

# ANCIENT WISDOM

*A monthly journal devoted to teaching theosophical and occult truths*  
"THEOSOPHY GIVES INTELLIGENT ANSWERS TO INTELLIGENT QUESTIONS"

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## IS "CHRISTIANITY" CHRISTIAN?

BY ALVIN BOYD KUHN, PH.D.

(Continued from Last Month)

Except for the introduction of the higher and more philosophic and intellectually accredited and acceptable elements of both Judaism and Hellenism, historians have often said that Christianity would have perished after a brief spasm of extravagant fervor. It would have burned itself out as all emotional flares are bound to do. As our own Theosophic scholar, G.R.S. Mead, has so competently shown, it was in some degree an attempt of ignorant people to exploit an occult philosophy that was far beyond their intellectual capability to grasp and handle discreetly. The ancient sages knew why they kept the esoteric wisdom secret. They revealed it only to the initiates or those capable of initiation.

The odd feature about all this is that the movement which in its first fierce zealotry to promote the cult of "the carnalized Christ" (as Massey calls Jesus) violently repudiated everything savoring of philosophical, doctrinal and esoteric elements, denouncing all Hellenic learning and erudition and developing a rancorous hatred of philosophy (burning the great Alexandrian library and murdering Hypatia—even compelling Jerome to recant his confessed love of the Latin classics!) had, in order to save its own existence, found itself, in the course of some five centuries forced to turn back and adopt as the support of its own creedology that very same Greek theosophical wisdom which it had so vengefully denounced and outlawed in the beginning of its impetuous career. Such was the virulence of the early Christian hostility to all Greek philosophy that this precious treasure of arcane light and truth would have come near to extinction if it had not in the early Middle Ages been preserved and cultivated in the Arabian universities and the Moorish and Jewish schools in Spain. By the twelfth century Christian scholasticism had so far advanced in a resurgent movement that it reached out and laid hold of both the Platonic and Aristotelian philosophy that thenceforward this splendid corpus of wisdom was made the very cornerstone of all Christian theology. This adoption was consummated by such profound dialecticians as Abelard, Duns Scotus, Albertus Magnus and lastly and completely by the great Thomas Aquinas. Roman

(Continued on Page 70)

## IS WAR OVER CUBA IN THE HEAVENS?

BY CHARLES E. LUNTZ

Substance of a public lecture given  
October 18th at The Theosophical Society  
of St. Louis.

(Editor's note: A few days after this lecture was delivered, President Kennedy gave the ultimatum to the U.S.S.R. that either the missiles in Cuba be immediately removed or force would be employed to compel their removal. Surprisingly Khrushchev backed down and as this article is written removal of the missiles is going on though still incomplete. Also as yet the bombers known to be in Cuba still remain there.)

If Khrushchev starts a war with the United States under his present astrological aspects and those of this country, it will be the act of a madman. If the Russian premier was not known to be using astrology in all his major moves, the case would be different and would have to be considered from a different point of view. But the fact that he does employ it and we do not introduces a factor that has to be taken into account in appraising the situation.

I do not use the conventional methods in arriving at conclusions having to do with international or national affairs. Others may rely on "The Solar Ingress at Washington, London, Moscow or Timbuctou," and if they find such to give accurate results, God bless them. They have never done so for me and after experimenting with them many years ago with negative results I have never employed them publicly. In the 24 years I have been giving these topical affairs lectures I have used no agencies but the natal horoscopes of the nations, governments or leaders concerned and their current influences by solar and lunar eclipses and transits of the five major planets.

As the thousands who have attended these lectures since 1938 (some of whom are here tonight) can attest, the correct turn has been called in every instance without any escape clause, and nothing has had to be explained away or taken back. For the benefit of those in this audience who are new and who, if they wish, may check for accuracy with those who are here and have been present at earlier lectures, here are half-a-dozen examples:

(Continued on Page 71)

## THE EVIDENCE FOR SURVIVAL FROM CLAIMED MEMORIES OF FORMER INCARNATIONS

*The Winning Essay of the Contest  
in Honor of William James*

IAN STEVENSON, M.D.

### Part II. Analysis of the Data and Suggestions for Further Investigations

(Continued from August)

In learning to discriminate memories and fantasies, attention to the physical components of apparent memories may prove helpful. When we recall an experience that was accompanied by strong emotions, we bring back some or all of the original emotions. Such evoked emotions, like their originals, include a wide variety of physiological changes which vary with the intensity of the emotion and with certain poorly understood characteristics of the recalling person. But considerable physiological changes may occur in the viscera and skin. Such emotional recollections may reproduce physical changes of a traumatic nature. Thus during the recall with emotion of a whipping, bleeding wounds at the sites of original wounds have been known to appear; rope marks around the wrists of a man who was once brutally tied have reappeared when he recalled his suffering. The intensity and even severity of such changes might tempt us to believe that they prove these experiences actually happened to the person who claims the memory of them. Unfortunately, we have to stop short of this conclusion. Students of mysticism have found that, when stigmata appear on the bodies of religious persons worshipping before a crucifix, the stigmata on the mystic appear in the same places as the wounds in the image of Christ before which they have worshipped. Thus identification influences both the occurrence and location of imitative wounds in someone who has not himself been crucified and who does not claim (however strong his identification with Christ) that he has. We can conclude then that when marked physical changes occur in the bodies during apparent recall, these changes relate to some previous strong emotional experience. The experience may have been an event which happened to the percipient or may have derived from some extremely strong iden-

(Continued on Page 72)



## ANCIENT WISDOM

FOUNDED BY L. W. ROGERS

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### STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACTS OF CONGRESS OF AUGUST 24, 1912, MARCH 3, 1933, JULY 2, 1946 AND JUNE 11, 1960

Of Ancient Wisdom, published monthly at 2329 Hampton Avenue, for October 1, 1962, State of Missouri, City of St. Louis. 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, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are: Publisher, Charles E. Luntz, 2329 Hampton Ave.; Editor, same; Managing Editor, none; Business Editor, same.

2. That the owner is: (If owned by a corporation, its name and address must be stated and also immediately thereunder the name and addresses of stockholders owning or holding one per cent or more of total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a firm, company, or other unincorporated concern, its name and address, as well as those of each individual member, must be given.) Ancient Wisdom Press, not incorporated, sole owner Charles E. Luntz, 2329 Hampton Ave.

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: (If there are none, so state.) None.

4. The average number of copies of each issue of this publication sold or distributed through the mails or otherwise, to paid subscribers during the 12 months preceding the date above was: (This information is required by the Act of June 11, 1960 to be included in all statements regardless of frequency of issue.) 1765.

CHARLES E. LUNTZ, Publisher.

Sworn to and subscribed before me this 20th day of September, 1962.

CHARLES E. LUNTZ, JR.  
Notary Public

(My commission expires January 17, 1965.)

## "COME TO THE POINT"

It is said that during World War II if anyone requested a conference with Winston Churchill and, it was granted, the first remark made by the British Premier was a sharp "Come to the point."

Churchill, engaged in the highly serious business of winning a war, had no time for circumlocution, chit-chat or unnecessary wordiness. "Come to the point" was his command and no doubt it was obeyed.

Not having the authority of a Winston Churchill, few of us can adopt his method of dispensing with useless and meaningless conversation, but how often do we wish we could. Busy people with

work to do have to be the victims of time-consuming chatter personally or over the phone until the most Griselda-like patience is ready to break under the strain. If we could only bark a staccato "Come to the point" a la Winston Churchill and cut off the irrelevancies—but that would be discourteous, so all we can do is suffer.

And not only under the fire of small talk conversation. Who has not picked up a recommended book on some subject that promised to be interesting and found the author writing inconsequential nothings from page 1 to page 33 or further? And when he was apparently ready to come to the point, it was blunted by more wordy wrappings. Not seldom when these are finally stripped off it is found that the point is pointless. The author has gone to a huge amount of trouble to tell us something we already knew or that isn't worth knowing.

The woods are full of literary Gratianos—that Shakespearean character in *The Merchant of Venice* of whom Basiano remarks:

"Gratiano speaks an infinite deal of nothing. . . . 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."

Some of our theosophical writers are by no means guiltless on this score—and, if we dare to say it, some of our theosophical lecturers. (See note before editorial in another column "HE COULDN'T BE MORE RIGHT.") When one lectures or writes on Theosophy, above all things he should come to the point. It is hard enough to hold the interest of an audience when presenting a system of thought as new to many of them as Theosophy, let alone boring them with irrelevancies before the subject is even reached.

Don't introduce it with platitudes. Brotherhood, like peace is wonderful. Everyone knows it. Everyone pays at least lip service to it. But they don't come to a theosophical lecture to hear about it unless they are like the reader who wrote us some years ago when we were heavily campaigning against its over-use, "I am thrilled every time I hear or see the word." Our reader must have been able to obtain her thrills very easily as about that time we counted the word 18 times in one short article in a theosophical magazine.

But most people are not thrilled by constant repetition of platitudes, only bored.

So to those on whose shoulders rests the responsible task of enlightening others in the essentials of our teachings we say, very respectfully, "Come to the point, Brethren, come to the point."

In the Gilbert and Sullivan opera *Patience*, one of the characters sings,

"I am not fond of uttering platitudes  
In stained glass attitudes."

Neither platitudes nor stained glass attitudes should ever appear in any T. S. Lodge, but—*miserabile dictu*—they sometimes do, they sometimes do.

## NEVER MIND THE CREDIT— LET'S GET THE JOB DONE

ANCIENT WISDOM is undoubtedly the best loved and the best hated periodical that ever catered to the occultly minded—in this country at least. It has been the recipient of praise and commendation probably accorded to few periodicals in any field. And it has also received, though happily in far less measure, the most scurrilous abuse from those who disapprove of it—not a little, we regret to say, from "brotherly" people misbranding themselves Theosophists.

But it has plodded on and hewed to the single line of what is best for Theosophy and the theosophical movement or what seemed to its editor to be best. Having no axe to grind, no national office to seek, no stockholders to placate and no owners to fear, it could be a truly independent paper—and it has been. Attempts have been made to dictate its policies and they have uniformly failed although there is evidence that had they succeeded some of ANCIENT WISDOM'S financial headaches might have been lightened.

So with its twenty-eighth birthday approaching, and it is struggling to live that long and much longer, ANCIENT WISDOM can survey its history to date, not with smugness—perish the thought—not with the complacency that it has so often condemned in the conduct of the Society—but with the feeling that if we had it to do over, we would probably do just about the same.

ANCIENT WISDOM has fought and will continue to fight against antiquated methods and outmoded policies in the national T.S. There is material evidence that its fight has not been altogether in vain. While the last administration stood like a rock against any and all the things ANCIENT WISDOM has for so long advocated, the present administration has adopted a far more reasonable attitude, and has actually done a little something—very little—in the direction of better publicity locally, though still not nationally.

It is a slight step, and with some changes in the Executive Board it may become a much longer one. In former years, if any heed at all was given to ANCIENT WISDOM'S constructive suggestions (which we doubt) the reaction appeared to be, "If ANCIENT WISDOM is for it, we're against it. We mustn't give it credit for influencing Headquarters policies in the least

degree."

ANCIENT WISDOM wants no credit. If national publicity finally does go over (and it will eventually, be sure it will) we promise to record the fact without even a hint that ANCIENT WISDOM had anything to do with it. All we are interested in is that it be done and when it is done Headquarters may take every bit of the credit for having initiated it, thought of it first and put it into effect. So if that is what is preventing it, this pledge should surely remove the obstacle.

ANCIENT WISDOM has been for over a quarter of a century the voice of those thinking members who are not content that their Society, the great Society of Blavatsky, Olcott, Besant, Leadbeater, should dwindle not alone in numbers but in everything else other than money, year by year, decade by decade, and remain a midget among all spiritual bodies rather than the giant it was intended by the adept founders to be.

So ANCIENT WISDOM has been resented and misrepresented, hated and loved, looked down upon and looked up to: all of which is well and all of which its editor knew would be its lot when he first formulated its policies. But ANCIENT WISDOM has had a job to do, and still has. Those on whom the responsibilities of management of this Society in America have fallen also have a job to do. Their responsibility is national, but they have made it local, so far as reaching the public is concerned. ANCIENT WISDOM insists that they are going at it the wrong way and until the right way is adapted, though it may be a voice crying in the wilderness, it will not cease to cry.

## HE COULDN'T BE MORE RIGHT

Dr. George W. Crane, one of the better columnists, has a powerful article in the St. Louis Globe-Democrat of August 20th, "A SERMON READ IS A SERMON DEAD."

And not only sermons. He comments acidly on the lecturing habits of both teachers and preachers. "If some professors did not have a captive or coerced audience," he remarks, "they would have practically no students left in the lecture hall at the end of the period."

He reproves the clergy who are "emptying the pews" by what he terms their "essay" sermons devoid of humor and true life cases.

To which we deliver a hearty double Amen. The level of public speaking, in the lecture hall, the churches, the political meetings and everywhere else is, with some brilliant exceptions, too low for even a passing grade. Whether the speaker drones along from a prepared manuscript or, like "Professor Harold

Hill" in *The Music Man*, displays loud and meaningless emotion over nothing at all, he (or she) is one of life's most distressful afflictions. At least to those able to distinguish the real from the unreal in rhetoric.

And what about T.S. lecturers? We have and we have had some who were superb—perhaps more than our share, in view of our small numbers. Dr. Annie Besant was acclaimed both by Theosophists and non-Theosophists the greatest woman orator of her generation. George Arundale was no unworthy second. L. W. Rogers, who attracted more new members to the Society than any lecturer before or since, could hold an audience spellbound. The present writer, far from a hero worshipper, joined the T.S. after hearing him speak. Geoffrey Hodson, a past master of wordcraft, belongs in their company.

And we have, too, our droners, our "sermon readers" our emotional enthusiasts who get all worked up over universal brotherhood but with nary an original or unoriginal suggestion as to how it may be implemented. We have our "fraidy-cat" lecturers who won't mention reincarnation for fear it might offend some church member in the audience. We have our one-track zealots, who spend so much time expounding the evils of meat-eating, liquor drinking and smoking that the audience departs hardly knowing whether they have been to The Theosophical Society or to a meeting of the Vegetarian Club, Prohibition Party or Anti-Tobacco League.

And we have our "readers" of carefully written lectures, usually with copious quotations from the theosophical classics, which means, to paraphrase Dr. Crane, that "A Lecture Read is a Lecture Dead."

The writer, who has never read his lectures or public talks and who reads television or radio material only when the station insists on it (no longer very often) deprecates read lectures. If a speaker has to read his speech or address he certainly does not qualify as expert, and if he is afraid to speak without benefit of manuscript he should stay off the lecture platform. In our opinion also out of the pulpit, but that is for his congregation to decide.

Notes are permissible if they are not overdone. Some very good lecturers use them. The writer dispensed with them over twenty years ago, finding it possible to carry the subject matter and sequence of his presentation mentally. This may come with long experience, but notes are legitimate if they do not become so wordy as virtually to constitute the lecture.

But a fully read lecture is or should be anathema to a theosophical lecturer unless the lecture is to be passed upon for an award of some kind by a committee that requires a copy of it. Radio

and TV may be excepted where taped material is employed, but on interviews over the air spontaneity is much better.

The worst horror is the mumbling lecturer. The one who can't be heard even if a microphone is before him. What he says is evidently in strict confidence—for his ears alone.

Take it from one who has profited immeasurably from listening to inspired speakers whose logical and convincingly marshalled facts changed his entire life. Take it also from one who has been bored almost to extinction of consciousness by the other kind.

## JUSTICE FOR DR. KUHN

ANCIENT WISDOM continues to press for proper recognition by The Theosophical Society in America of the work of this brilliant writer and highly informed lecturer.

Dr. Kuhn has been rebuffed at every turn in his deserved efforts to gain recognition, not for himself personally, but for his unique and invaluable contribution to theosophical knowledge.

He has been denied official endorsement as a lecturer for the Society in spite of his obvious qualifications and the fact that his lectures have brought large and enthusiastic audiences and invariable requests for return engagements. He has even been refused the minor request that at least Headquarters might give him secretarial aid in arranging his tours and booking his engagements WITHOUT official endorsement.

And, as the final blow, the MS. of his new book submitted to Headquarters for publication has been rejected unless he will rewrite parts of it to conform to the views of the critics who passed on it. Certainly a fantastic requirement for an author of Dr. Kuhn's eminence and one which he might have been expected to refuse, as he very properly did.

ANCIENT WISDOM deplores this treatment of one of its most scholarly workers—THE most scholarly in his own field—by a Society dedicated to brotherhood, and calls for a reappraisal—perhaps an "agonizing reappraisal" of its attitude to this sincere and devoted Theosophist who has in no way merited such unjust discrimination but has deserved the best of the movement he has so long and so well served.

(Editor's Note: Since the above was printed we are informed Dr. Kuhn has been granted his request for secretarial aid by the National President in arranging his tours. We are very glad to hear it—a small step but in the right direction for the first time.)



## CORRESPONDENCE WITH THE READER'S DIGEST

October 3, 1962.

Reader's Digest  
Pleasantville, N. Y.

Dear Sir:

We would like to register our displeasure and take strong exception to the characterization of Dr. Annie Besant in the article on Krishna Menon in your September issue, as "an eccentric Englishwoman."

This disparaging and unjustified term as applied to one of the greatest women of her generation, shows complete lack of knowledge on the part of the writer of the tremendous achievements of the personage he dismisses so lightly. May I recount some of them for your information and request a retraction in your next available issue of the term "eccentric" and apology for publishing it?

Entirely aside from her activities in The Theosophical Society, here is a very small part of her "eccentric" activity.

Founded Central Hindu College, Benares (1898-9), Central Hindu Girls' School (1904); aided in founding Hindu University. President Hindu National Congress. Drew up Commonwealth of India Bill in consultation with Indian opinion, introduced in the House of Commons 1921 and passed Second Reading. Worked vigorously in India for many social reforms; the abolition of child-marriage and the reform of the caste-system. In 1893 represented The Theosophical Society at the World Parliament of Religions in Chicago. Member London School Board 1887-90. Led the great Match Girls' strike over abominable conditions in the industry to a successful conclusion. Co-worker in the Fabian Society with George Bernard Shaw and referred to by him as "the world's greatest woman orator."

If these and like activities make her eccentric, how unfortunate that the world does not have more eccentrics.

This designation of a noble and distinguished worker for humanity is an offense to every one of the many thousands of Theosophists and non-Theosophists the world over who reverence her for her magnificent achievements and pay homage to her memory.

I trust *The Reader's Digest*, which I have always admired and have read since its inception, will be big enough to admit *publicly* that the uncalled for epithet should not have been used.

Very truly yours,

Charles E. Luntz

President THE THEOSOPHICAL SOCIETY OF ST. LOUIS. Former National Director The Theosophical Society in America.

## THE READER'S DIGEST

Pleasantville, New York

November 5, 1962.

Dear Mr. Luntz:

A belated thank you for your comments.

We are sorry to hear that you object to the term "eccentric" to describe Mrs. Annie Besant. It seems to us that this descriptive term used in "The Machiavellian Mr. Menon" is meant to indicate only that she was different—outstanding among her fellow men. Your statement in reference to her worthwhile deeds makes a good point—"If these and like activities make her eccentric, how unfortunate that the world does not have more eccentrics."

But the world has had its eccentrics. They've been all too few, granted, the geniuses of the political mind, the artists of the brush or pen, the crusaders, who have been called eccentrics. Perhaps they are described thus only because of peculiar traits and habits or simply because their goals are neither understood nor appreciated by their contemporaries. The only word that does perfectly describe a particular personality—is often eccentric. But its use seldom is meant to be insulting or derisive.

Thank you for writing. We hope that forthcoming issues of *The Reader's Digest* will provide you with much to enjoy.

Sincerely,

THE EDITORS.

Mr. Charles E. Luntz  
5108 Waterman Ave.  
St. Louis 8, Missouri.

\* \* \* \* \*

The word "eccentric" as defined by the dictionary means among other things "departing from the usual custom or practice." In this regard Dr. Besant was certainly eccentric. But it also means "odd, peculiar, erratic," which she was not. We would like to believe that the author of the article containing the objectionable term meant it in the sense of the first definition, as *The Reader's Digest* would have us think. We feel, however, that most of its readers would interpret it in its other meanings.

However, *The Reader's Digest* seems to be anxious that no hard feelings remain as the result of this ill-advised characterization, and so, with a mite of doubt, we accept their rendering of the word.

A news brief from Moscow dated October 11th states that *Izvestia*, U.S.S.R. official newspaper is now running short paragraphs of news from the West headed "Behind the Iron Curtain." Whom do they think they're fooling?

## A GRUESOME CHARACTER

BY FRED MORGAN

Among the dubious blessings of modern life is the miracle drug. It eases our pains and prolongs our life, while the excessive cost of pill or potion is not entirely begrudged.

But among those students of the occult who are ready to close the books of this particular incarnation there may be a different attitude. They may be like the voyager whose ship is nearing port and who is quite ready or even anxious to disembark.

The busy men of medicine, conspiring with well-meaning friends and relatives, contrive to keep the passenger aboard the ship, although the enticing trees and meadows of the beach urge an early exploration of new lands.

When the environment of old age is filled with affection and usefulness the shore is less attractive, but when the aged one is lonely, when continued living reveals no useful purpose, the doctor becomes the warden while friends and relatives become the guards.

With modern medicine there is a mania to prolong life, and popular attitudes regard Death as a gruesome character against whom the door must be locked and barred.

The victims of these "altruistic" attitudes miraculously survive each crisis and continue in ever lengthened time to endure the torments of institution or lonely room. The eyes no longer see to read and the ears are plagued with constant and frustrating repetition. Movement gives pain and lack of it monotony. But these things seem not to matter and death must wait.

The victim lives on and science has turned back in battle the "enemy" that must be victorious at last.

How much simpler and more humane to let the aged pass on to higher spheres when the natural time seems to have arrived instead of forcing the worn-out body to function somehow in pain and misery.

But science must demonstrate its achievements by delaying the departure of those who are ready and anxious to depart.

Man's battle against disease and death is proving not to be an unmixed blessing, and medical science is beginning to suspect that the miracle drug plugs one hole in the dike with its hand and kicks open another with its foot.

What is most desirable is a completely reoriented attitude toward death, and this is not possible without a deeper knowledge of man and cosmic plan and purpose. The present attitude has no affinity to facts. It has neither perspective nor depth, and the responsibility for this lies largely with those who claim authority to guide the spiritual aspirations of their flocks. Indeed,



what kind of a shepherd is he who does not know the nature of the land or the condition of the pastures over the horizon and still permits starvation grazing on fields that are dry and barren?

Ignorance of the law carries no weight in courts of justice, and those who wear the vestments or ecclesiastic majesty and power could well be called to account for their lack of knowledge regarding matters of life and death, or for the deliberate betrayal of the truth in some cases.

Is this a severely uncompromising and unjust denunciation of the shepherds? That is for the sheep to decide. And sheep in this enlightening age are not like the sheep of yesterday. They are becoming more educated sheep, and while the shepherd sleeps they are finding their way into schools, libraries and universities and nibbling off the lower branches of the tree of knowledge.

Thus it is. The world changes rapidly and new ideas about life and death are crumbling the breastworks of conformity and superstition. The surface seems undisturbed by heresy, but underneath new ideas grow and spread. The sheep are not grazing on worn-out pastures as uncomplainingly as once they did, and they are beginning to suspect that the grass over the fence is really greener.

But the fear of death, or the anxiety to fight it out to the last ditch, will not easily be overcome. Love of life is in our blood, even if life is lonely and painful. And aged people who soon have to move over to other spheres of life should know more about the journey from one plane of nature to another. At present it is a great mystery, and when the skeptic is confronted with the idea of reincarnation he counters with the thought that no one has ever come back from the "other side" to tell the truth about the matter.

This, of course, is not true. There are many who have come back to remember previous lives, and the evidence in support of rebirth is becoming more abundant and convincing.

Gradually the idea is taking hold, and death will eventually take its place, not as something to be feared and fought, but as a door that opens to free the prisoner of physical existence. He has served his time in these lower spheres once more, and earned the right to focus his consciousness on planes of nature much more attractive and inspiring. The heaven world lies before him as his place of rest between lives, and in that world there is no sense of separation, no pain or loneliness, but only bliss beyond our very limited comprehension.

But with popular attitudes toward death we resist and delay a most significant and desirable change in our evolutionary journey, making ourselves as unwise as those who would delay and resist Death's equally attractive sister—sleep.

(The End)

## DO YOU KNOW? —

That Theosophy is for the many, not for the few, and the "many" means the millions of unsatisfied who are seeking an intelligible explanation of life?

\* \* \* \* \*

That the word "intelligible" is defined by the dictionary as "capable of being understood," and this is an implied rebuke for those who write theosophical literature or give theosophical lectures that are *not* capable of being understood?

\* \* \* \* \*

That such understanding, of course, assumes reasonable intelligence on the part of the reader or hearer but not specialized knowledge, scientific, philosophical or otherwise, in the initial approach to the public?

\* \* \* \* \*

That to present Theosophy to a mixed public audience in highly professorial language is either to send the audience to sleep or to send it away as unenlightened as it came in?

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That the same applies to our literature, with the difference that while an audience may sit through an incomprehensible lecture out of politeness, a reader can readily close the book he has been vainly trying to understand?

\* \* \* \* \*

That while the very ignorant, the indoctrinated religionist and the indoctrinated materialist are poor prospects for theosophical enlightenment, our business is with those who fall in none of these categories?

\* \* \* \* \*

That the average alert thinker, the "fallen away" orthodox and the open minded materialist are our natural field and The Theosophical Society is probably recruited from more of these than from any other source?

\* \* \* \* \*

That ANCIENT WISDOM is designed especially to appeal to these categories as well as to convinced, half-convinced and quarter-convinced Theosophists or sympathizers with theosophical thought?

\* \* \* \* \*

That its articles, covering a very wide range of approaches to Theosophy, are designed for such readers and not to provoke the traditionalists, religious or material, to useless controversy which does neither side any good?

\* \* \* \* \*

That this is a journal for seekers, not for those who are satisfied with what they have found or think they have found?

\* \* \* \* \*

That it is the sole contact of many with Theosophy, as we are repeatedly told by readers who for one reason or another have left the Society or never joined?

\* \* \* \* \*

That, recognizing this responsibility, ANCIENT WISDOM endeavors to prac-

## "GOD'S BUSINESS"

BY CHARLES E. LUNTZ

In reply to a question as to the reason for evil, asked of a religious paper, the editor answered, "That's God's business, not yours."

*"Once is all you live on earth."  
So say all conforming thinkers.  
But of reasons they've a dearth,  
Wearing their religious blinkers.*

*If indeed it is a fact  
And rebirth is teaching false,  
Life's a ball, to be exact,  
That consists of just one waltz.*

*Though the "waltz" be short or long,  
Ninety minutes, ninety years.  
Joyous music, flat ding-dong,  
Dance, and leave this vale of tears.*

*Must it be for souls a mission  
To explore this world pestiferous:  
Just a slumming expedition  
In one earth life doloriferous?*

*How much of exploring can  
An infant do who lives a minute,  
Or a poor demented man  
Who's of the world but never in it?*

*"That the business is of God,"  
Reads the answer—and, if true,  
Better pray His chastening rod  
Give the business not to you.*

## "WHAT MAKES SENSE"

*It Makes No Sense That—*

*One should try to lead an absolutely materialistic life, refusing to believe anything unsupported by material evidence, as the end result is unhappiness and a bleak and hopeless future.*

*It Makes Sense That—*

*While the materialistic attitude, which is also the attitude of the animal, may serve very well when the body is strong, health robust, income ample and interests pleasurable, these conditions will not be everlasting.*

\* \* \* \* \*

*It Makes No Sense That—*

*The certainty should be ignored that there will come a time when the body will weaken, health be precarious, income perhaps diminished and interests no longer pleasurable.*

*It Makes Sense That—*

*When this time arrives, as it does for most people in some form or other if they live long enough, the materialistic outlook is likely to have become a thing of horror and dread, although the*

(Continued on Page 70)

*tice what it preaches and strives to cater to the class of readers mentioned, a policy it has pursued for more than a quarter of a century?*



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attempt may be made to deal with it by not thinking about it.

\* \* \* \* \*

*It Makes No Sense That—*

*The materialist, with his constant cry for evidence—"give me evidence"—should delude himself into thinking that this makes him stronger minded than other people who see evidence of plan and purpose where he sees none.*

*It Makes Sense That—*

Evidence may not be the less strong for not being visual, as no particular acuity of mind is needed to believe in what is before one's eyes but considerable reasoning power to interpret correctly the evidence that is all about one in the natural order.

\* \* \* \* \*

*It Makes No Sense That—*

*Because the argument that so many have believed in so much that has turned out to be untrue, therefore there is no such thing as truth that can be deduced by reasoning minds without resort to gross physical verification.*

*It Makes Sense That—*

As the great seer C. W. Leadbeater (whose books show possession of a mentality of immense power and a reasoning quality amounting to genius) declared that the entire purpose and plan of existence could be reasoned out by a competent thinker without any revelation at all, this is food for thought by those who refuse acceptance of everything their physical senses cannot contact.

\* \* \* \* \*

*It Makes No Sense That—*

*The mind should accept any explana-*

*tion of existence that if true would be harmful, aimless, fantastic, improbable or purposeless.*

*It Makes Sense That—*

The theosophical teachings should be examined for all of these deficiencies if any exist, and if the examination is conducted without bias and pride of opinion it will be found that they will pass the test triumphantly as they are not tainted with any of these.

\* \* \* \* \*

*It Makes No Sense That—*

*This should be branded as "one man's opinion," as every basic of Theosophy—reincarnation, karma, plan and purpose, ultimate perfection for all—must be true or we are living in a madhouse world.*

*It Makes Sense That—*

It is true the world does seem to resemble a madhouse by those who do not have the keys to the riddle, but the Theosophist knows (not believes) what is within and behind and his recompense for acquiring this knowledge is utter peace of mind, assurance for the future, and the certainty that all is indeed very, very well.

IS 'CHRISTIANITY' CHRISTIAN?

(Continued from Page 65)

Catholic theology today is grounded solidly on "Thomism," which in essence is Aristotelianism, and in a more or less disguised and cryptic form is basically Theosophy. It is well to recognize that in truth and fact Catholic Christianity owes its position in the world, perhaps even its very existence, to its later re-

adoption of those very same theosophical elements which in the earliest days of its furious upward sweep it had smothered and suppressed with such fell savagery.

If it had been possible for exegetes in the occult tradition to have examined the writings of those earliest Church Fathers who had tried to keep the movement in the groove of esoteric intelligence—but were overwhelmed and defeated in this laudable enterprise by the sheer weight of the ignorant mass influence—there unquestionably could have been found and preserved in their genuine original writings an abundance of testimony to prove that first Christianity was, on one side at least, a more or less adept attempt to popularize some portion of the arcane wisdom-religion of the Mysteries and Theosophy. Otherwise it is impossible to understand why those learned Gnostics, Marcion, Basilides, Valentinus, Marcus and others permitted themselves to be connected with or involved in the movement to any extent whatever. The sheer fact of their participation in it is evidence that its motives and purposes were of occult character. But these men soon found the trend setting in toward crude and gross forms of literalism and what was so disastrously to degenerate into arrant Fundamentalism of all sorts which they could not possibly accept, and they were forced out.

Deprived of their steadying and sobering influence the sweep to the complete exterocization of all esoteric import of the Scriptures set in full violence and could not be checked. Christianity was swept away from what anchorage it had in deeper truth and pushed out upon a raging main of such outlandish corruption of all arcane wisdom as this precious occult heritage had never suffered before, and it is close to the most tragic event of human history that this distorted and falsified version, yes, this frightful perversion, of sacred spiritual science was destined to swing out into dominance over the whole Occidental half of the human race. Its record of superstition, bigotry, bitter sectarianism, persecution, war and horrors of frightful rage of inhumanity of man to man never previously generated in human relations, testifies uncontroversially to the truth of it all. Our scholar Mead has written a paragraph about this that Theosophists should never forget. He is speaking of the effort of the hallucinated zealots to broadcast the occult secrets of the Mysteries to the populace at large:

"The new method was to force out into the open for all men a portion of the sacred Mysteries and secret teachings of the few. The adherents of the new religion itself professed to throw open 'everything'; and many believed that it had revealed all that was revealable. This was because they were as yet children. So bright was the light to



them that they perforce believed that it came directly from the God of all Gods . . . the 'many' had begun to play with psychic and spiritual forces let loose from the Mysteries; and the 'many' *went wild for a time and have never yet regained their sanity.*" (Mead's italics.)

If the story of Christianity's rise to power had to be condensed in a dozen lines this paragraph would tell the truth of it better than almost any other statement could do it. The last sentence alone expresses the very core of the reality of it. The direful record of Christian history certifies the correctness of this diagnosis.

(To Be Continued)

**IS WAR OVER CUBA**  
(Continued from Page 65)

Hitler will not win the war: 1938.  
Japan is not a major threat to the United States: 1940.  
There will be no war with Russia in the immediate future: Dec. 1956.  
There will be no war over Berlin, March 1959.  
Kennedy will be elected by the narrowest popular margin ever given a U.S. President, Nov. 2nd, 1960.  
Castro is securely in office for a long time, June 1961.  
There are, as some of you here well know, many more but these will suffice, I think, to establish the fact that though astrology cannot predict details it can certainly forecast trends.

But now Cuba is in the picture, and very much so. It therefore seems appropriate to examine the astrological situation once more, with reference to the horoscopes of this country and the U.S.S.R.—not Cuba, as that unhappy land is a mere catspaw for its Moscow boss.

Here are the United States aspects based on its horoscope set for July 4th, 1776 at 3:04 A.M., the preferred chart in Alan Leo's "1001 Notable Nativities," and one which is undoubtedly correct. It reflects the character and trend of destiny of the United States in the most perfect fashion and it has moreover proved its accuracy by the accuracy of the forecasts based upon it. It gives 21° Gemini rising with the Mid-Heaven in 27° Aquarius and Mars exactly on the Ascendant. About 77 percent of its aspects are good and 23 percent adverse.

The alternative horoscope with Libra rising appears to be fantastically wrong. We are strictly a Gemini people, versatile, manually dexterous, "feisty" (Mars on Ascendant) and Mercurial. We are far from diplomatic and while not without artistic sense this is by no means our dominant characteristic.

Here are our present aspects, most of which will be operative for the balance of the year. (These were chalked on the blackboard):

Solar eclipse of July 31st in 7° 49'

Leo sextile (good) U. S. Uranus (9° Gemini) within 2°. Holds until next solar eclipse January 25th, 1963 in 5° Aquarius, also trine Uranus but lighter. Solar eclipses have an orb of influence of 5° each way; are at their strongest midway to the next eclipse and therefore most powerful RIGHT NOW. A trine is very good.

Lunar eclipse of August 15th in 22° 31' Aquarius trine U. S. Ascendant trine U. S. Mars. A lunar eclipse has an orb of 3°.

Pluto transiting 11° Virgo sextile (good) our Sun in 13° Cancer. Transit orbs 2°.

Neptune transiting 12° 32' Scorpio trine Sun.

Uranus transiting 3° 59' Virgo (neutral).

Saturn transiting 4° 50' Aquarius (neutral).

Jupiter transiting 3° 1' Pisces (neutral).

This gives 5 major influences all good—no adverse—three neutral, a remarkable state of affairs and very rare. Almost always there are at least one or two unfavorable influences present. Khrushchev himself always appears to try to get a day for his important moves when he has 75 to 80 percent of good aspects. The UNITED STATES NOW, AND IN THE IMMEDIATE FUTURE HAS 100 PERCENT FAVORABLE INFLUENCES. Then let us take a look at the aspects of the U.S.S.R. As usual we employ the natal horoscope—set for the exact time the Communistic Government came into being as recorded by the late Trotsky in his "History Of The Russian Revolution." Here they are:

Solar eclipse of July 31st in 7° 49'

Leo conjunction Neptune in 7° Leo within less than a degree. Very adverse as Sun is square (unfavorable) Neptune natally.

Same eclipse square MidHeaven in 5° Leo (adverse).

Lunar eclipse in 22° 31' Aquarius trine Ascendant in 23° Libra (good).

Pluto transiting 11° Virgo conjunction Moon in 12° Virgo (adverse).

Neptune transiting 12° 32' Scorpio sextile Moon (good). Square Saturn (adverse).

Uranus transiting 3° 59' Virgo conjunction Mars (adverse). Sextile Pluto (good).

Saturn transiting 4° 50' Aquarius opposition MidHeaven, opposition Neptune (both adverse).

Jupiter transiting 3° 1' Pisces opposition Mars (adverse). Sextile Venus (good).

This gives the U.S.S.R. 8 adverse aspects, one of them (the solar eclipse) falling over the governmental Mid-Heaven and the Sun afflicting Neptune particularly dangerous. Against this the U.S.S.R. has 4 good. This is 33-1/3% favorable, 66-2/3% adverse against the United States' 100% favorable, zero adverse. Khrushchev knows this and I do not believe for one moment that he will challenge destiny by inviting a war or starting a war with us at this time.

As for Castro, he has four good aspects, four bad ones. He will do as he is told by his masters, though doubtless he will make a face saving fuss about it. With his influences divided 50-50 he is likewise in no position to defy the U.S.A. neither are his bosses.

So I say with full realization that the situation is ticklish and that many

### IN MEMORY OF . . .

A generous reader sent ANCIENT WISDOM a \$100.00 donation recently in memory of a former reader now passed on. It was gratefully accepted as a memorial gift.

Perhaps you would similarly care to remember some friend or relative, a former Theosophist or reader of this journal. Church people frequently adopt this method of indicating their love or regard for one who has departed. Why not Theosophists or people in sympathy with Theosophy?

ANCIENT WISDOM is carrying on a work very close to the hearts of those no longer here to read it. And it is carrying it on in the face of financial struggles that would have caused most publications to suspend years ago. Your help is urgently needed, and we mean *urgently*. Won't you aid us a little in this vital task of bringing Theosophy in acceptable form to those who will contact it in no other way?

Your contribution—your mentioning ANCIENT WISDOM in your will—your subscriptions for others—can help to smooth the way of this publication over the very difficult path it is treading.

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people fear we are on the brink of war, that unless Khrushchev has gone mad, which I do not think is the case, there will be no war with the U.S.S.R. over Cuba. If Khrushchev has taken leave of his senses and decides to go to war anyway under his present aspects his country will sustain a worse defeat than Hitler and his Nazis in World War II.

\* \* \* \* \*

### AFTERMATH

Almost as if he had knowledge of the magnificent influences prevailing for the United States, President Kennedy threw down the gauntlet and Khrushchev did not pick it up. As the President has disclaimed interest in astrology (unfortunately we think), either it was a coincidence that he chose that time to face the issue or the aspects were so overwhelming that, unconsciously to himself, they impelled him to action. We incline to the latter explanation.

While this article is written after the action, the lecture was given several days before and this will be read by many who attended the lecture and heard the conclusions given above. In writing up the article and checking the influences, two more favorable aspects in the U.S.S.R. horoscope were found and one more unfavorable, which did not in any appreciable degree change the overwhelming astrological odds in this country's favor. These are included in the aspects this article lists.

Astrology, therefore, seems once more, as in so many previous instances to have more "real" inside information than that possessed by the experts.

### THE EVIDENCE FOR SURVIVAL

(Continued from Page 65)

tification. In some cases in which this happens we may be able to assure ourselves that no such identification has occurred, and this would increase the plausibility of considering the physical changes to be accompaniments of the recall of an experience.

Several persons reporting apparent memories of former incarnations have reported physical experiences accompanying the recall of such images, either in the direction of the worsening of a symptom or its dramatic improvement. Thus Martin reported a variety of physical changes occurring in several different subjects during apparent vivid recalls of previous lives, the recalls in these cases amounting to an apparent reliving of previous experiences. Dr. Blanche Baker reported seeing an area of erythema on the back of a patient the day after this patient recalled being stabbed in the back in a previous existence. A sensitivity and phobia to feathers disappeared completely following the recall of a painful experience with vultures which had apparently occurred in a previous existence. Further study

(To Be Continued)