

tory of Moses and his teachings. This will be more credible to some if they reflect that David only wrote a portion of the Psalms known by his name, the majority of them—like the seventy-eighth, for example—having been written by others, and the collection having taken its present shape at a very much later date than that of David. In the present chapter, verse 10, another aspect of the Sevenfold Deity is named, the God of hosts, Sabaoth, the Lord or planetary spirit of Mars. It was because this "Lord was with him" that he was not permitted to raise the temple of the greater Power to whose worship he aspired. His performance in honour of the Lord of Sabaoth, also the god of generation, as recorded in the next chapter, clearly proves the character of his inspiration, though Michal, who voiced what every right-minded person would think to-day, is held in disrepute.

July 19. 2 Samuel vi: 1-12.

The Ark, which is the subject of the present passage, is described by H. P. B. as the symbolical vessel (not alone in the Jewish rites), "in which are preserved the germs of all living things necessary to repopulate the earth." The Ark "represents the survival of life, and the supremacy of spirit over matter, through the conflict of the opposing powers of nature. In the Astro-Theosophic Chart of the Western Rite the Ark corresponds with the navel, and is placed at the sinister side, the side of the woman (the moon), one of whose symbols is the left pillar of Solomon's temple—Boaz." "The Ark is the sacred Argha of the Hindus, and thus the relation in which it stands to Noah's ark may be easily inferred, when we learn that the Argha was an oblong vessel, used by the high priests as a sacrificial chalice in the worship of Isis, Astarte, and Venus-Aphrodite, all of whom were goddesses of the generative powers of Nature, or of matter—hence, representing symbolically the Ark containing the germs of all living things." The theory has frequently been advanced of late that the Ark was neither more nor less than a powerful electric battery,

the discharge of which caused the appearance of fire so frequently mentioned, and which caused the death of Uzzah, as related in the sixth and seventh verses. Before this potent emblem David performed the phallic dance, as recorded. This was the "circle dance," "prescribed by the Amazons for the Mysteries." (See Judges xxi: 21-23; 1 Kings xviii: 26.) Only the lowest physiological aspects of the Mysteries appear to have been appreciated by the tribal priesthoods. Against these the prophets, initiates of the spiritual Mysteries of the great schools of the temples in Egypt and elsewhere, maintained vigorous conflict. At present even the gross physiological key of the scriptures appears to be lost to the churches, nothing remaining but the dead letter of an alleged historical record. It is the mission of theosophy to breathe life into these dead forms, and to restore to humanity the knowledge of the true Lord and Master, man's own divine and spiritual Self, "from whom all things proceed, to whom all must return."

HE WHO BEGINS by loving Christianity better than Truth, will proceed by loving his own sect or Church better than Christianity, and end in loving himself better than all.—*S. T. Coleridge.*

I BELIEVE the first test of a truly great man is his humility. I do not mean by "humility," doubt of his own power, or hesitation in speaking his own opinions, but a right understanding of the relations between what he can do and say and the rest of the world's doings and sayings. All great men not only know their own business, but usually know that they know it; and are not only right in their main opinions, but usually know that they are, only they do not think much of themselves on that account. They do not expect their fellow men to fall down and worship them; they have a curious under-sense of powerlessness, feeling that greatness is not in them, but through them. They do their work, feeling that they cannot well help doing it.—*Ruskin.*