

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 IX

DECEMBER, 1943—ST. LOUIS, MISSOURI

NUMBER 10

EARTH'S NEXT CIVILIZATION

By L. W. ROGERS

[Continued from November]

As a race, we have discarded monarchy and arrived at democracy, the form of government suited to our present stage of evolution; but we are, of course, in the experimental period of democracy. Compared to other forms of government, democracy is so young that it is just learning to walk and may be expected to have some painful tumbles. Macauley said that the cure for the ills of democracy is more democracy. There is a great truth. We have not yet evolved into a full democracy. England, although nominally a kingdom, is perhaps a little nearer to a pure democracy than the United States, but neither is a full-fledged democracy.

On this evolutionary highway on which the race is traveling to a still higher type of civilization, are signboards to guide us. The great truths they proclaim come partly from past human experience and partly from religious teaching. One of them reads: "In all things consider the greatest good to the greatest number." This rule represents the very heart and soul of the highest type of democracy, the greatest good to the greatest number. In an absolute monarchy the welfare of the king was the first consideration. The nobility came next and the masses of the people last, if at all! But in a pure democracy there are no privileged persons nor privileged groups. That which will bring the greatest good to the largest number, regardless of rank or title, is the rule that guides.

Human selfishness constitutes the chief problem under any form of government. Selfish practices arise in a perfectly natural way. Self-preservation is the first law of nature. If it were not so, the race would have perished. The desire to make life secure leads the individual to accumulate the means of living. Fear that his accumulations may be lost or destroyed leads to excessive accumulation. If he is the average sort of person, he cannot accumulate enough to seriously harm anybody else. But if he has great talent in business affairs he may come into the possession of vast wealth. That gives great power and whether he will use it for the greatest good to the greatest number or only in a way that gives him additional power regardless of the harm it may do to the greatest number depends upon the moral development he has attained.

Human beings are evolving along two chief lines—the development of the intellect and the development of the moral nature. If the moral development of a person exceeds

[Continued on Page 79]

OCCULTISM IN THE BIBLE

Lot: Muffled Spirit

By CHARLES E. LUNTZ

The key to the strange and inconsistent events which happened to the Lot family consists in the meaning of the word, which a Hebrew glossary tells us is COVERING or VEIL. The plural, *Lotim*, means SECRET ARTS, ENCHANTMENTS, SORCERY, or in other words Black Magic.

It was an established practice of the occult writers to use two or sometimes several members of the same family as symbols for different aspects of the same principle. Lot was Abram's nephew. Abram was certainly the Atma, the ultimate spirit in man, the spiritual Will, and Lot, we submit, was that same spirit COVERED OVER WITH VEILS of matter, and in consequence acting wrongly as the incarnating Monad must of necessity do in gaining the experiences he came down to acquire.

Abram, the true spirit, always chooses rightly—Lot, the muffled manifestation, with equal consistency chooses wrongly. There is strife between the herdsmen of Lot and the herdsmen of Abram—not between Abram and Lot themselves—the spirit cannot quarrel with itself—but its manifestations (typified by herdsmen) may assuredly conflict with one another. Abram gives Lot the choice of the land available and Lot, of course, chooses that which looks physically the best. Abram takes what is left. But Lot's choice leads him into the company of the vile and degenerate. His only way of escape was to the mountain. Recall that a mountain, in occultism, is always a higher state of consciousness, greater spiritual realization. But Lot wasn't ready for any high mountains. The most he could manage was a very small city on slightly more elevated ground than those that were to be wiped out. It was a trifling gain but at least a gain.

Lot's wife (another aspect of Lot and Abram and therefore of the Atma veiled) looks back, and back she goes to the mineral kingdom—the terrible penalty of the Black Magician who deliberately "turns back" in spiritual evolution, striving against the predestined trend toward perfection and seeking to return to all the evils which man has transcended or is now engaged in overcoming. And back he will eventually land in the mineral kingdom. (See article "Spiritual Fate of Hitler" in July 1941 ANCIENT WISDOM).

A very little good can save a personality from that blotting out which comes to one with absolutely nothing worth preserving as

[Continued on Page 80]

NEW LIGHT ON THE PROBLEM OF DISEASE

By GEOFFREY HODSON

[Continued from Last Month]

The gravest karmic obstacle to this consummation is that which results from the type of transgression which began and reached its culmination in Atlantis, but yet has been continued, in varying degree and in various disguises, throughout the ages which have passed since Atlantis sank beneath the waves. The high incidence of cancer is a result of the precipitation of that karma. It will reach its highest peak in the present generation; the discovery of new remedies is a sign that that time is already approaching.

Man stands upon the threshold of a new age and must bridge the gulf between the methods appropriate to the present material epoch and those which will be employed in the more ethereal one which is now opening. Signs of this change are apparent on every side. Science herself is passing from a material to an ethereal conception. Eventually she will pierce through the ethereal to the spiritual, and when that time comes science and religion will be one. Those great opponents, already drawing together, will themselves become the embodiment and expression of the fundamental principle of unity towards recognition of which the whole trend of evolution is slowly wending its way.

The curative technique of the immediate future is difficult of acquisition, for the existing situation forces upon mankind the acceptance of a compromise. A supreme adaptability in thought and in action is now most essential. The Spirit of Wisdom says to us and to our times; "Keep steadfastly before your eyes that spiritual alchemy by which karma will ultimately be transmuted by the power of the universal solvent, which is love; direct all your energies towards the evolution of methods of helping men to meet and bear their karma in the present age, where love is rare and the realization of unity confined to the few. Work thus and in this spirit, and unflinching guidance will be given to you, and you will help mankind through the present difficult and dangerous situation and make easier its passage through the period of transition. Evolve more and more perfect methods of cooperation, between religion and science, the Church and the consulting room. Avail yourselves most freely of all the aid which it is within the power of the Church to give, for the foundation upon which the Church is built is unity. The life of every scientist, as of every churchman, should be based upon unity expressed as love."

[To Be Continued]

ANCIENT WISDOM

FOUNDED BY L. W. ROGERS

published monthly at

Merchants' Exchange Bldg., St. Louis 2, Mo.

CHARLES E. LUNTZ, Editor

ANCIENT WISDOM PRESS, Publishers

Entered as second-class matter Sept. 25, 1936, at the post office at St. Louis, Missouri, under the Act of March 3, 1879.

Subscriptions: 1 year \$1.25; 6 months 75c;

Canada and abroad: 1 year \$1.50.

Single copies, 15c.

STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACTS OF CONGRESS OF AUGUST 24, 1912, AND MARCH 3, 1933

Of ANCIENT WISDOM, published monthly at St. Louis, Missouri for October 1st, 1943.

State of Missouri)
City of St. Louis) ss.

Before me, a Notary Public in and for the State and county aforesaid, personally appeared Charles E. Luntz, who, having been duly sworn according to law, deposes and says that he is the publisher of the ANCIENT WISDOM and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, as amended by the Act of March 3, 1933, embodied in section 537, Postal Laws and Regulations, printed on the reverse of this form, to-wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are:

Publisher, Charles E. Luntz, 320 Merchants' Exchange Bldg., St. Louis, Missouri. Editor, same. Managing Editor, none. Business Managers, none.

2. That the owner is: Ancient Wisdom Press, not inc. Sole owner, Charles E. Luntz, 320 Merchants' Exchange Bldg.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: None.

4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him.

5. That the average number of copies of each issue of this publication sold or distributed, through the mails or otherwise, to paid subscribers during the twelve months preceding the date shown above is not required.

(Signed) CHARLES E. LUNTZ,
Publisher.

Sworn to and subscribed before me this 28th day of September, 1943.

(Seal) LEONA J. FREDERICKS,
Notary Public.
(My commission expires May 19, 1946.)

Set down ten reasons why you don't believe reincarnation can be true—if you don't. Read them over. If they sound good to you send them in to us and we'll publish and answer them if we think they are good, too. Don't put anything in that we have dealt with in our series "Anti-Reincarnation Arguments Answered." If you can find any really sound arguments against rebirth we would be delighted to have them. Perhaps they will convert us to a contrary view. Perhaps.

PROVING GOD STATISTICALLY

George Gallup, the poll man, says he could prove God statistically. "Take the human body alone," he says, "and the chance that all functions of the individual would just happen is a statistical monstrosity."

Mr. Gallup is, of course, right and if one multiplies the statistical evidences afforded by the human body by the million and billion and trillion other proofs to be seen on every hand in nature, it may be realized that it is indeed only the fool who "saith in his heart there is no God."

A Theosophist can go Mr. Gallup one better and undertake to prove Reincarnation statistically. There is no manufacturing plant on earth that was not built with a purpose, yet we are asked to believe that this super-manufacturing plant, the earth, was built without purpose. Its job, if we are to believe the materialists, is to grind out living things, intelligent beings, spiritual doers and thinkers, only to throw them into the discard after a silly little life amounting to less than nothing even if it lasts a hundred years and the one who lives it gets into all the newspapers and history books. And the conventionally religious vary this only by making the discard (if hell) more painful or (if heaven) more monotonous than their atheistic brethren. But both schools are brothers under the skin. Equally they make of the Deity a cosmic lunatic who spends his time cutting out human paper dolls and then either throws them away, burns them up or preserves them for ever in a celestial album.

One's eyes need be opened only a little way to detect the fallacy of such egregious reasoning—if indeed it is reasoning and not a lazy shirking of the problem. Even a child can think things out better than that. The writer of this article when about 8 years old one day asked his mother, "Why does God keep on making new souls every time a baby is born when he has so many old souls in stock? Why doesn't he use them up?" Crude and childish, but neither so crude nor so childish as those who would give the soul one taste of earth, mayhap for 70 years or 50 or 20 or a few weeks or a few minutes and then—zip! Back into outer darkness or up to Paradise or into the flames. What a blasphemous insult to the intelligence of an all-wise God!

Reincarnation is so sensible, so utterly logical, so right, that it must be. We say it *must* be. Anything else is inconceivable. No one who really thinks about Reincarnation, who meditates profoundly on it, not merely dismisses it with a little superficial thought or no thought at all, can reject it. It so obviously is the reason we are born here, the reason, so far as we are concerned, why the earth exists and we on it. No other theory will hold water. There is none to compete with it, none which for a moment, may even *seem* to deny it. These are strong statements but Theosophists have been too mealy-mouthed about their teaching—too afraid to be emphatic though every fact is in their favor.

We recommend diplomacy in presenting Theosophical truth—up to a point. But when your "prospect" starts to waver, when he really is becoming impressed, then is the time to hammer home your truth. There is a time for the most delicate approach and a time, later, for mighty blows. We cannot forever withhold from the world our superb knowledge of the reason for our being here, which blots out of existence all lesser philosophies. Now in this greatest crisis of civilization it behooves us to take earnest thought as to how best we may convey to mankind this gift of the gods which through some glorious past karma has come to us.

Reincarnation true? If it is not, then everything around us is as false as hell.

"FOR THE GOOD OF THE MOVEMENT"

"Is it your intention to take note of every attack on Besant, Leadbeater and Arundale?" queries an anxious correspondent. "If so are you not likely to keep repeating material you have already used exhaustively and won't that be detrimental to the paper?"

We couldn't notice every attack if we published a magazine ten times the size of ANCIENT WISDOM. Also most of the attacks are merely repetitive, consisting of hashed up statements regarding the opinions, acts or works of the leaders or what the attacker supposes were their opinions or acts. Much of this stuff was answered when it first appeared, twenty to fifty years ago. Much more of it is not worth answering, being merely personal slurs. A small residue needed to be noticed and we have noticed it.

We hardly think very much can remain to be said by these people which they have not already said in some form or other and which we have not answered if we considered it "worthy" of an answer. That we have not satisfied the critics was a foregone conclusion. It was not our wish or intention to satisfy them. What we wrote was not for their benefit but for the benefit of those appalled by their lack of charity or even of decent respect toward those who labored with utter selflessness all the days of their life for mankind. In vain they declare "there is nothing personal in our criticism, it is all for the good of the movement." Good of the movement! Do they really believe that themselves? A curious way to do a movement good by belittling and insulting its leaders, leaving no stone unturned beneath which to find mud to hurl. We wonder when "the good they have done for the movement" is weighed by karma against the good those they condemn have done for the movement, which side of the scale will fly up?

And if we seem bitter against these "doers of good," it is not for ourselves that we are bitter. We have never cared an iota for any personal slanging directed either against us or against this journal. We expect it of them and we get it. But we care very much for their injustice, their persecution (for that is the word no matter how much they may try to sidestep it) of those who, with whatever faults they may have had, were

brave and worthy pioneers in one of the greatest of all fields of knowledge

We said at the outset, "our readers may judge." They have judged and in their judgment we rest content. Our conscience is clear. We have defended the dead, not vilified them. We leave those who take delight in besmirching the memories of the mighty minds which tower so far above their own, to the judgment of their consciences, which some day perhaps, at long last, may catch up with them.

GREMLINOLOGY

The following letter was received by Mrs. Luntz in care of ANCIENT WISDOM:

"I have enjoyed your article in this month's ANCIENT WISDOM and after learning of your many injuries and their causes I write to ask if you will please tell us more about those imps, or gremlins, as you call them. You say they are Saturn's children and your past karma but as I understand it Saturn is a very distant planet from the earth.

What I want to know is, how come these creatures to be on earth, and what they look like, and why they are called Saturn's children? I personally believe the answer to these questions would make a very interesting article and hope to hear from you in some future issue.

Very truly yours,
THE LOST SHEEP AND
A THEOSOPHIST."
* * *

Well you see it's this way, Lost Sheep. Gremlins are imaginary creatures who seem to be responsible for putting "bugs" into things and for a lot of other deviltry that causes pain, suffering, delay and expense to humankind. The expression was, we believe, originally coined to cover the troubles caused workers in airplane factories by little things getting out of kilter and making hours of additional labor for them. Gradually the word "gremlin" has come to mean an invisible entity (not a real creature) who for sheer cussedness makes life miserable by arranging that accidents of one kind or another shall arise to plague people. But connecting up the gremlins with Saturn (Public Enemy No. 1 in the horoscope) was Mrs. Luntz's own idea. The editor thought it was a good idea (even if Mrs. Luntz is his own wife). Hence the article.

A gremlin, though imaginary, certainly does resemble a mischievous type of nature spirit described by occult investigators as really existing on higher planes. Whether their activities could actually result in physical harm to living people is questionable. Mrs. Luntz's article was in more or less humorous vein, Lost Sheep, even though what she was narrating was, for her, far from funny. She is now almost well and resuming her regular activities. The good thoughts of those who read the article may well aid in preserving her from further attacks of "gremlinitis."

It is nice to know that when we return the slate of memory is wiped clean. Thank God for that.

IF I BELIEVED IN HELL

By CHARLES E. LUNTZ

(Thoughts after listening to a radio broadcaster who does)

If I could believe in your Hell, my good friend,
I should never again know a peaceable minute
For thinking about the poor folks who are in it,
All tortured with flames (what a terrible end!)—
And wondering how God had the heart to begin it.

If I could accept your Hell, worthy Brother,
The souls from its horrors I'd want to replevin,
I couldn't believe in your beautiful Heaven;
I should have to reject either one or the other
For torments with glory just simply won't leaven.

If I had to believe in your God, Reverend Sir,
I admit with regret I should greatly dislike him;
I cannot see why the foul notion should strike him
To treat a poor man as I wouldn't a cur—
To drop him in Hell, and thence never to hike him.

If I should adopt your religious views, Preacher,
With all their intolerant want of compassion,
Allotting God's mercies as though on a ration,
I'm sure I should be a most miserable creature
To worship the Lord in such miserly fashion.

You doubtless will think me a sinner, Apostle,
Because I can't take all the stuff you deliver,
Intended to make your poor auditors quiver.
Though it's shrieked to high heaven by many a fossil,
I can't believe God sells us all down the river.

I'm sorry to question your truthfulness, Parson;
It just doesn't sound like the Lord would conspire
With Satan to grab souls and set them on fire.
I don't believe God would be guilty of arson.
I can't, from your threats, even slightly perspire.

Some day, perhaps not just in this incarnation,
You'll quit telling fairy tales all about Hell,

NOT SO FANTASTIC

The Canadian Theosophist (October) refers to a "fantastic worshipper" of C. W. Leadbeater who stated that C.W.L. had a cozy position as a very respectable Church of England parson," when actually Mr. Leadbeater was only an impecunious curate when he came into Theosophy.

Though for once Mr. Smythe does not mention us by name we plead guilty to being the "fantastic worshipper" referred to. The words were used in an editorial which appeared in ANCIENT WISDOM November 1942, entitled "We Must Watch Our Step." The relevant quotation is as follows:

"Had C.W.L. remained the very respectable Church of England parson he once was, instead of throwing over that cozy position to become an impecunious Theosophist . . ."

With his usual eagle eye for technicalities, Mr. Smythe has seized on the fact that a "parson," strictly speaking, is only a benefited clergyman and not his assistant (the curate). However, Mr. Smythe, being British, should certainly know that a curate is loosely referred to or addressed as "Parson," even though not as a rule over-blessed with worldly goods. Also Mr. Leadbeater was curate to his Uncle who was Rector of the parish of Liphook in Hampshire, so we imagine his position was reasonably cozy and his future in the Church rather fairly assured, had he chosen to remain there. Mr. Leadbeater also must have been a curate of some ability as on one occasion he preached in St. Paul's Cathedral.

The real point, as usual, is completely ignored by Mr. Smythe. It was that Mr. Leadbeater, the parson (or if one prefers, the curate) would have occasioned no particular comment, no matter what curious things he did, but Mr. Leadbeater the Theosophist would naturally be peculiar to the outside world regardless of anything he might or might not do.

We call attention to this not because we resent being termed a fantastic worshipper of C.W.L., a clumsy phrase without much meaning, but as an excellent example of the customary technique of the Leadbeater baiters. Any trifle is grist to their mill if it only lends itself to exaggeration or distortion.

In so well exemplifying this by quibbling about the exact meaning of the word parson, when, in the connection in which it was used it could not matter one iota, Mr. Smythe has provided still another object lesson not likely to be lost on our readers.

Often someone will try to shelve the idea of reincarnation with a platitude. "One life at a time is enough for me," is a favorite. One might as well dismiss all plans for the future with "one day at a time is enough for me." The well-known butterfly philosophy.

Change the type of the message you're aiming to sell—
For to scare folk is not a first-rate occupation—
And you'll find you will like yourself better, as well.

ANTI-REINCARNATION ARGUMENTS ANSWERED

15. Q. Your "rest period between lives," elaborately divided up between life on the Astral Plane, Mental Plane and Plane of the Ego, is unsupported by the slightest evidence and calls for belief with no basis of demonstrable fact.

A. Well, if it does, it is no different than any other type of belief in the hereafter or that there is no hereafter. What "basis of demonstrable fact" exists for any orthodox belief or for any atheistic non-belief? Do we observe any indication in nature that a creature's eternity of bliss or suffering is predicated upon something it does or believes or some religion it follows or doctrine it accepts?

Or conversely do we see nature ever doing anything purposeless in connection with any of her observable processes? Do we find her capricious or acting strictly in accordance with her own laws, which always have motive and purpose behind them? Then why should we suppose that she builds up the intelligence of man, his spirituality, his willingness to sacrifice his life for a cause, and then blots his out? Why did she go to all that trouble? "For those who came after," do you say? But if they are ultimately blotted out, why bother about them? There is no sense to the whole business if annihilation is the answer. It is just a cruel joke, and on whom the joke is when there will be no one to laugh after it is all over, is an equal puzzle.

If our facts have no basis of demonstrable fact neither have yours, Mr. Atheist, nor yours, Mr. Religionist—and don't wave your Bible at us, because you have no evidential way of proving one solitary fact it contains regarding a future life.

The Agnostic, for the moment, seems to have the best case for he merely says, "I don't know anything about it." But can he with equal assurance add, "And I don't care?" Not when the problem presents itself to him, as soon or late it must. Soon or late he must know bereavement, illness, loss, physical death. Won't he care then? He may still say he doesn't know—but won't he care?

Aside from the fact that the occult scheme of after-death purging and absorbing has been verified by clairvoyant investigators of high trustworthiness, there are other reasons for accepting it as true. We can ask no acceptance on the mere basis of what our own leaders report. Perhaps they are hallucinated. Perhaps they are merely repeating what someone else told them or what they read somewhere. Perhaps, indeed, as charged by their charitable critics, they are nothing but cheats and frauds and have deliberately invented it all. Perhaps—and then again perhaps not.

But the astral, mental and egoic periods as set forth in theosophical literature are so completely probable—so in harmony with nature's observable workings on the physical plane—that those who trouble to think the thing through (not many) are profoundly impressed with its logic and probability.

[Continued on Page 79]

THE ASTROLOGICAL BASIS OF SHAKESPEARE

The Merchant of Venice (Taurus) Continued

By CHARLES E. LUNTZ

As the play opens Antonio, the Merchant of Venice, around whose pound of flesh the entire plot revolves, is apologizing to his friends for being sad. A moody fellow, this Antonio, who bores his friends with his long face without knowing what he is unhappy about. Probably an afflicted Saturn on the Ascendant. He delivers a mournful little speech explaining his sadness to his friends, who listen respectfully, as Antonio is very wealthy. Nobody cares if the ordinary person is sad or happy. If he chooses to go about with doleful visage no one, as a rule, inquires why. They are afraid he might tell them.

But Antonio, being one of the richest men in the richest city in Europe, Venice, commands an attentive audience even when he wants to talk about his headache. He proceeds to psychoanalyze himself.

"In sooth, I know not why I am so sad:
It wearies me; you say it wearies you";

To which his friends might reasonably have replied, "Yes, Tony, but it's your headache." However, as before noted, no one was going to act bored with Antonio, no matter what he said. Antonio continues to speculate on the reasons for his sadness without coming to any conclusion:

"But how I caught it, found it or came by it,
What stuff 'tis made of, whereof it is born,
I am to learn;
And such a want-wit sadness makes of me
That I have much ado to know myself."

Twenty years after Shakespeare penned the above, Robert Burton wrote his celebrated "Anatomy of Melancholy," perhaps the most elaborate treatise on the causes of depression ever produced. Among other things he attributed it (quite rightly) to the influence of the stars. No doubt Antonio was under bad Saturnine aspects when he uttered his opening speech, and in fact all through the play until that memorable day when Portia discovered that flesh could legally be divorced from blood, and his luck turned.

His friend Salarino has a different explanation:

"Your mind is tossing on the ocean;
There where your argosies," (merchant ships)
"with portly" (stately) "sail,—
Like signiors" (lords) "and rich burghers"
(citizens) "on the flood," (ocean)
"Or, as it were, the pageants of the sea,
Do overpeer the petty traffickers,
That curt'sy to them, do them reverence,
As they fly by them with their woven wings."

A pretty conceit! And very flattering to Antonio, comparing his magnificent cargo vessels with the nobility and wealthy "overpeering," looking down their noses, at the "petty traffickers," the small tradesmen who bow humbly to them as they fly along. Antonio's friends were full of such mouth-filling compliments to their rich patron. Salarino, another of the group, deprecatingly suggested what his own attitude would be in like circumstances:

ingly suggested what his own attitude would be in like circumstances:

"Believe me, sir, had I such venture forth,
The better part of my affections would
Be with my hopes abroad. I should be still"
(constantly)
"Plucking the grass to know where sits the
wind;
Peering in maps for ports and piers, and
roads"; (anchorage)
"And every object that might make me fear
Misfortune to my ventures, out of doubt
Would make me sad."

Surely, implies Salarino, Antonio must be a very strong and well-possessed person merely to be sad about his vast commitments at sea, and not show other signs of nervousness as he, Salarino, certainly would if he was undergoing such risks. Salarino tries to top that one by a more homely illustration (and it is very homely):

"My wind, cooling my broth,
Would blow me to an ague, when I thought
What harm a wind too great at sea might do."

From which it may be inferred that Salarino's table manners are not of the best. He is a soup blower. Which, however, was quite in the aristocratic tradition in Shakespeare's day. Anyone who saw the Charles Laughton movie, "The Private Life of King Henry VIII," will not soon forget the royal spaciousness with which that amiable monarch threw chicken bones over his shoulder after denuding them of meat. A chicken bone thrower would undoubtedly blow on his broth to cool it. Or possibly Henry followed the practice of the English servantgirl's sweetheart. "A puffick gentleman, 'e is," she explained to a friend, "When 'e pours 'is tea in 'is saucer, 'e don't blow on it, 'e don't. 'E just fans it with 'is 'at."

There is a great deal more talk in like vein, regarding the possibility of Antonio losing his doublet by reason of the immense fortune in goods and ships he now has on the high seas. All of which, we submit, adds up to the theme-sign of the play, which Shakespeare loses no time whatever in indicating. For profit and loss is the sole concern of the Second House in a horoscope, and the Second House sign is TAURUS.

[To Be Continued]

An excellent developer of will power and one which is sure to add to the spiritual stature also, is deliberately to send out thoughts of goodwill and friendliness to someone you (the personality) definitely dislike. Send out these thoughts either in his presence or his absence—it doesn't matter. Note we say goodwill and friendliness, not love. That sounds to mushy and the word (like "brotherhood") has been overdone. Not only will you purify your own aura of dislike thoughts (bad for the spiritual, mental and sometimes the physical health) but you may quite probably end up liking the person you detested—and he you.

We have to make the world reincarnation conscious, not for the pleasure (if it is a pleasure) of having them believe what we do but because no one who really has accepted the idea of rebirth can act too dreadfully toward his fellow man.

PERSONAL OPINIONS

By L. W. ROGERS

Government After the War

The most important thing to understand about the present war is that it is an evolutionary development which is destroying out-grown mechanisms. The evolving life is hattering the forms that are restraining it. Having moved forward from the family to the tribe and then from the tribe to the nation, it is now about to move on from national government to world government. So absorbed have the most of the nations been in business and political affairs that they have been unconscious of the rapid growth among all the peoples of the earth of the sense of human unity and the intense longing for unconditional liberty. In his book *One World*, Mr. Willkie says that in all the remote and but little known regions he visited he was eagerly asked if the freedoms promised in the Atlantic Charter were only for the big, powerful nations, or did it mean universal liberty. Commerce and the cinema have spread over the entire world and have educated the illiterate far more rapidly than ever the press possibly could. Everywhere the deep desire for a higher type of life has taken root and the old forms of government that restrained that expanding life are doomed. The most dangerous mistake we can make in the post-war period would be to attempt to retain the old forms and methods. Such a procedure would mean only a brief period of peace followed by prolonged violence again. The job before us is a *worldwide* task and nothing less than a world embracing government will meet the requirements.

Although Mr. Lippmann does not propose a Federation of Nations he sees its necessity, for after saying that nothing less than the combined strength of the United States, Britain and Russia could have saved civilization in the present emergency, he remarks, "It is only around this strong nuclear alliance that a wider association of many nations can constitute itself."

It is just that wider association of nations that must be the beginning and foundation of the new order. Only by the participation of all the nations can a satisfactory constitution be framed. That governments derive their just powers from the consent of the governed, is as true today as when it was written into the Declaration of Independence. No three nations, however good their intentions, are qualified for such a task. I am in hearty agreement with Mr. Lippmann when he says that "Britain, Russia, America, and China if she becomes a great state, cannot remain allies and partners unless they respect the liberties of other peoples and use their power, separately and in combination, to maintain liberty through law." But who is to determine what liberty is? And who is to make that law? . . . That is just the point that is troubling the minds of the people in small and remote countries who so anxiously asked about the freedoms mentioned in the Atlantic Charter.

Mr. Lippmann's idea seems to be that we

may ultimately have a Federation of Nations which may come into being by gradually joining the three strongest nations which form the nucleus, and which in the interim will determine world affairs. He admits the unsubstantial nature of the triune combination by saying that "an American policy of imperialist aggrandizement at the expense of the British Empire would impair profoundly, if it did not destroy" the combination while "a British policy which rested on the refusal to recognize the necessary changes in the colonial and imperial system of the nineteenth century would raise up against Britain insurgent forces in Asia, the Middle East and Africa." After pointing out in detail how a course by Russia in either Europe or Asia could also cause a rupture he adds, "For these reasons it is evident that a nuclear alliance of Britain, Russia, America, and, if possible China, cannot hold together if it does not operate within the limitations of an international order that preserves the national liberties of other peoples."

With that we will surely all agree. Therefore why not make the organization of that international body the first order of business at the end of the war? Indeed, why wait for the war to be finished? The necessity for, and the nature of, such a Federation should be debated now at every opportunity and such preliminary steps as are possible should be taken while the Allied armies are marching toward Berlin.

The Color Problem

The problem of the colored races is one of the many things that is likely to prolong the war. To the thoughtful person it seems absurd that such a thing can be. That one race is white, another brown and another black seems as natural and simple and understandable as that nature uses the same scheme of things in the realm of flowers. But the average human being does not think back to fundamentals. As a matter of fact he does not think much at all. His views and his course of action are determined by his emotions. The little thinking which he does is based upon the fixed belief that his race and his nation are not merely the best that exist but that his nation is far superior in all matters to any other nation of the same race. He is therefore intensely nationalistic and just as his nation is to him far ahead of any other in civilization so is his race the only one of any real importance, and what happens to the colored races is of no particular consequence. That is a view that is full of social and economic dynamite, but it seems to be held by the majority of Americans.

It used to be said that only in our southern states was there any discrimination against color but that is wholly untrue. As soon as the colored men began to migrate into the northern states the same prejudice became apparent, and the atrocities have been just as great in the north as in the south. The stake burning of a Negro at Limon, Colorado, was reported in the press dispatches something like twenty years ago and at this moment an ex-sheriff, three ex-

deputy sheriffs and nine other men are held under the indictment of a federal grand jury in Vigo County, Ill., for the lynching of a Negro near Paris, in that state. This case is particularly atrocious in that no crime is even alleged. The victim, James Edward Person, World War II veteran who had received an honorable discharge, had been walking across the fields asking for food at farm houses. The only charge the members of the mob could make against him was that he "had frightened the women." An FBI investigation revealed nothing more. Probably some hysterical woman had started the tale over the telephone and a crowd gathered and lynched the unfortunate ex-soldier. It is not easy to believe that under the same circumstances a white man would have lost his life. The recent race riots in several northern cities in which many lives were lost shows clearly enough that race antagonism is not confined to any section of the country but is nation wide.

Nor is it directed against the Negroes alone. It includes the Mexicans, the Filipinos and others. Wherever they are found in large numbers the discrimination is conspicuous. The city of Los Angeles has 360,000 Mexican residents. A few months ago a brawl began at a dance where Mexicans predominated. Three men were stabbed. One of them died. Nineteen young Mexicans were arrested. The sensational part of the press, the newspapers that work up a special edition with screaming headlines, at every possible chance, began shrieking about the Mexican crime wave.—Seventeen of the boys, most of them still in their "teen" age, were found guilty of first, or other, degree of murder or conspiracy to commit murder. Three were sentenced to prison for life, nine to terms of from five years to life, and the others to shorter terms. That the jury was greatly influenced by the press hysteria is evidenced by the fact that two other boys, whose attorney demanded and obtained a separate trial, were acquitted on the same evidence that convicted the 17! Not by a jury but by the district attorney himself, who dismissed the indictment because in his judgment the evidence was not strong enough to even bring them to trial!

A Citizens' Committee has been organized in Los Angeles to carry the case to the appellate court. The defense attorneys say they will show the lack of real evidence, the unreliability of witnesses for the prosecution and the lynch law atmosphere that existed at the trial. The raising of a defense fund by popular subscription is at least some atonement but the ugly fact of race intolerance is still there as a perpetual threat to future peace and justice. Of the 17 young men convicted 15 are American citizens, born and reared in the United States, but are of Mexican parentage.

The sensational "yellow" press, that thrives on crime and depravity, never loses an opportunity to distort into monstrous proportions any event that will sell its papers regardless the harm done to the fair reputation of the city it disgraces by its presence. An example of the effect of such manufactured sensations upon people at a distance

[Continued on Page 79]

THE SECRET DOCTRINE SIMPLY EXPLAINED

Who Was Jehovah?

By CHARLES E. LUNTZ

The first or active manifestation of the Absolute is this Eka, this ONE, this Blazing Dragon of Wisdom which is also Chatur, Four. And says H.P.B., the Four is the Tetragrammaton Y-H-V-H, the Yahveh or Jehovah of the Hebrews. We have to give some attention to this for Jehovah is very much in disfavor with most Theosophical writers who regard him as a mere tribal deity, cruel and irresponsible, blasting and cursing, plaguing and destroying with all the irrationality of some debased god of primitive Africa or Australia.

Yet what's in a name, whether it be tagged onto a human being or a god? We could never quite see why Theosophists, with their breadth of understanding, should attach so much importance to a mere aggregation of letters. The very word "God" is an offense to some students of the Masters' letters because the Masters so roundly denied that there was any such being.

But the Masters did not deny the ONE Life. Indeed their whole philosophy is rooted in it. And if one brought up a Christian desires to transfer the appellation "God" to this ONE Life of the Masters, who shall say him nay? The Masters were not railing at the word but at the distorted idea which the word clothed. If indeed Jehovah or Yahveh (its proper form) is sacred to Christian or to Jew, if Allah is holy to the Mohammadan, and if these are sufficiently enlightened to worship the One Life devoid of all personality under these names, why should they not do so? What is so sacrosanct about the label?

It is all to the good that the Theosophists, after abandoning for years the word God, (largely because of the Masters' denunciation) have gone back to it. Little fear of their giving it its old and degraded connotation. And it avoids the gibe that we are godless—something our enemies were forever flinging at us because they confused a name with a Reality.

H.P.B. who was, or appeared to be, more inconsistent in her own statements than any of her much abused successors were in their statements on the same subject, expressly refers to Jehovah as "the little tribal Jehovah" (Vol. II p. 367), "Jehovah, the jealous, repenting, cruel tribal God of the Israelites" (III, 418), "Jehovah . . . the tribal God of the Jews and no higher" (IV:107).

Yet elsewhere (V, 190) she says that the term "will yield, if seriously studied, not only the whole mystery of *Being* (in the Biblical sense) but also that of the Occult Theogony, from the highest divine Being, the third order, down to man."

The explanation, of course, is that the name became debased, as did the term God which, by the way has no affiliation whatever with the word "good," as our Christian Science brethren would have us believe, but is a lineal descendant of the first letter in

Yahveh's name—the Hebrew Yod.

Blavatsky rightly interprets the Chatur of the Stanzas as the Tetragrammaton Y-H-V-H. And Christsian Theosophists who wish to keep their reverence for the old-time Jehovah they were perhaps brought up to worship, may do so in good conscience. For Jehovah was occultly the first great manifestation of the One, Itself the first emanation of the Absolute and as such, to use the quaint description of the Church, "Very God of Very God."

Who the others were, the Tri, the Sapta, the Tridasha, the Hosts and the Multitudes, we shall see next month.

[To Be Continued]

ONE READER'S REACTION

In a recent issue we stated that we could not enter into correspondence either with those who approved or disapproved our stand in the Besant-Leadbeater controversy. In a very few instances we made an exception when writing a subscriber about other matters, where he himself raised some question on the subject or commented on our views. We did this in acknowledging a generous \$25.00 donation from Mr. J. H. Mason, Portland, Oregon, toward the Mental Scientists' Fund. Mr. Mason, a subscriber for many years, is known to the editor only through the mails. In his letter accompanying the check Mr. Mason wrote:

"I wish to take this opportunity to say how very much I admire your spirited defense of Mrs. Besant and Mr. Leadbeater. How anyone claiming to be a Theosophist could fail to feel the immense obligation they and all of us are under to those great and devoted souls, is away beyond my comprehension. Even less am I able to understand how it would be possible for such person to vilify them. Actually, at times it seems as if the Dark Forces themselves had invaded our ranks to enlist members to join in the working of evil throughout the world."

In reply the editor, expressing appreciation both of the gift and of the approval of our position, stated that Mr. Mason would find it almost impossible to believe that anyone, Theosophist or otherwise, with a grain of ordinary courtesy, could write the kind of letters with which we have been favored by some of our disapproving correspondents. Mr. Mason's reply is reproduced in full (with his permission) as an appropriate summing up of the discussion, which we are concluding on this note. We shall, however, always be ready to take up the cudgels again on behalf of the mighty dead, should their memories again be maligned by anyone whose views, in our opinion, could possibly matter.

The letter follows:

"Dear Mr. Luntz:

Your favor of 11th inst. was duly received and the situation you described is indeed 'almost impossible to believe.' I started to write you to inquire if such evil doers did not by their actions generate especially bad karma for themselves by thus attacking egos so spiritually advanced as are A.B. and

C.W.L., but decided not to intrude upon your valuable time.

Since then I've drawn from our public library Mr. Leadbeater's Vol. II of his 'The Inner Life' and have just now found in it a remarkable answer to my question in the chapter on Karma, and cannot resist the urge to quote from it, though it is more than likely you are already familiar with it. In discussing the varieties of karma he takes up that caused by ingratitude, 'which is always exceptionally heavy—most of all when the ingratitude is shown to an occult teacher.' Then he goes on to say:

'For example, I have noticed cases in which people who have been deeply devoted to our President change their minds, and begin to abuse and slander her. That is a wicked thing, and it makes far worse karma than would be maligning of a person to whom they owed nothing. I do not mean that people have no right to change their minds. If a man finds that he can no longer conscientiously follow our President, he has a full right to withdraw himself from among her disciples; we may regret his blindness, but we have no word of blame for him, for each man must do what he sees to be right. For such a departure there is no evil karma but that of the loss of opportunity—the ordinary result of failing in a test and making a serious mistake. But if after dropping away the man begins venomously to attack her and to circulate scandalous falsehoods against her, as so many have done, he is committing a very grave sin, and the karma of his action is exceedingly heavy. Vindictiveness and lying are always wicked; but when a man directs them against one from whose hands he has received the cup of life, they become a crime the effects of which are appalling.' The underscoring is mine.

Strange indeed that these words of Mr. Leadbeater applicable to the case of Mrs. Besant, should now apply as well to him!

Had your correspondents ever studied Theosophy to any extent they surely would have come across this aspect of karmic law and as a consequence would have hesitated to embark, as they have done, upon their career of 'vindictiveness and lying.'

Sincerely yours,

(signed) J. H. Mason."

In devachan egos can't quarrel. The plane is not constructed of material which responds to any form of anger, hatred or even dislike. Egos communicate opinions to each other in perfect amity. One ego may know more than another but he doesn't get all puffed up about it, neither does the other feel resentment. Would it were so here.

THE ZODIAC IN THE SECRET DOCTRINE

(Citations are from the Adyar Edition)

9.—Sagittarius

"Sagittarius is Joseph, because 'his bow abode in strength.'

Vol. II: p. 377

EARTH'S NEXT CIVILIZATION

[Continued from Page 73]

mental development, we have the saintly man who will be very careful to never do anything that is against the greatest good to the greatest number, but who has developed a little of intellect that he can accomplish very little. On the other hand, if his intellect is evolved to colossal heights while the moral nature is dormant, we may have the great financial magnate who is so devoid of sympathy that he never even thinks about the greatest good to the greatest number, but only of how to accumulate more and more for himself. When there is great development of both the mental and moral qualities, then we have the philanthropist whose sympathy leads him to constant thinking about the greatest good to the greatest number, and whose intellectual ability enables him to wisely help humanity with his wealth.

If all people were evenly developed mentally and morally it would matter but little what form of government we have. It is that small minority of humanity on the earth whose intellect is plus and whose moral nature is minus that gives the world its most difficult problems. When it is said that they are lacking on the moral side the word moral is used in its broadest ethical meaning. The essential thing which they lack is sympathy, the spirit of brotherhood. They do not realize the underlying unity of the race. They do not see that the misfortunes of mass humanity is any of their business. Instead of giving some thought to what is the greatest good of the greatest number, all their energies are used to acquire greater wealth.

Let us look at some of the ways in which it works. Take for example the growth of what we call corporations. In the pioneer days of the nation the country had to be developed. For one thing railways had to be built. No one man had money enough to do it. Many men had to combine to furnish the necessary capital. That is to say, the individual had to be replaced by the corporation. Such aggregations of power have played a useful role, making possible great enterprises that could not otherwise have been attempted.

[To Be Continued]

ANTI-REINCARNATION ARGUMENTS

[Continued from Page 76]

If our leaders did invent the scheme they used godlike intelligence in working it out. If they are indeed responsible for it in all its ramifications, every detail dovetailing with every other, no loose ends, no inconsistencies, then they have certainly wasted their time down here. They should be up aloft helping to run the Universe. Those who credit them with the invention are all unwittingly paying them a stupendous compliment.

To grasp the scheme (to the extent human intelligence may grasp it) in something of its entirety so far as it is known, we recommend the study of "The Astral Plane" and "The Devachanic Plane," two inexpensive manuals by C. W. Leadbeater, who, of all writers on abstruse subjects, seems to

have had the knack of explaining them most lucidly. What C.W.L. says is virtually no more than what is to be found in the writings of Annie Besant, A. P. Sinnett, W. Q. Judge and in more veiled form in those of H. P. Blavatsky. Details are added, some new facts given, explanations rounded out, and the whole is pervaded by the clarity and dignity of expression for which this great investigator is famed.

We believe that any impartial reader, after studying those two works, will find himself conceding as this writer did, "If these statements are not true they ought to be," so cogent and persuasive is their presentation.

In the next installment we will summarize this teaching regarding after-death conditions and will try to show that even though "demonstrable proof" be lacking for most, the collateral evidence strongly favors the exact truth of the occult teaching.

[To Be Continued]

PERSONAL OPINIONS

[Continued from Page 77]

came recently to notice. A lady from Philadelphia just arrived in Los Angeles, and desiring to walk two or three blocks on an errand after dusk one evening, seriously inquired if it was safe to do so without an escort! It reminds one of the foreigner who arrived in Chicago during the palmy days of the gangsters. He had read all about it in the American papers and he firmly refused to leave the railway station until an armed escort could be secured!

However, harmful and dangerous as the yellow press undoubtedly is it is far less important than the careless, thoughtless race prejudices that are ever ready to flare into lynchings over mere suspicion, and mass killings in race riots which start over incidents so trivial that investigation fails to reveal them. That same narrow prejudice exists toward unpopular minorities of even the same race, and toward other nations of the white race. Add to all that the intense desire of millions of people for revenge against those who have killed or enslaved those dearest to them, who have destroyed their homes and impoverished them, and the totality of destructive emotion is a thing to give pause to the most reckless hater. We

know that action and reaction are opposite and equal and that the race must reap as it sows whether it knows it or not. Ignorance is akin to insanity and so the race, not perceiving its unity, not realizing its oneness, bites its own hands and rends its own flesh.

"Don't you think," inquires a reader, "that you are giving the Besant-Leadbeater critics too much recognition? Isn't that what they have been playing for all these years without getting it, and are you not giving them just the satisfaction they are looking for by paying so much attention to their ranting?" All we have to say is that if they find satisfaction in the kind of recognition we have been giving them, they are not hard to please.

Does Hitler really have intuitions far above the average, according to his horoscope? asks a reader, and the question is worthy of answer as it may set at rest much curiosity on the subject.

Intuition, or its lack, is indicated in the natal chart by the number of planets and angles in fiery signs. Also in lesser degree by the prominence or otherwise of the planets Uranus and Neptune, and in still less degree by the fullness or emptiness of the signs Aquarius and Pisces. Planets in the ninth house are also persuasive if benefic or if the Sun or Moon is there.

The average number of planets and angles which can appear in any one triplicity (Fire, Earth, Air and Water) is $3\frac{1}{2}$, as there are 10 planets and 4 angles, a total of 14, to be divided among 14 triplicities.

Hitler has 4, or slightly more than average, but no more than millions of others, not noted in any way for intuition, possess. He has a poorly placed Uranus in the 12th House and an obscure Neptune in the 8th. He has nothing in Aquarius, nothing in Pisces. He has no planet in the 9th, though the mildly benefic Dragon's Head is there.

Two angles—the Mid-Heaven and 7th House—are fiery and there is one planet—Saturn and Mercury—in each. Saturn has two powerful afflictions, one being from the planet Mars, which Astrologers confidently anticipate will bring his ruin. Mercury is in exact opposition to the Ascendant from the 7th (war) house, where it makes him very cunning, but warps his judgment.

Hitler has average intuition or somewhat less by reason of all of the foregoing, and the idea that he possesses it in some super degree is laughable to an informed Astrologer. With his own knowledge of his natal chart Hitler must be fully aware that his bump of intuition is pretty flat. Therefore the only explanation of his impudent pretense to be leading his army by that very mediocre quality is—propaganda. His hypnotized people, who have proved themselves ready to swallow any nonsense their beloved fuehrer chooses to proclaim, accept Hitler's intuitions as they have accepted his now very much tarnished leadership.

From the standpoint of the United Nations the intuition of the Nazi head man is, however, now leading his armies in exactly the right direction—backwards.

HOROSCOPES

Very well. Send in your requests

It has been suggested that as Mr. Luntz will be in position to accept more horoscopic work after the first of the year, requests for this service be now received and placed on file for the work to be done as soon as the time is available. (Four to six weeks).

As there seems to be a very genuine desire for the service, Mr. Luntz will agree to this until a reasonable quota has been accumulated. Those desiring horoscope delineations should therefore write at once to Miss L. J. Fredericks, Secretary to Mr. Luntz, 5108 Waterman Ave., for terms and data required.

DO YOUR CHRISTMAS SHOPPING WITH ANCIENT WISDOM

GIFTS FROM 35 CENTS TO \$15.00

NO SHOPPING CROWDS—NO SHORTAGES
UNIQUE—WELCOME—OF LIFELONG VALUE

★ ★ ★ ★

A Card sent to the Recipient by us, stating that the Gift is from you with the Best Wishes of the Season.

★ ★ ★ ★

Here Is Your Christmas Selection:

(Order by number if you wish).

By Charles E. Luntz

- 1. Unfinished Business (The Why and How of Karma).....\$.35
- 2. Mind Magic (The Mechanics of Creative Thought)..... .50
- 3. The Unit System of Judging Planetary Influences..... .50
- 4. 1 Year's Subscription to Ancient Wisdom..... 1.25
(In Canada)..... 1.50
- 5. Vocational Guidance by Astrology 2.50
- 6. Complete Course (12 Lecture-Lessons) in Theosophical
Psychology (Mimeographed, stapled and backed).... 4.00
- 7. Simplified Course in Astrology for Beginners, 15 Mime-
ographed Lessons, stapled and backed..... 5.00
- 8. Occult Interpretation of the Bible (3 Lectures, 13 Les-
sons. Old and New Testament)..... 5.35
- 9. Complete Course in Astrology, Part I, Beginners, Part
II, Advanced, Part III, Progressed 15.00

USE CONVENIENT ORDER BLANK BELOW

(Detach here)

ORDER

.....1943

ANCIENT WISDOM PRESS
320 MERCHANTS' EXCHANGE BLDG.,
ST. LOUIS, MO.

Please send the following:

NO. _____ to Name _____
Address _____

Enclosed is _____ check, _____ currency, _____ money order for \$ _____
Name _____
Address _____

"PHYSICIAN, HEAL THYSELF!"

Writes Mr. Smythe in *The Canadian Theosophist* for October:

"Refusal to discuss an issue or to debate an argument is one way of concealing the disagreeable questions in review from the people who ought to be informed. It is a concession to ignorance worthy of the Nazi period of deceit."

Another way is Mr. Smythe's method of discussing something entirely irrelevant to the disagreeable question in review, such as the Virgin Mary, the Judge Case, the Finns, the Apostolic Succession and Episcopacy and the Liberal Catholic Church, as he did when taxed with making a charge that the editor of ANCIENT WISDOM stated Madame Blavatsky to be an imposter. (See ANCIENT WISDOM for May, 1943, page 22).

If our readers are not by now fully informed on the *true* issues in the Besant-Leadbetter question it is not the fault of ANCIENT WISDOM. And if they are not fully informed on all the alleged other issues it is no fault of the clamorous opposition, who have certainly done their noisy little best to shout them to any and everyone who would take time out to listen.

OCCULTISM IN THE BIBLE

[Continued from Page 73]

part of the permanent stock-in-trade of the Ego. Abram's conversation with the Lord in which the latter reduced his price of 50 righteous men to 10, is an excellent symbolization of this.

But Lot and his two daughters do get out from under, a little wiser, perhaps, but spiritually not much improved. Lot and his family represent the primitive stages of human evolution with all its many mistakes. There is a sordid story, some of it unprintable except in the Bible where anything goes. The grossness of early humanity, not long individualized from the animal, is certainly typified in the episodes which followed the destruction of Sodom and Gomorrah. Lot and his daughters are described as dwelling in a cave, and a cave in occultism is exactly the opposite of a mountain—it is a lowly and unspiritualized condition, and though some progress had been made the Lot side of the incarnated spirit was still in its evolutionary beginnings.

With some relief we may now leave this queer family and return to Abram and his contact with that mysterious personage Melchizedek, King of Salem and Priest of the most high God.

[To Be Continued]

One of the finest reincarnation poems ever written was produced just 50 years ago: "When You Were a Tadpole and I was a Fish." It has only one flaw. Since when does a fish get thataway (as Walter Winchell calls it) about a tadpole?

We believe in reincarnation, for one reason, because we believe in a Supreme Intelligence with which the grandly conceived idea of progressive rebirths into Perfection seems logically to harmonize.