description of his own valor is very Arietan. Aries never hesitates to call the attention of all and sundry to his virtues and if no one else is listening a ghost will do. The ghost is not impressed.

Then Macbeth does what he should have done to begin with. He remembers the password:

"Hence, horrible shadow!
Unreal mockery, hence!"

Banquo's doppelganger decides he is *persona non grata*. He fades out. It was his farewell appearance. This time he has really gone.

Macbeth wipes away several quarts of perspiration. "Why, so," he gasps, with the utmost relief, "—being gone, I am a man again."

But now he has to face the wrath of someone even more terrible than the ghost: —his wife.

[To Be Continued]

Answer to many inquiries: Astrologically Hitler can't win and neither can the Japanese. The former's Saturnine aspects are bound to catch up with him, as forecast in the ANCIENT WISDOM editorial of October, 1939. But it may, and probably will, be a long time. We consider that 1944 is the earliest, 1949 the latest date for the victorious close of the war, and anything in between. We lean to a longer, rather than a shorter, time. And we still insist, as heretofore, that some totally unforeseen factor will hasten the end. Both Hitler's and Hirohito's natal charts are vastly inferior both to the natal chart of the United States and that of England, though progressed aspects and other current "directions" may temporarily offset that advantage for us. In the long run the natal horoscopes which are superior must and will prevail. And while we wish it with all our heart, this is something more than just wishful thinking.

What an interesting world this is to a Theosophist who is also an Astrologer! Conversely, what an awful place it must be for those who live in it without the remotest idea of what it's all about. True, many of them seem happy enough, but it's a question of degree. People can be happy without the least appreciation of art, music, literature or any of the finer things of life—but how much they miss, without knowing it!

Corner the man who is quite sure Astrology is bunk and Theosophy is bunk, the idea of survival bunk and the notion that there is plan and purpose bunk. You will find that he probably is convinced in his own mind that life itself is the bunk. And for him, poor chap, it is.

A Theosophist should be the most understanding of people. He knows that at some period in the past he himself has possessed in full measure all the disagreeable traits he dislikes in others. Knows, too, that he still may possess some of them without being aware of it. It is always much easier to see the mote in the eye of a neighbor than the beam in one's own. He should therefore make the fullest allowance for everyone, without expecting anyone to make any allowance for him. Because, as a rule they won't. A Christlike ideal, perhaps, very difficult of attainment, but worth working on. It gets to be rather fun.

THE ZODIAC: YOUR TWELVE STOP AND GO SIGNS

[Continued from Page 41]

us, not because it sets out a bill of particulars of the life, but because it does not: because it furnishes raw material of a certain character well defined, out of which we mold our own destiny and circumstances.

Surely this is a far nobler conception of the function of the horoscope than the superficial notion that the horoscope is a fortune telling device. It is curious that even the uninformed, who profess to believe that the natal chart and the progressed chart will enable exact predictions to be made of what is going to happen to them, invariably consult the astrologer as to what they should do about it—asking him his advice based on what he has told them is going to occur.

What is the use of this, if they and the astrologer believe that fatalism rules the pronouncements of the horoscope? Why ask him what to do about this future that is so precisely set forth, if there is nothing that can be done about it? Why ask him for his advice as to their course of action, when no course of action will suffice to avert the decree already handed down from birth by the stars and planets? Yet the inconsistency does not seem to obtrude itself either upon the consultant or his client.

As a matter of fact, it can be reasonably well proved that the aspects do not bind but only influence. Every astrologer who has selected favoring dates and times for the initiation of an enterprise, either for himself or a client, knows how uncanny is the result. If a time can be chosen when the transiting Sun, Moon, Ascendant and Mid-Heaven and as many transiting planets as possible are in trine or sextile to important points in the horoscope having to do with the character of the project to be started, things move along with amazing smoothness. Often enterprises which seem doomed to failure by the apparent difficulties in the way, are brought to successful accomplishment when the aspects are thus made use of. Every one knows how Hitler has employed this branch of astrology to further his nefarious undertakings.

On the other hand, if aspects are ignored and chance causes them to be exactly adverse to the nature of the proposed enterprise, even the most promising piece of work frequently turns out to be abortive. The zodiac says "Stop" or "Go" and we ignore its warning directions at our own risk. Nature will do more than give us a ticket or impose a small fine. She is likely to bring our proposed accomplishment crashing about our ears.

By way of rounding out this thesis, a brief description of some of the more obscure characteristics of the twelve signs may be noted. The writer, for many years, has made a mental collection of the more unusual traits which seem to be identified with the different signs, in the attempt to provide a reasonably reliable guide by which a person's dominant sign may be recognized from his appearance and mannerisms, when his birth time is unknown. It is not claimed that this set of descriptions is infallible. A

planet right on the Ascendant will sometimes upset the effect of the rising sign and give to the native the characteristics of one of the signs ruled by the planet, especially if that particular sign happens to be the Sun sign and to contain other planets to strengthen it. The classic example of this is the horoscope of President Roosevelt, who has Virgo rising with Uranus almost exactly on the Ascendant, and the Sun, Venus and Mercury in the sign of Uranus, Aquarius. Virgo being a somewhat negative sign not very difficult to swamp out in a horoscope when other signs are stronger, the President favors Aquarius far more than Virgo, though the Virgo influence is still discernible in his quick birdlike movements, his typical Virgo capacity for appraising a situation or an individual and his grasp of detail.

In what follows it should be understood that no attempt is made to determine whether the Ascendant, the Sun sign or the Moon sign is the most dominant. In most cases the Ascendant marks the character insofar as its superficial traits are concerned. Certainly it usually marks the appearance to a greater extent than any other sign, though even this is not invariable. A very powerful Sun sign containing other planets, especially if one of them is ruler of the Ascendant and if any of them closely aspect the Ascendant, would have to be considered dominant as against a weak Ascendant containing no planets. Each horoscope is a law *sui generis*. Hard and fast rules cannot be laid down. Experience only is the real test, and after much experience and the study of thousands of types, the astrologer seems to develop a sort of sixth sense which enables him in a great majority of cases to determine which sign is dominant after talking with a native and closely observing him for perhaps 15 minutes or half an hour.

Even then, there are pitfalls. The planet on the Ascendant, if any, is one, as has been stated. Another is the tendency of certain faces of the ascending sign to be strongly marked in some specialized way, which gives them a resemblance to a different rising sign. Thus, the last Face of Aries gives a pseudo-resemblance to Scorpio, particularly as to the thick eyebrows and black curly hair, the larger nose and wider mouth than the average Arian. These features are particularly characteristic of Scorpio, yet there is a certain Arian expression which is not at all the same as Scorpio and which might put the astrologer on his guard. He would have to be very good, however, to be able to distinguish the two.

The writer finds that he often has a tendency to appraise a native as a member of the opposite sign. Thus, Taurus is sometimes confused with Scorpio, Aquarius with Leo, etc. This is doubtless because of the "throw-over" of opposite signs to each other, whereby they partake to a limited degree of the characteristics of their opposites. Aside from all this, however, it is surprising how expert one can become after years of practice, in sizing up the dominant sign of a native. Even if the subdominant sign is guessed instead of that which figures prin-

cipally, it is still possible to do a better job of handling him according to his type than if the sign to which he mainly responds is entirely unknown. With this preliminary explanation, some characteristics of the signs may be set down. Some of them are traditional but many are the result of the writer's own observation, reinforced by similar observations of students in the research department of the Astrological School of the Theosophical Society of St. Louis. In suggesting it as good practice to try to judge the dominant sign of those one contacts in business, professional or social life, it is not intended to infer that this is to supersede the natal horoscope. Unfortunately it is impossible in such contacts to obtain or to find the necessary time to set up such a horoscope or to secure authentic birth data. This, therefore, is a rule-of-thumb method which has proved very satisfactory in experience and which may be helpful.

The birth date, therefore, has nothing, or very little, necessarily to do with it. The time is the essential factor. If this is borne in mind, the descriptions which follow may be used to advantage in determining the likely dominant of the individual.

ARIES: The sheep-like outline is usually in evidence. Sometimes the person looks more like a sheep full face than side face. In concentration there is a tendency to screw up the mouth and set the jaw, giving a superficial resemblance to a sheep chewing grass. The nose usually has a sort of slight incline or hump just below the bridge. The eyes have a tendency to glare or glitter. The fixed stare of the Arian when concentrating upon someone who is talking with him, is very pronounced. The Aries woman is often a somewhat masculine type, unless Venus is very prominent and not in detriment or fall.

It is unnecessary to labor the well-known Arian characteristics with which every elementary student is familiar. The desire to lead, the willingness to assume responsibility, the organizing capacity, the dislike of detail, are all so thoroughly associated with this sign that there is no disagreement among any school of astrology regarding them. It might, however, be stressed that the quickest way to get results with an Arian is not to try to bully him or dragoon him into any course of action. This will inevitably fail. Neither is persuasion a much better method. The one sure-fire means is to be subtle enough to make him think that what is desired is his own idea. If this can be tactfully conveyed to him, opposition will disappear and a satisfactory outcome obtained without heated argument or undue "salve." Aries is best at rush assaults—blitzkriegs. His temperament is not suited to knock-down, drag-out fights. If, however, he is reinforced by fixed signs, especially Leo, which is a very good combination, this weakness may be overcome.

[To Be Continued]

It is some little satisfaction to look back over the files of ANCIENT WISDOM for 1939 and 1940 and to reflect that today virtually all America is talking about the war the way we did then—when readers were writing by almost every mail accusing us of being pro-everything but America first. Well "America First" is now in not such good odor—has been disbanded, in fact, for the duration. And our own views, held for so long, are now the views of everybody. Verily the heresy of today is the orthodoxy of tomorrow. Maybe even our views on T.S. policies will one day prevail. In fact we would be willing to wager a small sum that they will.

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ECONOMIC CHANGES AHEAD FOR THE U. S.

[Continued from Page 41]

And as for the indications for money and finance, we should heed the lessons which this chart gives of placing the conjunction in the 12th house, the end of all things, the necessity for sacrificing a great deal in a money way, for the greater good of humanity as a whole. We might also remember the dying words of a famous French prime minister. Cardinal Mazzarin, who, during the minority of Louis XIV exploited the land of France, and assumed many kingly prerogatives to himself. Then, when he was on his deathbed, he had pangs of conscience, so just before he died, he gave this legacy to the young king: "Sire, never have a prime minister."

Saturn, placed in this 12th house, and in a money sign, is the celestial finger pointing to us the end of an economic period which produced some rather selfish attitudes towards money. The dying word of Saturn, as he conjoins Uranus and brings to a close this financial period of our country might be directed at industry, and we might imagine the message to our country's business being something like this: NEVER HAVE A BANKER ON YOUR BOARD OF DIRECTORS.

This conjunction, my friends, is the swan song of this age of great concentration of wealth. Saturn, representing the old, the established, the traditional, comes to grips with the newer, revolutionary trend of Uranus, seeking not to acquire, but to distribute. It is hard to leave the old and the secured routine of our economy, and Saturn is a diehard planet. But Uranus beckons us to a much brighter path, it promises us changes, some pretty bad upheavels, but always an adventure on a path that leads to a more splendid and a more abundant life.

Uranus will tear away and uproot the concentration of wealth which Saturn represents. It will take us into a cooperative age, of greater production and far, far greater distribution. Uranus has always been kind for America, for the Aquarian way is the American way, and we'll soon be off on a new cycle of adventure. Americans aren't afraid of change, and we shall come through the next ten years just as well as we came through Valley Forge and Bull Run and Gettysburg.

NATURE'S BOOK OF REVELATION

[Continued from Page 45]

And all this is directly or more remotely the shadow of truth cast by the cloud that intervenes between us and the sun.

[To Be Continued]

IS EMBALMING INJURIOUS TO THE SOUL

[Continued from Page 41]

to have placed difficulties in the way of the clearance of the higher from the lower, or made it contingent upon the particular handling the body receives after death. It is probable that complete unconsciousness, as of dreamless sleep, takes place for two or three days after death, and that the departed personality is not in any way discommoded by what is done to his erstwhile residence.

C. E. L.

If the idea of reincarnation is a delusion and the belief that man ends with death is real, the occultist may well exclaim, "Keep your reality and leave me with my delusion. I am a happier man deluded than you can possibly be, hugging your real thing."

OCCULTISM IN THE BIBLE

[Continued from Page 43]

So much for the "historical" Abram, who may or may not have lived as some ancient sheikh and whose life if he did live became the foundation for one of the greatest symbolical stories occultism has ever told.

The symbolical Abram, in fact, is far more interesting than the historical character, for his journeyings have been taken by each one of us. He is, in fact, the highest principle in man, the Atma, who comes "south" even as did Abram, in search of the promised land his father could not reach.

We shall recount his Odyssey in fuller detail in the next instalment.

[To Be Continued]

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