

ANCIENT WISDOM

A monthly journal devoted to teaching theosophical and occult truths

"There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy."—Hamlet

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NEW LIGHT ON THE PROBLEM OF DISEASE

PART V LATENT DISEASE

By GEOFFREY HODSON

In all studies which are concerned with men, it is well to remember the principle which governs the forthcoming of a universe or a solar system. First the field of evolution is outlined and insulated from all other fields. The Logos then utters the creative word, the sounds of which contain within themselves, in terms of vibratory power, all which He, the Logos, contains within Himself.

The universe is God, rendered objective. At its birth it is God reborn; at its close it is more highly evolved. So with man, who is also the logos of his universe. His bodies are himself externalized, objective manifestations of his interior capacities. Even his environment is in a measure a representation of his own nature. A man's environment depends not so much upon the objective phenomena of which it apparently consists as upon his relationship to those phenomena. The environment of no two people is the same even though they live together.

As the Logos lives again in His new-born universe, so man is constantly reborn in order to evolve through the medium of his principles and his environment. His bodies on every plane are expressions of himself, materializations of the qualities of his consciousness. All the matter of which his bodies are built corresponds with minute exactitude to the states and nature of his consciousness. When, therefore, experiments reveal that disease springs from one or other of the subtler vehicles, remember that but the *external aspect of disease has been discovered*. In reality all disease is rooted in the consciousness, which too, must be studied, so that the two halves of the subject of health and disease may fit perfectly together. Man could not err unless within his consciousness there were contained the seeds of error, brought over from an earlier incarnation.

Karma is thus seen to be dual in action, it modifies the construction and the nature of each vehicle, and it also exists within the consciousness and finds expression there a capacity to err, or as possibility to error. In this duality lies the explanation of latent disease, as also of susceptibility to and immunity from disease. Latent disease is the outward expression of a weakness in the ensouling consciousness, a deficiency in the na-

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THE "NEW" PLANETS: THEIR RULERSHIPS AND EXALTATION SIGNS

By CHARLES E. LUNTZ

It seems pretty well established that Pluto is the principal ruler of Scorpio, with Mars as the co-ruler of that sign, and playing a somewhat subordinate role. That Neptune definitely governs Pisces, with Jupiter relegated to a sort of Piscean Vice-President would also not be disputed by many informed astrologers. Uranus has long since supplanted Saturn as master of Aquarius and while the big malefic is still accorded an honorary co-rulership of the eleventh sign this is pretty much ignored in actual interpretive practice, and we think rightly.

There is still a school of thought which would assign Pluto's essential dignity to Aries in the interests of a consistency beloved of the orderly mind but not always of nature. Their argument is that sign rulerships are based on the distance of the planets from the Sun. Thus after the Moon, which rules the cardinal and northernmost sign, Cancer, and the Sun which rules Leo we have Mercury next in line for Virgo, Venus for Libra, Mars for Scorpio, Jupiter for Sagittarius, Saturn for Capricorn, Uranus for Aquarius and Neptune for Pisces. Therefore, this school argues, the next planet, Pluto, must necessarily govern Aries. Before Pluto, Neptune and Uranus were discovered the sequence was carried out by ranging Mercury, nearest planet to the Sun, on the other side of Cancer as ruler of Gemini and then working back. Venus became ruler of Taurus, Mars of Aries, Jupiter of Pisces, Saturn of Aquarius. It all worked out very beautifully and with a certain color of justification, slightly clouded by Saturn's refusal to fit into the scheme as ruler of Aquarius.

The time-honored explanation of the extraordinary phenomenon of dour Saturn as lord of merry, wise-quipping Aquarius, is that this applies only to the "unevolved" Aquarian—an Aquarian of any evolutionary stature coming more largely under the dominance of Uranus. If that be so the present writer who, in his twenty years of astrological practice has read a good many horoscopes, must confess that he has never run across an unevolved Aquarian. All the Aquarians he knows come definitely under the auspices of Uranus. The well-known melancholy streak, reminiscent of Saturn, said to be common to Aquarius seems attributable to other factors: a Capricorn Sun or Moon (if Aquarius rises) or a Capricorn Ascendant (if Sun is in Aquarius). Saturn

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EARTH'S NEXT CIVILIZATION

By L. W. ROGERS

It is not the use but the mis-use of corporate power that has become a subtle danger. Many corporations combined, as time passed, into what we call the trusts, which control such essentials as the railways, steamships, telegraphs, telephones, etc. They dominate various kinds of business such as steel, aluminum, lumber, light and power. The great power of the trust is sometimes used ruthlessly to suppress and even to destroy lesser corporation. An illustration will show the simple but deadly method used to dispose of a competitor. About the year 1890 a Colorado Company was organized to develop natural resources in that state. A good supply of oil was found and the town of Overton was built with refineries and residences for the employes. At that time the retail price of kerosene was 25c a gallon. When the local company was ready for business a great eastern company with capital reduced the price to 5c a gallon. That was, of course, below the cost of production. But the price was held down until the Colorado Company was put out of business. Then the old price was restored! The new town of Overton was never occupied. It remained a ghost town of attractive brick cottages and other buildings with no other tenants than bats and owls! That is one of the methods used against business competitors. But it was a legitimate thing to do. No law was broken but the great wealth spent to build Overton was lost and investors were the victims.

A few years ago the stockholders of a giant Tobacco Company took court action to see if they could do anything about the president of the company having a salary of a million dollars a year and also being allowed a special price on the purchase of stock that enabled him to make another million and a quarter. Two and a quarter million dollars a year drawn by a single individual from the profits of that company!

Do you realize how much money that is? Divide that \$2,250,000 by the 365 days there are in a year and you find that that man's daily income is a little over \$6,164. Suppose some person came to your home every day, seven days a week, every week of the year, and each morning laid down on your kitchen table more than six thousand dollars. That would be grand for a few days! But it keeps coming. More than forty thousand dollars every week, all the year long. What would you do with that Niagara of cash? What *could* you do with it? You could

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WAYS OF ESCAPE: 1944

When trouble gets too thick for the lower human mind to cope with any longer, a man's philosophy—or lack of it—is put to the supreme test. Some get drunk and aim to stay in that delightful condition as a means of forgetfulness. It does not do away with the trouble, of course; often it aggravates it. But it stops the thinking processes, the worrying processes, and so brings a pseudo-peace of mind that constitutes, in a fashion, the escape that is sought.

With drunkenness, sometimes without it, viciousness and general dissipation is not seldom found. It provides the senses with occupation which further dull the edge of trouble. It is unnecessary to point out that these ways of escape eventually lead to still greater disaster from which there is no escape.

Another type of mind will try to meet and defeat sorrow by the gateway of religion. "Getting religion" has become a term of contempt but it certainly has more to recommend it than getting drunk. As a matter of fact it is all right to "get religion" if one doesn't talk about it or advertise it, but keeps it strictly to oneself. It is not a very lofty proceeding to live wickedly until old age sets in and then to become pious, but it probably is better than a wicked old age.

Other methods which have been resorted to are going to Africa (in peacetime) to hunt big game; joining the Foreign Legion; or, better, undertaking some extremely difficult or hazardous achievement, throwing the mind and all the resources into accomplishing it, and so forgetting one's sorrows.

The last method would meet with the approval of the occultist, but joined to it to make it perfectly effective must be something else. It is difficult, if not altogether impossible, to evolve a satisfactory philosophy under extreme pressure. Men who exercise great prudence in building up reserves and surpluses against a financial rainy day often display no forethought at all in laying up reserves of faith, courage and understanding of the *true* facts as against the superficial facts of life, to cushion the non-financial troubles which always come. No one knows better than the wise well-to-do how essential are such philosophic reserves, if they are not to disintegrate un-

der stresses and strains which no financial security can turn away.

But the building of such a philosophy is open alike to rich and poor. And if there is one which is superior to that all-embracing system offered by the Theosophic concept of life, we have yet to learn of it. It does not invent puerile reasons for the agonies of humankind or, worse, insist that the reasons are beyond our ken. It lays before us a Plan which is a Whole—so cogent, so utterly consistent within itself in all its details and ramifications, that the thinking mind may say, "Here indeed is a gift of the gods—no lesser beings can have evolved it."

The endless problem of Theosophical teachers and writers is now to do justice to their cosmic material. It awes them, renders them dumb, by its magnitude. Only the supremely earnest student who with all his soul *wants* to know, may know. To "dabble" with Theosophy is futile. One who has truly seen the vision of its immensity is never the same being again—not in this life nor any life to come. In some measure at least he walks with God, in a sense no non-occultist can understand.

And by this same token he feels himself overshadowed and guided by Something which will not let him come to harm, which will open for him the closed doors of destiny, which will bring to him supreme good out of what had seemed to be desperate evil. The 91st Psalm is not a mere eloquent disquisition of symbol and allegory but a profound statement of eternal truth for those who "dwell in the secret place of the Most High."

This is the only true way of escape from besetting trouble. It is the opening of the God sense—the sense of realization of the kinship, the identity, the oneness of man with God and through God with All. In this New Year of 1944, when the world is torn assunder with bloodshed, hate, greed, uncertainty and all manner of uncharitableness, it is the one sure way of escape for him who is so blessed as to be able to accept it. Of the multitude of systems, of philosophies, of prayers and of preaching there is no end; but of ways of escape from darkness into light, from unhappiness to happiness, from sorrow to joy, from death into eternity, there is this way—and no other.

DON'T BELIEVE THE MATERIALISTS— THEY'RE ALWAYS WRONG

As the war draws near to its appointed end—the complete rout of the forces of evil and the triumph of civilization—it would seem that to all but the stubbornly blind, the inner direction of the conflict must be apparent. By all physical calculations Hitler should have won, the Japs should have won. Their calculations in the material sense were sound. They had a head start and much more over their opponents. They had heaped up armaments for years while their foes were squabbling, playing, killing time. They were imbued with a murderous spirit of militarism, utterly without scruples.

Their enemies were kindly people, disliking to fight, all too ready to think the best of everyone, eager to talk appeasement. Strategically both Germany and Japan had huge advantages over Britain, if not over America.

Then Belgium fell, France surrendered, Russia signed a treaty of friendship. Britain came to colossal disaster on the Continent and evacuated Dunkirk. Truly Hitler was riding high. Who could stop him? Everything was in his favor—nothing, apparently, against him. At the crucial moment his crafty Asiatic allies launched their cold-blooded attack on Pearl Harbor, just what was needed to immobilize the United States so far as Europe was concerned. By all reasonable canons of thought Hitler and Tojo should have carried out their plot to its last bloody climax. By now Hitler should have been in London dictating peace to a beaten Britain—Tojo in the White House laying down terms to a whipped America. As for Russia, by every Nazi calculation that country should long have been out of the war, stricken in the dust, decimated, one with Poland, Greece and Czecho-Slovakia.

If we lived in the kind of world our materialistic friends have invented for us, that is exactly what would have occurred. Happily our kind of world was invented and constructed by God. It is a queer world in one respect. It always seems as though what *appears* to be most likely is that which will happen. It never does, but that does not prevent the materialists from continuing to draw conclusions in the same old discredited way. Napoleon was sure he would rule Europe, if not the world. It *seemed* that way to him and to a lot of others but, as Victor Hugo so aptly put it, God became bored with Napoleon, and he crashed as miserably as Hitler is beginning to crash. He spent his last few cancer-stricken years on cruel St. Helena, assuring everybody who would listen that he, Napoleon, had always been right, had never made a mistake. That seems a sort of little obsession with would-be dictators. Hitler, Mussolini, Tojo, all proclaim their infallibility, even when the descending bombs punctuate every sentence and proclaim it false.

Bad old George III, the German King of England, was quite sure he could quickly bring to submission the impertinent little group of Colonials who spilled his tea. Certainly he should have done it, materialistically speaking. In the early stages of our Revolutionary War, more mistakes per minute were probably made by the Colonial Army than by even the Italians in the present war. Everything went wrong that could possibly go wrong. Money to carry on the war was scarce, food for the soldiers scarcer, and the military judgment of many of those in command scarcer yet. Had the French under Lafayette not come to our assistance when they did and had the British not blundered even worse than the Colonists, the outcome might have been far different. But the side won which should have won, confounding materialistic King George and his materialistic advisers.

And so in the War between the States, so in World War I, so in every great war

on which the destinies of nations have hung in the balance—the side has always won which should have won, and tracing the course of history subsequent to the event we can see how “impossible,” from the standpoint of humanity’s greatest good, it was that the outcome should have been different.

Yes, Napoleon had it all figured out, so did George III and the Kaiser, Hitler, Mussolini, Tojo. But God had other ideas. Often people complain that the Divine is so silent. He never directs them, never tells them what to do, leaves them to flounder about in a perpetual state of uncertainty—never a hint, never a word to show that He cares or even exists.

The lesson of this war and of every war gives the lie to that view. All around us there are being enacted now and constantly dramas of faith in which the Divine speaks, teaches, promises—and fulfills His promises. We need go to no bible, no sacred book, no teacher, prophet nor priest to hear the voice of God. And never did it speak more loudly, more potently, than in the message of this war, which by every materialistic token we should have ignominiously lost, but which now it is certain we shall gloriously win.

ANCESTOR WORSHIP

We are all familiar with the type of ancestor worship prevailing in China and Japan where one’s deceased father, grandfather and remote forebears are treated with veneration as divine personages regardless of their wisdom or otherwise. Reverence for parents has always been more typical of the East than the West, but that respect and love for one’s father and mother and for their memories when they have passed on which is or should be common to everyone blessed with good parents, may sometimes degenerate into a fixed idea that their opinions, their religion, their beliefs and their thoughts were not only right for them but must be right in every particular for their children, and perhaps for their children’s children. If this were universally true there could obviously never have been any progress in the thinking of the race.

“What was good enough for my father and mother is good enough for me,” is the keynote of this school. And perhaps even some advanced thinkers who have long since thrown off the shackles of early indoctrination have at times a slightly guilty feeling when they think of the horror with which poor old Dad or Mother, rest their souls, would regard their present “heresy.”

Perhaps they visualize Dad or Mother sitting aloft uneasily on their golden thrones, watching the antics of their wayward son or daughter and shaking their spiritual heads sadly at what they behold. One does not wish to wound the feelings of a beloved father or mother, living or dead, but the question of whether a mortal sin against the memories of staunch churchgoing parents is committed by joining The Theosophical Society is easily resolved by asking oneself, “Do I want my son (or daughter) to force him-

self to believe exactly as I do, when I’m dead? If he wishes to believe something different and compels himself not to do so because he feels it would dishonor my memory, do I wish to hold him in post mortem chains of my thought or that he follow the light as he sees it?”

There can be but one answer, surely, for a Theosophist. We hope our children, yes and their children and grandchildren after them, may accept and practice the glorious truths which have meant so much to us. But certainly, if they do not, we are not going to go on an astral peeve about it and glower at them from another plane because they have exercised their divine right to independent thought.

If we have done our job as parents well, our children will never forget the Theosophical teaching, never abandon it, for the very good reason that they will not find anything else to give it competition. But enslavement of the children by the fathers unto the third and fourth generation and longer is pernicious. Our children may, in very truth, be older and wiser egos than their parents. And whether so or not, they are equally fragments of the divine and while we may and should give them of our best thought and instruction, if they choose when they are mature to turn away from it, to follow some other line of their own which may even be repugnant to us, that is their privilege—as it was our privilege to break away, if we saw fit, from the teachings of our own parents.

For thought advances. Father may have believed in an eternal heaven, grandfather in an eternal hell, great-grandfather that the earth was the center of the Universe, and great-great-grandfather that it was flat and had four corners. His great-great-great-grandfather may have believed in witches and the damnation of unbaptized little babies, while the beliefs of his own grand-sire may have even gone him one better in grotesqueness. Good people, most likely, fine people, honorable, hard working, pious. They went to Church on the Sabbath Day and sang lustily about the wrath of God, atonement by blood, damnation for most and Heaven for the few elect. They listened to sermons five hours long about all these things (if they could keep awake) and forgot about them all for the other six days of the week, except for a possible semi-weekly prayer meeting. We cherish their memories but, if we are sensible, we do not cherish their beliefs.

We do not think it disrespectful to grandfather to use the electric light where he used an oil lamp or candle, to drive in an automobile where he used a horse or, more probably, walked; to listen to the radio Sunday morning, if we feel like it, where he listened to the droning preacher; to go to the theater which he might have described as the ante-room to hell. Why then must our religious or philosophic views be circumscribed by what great-grandfather or even father or mother would have considered right and proper?

We shall not love our parents less or respect and honor their memories less if we

throw off completely the fetters of parental teaching at variance with what we have since learned to accept as truth. We want no more than this of our own children and if we do less we dishonor our own divine independence, the right to lead our own spiritual and mental lives, without adding one whit to the honor we properly accord to those who brought us into the world.

MR. HODSON’S GREAT INDICTMENT OF THE “VILIFIERS”

In the November *Canadian Theosophist* appears a masterful arraignment by Mr. Geoffrey Hodson of the policy of the editor of that journal and his supporters in their continuous attacks on the Adyar leaders, past and present. Without either heat or coldness, but in a great spirit of compassion for the warped views of these unhappy lovers of strife, Mr. Hodson gives a grand exhibition of patience and kindness even in dealing with actions which must be hateful and repugnant to him. After reading his unanswerable condemnation of the intolerance and unbrotherliness of this curious school of theosophical thought, one is not surprised that the “answers” attempted by Mr. Smythe and some of his group consist only of the usual re-hash of “charges” dealt with a thousand times in the past, always shown up for what they are yet still constituting the same old worn-out stock-in-trade of those Mr. Hodson calls to account.

If anyone wants to wade through them we give them every opportunity by stating in another column the source from which the November *Canadian Theosophist* may presumably be obtained. If Mr. Smythe thinks his letter and those of his supporters are good propaganda for his “cause” he doubtless will be delighted to furnish copies.

We, on the other hand, believe that nothing could more quickly convince an intelligent inquirer of the side on which lies justice, fairness and righteousness than a perusal of these letters. Mr. Smythe appears to glory in the coarseness and harshness with which he and his friends have damned and cursed those with whom they disagreed. To him, seemingly, the breadth and understanding of another’s point of view displayed by Mr. Hodson are mere weakness.

Well, perhaps so and we don’t want to emulate Mr. Smythe and “call names” but we had an idea that these things, considered so essential in civilized society, were among those we were fighting the present war to maintain.

We believe profoundly in the truths set forth in Theosophical literature, not because Besant or Leadbeater or even Blavatsky enunciated them but because they are so completely logical, consistent, and in harmony with the way Nature is known to work.

OCCULTISM IN THE BIBLE

Melchizedek

By CHARLES E. LUNTZ

Chapter XIV of Genesis to which we return after the distressing events which accompanied the liquidation of the wicked cities, actually predates those events. Bible chronology is, however, of the sketchiest description and it matters little in what particular order the narratives are considered. Never intended as history but only as a series of allegories illustrating fundamental occult truths, the various stories have been arranged in consecutive order by an editor who lived centuries after they were first written, to create the impression that they occurred in historical sequence. This was necessary if their occult character was to be disguised. It also served as a patriotic peg on which the nationalistic feelings of the people might be hung. All the stories tend in some measure to have a certain exoteric value. They teach simple little lessons of morality, faith, endurance, belief in God and in the destiny of His "chosen people," and they carry a propaganda effectiveness which might well be the envy of Joseph Goebbels. But their real value is to the occult student, who finds enshrined within them every theosophic truth with which he is familiar. And no life is more rich in such teachings than that of Abram—Atma—the highest principle in man, the Will aspect.

Chapter XIV, unless occult, appears to have very little value in the Bible scheme. It tells of a number of kings in or near the region of the Dead Sea who warred on one another, which would not have troubled Abram had it not been for the fact that one of the monarchs was his majesty of Sodom, in whose domain Abram's nephew Lot and family were at the moment residing. This particular royalty seems to have got the worst of it and was carried off together with his subjects, including the annoying Lot who always seems to have been mixed up in any trouble that happened to be taking place in his vicinity.

Abram cared little or nothing for the King of Sodom who was probably a bad lot like most of his people, but blood was thicker than water and he couldn't sit still while his ne'er-do-well nephew was carried into captivity by the heathen. So arming himself and his servants he sallied forth against the unfriendly monarchs, smote them in the conventional biblical fashion, recaptured his nephew, niece and grandnieces together with all of the plunder and the other prisoners and, like the hero of Jaberwocky, "came galumphing back." The pleased King of Sodom offered him all the booty he had recovered by way of reward, but Abram somewhat unctuously refused. "Not even a shoe lace," he declared, "lest thou should say, I have made Abram rich."

Then came out to meet him the mysterious Melchizedek, King of Salem, described as a priest of the most high God, who blessed

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KRISHNAMURTI

"A friend informs me," writes a perplexed reader, "that Mrs. Besant, former President of The Theosophical Society, announced about 30 years ago that a young Hindu named Krishnamurti was to be the next Messiah; that he was a reincarnation of Christ and that this would be the promised second advent; also that he would, like Christ, have twelve apostles who would help him in his ministry. I am further told that some 15 years later Krishnamurti started to speak as though he thought he was the World Teacher, but repudiated Theosophy, The Theosophical Society, Mrs. Besant and all his other teachers and proceeded to teach alone a line of his own which had nothing to do with Theosophy; that by so doing he brought The Theosophical Society into disrepute; also that while he continues to teach, the small number of converts he has made and the lack of general interest in his teaching disproves the fact that he could possibly be a World Teacher, even if he himself had not denied it. Will you be good enough to state the real facts in Ancient Wisdom?"

Editor's reply: The bare facts, with a few exceptions, are as your friend related them; the construction to be placed on those facts are very different than that which has apparently been conveyed to you. First for the facts your friend has incorrectly stated:

Mrs. Besant at no time announced that Krishnamurti was either a or the Messiah. That was a press description delightedly tagged on to him by such popular writers as Arthur Brisbane. The latter was apparently so fascinated by the subject that he alluded to it again and again in his column, invariably with sarcasm, ridicule and disbelief. The hordes of anti-Besantities within and without the Theosophical ranks were quick to seize upon the delicious morsel and use it to belittle the great Theosophical leader they were so anxious to discredit.

Actually what the theosophical leaders in substance declared was: that Krishnamurti was to be the vehicle through which the Christ Consciousness would manifest again with a message for the world as it did two thousand years ago and on many other occasions. When Krishnamurti, about 1927, began to speak with authority as though delivering this message it was far different than either Theosophists or non-Theosophists had expected, but it was a message of great power, challenging in content, and many felt not unworthy even of so lofty a consciousness as the World Teacher.

Krishnamurti, or the Consciousness that spoke through him, did not so much "repudiate" The Theosophical Society and its leaders and their announcements regarding him as to show an entire lack of interest in them. He obviously wished to talk about other things which he regarded as of much greater importance, but his audience invariably tried to pin him down to details of his mission, which he evidently looked upon as completely irrelevant to the great task he had in hand. He was concerned with the divine uniqueness of each individual and its un-

folded. Above all things he wanted each of his hearers to look within for their authority, to cease appealing to leaders, to books, to tradition, to teachers, even to him, for their beliefs and to rely wholly and solely on the God within each, the Self, the Beloved, as he termed it.

This was no milk for babies; it was strong meat for mature spiritual thinkers, and many of his hearers couldn't take it. In his insistence that each individual is his own final authority Krishnamurti dealt roughly with The Theosophical Society as with all organizations (he dissolved his own, The Order of the Star in the East). He dealt roughly with himself when set up as an authority. He had a difficult, almost impossible task to perform in breaking what he termed the crutches with which people tend to support themselves, tearing apart the bars of the cages in which they shut themselves up. Yet he said no more regarding the supreme divinity inherent in each of us and its ultimate authority for each of us than had been said in different language by all the Theosophical leaders and by every World Teacher before him, no more than has been said in these columns countless times. The uniqueness of his message was that he stressed this to the exclusion of everything else, was impatient of everything else and would give not the slightest satisfaction to anyone who wanted to discuss anything else.

In a very real sense the misunderstanding of Krishnamurti's teaching by his own "followers" (we use the term in the absence of a better though he himself insisted that he had no followers) duplicated the misunderstanding of the teaching of Jesus by his disciples. The latter thought their Master was speaking of a glorious kingdom to be established on earth. His heavenly kingdom within was beyond their comprehension. Krishnamurti emphasized the needlessness of organizations for the kind of spiritual freedom he had come to teach, so scores of his hearers resigned from The Theosophical Society and proudly informed him they had done so. He did not approve, neither did he disapprove. So some of them went back and rejoined. Again he neither approved nor disapproved. What these well-meaning people did not see was that their Society or Church affiliations were no more to Krishnamurti than the brand of toothpaste they used. These things were not his business. Perhaps no teacher has been more consistently misunderstood by those he tried to teach. Someone humorously declared that his book "Let Understanding be the Law," should in the light of events be re-titled "Let Misunderstanding be the Law."

There is no doubt that thousands of members with vision inadequate to this strain upon it resigned from The Theosophical Society, but it is quite certain that they did not please Krishnamurti by doing so. He was not interested in the quirks and foibles of personalities. What they belonged to or did not belong to was not his affair. "Find your truth within, never mind what I say, never mind what anyone says," was his con-

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PERSONAL OPINIONS

By L. W. ROGERS

The Great Incentive

We Theosophists claim to have the greatest of all incentives to live the higher life, the incentive of becoming a perfected human being who shall eternally live and increasingly enjoy an existence among his fellows, which is not spent in some dreamy musical heaven but in practical activities akin to those of yesterday and tomorrow. That is the same sort of incentive that moves all humanity at this moment. Average human beings gain knowledge and develop skill, in order to improve their lot in life. This lifts them to a higher level in material existence, brings them the means of living better, gives them the respect and approval of their fellows, widens their opportunities and increases their happiness. The difference between the view of the average man and that of the Theosophist is that the latter holds that after the incident of bodily death, life will go on *in the same practical way* but in a realm beyond the ken of the material senses—indeed in a more practical way, for the relationship of this life to that is as the correspondence of early childhood to that of manhood.

If you stop to think of it, the incentive of the average man of the world is an exceedingly limited one. He earnestly desires wealth, power and fame. If he contrives to make a fortune of moderate size, enough at least to feed, clothe and shelter a family and give him leisure as old age approaches, he is considered a success; but the success is limited to this one life. All the knowledge he has acquired, all the skill he has developed, all the technique of any sort he has evolved, are related to this brief span of a few decades. It does not occur to him that they have any relationship to future existence. If nature were differently organized and there were no births nor deaths but only life in a physical body forever, with our environment growing always better and existence becoming always happier and happier, the present incentive for personal improvement would be enormously intensified. If such a state of affairs existed no doubt the materialist would say that nature is both wise and benevolent. Well, such a state of things *does* exist, with a slight change which is an enormous improvement. That change is that, since physical forms cannot eternally persist and since they would be a decided handicap to mental and moral progress if they did, nature's plan appears to be that whenever the physical body has lost its capacity to keep pace with the evolving life within, it dies, while the withdrawing consciousness, after a necessary period of assimilation on inner planes, reappears in a baby body for further material experience. This method furnishes the elasticity which the continuous life in a physical body would wholly lack. The ultimate result is the perfected human being, the spiritual adept, the Master of wisdom, power and compassion. What an incentive we have there! No win-

ning of fame that the world will soon forget. No grasping of power, "clothed with little brief authority" that may make more enemies than friends. No earning of paltry dollars that can soften the blows of fate in our declining years but, instead, the evolution of virtues that shall serve us here and hereafter, virtues that will bring power with the wisdom to rightly use it, virtues that will attract friends of eternal worth, virtues that would make a heaven of even the material world.

HIGHLIGHTS FROM MR. HODSON'S LETTER TO MR. SMYTHE

(Full text of both letters and of letters from others to whom Mr. Hodson wrote are reproduced in November Canadian Theosophist pages 263 to 275. Readers desiring copies may possibly obtain them by writing that publication at 5 Rockwood Place, Hamilton, Ontario, Canada).

"Those members whom we" (referring to Mr. Smythe) "attack, together with those many thousands of F.T.S. who have been and are inspired and illuminated by them, think differently from their Canadian brothers." (Editor's note: Not all of them. There are many Canadian Theosophists who are completely out of sympathy with the viewpoint of the head of the Canadian Section). "I cannot think that we are justified in continuing to abuse them because of this, to heap scorn, calumny, vituperation upon them because they see Theosophy and the Masters' work differently from their Canadian brothers; for this, it seems to me, is most unethical in Theosophists, and most unbecoming in Theosophical officials."

"I notice that those whom we calumniate so vilely do not reply. Not by one word do they answer our abuse, either with abuse or with any self-defense. Such letters from them to our Canadian Section as are published are always couched in terms of perfect courtesy. This conduct of theirs, in the face of long continued vituperation is, I feel, a great example to each and every one of us."

We Theosophists all have a right to differ from each other, and even to express freely yet courteously our disagreement with doctrines and policies; but I cannot see that we have a right to attack and vilify persons, and to attribute the worst possible motives for their actions. To my mind a just cause needs no resort to calumny.

THE ZODIAC IN THE SECRET DOCTRINE

10.—Capricorn

"Capricornus is Naphtali who is a hind (deer) let loose."

Vol. II: p. 377

TO THE NEW YEAR

By CHARLES E. LUNTZ

Oh Nineteen-forty-four,
The while you travel on,
Leave us no blind dates to remember
Like that grim seventh of December
In Nineteen-forty-one.

And may you be the year
Our troops shall cross the Rhine,
Marking from Poles to broad Equator
The start of doom for foul dictator—
September 'thirty-nine.

Before you die we hope
To pick the Nazis clean,
For they are not one bit the wiser
Than those poor dubs who hoch'd the
Kaiser
In Nineteen seventeen.

So year that now begins
While yet you are alive,
May peace reign over all the earth
Like that which brought us our new bir
In Eighteen-sixty-five.

Oh Nineteen-forty-four,
On you our hopes we fix
That nations may abolish war
And bracket you for evermore
With Seventeen-seventy-six.

OCCULTISM IN THE BIBLE

[Continued from Page 84]

Abram and gave him bread and wine. The antecedents of this personage will bear looking into. He is the only non-Hebraic priest in the entire Old Testament who is spoken of with respect. To bless Abram, chosen of the Lord, he must indeed have been someone of spiritual note. His name meaning of righteousness, while Salem, the town or region he ruled is, of course, "peace." The bread and wine are well-known occult symbols. His appearance at this juncture must have something to do with Abram's prowess in subduing all those kings.

We doubt that Melchizedek's priesthood kingdom were of this earth and we have New Testament warrant for these doubts. Who then was Melchizedek, holy enough to be blessed "The friend of God," beloved Abram? We shall see.

[To Be Continued]

"You don't mention the Masters much," writes a reader. No we don't. We think they are mentioned a great deal too much in many Theosophical publications. The Masters' place is in the heart—not as a subject of controversy or for the backing up of opinions in a magazine.

Our reaction now to the occasional letter that still comes dribbling in with its silly mouthings against the leaders is: Please do bother us. We have given about all the space we think we should to expose your futility—and into the waste basket goes.

THE ASTROLOGICAL BASIS OF SHAKESPEARE

Taurus: The Merchant of Venice (Cont.)

By CHARLES E. LUNTZ

After more chit-chat Bassanio, close friend of Antonio, enters with one Lorenzo who is destined to run off with Shylock's daughter, and a nincompoop named Gratiano who, as Bassanio says of him as soon as his back is turned,

"Speaks an infinite deal of nothing, more than any man in all Venice. His reasons are as two grains of wheat hid in two bushels of chaff: you shall seek all day ere you find them; and when you have them, they are not worth the search."

We shall not let his maudlin conversation detain us but will pass immediately to the main purpose of the meeting, which was to give Bassanio the opportunity of making his big touch. Gratiano, a light witted Gemini with Mercury in his detriment, afflicted and retrograde, appears to have been introduced as a mere foil to the grave Antonio. Bassanio, probably an extravagant Aquarian, has by his own confession wasted his estate, squandered his income and loaded himself with debt. He has already borrowed large sums of Antonio which as things now stand he has no possibility of repaying. And so he makes the rather audacious suggestion that Antonio let him have still more, in order to protect the ante. So strong is Antonio's friendship that the idea of very probably throwing good money after bad does not appal him. Neither does the somewhat questionable means by which Bassanio hopes to retrieve his fortunes—marrying a wealthy heiress named Portia, who lives on an estate called Belmont. To do this he needs clothes and a suitable retinue, all of which cost MONEY.

Note the constant harping on the one theme—money. Shakespeare leaves no doubt for those with eyes to see, that this is a Faurean play.

But though Antonio is quite willing again to provide the funds for what may turn out to be a mere boondoggle, he is all tied up for ready cash. His fortune is in ships and merchandise, all at sea and subject to the terrific seafaring hazards of that day. No convenient Lloyds existed, with whom he might take out insurance. If his ships ran aground or became the prey of pirates that was that, and Antonio the millionaire of today might easily be Antonio the bankrupt of tomorrow. All this the good merchant cogently explains to his friend:

"Thou know'st that all my fortunes are at sea; Neither have I money nor commodity To raise a present sum: therefore go forth; Try what my credit can in Venice do: That shall be racked," (exploited) "even to the uttermost To furnish" (equip) "thee to Belmont, to fair Portia. Go, presently inquire, and so will I Where money is . . ."

Very noble of Antonio to come to the

aid of the friend who already owed him so much, but the transaction itself is not without its sordid side. Bassanio undoubtedly loved Portia, but that love was not mitigated by the fact that she was one of the richest young women in that part of Italy. Our own contempt for the fortune hunter, the man who marries for money, was evidently not shared by Shakespeare. There is no hint of condemnation of Bassanio's very practical outlook, rather it seems to meet with the poet's approval. Shakespeare himself was a bit on the hard side in money matters as is well known, and the thought of the time rather favored a "good match."

It speaks well for the improvement in public taste and opinion over the centuries that the "hero" in a picture who borrowed money of his best friend in order to marry an heiress, even if he were in love with her personally as well as with her money, would be branded a heel rather than a hero. And the friend who loaned it to him in the hope of getting back what was already owed him would fare little better.

So these two noble characters, Antonio and Bassanio, appear on the scene with their nobility slightly tainted. The purpose for which the money was wanted was not too lofty, though in justice it may be stated that Portia herself who was later acquainted with the transaction took no exception to it. Which doesn't speak too well for Portia. In a modern movie the disillusioned heiress would have sent Bassanio about his business in a hurry when she found out, and have given Antonio a piece of her mind, too, instead of coming to his rescue and saving his life.

But Portia is very much in love with Bassanio and Scene II is devoted wholly to emphasizing that fact. We shall not concern ourselves either with it or with the side-issues of the caskets and the rings, a Libra subordinate not germane to the main issues of the play. Instead we skip over to Scene III, where we find that Bassanio has nailed a prospective angel in the person of the very unangelic Shylock. That they have already embarked upon the subject which alone could have brought them together—money—is evident from the significant words uttered by the moneylender as the scene opens. "Three thousand ducats," says Shylock, "— well."

[To Be Continued]

NEW LIGHT ON DISEASE

[Continued from Page 81]

ture of the ego. This latent possibility need not necessarily become active disease. In certain cases the nature of the karma offers to the ego the opportunity of remedying the deficiency and of satisfying the karmic obligation entirely in terms of consciousness. This he may achieve by building in the virtue which will replace the deficiency.

On the other hand, the presence of latent disease is always a possible source of danger, as it renders the subject susceptible to infection. It may also operate as a continual drag upon the development of the person-

ality and as a hidden drain upon the vital force of the body. A large number of people who are moderately but not perfectly healthy suffer in this way, though they never may experience active disease. They are peculiarly susceptible to the educative aspect of therapy, for, as we have seen, Nature and their karma permit them to meet their obligations in terms of consciousness. They need to discover their inherent deficiencies and to replace them with the required opposing virtues.

The material aspect of disease has, up to the present day, been considered as being the most important, and has been indeed the only aspect to be recognized and treated. Eventually the consciousness-aspect of disease will be the only one with which the healer will be concerned. Matter itself will have become more evolved, and, being therefore more malleable, it will be more easily influenced and affected by consciousness. One result of this will be that deficiencies of consciousness will produce more serious material effects, but it will also enable the sufferer more easily to cure himself by producing the necessary changes in his consciousness.

The present period of transition is particularly interesting, as there is now appearing a tendency to recognize the consciousness aspect of disease, though many advanced thinkers of the past foreshadowed the discoveries of present and future research in this direction. The method of Hahnemann and his school is an outstanding example of this. As soon, therefore, as medical studies have enabled the student to understand the principle of the material aspect of disease, his attention may well be turned to a study of disease in terms of consciousness. He will find, within the deeper levels of the human mind, strange qualities, peculiar inhibitions and limitations, which influence and modify the construction and development of his various bodies.

The effects of these deeper causes of disease appear chiefly during the pre-natal period, when the bodies are being built; from this point of view all disease is pre-natal in its origin, for the possibility of disease which exists in the consciousness is then implanted in the vehicle. Pre-natal conditions are therefore of the utmost importance to the health of the bodies which are being built. Karma which might be met by the education of the consciousness and with little or no suffering is frequently precipitated into material disease by unfavorable pre-natal environment. An important section of the medical practice of the future will be developed in this direction.

Pre-natal conditions must be studied in detail, for many sufferers could be saved from the necessity of physical ill health by the pre-natal application of prophylactic and remedial measures. The growing bodies are peculiarly susceptible to spiritual influences, as also to material ones.

The value of such work can hardly be over-estimated, nor its effect upon the health and physique of the race be exaggerated. Particularly during the intra-uterine period

the vehicles are especially responsive to spiritual influences, and the modification by the ego of the apportioned karma is far more easily attained before than after birth. The ego has more influence upon his bodies in their embryonic state than after the physical body has been born. Changes produced in him by spiritual means are far more easily expressed in his vehicles. As this also is the period when disease is implanted in the bodies, the importance of spiritual assistance, as well as of perfect environment during pregnancy will be apparent.

No disease exists above the mental plane, whether of planet, solar system or cosmos. Beyond that level perfection reigns. Differences in degree of evolutionary progress alone are to be found. Spiritual and educative healing should therefore be directed towards lifting the consciousness of the personality into super-mental realms. When that exaltation is attained the perfection of the higher worlds is automatically reflected in the lower. Floods of power from the Buddhic world, the realm of the Christ Consciousness in man, descend into the personality.

The expression in thought and action of the qualities of Buddhi is the surest means of neutralizing karma, of correcting mental and emotional error and of harmonizing all the vehicles. Every patient could heal himself, could he but lift his consciousness into that realm, draw down its light and power and express it in his daily life.

The physician's task is threefold. *He must correct and cure the errors and deficiencies, malformations and diseases of the physical body; educate the mind and the emotions; and train his patients to discover and release the healing powers of the Christ within themselves.* This is the triple function of the healer, the expression within him of the triple God.

Christ is the great healer of the world; the Christ in man is the great, the true, the natural healer of man. By the aid of His light shining within himself, man may see his errors and deficiencies, may understand the working of the law by which he suffers and may find the power to remedy his deficiencies and the knowledge to satisfy the demands of the law.

[To Be Continued]

EARTH'S NEXT CIVILIZATION

[Continued from Page 81]

only invest it in something and the profits from the investment would merely swell your daily receipts. You could not possibly use it. You could only acquire more and more property to take care of and worry about!

Useless accumulation is a money mania. A man who already has more than he can use tries to get still more. That is not sanity. Suppose a man has too much clothing instead of too much money. Suppose that he has two hundred suits of clothes; five hundred pairs of shoes and a thousand hats! What would you think of that man if he planned and schemed and slaved to get another hat? You would say that he was

CHOOSE YE—

Close of Mr. Hodson's Letter

All these destructive thought forces . . . cannot harm our brothers against whom they are so virulently discharged. They harm not only the great causes of Theosophy and of decency in human conduct, but they also harm those of us who conceive and transmit them, and any others who have the misfortune to be influenced to join us in our un-theosophical and discourteous behavior.

Close of Mr. Smythe's Letter

Tolerance and gentleness are too often the sheep's clothing worn by the wolves against whom we have been warned. I will roar at you as gently as any sucking dove if occasion serve, but truth is not always gentle nor pleasant. Fine minds are not repelled by our corseness! We do not find so . . . The Master knows what is in our hearts. Little else matters. The judgments of men are as nothing beside the edicts of karma. We all belong to the One Life.

Interesting item from the October *Canadian Theosophist*:

"A letter" [has been received] "from Mr. Geoffrey Hodson in New Zealand accusing the magazine of 'abusing and vilifying' the leaders of the Society."

The score is now:

1. ANCIENT WISDOM
2. Dr. Arundale
3. Mr. John Coats, English General Secretary
4. Jean Delaire, Editor, *Christian Theosophist*
5. Mr. Jinarajadasa
6. Mr. Hodson

Verily the thought form engendered by ANCIENT WISDOM's lone effort was a powerful one. May it thrive and prosper and bring light to those who, by some strange freak of rationalization, think they are serving the cause of the Masters by attacking their devoted servants.

either a fool or a madman. And if his foolish possession of useless clothing made it necessary for others to be illy clothed, you would say that he was also a public nuisance.

No man ever earned a million dollars a year and no man can legitimately use a million dollars a year. I happened to be in Miami when one of our American multimillionaires was there with his yacht, an ocean-going steamer that could circumnavigate the globe. He boasted that it cost him a thousand dollars a day to live on his boat. That included, of course, the salaries of the officers and wages of the crew, the fuel, the living expenses and all the incidentals of his floating palace. A thousand dollars a day sounds like spending money fast but if it is coming in at the rate of six thousand dollars every morning it does not trouble the spender.

Meantime, according to the statistics given out by Secretary of Agriculture Wickert, there are twenty million American citizens living on a diet that represents an expenditure of only five cents a meal. There is something to think about. Living costs for some a thousand dollars a day. Living costs for millions of others, five cents a meal! Earth's next civilization will surely do something about that!

[To Be Continued]

KRISHNAMURTI

[Continued from Page 84]

stant admonition. The "Back To" people are fond of referring to "The Krishnamur Fiasco." It was not a fiasco but a very great triumph for those who had the courage to proclaim what their high intuition had discerned: that this youth had before him the great destiny of declaring to the world in a new way the eternal truth that spiritual man is in very deed his own God, his own lawgiver, his own authority, his own judge.

In some of the details of his mission Dr. Besant may have erred—but perhaps not. The twelve apostles by whom she declares he would be surrounded were not in evidence, but occultists declare that the twelve apostles of Jesus were not men but allegories, signs of the zodiac, and in the flesh may or may not have existed. It is not impossible that some similar state of affairs may account for the "apostles" of Krishnamurti. But an apostle is merely a messenger who spreads a gospel. Who shall say that there may not be that number to carry on the work Krishnamurti has begun? He has given and is giving (for he is still teaching) a message to the world of which it is surely in the most dire need. That his public is small means nothing. What "public" had Jesus as he hung on the Cross? Not for two centuries after his death did it seem outwardly as though the new religion had any spark of vitality which would make it a power in the world.

Do we "believe in Krishnamurti?" No. Do we disbelieve Krishnamurti? No. Do we follow him? No. Do we repudiate him? No. We believe only in what we find in the inmost recesses of the spirit. We follow only that. Hints from the outside we try to get—we try to give—but ultimate truth, ultimate authority, ultimate judgment, we find only within. And if we understand Krishnamurti aright (and he would never tell anyone whether he did or did not for that would stultify his entire mission) that is precisely what he came to teach men to do.

Acquire a satisfactory philosophy before you grow old. It will be very hard to do after the mind has become set and rigid. But not impossible.

TWO FIVE PERCENT FIRST MORTGAGE BONDS OF THE THEOSOPHICAL SOCIETY OF ST. LOUIS FOR SALE.

Owner needs the cash to pay off loan on own home. Bonds are each \$1,000 denomination. Security is the building of the Society at 5108 Waterman Ave., St. Louis, consisting of three-story residence, first floor remodeled for Lodge room, offices and class room, second and third floors for apartments occupied by members; also modern auditorium in the rear with seating capacity of approximately 400. The Society has an investment in the property of between \$35,000 and \$40,000. Outstanding Mortgage Bonds are \$16,000. Location one block from Kingshighway and the City's leading churches, in heart of good residence section. Interest on bonds has always been paid promptly even during blackest days of the depression. The property has been kept in excellent repair and is a show place for visiting Theosophists. Mr. Geoffrey Hodson during his American tour wrote and lectured of it under the description "The Ideal Lodge." Mr. L. W. Rogers writing in ANCIENT WISDOM for September 1936 (p. 34) wrote of St. Louis Lodge as "the banner lodge of The Theosophical Society in America, owning a property that includes a theatre-like auditorium that can accommodate an audience of four hundred people."

The Society's interest is in finding a purchaser for these bonds as an accommodation to the holder. It is not offering the bonds itself. Write Secretary, The Theosophical Society of St. Louis, 5108 Waterman Ave., St. Louis, Mo. [ADVT.]

CHILD HOROSCOPES

The enormous value of a horoscope set up in childhood can hardly be exaggerated. By the brilliant light it casts on the innate talents, abilities, proclivities, yes and even deficiencies, of which all horoscopes have some, the entire training may be shaped.

A grandson arrived for the editor at 11:54 A. M. War Time (Central Standard) on November 4th, 1943, Lat. 34° N. Long. 89° W. Before 3 P. M. of the same day the little fellow's natal chart had been set up and was being carefully studied. Recommendations can now be made to the parents with the utmost confidence in their validity, and the new life moulded and guided by nature's own inerrant blueprint.

If there is a baby, a child or an adolescent near and dear to you, a natal horoscope, possibly a progressed one too, might well be the greatest gift you could bestow upon them. Only you must be very sure of the qualifications of your astrologer. An inaccurate horoscope is worse than none because it gives unreliable information.

The astrological reputation of Charles E. Luntz has been secure for many years. In Vocational Guidance by Astrology he leads both the National and International fields, his book of that name being a standard text published and endorsed by the publishers of the well-known Raphael's Ephemeris.

Vocational guidance should constitute the major theme of every young person's horoscope, and certainly no greater authority is to be found in this field than the author of the outstanding work on the subject.

Only a very limited number of such horoscopes can be undertaken by Mr. Luntz because of the many calls on his time. If you would be interested, write for terms and data required to Miss L. J. Fredericks, secretary to Mr. Luntz, 5108 Waterman Avenue, St. Louis, Mo.

THE "NEW" PLANETS

[Continued from Page 81]

on the Ascendant or in the first house, or even in close aspect to the Ascendant or to Mercury, might also account for the melancholy trait. That Aquarius rising or Sun in Aquarius does so we take leave to doubt.

In our own charts we still solemnly enter Saturn as subordinate ruler of Aquarius, perhaps for mere sentimental reasons but more probably because someone might think we erred if we omitted him. Having done so we forget him completely in that role, though we do allow him as essentially dignified in Aquarius as well as in Capricorn and therefore stronger for good and weaker for evil than when otherwise placed. That indeed we believe is demonstrable. Certainly Saturn's malefic effect is strengthened in Leo, which by the same token would be the sign of his detriment. Perhaps these are the true reasons for modern astrologers clinging to the tradition of Saturn's chieftanship of Aquarius.

That Jupiter is co-ruler of Pisces, however, there seems no manner of doubt. Pisces most certainly has its Jovian characteristics, separate and distinct from its well-known Neptunian qualities. The surprising penchant of the often happy-go-lucky Piscean for ending up in a welter of prosperity is attributable to the Jupiter influence as is his sometimes considerable avoirdupois. The innate religious sense is another gift from the bulky planet though its mythical quality is an attribute of Neptune. A good case can be made out for the sub-rulership of Jupiter over Pisces but not, we think, of Saturn over Aquarius. Nor does it seem necessary to differentiate between "evolved" and "un-evolved" natives so far as the rulership of Pisces is concerned. Neptune governs both, and Jupiter acts as second-in-command over both. That the native's response to Neptune, as indeed to any planet, aspect or position, will be in proportion to his spiritual development goes without saying. Yet it is certain that whether evolved or unevolved the bad aspects of Neptune (as of Uranus and Pluto) certainly apply to all. A cannibal chief, alike with the missionary who tries to convert him, may be drowned (Neptune), struck by lightning (Uranus) or murdered (Pluto).

A better case may be made for the failure of the "young soul" to respond to the good aspects and positions of these three planets. Yet it is probable that this is a matter of degree only. A pleasant surprise (Uranus) might equally befall a savage or an archbishop. Proficiency in swimming (Neptune) is not confined to the spiritually elevated, indeed a "heathen" South Sea Islander of no spiritual development whatever would be likely to excel in that department while a leader of religious thought might not be able to swim a stroke. We have at present a very incomplete idea of the rulerships of Pluto but that he governs all things relating to the dead is now an accepted astrological fact. A well aspected Pluto, therefore, would favor undertakers who, as a class, are not notable for spiritual insight.

[To Be Continued]

A GRAVE SITUATION

Somehow, some way ANCIENT WISDOM'S circulation must be even more greatly increased than was the case last year. The increased cost of publication coupled with the fact that there nearly always have been monthly deficits even before these increases, poses a very serious problem.

The 25-cent advance in subscription does very little to relieve the situation because it applies only to renewals and to new subscriptions and will take nearly a year to be felt to any extent. We must have more subscriptions to survive. Every dollar-and-a-quarter you send will bring ANCIENT WISDOM to someone on our very fine "prospect" list for one year.

If you can afford it, will you help us? We truly need your help now as never before to keep this journal alive. We are not exaggerating the situation — rather understating it.

Any contribution you can spare — \$1.25 — \$5.00 — \$10.00 — \$25.00 — up to \$100.00 or more — will be used to send ANCIENT WISDOM to more people and to help meet the mounting deficit which is haunting us. We have kept ANCIENT WISDOM alive nearly 9 years. It is now at the height of its usefulness.

DON'T LET IT DIE