

Disease Unknown

ANCIENT WISDOM



A monthly journal devoted to teaching theosophical and occult truths

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

VOLUME IX OCTOBER, 1943—SAINT LOUIS, MISSOURI NUMBER 8

THE SECRET DOCTRINE SIMPLY EXPLAINED

Oeaoahoo Jr.

By CHARLES E. LUNTZ

7. Behold, O Lanoo, the Radiant Child of the Two, the unparalleled refulgent Glory—Bright Space, Son of Dark Space . . .

Here we go again, riddles piled upon riddles apparently and H.P.B., with her well-known penchant for making things more difficult before she makes them more easy, now identifies this "Radiant Child" as Oeaoahoo the younger. We recall this strange aggregation of vowels as the designation of the ONE transcendent LIFE—Father-Mother of All.

Now Oeaoahoo Jr. takes over, as it were. It is described as the "new LIFE," to become to the end of the Life-Cycle the Germ of all things. It is the first stepping-down of the Absolute, if we may use such a term. "Dark Space" emanates "Bright Space."

There must be many more such steppings-down before the Divine Power and the Divine Idea is translated into terms of physical creation.

It is very difficult for the mind unversed in occultism to grasp the central truth that God (and by this term we mean the Ultimate Power) is not merely the Creator but the Created. He is both Maker and Creature. He is the animate and the inanimate. And not in any figurative sense, but literally. Someone observed to H.P.B. (or maybe it was to Sinnett or possibly to a Master*) that if the occult concept of God was true then God must be in the ash of his cigar. Most certainly He must be and is and in all things, commonplace or extraordinary, noble or vile, virtuous or base. "I am the gambling of the cheat and the splendor of the splendid things I."

The beautifully carved Chinese boxes, fitting into each other, all exactly alike as to workmanship and detail, but each one smaller than the next, are an apt example. It may be that this is the symbolical meaning of these intricate toys. China is an ancient home of occultism. To carry the analogy to its logical conclusion, however, we

[Continued on Page 62]

*We are careful to cover this wide territory to head off our Back to Blavatsky friends, some of whom have a perfect mania for references exact as to time, place, volume, page and "who said it" and wax wrath with us if we are not as meticulously precise. They forget that a busy editor, with perhaps much less time for such things at his disposal than they have, must exercise discrimination in the way he uses that time, or in the absorbing pursuit of the letter that killeth he may miss the spirit that giveth life. If the sense of our quotations on minor matters is accurate, most of our readers will, we think, forgive us if we do not take a valuable ten minutes or more to run down exact wording or other inconsequential details.

RUSSIA: A MODERN MIRACLE

By L. W. ROGERS

[Concluded from Last Month]

The explanation is to be found within the people themselves. Great, and often apparently miraculous, achievements arise from the spirit of sacrifice, from suffering and enduring for a principle. For more than a half century a large group of enthusiasts, determined to free the people from the tyranny of the Czars, had been working through "underground" organizations to arouse and foster a spirit of resistance to despotism. It was exceedingly dangerous activity and the liberty and lives of those patriots were constantly in peril. Many of them spent more time in prison than out of it. Many lost life itself. But prison, torture and death did not stop the work of the emancipators. Through those many decades of horror and sacrifice the foundation of the coming U.S.S.R. was laid and after the founding of the new republic the sacrifice continued in the hardships the entire population endured until mechanization reached the point where abundance for all was assured. In his book *Mission to Moscow*, Joseph E. Davies, American Ambassador to Russia, says of the character of the people, "Communism amounts to a religion with these men. Devotion to it is fanatical . . . They have great spiritual qualities which they have translated into aspirations to better the conditions of the life of common men." His personal knowledge of Russian affairs enabled him to correctly judge their military strength. Before the German invasion he offered the opinion that when the time came the Red army would astonish the world.

Nothing else tests a people as war does. It is a challenge to every physical, mental and moral quality. If in that triple armor there is any flaw war will expose it. If a nation successfully resists invasion by another nation which has larger armies and better equipment it can be only because its own railway system is sound and well managed, because its mines and factories are well staffed and continuously operated with precision, because its armies are well clothed and weaponed, because its generals are competent and because its citizens, both in the army and behind it, are solidly united in a spirit of intense patriotism and are ready to die for the common cause. Russia has withstood that physical, mental and moral test. The carefully marshalled might of boastful Germany failed because it lacked the third qualification; and superior numbers and more extensive equipment were useless without it.

[Continued on Page 59]

NEW LIGHT ON THE PROBLEM OF DISEASE

PART III SUPERPHYSICAL CAUSES AND THEIR ANTIDOTES

By GEOFFREY HODSON

Though the present disease-ridden state of humanity demands that medical research should be directed towards the cure of disease, this should be regarded as a temporary phase. As the general karma of humanity grows lighter, under the influence of the many spiritualising movements, and of altruistic men and women at work in the world today, disease will become more easily susceptible of cure. This should liberate medical scientists from the study of disease to work for the advancement of prophylactic measures. Disease will never be banished from the earth by curative medicine alone, but rather by the progress of spiritual and occult learning, which will lead to knowledge of the existence of latent disease and of measures for its elimination.

Karma may be met, modified, and even neutralized before it finds physical expression as active disease. In the ultimate, spiritual forces and spiritual knowledge are alone capable of curing disease. The many apparent physical cures which medical science now achieves only occur in those cases where the karma is exhausted. Under all other karmic conditions medical science per se will inevitably fail.

Whilst ordinary disease which occurs through infection need not necessarily have an astral origin, chronic disease has always its superphysical aspect. Its roots may penetrate as deeply as the mental body. Such deep-rooted disease may recur in many incarnations. Their origin lies in actions which are deliberate denials by the mind of certain aspects of truth—actions which are persisted in, in spite of the actor's knowledge of their essential character.

An example of this type is to be found in the inhuman cruelty which characterized rulers and their subordinate officials in the early centuries of certain civilizations. Such cruelty was a remnant of the savage state, out of which the actors had then definitely, although but recently, evolved. They had reached a stage in which the voice of the higher self had already made itself heard. In pursuing, after they had become civilized, conduct which from a karmic point of view was relatively harmless in the savage, they denied the voice of the higher self.

That voice speaks in the name of unity, which is a fundamental truth. Cruelty is a denial of unity. Civilized cruelty is a con-

[Continued on Page 64]

ANCIENT WISDOM

FOUNDED BY L. W. ROGERS

published monthly at

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

CHARLES E. LUNTZ, *Editor*ANCIENT WISDOM PRESS, *Publishers*

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

Subscriptions: 1 year \$1; 6 months 55c; 3 months 30c. Canada and abroad, 1 year \$1.25.

Single copies, 10c.

For convenience: Mail a \$1 bill.

CONSIDER THE MOSQUITO

An inquirer wishes to know the exact meaning of the term "One-Pointedness" so frequently used in theosophical literature. It has often been defined in the statelike language of occultism and we may refer our correspondent to books on spiritual evolution, "Initiation," "The Path" and similar works for classic information on this essential virtue. "At The Feet of The Master," a small book containing instruction given by his Master to Krishnamurti when a boy, has an excellent chapter devoted to it.

But, without wishing to be facetious, perhaps we may attempt a more homely illustration of this important quality, which all of us must acquire in its fulness before becoming of any real value in the cosmic scheme. We therefore offer in evidence as Exhibit A, that despicable and bloodthirsty critter the common, ordinary, ornery mosquito. Not for his or rather her (for the male doesn't bite) wolfish and treacherous tactics do we hold her up as an example of one-pointedness, but because of her extraordinary devotion to the business in hand.

The mosquito is an insect full of special skills, and well she knows how to use them. Several strategic problems confront her but she takes them all in stride. The main one, of course, is to avoid getting killed by her infuriated victim. This she usually achieves with a maximum of efficiency and a minimum of effort. The capacity of a mosquito for wreaking fearful havoc while keeping entirely out of harm's way is one of the most remarkable phenomena of the insect world. And the contempt she shows for humankind surpasses even that of the domestic cat, most contemptuous and disdainful of all animals toward the inferior beings from whom she condescends to accept food and shelter. There is no sound in nature more loaded with scorn than the thin snarl of the female mosquito, counter-attacking after a successful retreat.

One would think that after escaping near-annihilation by a matter of inches from an enraged pillow, book or shoe thrower, Mrs. Mosquito would prudently decide to leave well enough alone and call it a day, or rather a night—but no! Disappearing for a short while into the fourth dimension, as only a mosquito knows how, she waits until her marked man has retired muttering and curs-

ing to his tousled bed and fallen into an uneasy slumber. Then with her high-pitched war cry, curiously reminiscent of the Japanese, she adjusts her bombsight and descends in full fury upon the exposed flesh. The result is a hefty pink welt resembling a miniature Mount Etna, often with smaller or subsidiary Mount Etnas neatly arranged in a semicircle around the original.

The victim, like Sir Ralph the Rover, may in the meantime have "torn his hair—have cursed himself in wild despair," may have sprayed Flit and citronella or a combination of the two at the deadly insect, between pillow throwings and fly swattings. All to no purpose. The mosquito has a job to do—come hell, highwater or clumsy human beings, she intends to do it. And she always does. Well, nearly always.

That is what it means to be one-pointed. Well enough, we suppose, if one is a mosquito, for the dharma of a mosquito is to bite. And no need to adjure her, "Therefore bite, O Mosquito." Such advice would be entirely superfluous.

We can learn something from this foul younger brother—beg pardon, younger sister—of ours. She has solved her problem. If we can solve ours with the same efficiency we shall know what one-pointedness is.

TENNYSON AND THE BESANT CRITICS

Into their raucous cacophony of reproof the obscure little people who presume to condemn one of the greatest women who ever lived, Annie Besant, occasionally introduce a mellifluous note of condescending approbation. They figuratively bestow a pat upon the dead leader's head for some deed or accomplishment which, surprisingly, meets with their restrained approval. Coming from such a source this is even more nauseating than their censure.

One is reminded of the apt reply made by Tennyson to a not very renowned critic, Christopher North, who had the impudence to set himself up as a judge of the great poet's work, damning and commending with the same absurd assurance as is displayed by those who sit in judgment on Besant. Not often did England's laureate wax ironical in his verse. But this time he doubtless felt he was justified, and the world has agreed with him. Here are the verses:

"TO CHRISTOPHER NORTH

You did late review my lays,
Crusty Christopher;
You did mingle blame and praise,
Rusty Christopher.
When I learnt from whom it came
I forgave you all the blame,
Musty Christopher;
I could *not* forgive the praise,
Fusty Christopher!"

When we come to the pre-dissolution review of our life there will certainly be many things we have done that we shall regret—but our defense of Besant and Leadbeater will not be one of them.

CONSTRUCTIVE SUGGESTIONS WELCOME

Occasionally we are surprised, if not gratified, to have someone send us a complete set of instructions for changing our paper. We are told what we must eliminate, what to add, which policies to discontinue, which new ones to adopt. It's all done with such complete assurance that we are lost in admiration of the certainty of our mentor's convictions.

There appear to be only two drawbacks. One is that, reading between the lines, we are quite sure the kindly adviser has had no experience either editing or publishing anything, certainly not an occult journal, the other is that he or she would have no responsibility or trouble whatever if the well-meant advice ruined our circulation—and we should. After all we do want people to read us and more and more people to subscribe to us, and these aims our circulation figures show we are achieving.

So many thanks to those who would help us out in this way. Sometimes we do get a genuinely valuable idea that we can use, from the suggestions offered, as in the case of the series "Those Conflicts," wholly due to a reader submitting his difficulties with earlier and later Theosophical literature for our analysis.

All suggestions offered courteously and in constructive spirit are always considered. Needless to say those which consist in hair-splitting objections, general fault-finding and are obviously a mere attempt to get a rise out of the editor for the satisfaction of the objector's ego (small e) receive no consideration.

"THERE BUT FOR THE GRACE OF GOD . . ."

"I glory in your articles defending Besant and Leadbeater," writes a Virginia reader in renewing her subscription. And this seems to epitomize the reaction of ninety-five percent of the readers who have expressed themselves on the subject. Subscription renewals, subscriptions taken out for others and paid renewals by those who have received the paper for a year by compliment of someone else, are almost at a record high. Very significant is the fact that nearly half of the renewals are made at the voluntary \$1.50 rate rather than the regular dollar—a helpful gesture which is deeply appreciated. Readers don't do that unless they wholeheartedly approve of the publication. And so long as this great majority is with us, the noisy little minority who so freely express their feelings will not influence in the slightest our conduct of the paper.

When we started the Besant-Leadbeater defense series, we had a pretty fair idea of the reaction it would bring from the opposition camp. Having read their lucubrations for many years, the flood of uncharitable and malicious letters which followed was hardly a surprise. Restraint has never been a notable characteristic of these people, but the gall and venom with which some of the correspondence abounded still mildly astonished us. It

is not for us to advise our opponents but it seems even they should know that no case can sound convincing when its presentation reeks with spitefulness and personal hatred.

We noticed this unpleasant feature when twenty years ago we examined the attacks made on our leaders. It seemed typical of nearly all of them, and no sooner had the words Besant or Leadbeater, or in later years Arundale, been uttered than the foaming and frothing started. It frankly disgusted us. If they had a case why could they not state it temperately and logically and leave out the superfluous denunciations, the heavy facetiousness, the judgment seat attitude, with which they arraigned these their superiors in everything but malice?

But at that we owe them a debt of gratitude for overdoing their case. Had they presented it more adroitly perhaps we might, Heaven forbid, have been misled into joining their camp. We can conceive of no greater calamity.

And so, as we read with pity the vain attempts to unseat from the Theosophical Hall of Fame the great ones who so patently belong there, we wonder how we would feel if we were the mouthpiece of this group, as they so ardently desired us to be, and shuddering slightly we paraphrase the words of an old philosopher, "There, but for the grace of God, stands ANCIENT WISDOM."

"OUR CAUSE, IT IS JUST"

Any time the B to B's want peace with the Besant-Leadbeater school of thought they can have it by the simple expedient of refraining from attacking and abusing the latter. It's simple enough. We attack nobody, except when forced in sheer self-defense to maintain our right to think as we please. Freedom of thought is established in all civilized nations. But the Blavatsky school—Theosophists of all people—would impose their views on a Society to which most of them do not even belong—something even the most intolerant religions no longer do to each other. It is an amazing state of affairs in a Movement dedicated to Brotherhood.

The Adyar T.S. wishes to impose nothing on anybody. It is as broad and tolerant an organization as has ever existed. Let those who are trying to make up their minds who is right, who is wrong in this controversy make note of that. We ask only to be left alone to believe as we see fit in peace and we will have no word of criticism or rebuke for those who disagree with us.

But the other side will not do this. They nag and heckle us, stir up fifty-year old disputes, upbraid and lecture us. They do not deny this—they arrogate to themselves some divine right to be the keepers of our conscience. And when after years of silence at long last we strike back, as in fairness to our dead leaders we must, they are shocked and aggrieved beyond measure.

These are the facts. We claim the right, guaranteed by the Constitution of the United States, to think as we please, believe in whom and in what we please—a right these, our accusers, would gladly deny us if

there were any way of doing so, as they show by their every utterance.

These facts speak more eloquently than any words of ours and of themselves establish the justice of our case. All we say to these people is "Leave us alone and we shall be more than happy to leave you alone." But if you keep on baiting and badgering us, don't cry out to high heaven if you find that appeasement is no longer in our dictionary.

THOSE GREMLINS

In reply to questions based on the article by Idelle G. Luntz last month, "Gremlins: Saturn's Children," as to why the editor, with his knowledge of astrology, does not give Mrs. Luntz the necessary forewarnings to head off these accidents:

The editor gave Mrs. Luntz these warnings many years ago and had it been otherwise the accidents would probably have had very much worse results. Only three of the "accident aspects" were mentioned at the head of the article—Saturn opposition Moon and Planetary Ruler and square Sun. These are the worst, but consider these additional aspects, which reinforce them: Uranus conjunction Dragon's Tail; Pluto and Neptune conjunction each other and opposition Venus and Mercury; Sun square Moon and Jupiter. Mars square Sun and square Ascendant. Saturn conjunction MidHeaven.

Mrs. Luntz is fully aware of the nature of these afflictions and has kept their effects at what the editor believes to be an absolute minimum by surrounding herself with protective thought and by exercising the greatest possible amount of physical care. There is no doubt that aspects which are not too strong may be entirely averted by these means. Very strong aspects (such as these are) can be held to their lowest point of hazard and that, it is believed, has certainly been done.

Anyone with even slight astrological knowledge may figure for himself what mischief a formidable array such as the above might have achieved had they been left unmitigated by counter-measures. As a matter of fact the accident which laid her up for three months and which was far worse than any since, occurred five months before the editor began his study and practice of astrology. Without this he hesitates to think of the possible outcome of the others.

There are those, termed "Perfectionists," who strive to achieve absolute perfection in all that they do. This is excellent providing they are not overcome with self-disgust when they frequently fail in their ambition. The danger of this philosophy is that failing often, as they must, they decide it is no use trying at all and relapse into utter indifference. We suggest that striving *after* perfection at our stage is accompanied by less dangers than striving *for* it. One who does his own best is following his own dharma, even though that best is (to the world) a puny thing as compared with the best of another.

IF I WERE HITLER

By CHARLES E. LUNTZ

If I were Hitler (Thank God I'm not!)
I should know by now that "Mein Kampf"
was rot,
That my villainous plans had all gone to
pot,
That the world was no longer bothered
and hot
About what I might do or say; and that
what
I might threaten no longer moved it a jot.
I think I should grieve about this a lot,
As I tossed on my Berchtesgaden cot,
If I were Hitler (Thank God I'm not!).

If I were Goering (What a fate!)
And I'd preached to the Germans early
and late
That never would bombs crash the Berlin
gate,
And if, all bedecked with medals ornate,
I had told of the Luftwaffe mighty and
great
And now my bragging I had to abate
For the "eggs" descend on my luckless
pate,
I think I'd be scared of the people's hate
If I were Goering (What a fate!).

If I were Goebbels (God forbid!)
And my job was the Master Race to kid
And on all disaffection to hold the lid
That unpleasant facts might be always
hid
And the fuehrers and such never put on
the grid,
No matter what blundering deeds they
did;
I think for another appointment I'd bid
For of this one I'd certainly want to be
rid,
If I were Goebbels (God forbid!).

If I were Tojo (which Heaven forbend!)
By now I'd be seeing my gruesome end,
And as to the Emperor I would bend,
In fancy I'd feel the great sword extend
And in hara-kiri my insides rend;
And while from the palace my way I'd
wend
Our military fortunes to try to mend,
This horrible future I'd apprehend,
If I were Tojo (which Heaven forbend!).

RUSSIA

[Continued from Page 57]

There will be many different views about the value of the object lesson in economics which Russia has given the world, dependent upon the accuracy of the information possessed and on personal and political bias. But no thoughtful person can doubt that we are in the presence of the world's greatest experiment in sociology, that the amazing rapidity with which Russia has attained her present eminence and power is without parallel in the history of the race, and that the heroism with which she has fought the would-be destroyers of human liberty has earned the undying gratitude of mankind.

[The End]

THE ASTROLOGICAL BASIS OF SHAKESPEARE

Macbeth: Aries (Concluded)

By CHARLES E. LUNTZ

The dreadful *denouement* is here. A messenger enters, interrupting Macbeth's mournful soliloquy on the vanity of living. Macbeth is in no mood for chit-chat. Testily he adjures the unfortunate bearer of bad tidings who doubtless wishes he were a thousand miles away.

"Thou com'st to use thy tongue; thy story quickly."

And the story was given only too quickly. To Macbeth it spelled the direful news of ruin and death.

"Gracious my lord . . .
As I did stand my watch upon the hill,
I looked toward Birnam, and anon, methought
The wood began to move."

Macbeth's blood congealed within him. The witches! Birnam Wood! Moving! My God, moving! What was it those accursed witches said? Didn't he know only too well? "Till Birnam Wood to high Dunsinane hill shall come against him." And it had come. Ruin! Despair! Horror!

The only animate thing on which to vent his livid fear and rage was the quaking messenger. "Liar and slave!" Macbeth shrieked, advancing upon him.

"Let me endure your wrath" gasped the unhappy youth, if't be not so,

"Within this three mile may you see it coming.
I say, a moving grove."

Macbeth's feelings can only be likened to those Hitler will experience when an *aide* announces "The R.A.F. is outside, Mein Fuehrer, come to take you to Herr Churchill."

"If thou speaks't false,
Upon the next tree shalt thou hang alive,
Till famine cling thee: if thy speech be
sooth," (truth)
"I care not if thou dost for me as much—"

The deadly meaning of the news was all too clear. When Aries finally grasps an unpalatable truth (which often he balks until it forces itself upon his consciousness) it takes only a split second for all its implications to unfold crystal clear in his brain. Macbeth sees it at last—all that double talk—and what he sees drives him for the moment into a corner like a frightened animal. "I pall" (waver) "in resolution" he falters,

"and begin
To doubt the equivocation of the fiend
That lies like truth: *Fear not till Birnam
Wood
Be come to Dunsinane;*—and now a wood
Comes toward Dunsinane."

Only for a moment does he show weakness. This last blow has been a fearful one but Aries, even with an afflicted horoscope, is no coward. So the very woods in his castle grounds fight against him, do they? Well he will show them. He can take it—and hand it out. "Arm, arm and out! he commands:

"If this which he avouches does appear,
There is no flying hence nor tarrying here."
And then, with a return to his old mood of despair,
"I 'gin to be a-weary of the Sun,
And wish the estate o' the world were now
undone."

Gladly would he see the earth and heavens roll up as a scroll. Like the maddened Nazis he would pull all humanity down to ruin with him. Why should any be saved if he must go?

And the final command, coupled once more with a spark of the old Aries daring,

"Ring the alarum bell!—Blow, wind! Come
wrack!
At least we'll die with harness on our
back."

In no scene is the movement so breathlessly Arian. Lines tumble over one another pell-mell. It is as if Shakespeare had set himself to express the whole dauntless, impatient spirit of the sign in one tumultuous rush of magnificent words. An Arian play, truly. What else could it be?

There is little more to record. Scene VI of the closing Act finds Malcolm, Macduff and their army marching relentlessly toward the castle, each man carrying the bough of a tree. The original camouflage! This was what had given the appearance of a moving wood. Oh, lying treacherous witches!

Scene VII sees Macbeth dashing about the battlefield lopping off heads, declaring furiously that he cannot be killed till he finds someone not of woman born. "Where is he?" he yells. "Such a one am I to fear or none." He still had confidence in his fortune-tellers. One would think the Birnam Wood episode might have shaken it, but no.

He is challenged by young Siward and disposes of him effortlessly. "Thou wast born of woman," he jeers as Siward gasps out his life's blood.

"But swords I smile at, weapons laugh to
scorn,
Brandish'd by man that's of a woman born."

Scene VIII, the tragic last, discovers Macbeth almost satiated with killing. He's been having a grand time—hacking this one, slicing up that one, stabbing, slashing, thrusting, all over the place. But his number is up and he knows it. Briefly he contemplates suicide but quickly rejects the idea:

"Why should I play the Roman fool and die
On mine own sword? Whiles I see lives,
the gashes
Do better upon them."

After all the hunting is very good. Nobody can try conclusions with him and live . . . except that strange spook "not of woman born," and Macbeth has little fear of finding him. It has been a long time since he believed in stork stories.

His confidence is short-lived. He hears an infuriated roar behind him, "Turn, hell-hound turn!" He turns to behold Macduff—the only man of whom the witches had warned him to beware. Uneasily he tries to dodge an unwelcome fight:

"Of all men else I have avoided thee.
But get thee back; my soul is too much
charg'd
With blood of thine already."

Macduff makes it plain that he and Macbeth are definitely not on speaking terms:

"I have no words,—
My voice is in my sword; thou bloodier villain
Than terms can give thee out."

They get to fighting, banging away at each other in the good old knightly fashion. For awhile it is inconclusive and Macbeth is quite sure he knows why.

"Thou lovest labour:
As easy may'st thou the intrenchant air
With thy keen sword impress, as make me
bleed;
Let fall thy blade on vulnerable crests;
I bear a charmed life, which must not yield
To one of woman born."

But terrible disillusionment is to follow. "Despair thy charm," proclaims Macduff triumphantly,

"And let the angel whom thou still has't serv'd
Tell thee, Macduff was from his mother's
womb
Untimely ripp'd."

We lack words to chronicle Macbeth's abject dismay at this ghastly news. Again the simile of Hitler when the climax comes is the only one that seems to fit. "Step up against that wall, Mr. Hitler. Would you care to be blindfolded or would you rather see what goes on?"

Ach Gott! The jig is up!

"Accursed be that tongue that tells me so," Macbeth gasps out convulsively,

"For it hath cow'd my better part of man."

Bitterly he curses the witches for their word juggling and double dealing. But he has no stomach left in him for fighting with this "man not born of woman."

"I'll not fight with thee."

"Then yield thee, coward," taunts the enraged Macduff, who is still too much of a gentleman to strike down a man who won't fight,

"And live to be the show and gaze o' the time:
We'll have thee as our rarer monsters are,
Painted upon a pole, and underwrit,
Here may you see the tyrant."

The ruse works, as Macduff expected it would. What? Put Macbeth in a cage? Charge sixpence admission and have the crowd throw vegetables and rotten eggs at him? No that is too much. Death rather, at the hands of the deeply wronged Macduff who he knows all too well is destined as his executioner.

With one last show of spirit he makes the supreme decision to go down fighting:

"I will not yield,
To kiss the ground before young Malcolm's
feet,
And to be baited with the rabble's curse.
Though Birnam Wood be come to Dunsinane,
And thou oppos'd being of no woman born,
Yet I will try the last. Before my body
I throw my warlike shield; lay on Macduff:
And damn'd be him that first cries, Hold,
enough!"

It was a grand speech, worthy of a better man, and Shakespeare got so excited
[Continued on Page 62]

PERSONAL OPINIONS

By J. W. ROGERS

"Those Conflicts"

It seems worth while to say something to those who, according to our Editor, are more or less disturbed by apparent contradictions in some of the teachings that have come to us from the great Adepts, or if not quite that at least apparent inconsistency with the generally accepted theosophical principles. Cases in point are cited, such as a Master sending a letter thanking the donor of a pipe, which he was said to be enjoying, and that the diction in the occult classic *At The Feet of the Master* is entirely different from letters sent by the same Teacher to A. P. Sinnett when the philosophy was first being given direct to the Western world.

These things will not be in the least disturbing if we think far enough into the matter. We shall realize that such things are of no great importance if the allegations are true and also that there are excellent reasons for thinking that they are not. Nearly all, if indeed not all, of the letters referred to as being received by Mr. Sinnett were precipitated letters and for that reason they cannot be regarded as authoritative. They are in a totally different category from the direct instruction given in *At the Feet of the Master*. There a Master is preparing His pupil for initiation and that pupil writes down methodically the words he hears the Master speak. A precipitated letter is a totally different thing. It is a message sent through some convenient pupil, not in spoken words at all nor necessarily (and generally is not) in his presence, but by transference of *ideas* at the causal level. It is a communication between two egos and the one who receives the message has to bring it through into the material world and put it into his own language. The Master who sends such a message has not uttered a single word of it.

On such a subject we have no better authority than C. W. Leadbeater. For more than half of his long life he was equally familiar with both inner and outer planes and was in almost constant association with the great Adepts of various grades. On page 168 of *The Masters and The Path* he discusses "Messages From Adepts" and in part says:

"Let me try to describe, as far as physical words will do it, what usually takes place when a Master conveys a message through one of His disciples The pupil when out of his body functions at different levels according to his development; but anyone who is likely to be entrusted with a message would probably be using at least his causal body, and it often happens that communications are exchanged at that level. To understand this transference of ideas, therefore, we must try to see what form such a communication would take.

"Here on the physical plane we may put our thought or emotion into spoken words; but we know that such words are not used in the higher life, but that the emotions and

thoughts take definite floating forms on the astral and mental planes respectively Suppose that we try to raise ourselves in imagination to that high part of the mental plane on which the ego functions in his causal body, and let us see how his ideas express themselves there. As usual language fails us; but one principal point of difference is that the ego does not use words and sentences at all, nor does he express such things in a succession of thoughts. He does not appear to *think about* a subject in our sense of the word at all; When a subject comes before him he sees it and knows all about it; if he wishes to convey an idea to another it is as though he threw at him a kind of ball which somehow includes knowledge and inference all in one. Nor does he in the least confine himself to projecting a single idea. The thought of an Adept showers upon His pupil a kind of hailstorm of lovely little spheres, each of which is an idea with its relation of other ideas quite clearly worked out; but if the pupil is fortunate enough to remember and clever enough to translate such a hailstorm, he is likely to find that it may need twenty pages of foolscap to express that one moment's deluge, and even then of course the expression is necessarily imperfect. "Furthermore, it has to be recognized that no words have been given to him—only ideas; and therefore he must of necessity express those ideas in his own language."

From this detailed description of the indirect method by which an Adept's thought reaches the recipient on the material plane it is easy to see that much that reached Mr. Sinnett must have been not the definite teaching as it is given in the book *At The Feet of the Master* but a complex of the thought of the Master and the pupil who translated it. It should be remembered that the Masters definitely forbade the publication of the Sinnett letters and that indirection of their transmission is undoubtedly one of the reasons. They should never be regarded as authoritative in the sense that *The Secret Doctrine* is.

It was during the receipt of such letters in London that Madame Blavatsky tried to make such occult facts clear to those who were receiving and reading them and she wrote an article on the subject for *Lucifer* (vol. III, p. 93) in which, among other things she said:

"It is hardly one out of a hundred occult letters that is ever written by the hand of the Master in whose name and on whose behalf they are sent, as the Masters have neither time nor leisure to write them; Generally they make their chela, whether near or far away, write (or precipitate) them, by impressing upon his mind the ideas they wish expressed, and if necessary aiding him in the picture-printing process of precipitation. It depends entirely upon the chela's state of development, how accurately the ideas may be transmitted and the writing-model imitated."

With this understanding of the matter it is easy to see why a letter sent in the name of the Master was as different from the book dictated by Him as though the letter had

been written by another person. As a matter of fact it *was* written by another person on the subject of what he understood the Master's ideas upon the subject under consideration to be. The choice of words and the structure of the sentences were exclusively the work of the chela. So the diction was that of two different people.

This may or may not explain what the Master said in a letter thanking the friend who sent him the pipe. The thought of appreciation impressed upon the mind of the chela who wrote the letter may or may not have included the enjoyment of the pipe itself. No book is at hand that gives the text of the letter and exactly what it contained does not come to mind. But there would be nothing very remarkable if a Master should retain a habit formed in earlier days. In the early part of the present incarnation the particular Master in question was a king and general in one of the Indian monarchies. If smoking was one of the customs of the court and army he probably smoked. If so it would not be astonishing if the habit persisted in the occult life as Bp. Leadbeater's tea drinking of the clerical days carried over (in mild form) to his occult days, although he expressed the opinion that we would all be better off without it.

A point worth remembering is that not only Adepts but the Logos Himself is evolving. We are all moving upward, stage by stage. A Master is at the stage of "the perfect Man." The perfect man has absolute control of his thoughts and emotions. If he retained a habit of earlier life it would not be because he could not easily put it aside. In this particular instance we do not know the actual facts but my intuition suggests that it is much more probable that the chela's letter did not convey them than it is that the Master smokes. If that were so Bp. Leadbeater would be very familiar with that fact; in which case he would hardly say, as he did, that the use of tobacco was an obscene habit.

Human minds are often as far apart as the poles. To one the first hearing of reincarnation strikes as a blinding flash of revelation, to another as just silly.

To many readers for and against our Besant-Leadbeater views:

Sorry but we cannot enter into a correspondence by mail on this subject, either with the many who approve or with the few who disapprove. We refer all correspondents to our columns where our opinions are fully set forth. Some of the objections voiced have been answered in advance, as the objectors would know had they read what has appeared carefully. From time to time we may deal with others in these columns if they seem to be worthy of notice. It should be borne in mind that several readers quite often may raise the same question and it does not necessarily follow that any one particular letter is in mind when a question is answered. Sometimes it may be a composite answer to several questions of various readers.

THOSE CONFLICTS

[Concluded from Last Month]

Our reader asks other questions, largely of a repetitive nature, based on the apparent denial of the Masters that there is a God, but to answer these would merely be repeating what has already been said regarding the difference in terminology between the earlier and later teachings.

The entire question of these alleged conflicts about which so much nonsense has been spouted and written by the Blavatsky fundamentalists can be resolved by the application of a little common-sense.

First, the early teaching, whether conveyed through Sinnett and Hume via the Masters' letters or through Blavatsky by means of *The Secret Doctrine* and other works, was, as the name implies early. For the West it was Theosophy in its infancy—primitive, elementary. A whole new nomenclature had to be coined—and in the long-winded language of the "seventies" and "eighties" at that. Discretion had to be used as to what should or should not be communicated. Again and again Blavatsky states that *The Secret Doctrine* contains many "blinds" as she calls them. These consist of half-truths, incomplete statements of occult fact or mere hints for the student to track down.

But Theosophy proved a hardy plant. It took root in the western world. Its ideas began to permeate the religious and philosophical thought of the day. The great intellect of Annie Besant appeared to carry on where Blavatsky left off. With the former's transcendent command of the English tongue, she could and did clarify many of the obscurities of H.P.B. With her own powers of clairvoyant observation learned from the latter she could and did add to and round out the earlier teachings. The "blinds" in many cases were no longer needed—the world had grown ready for the fuller knowledge. The half-truths became whole truths. The hints were followed and yielded a rich treasure of ample knowledge.

Able assisting her was her great colleague, C. W. Leadbeater. His clairvoyance was of a type precise and clearcut with a faculty for the observation of detail no one in the Society possessed either before or since. In all the history of psychical research it is probable no more valuable works have ever been produced than his *Astral Plane*, *Devachanic Plane*, *The Monad*, *Invisible Helpers*, *The Inner Life*, *The Hidden Side of Things*, and *The Masters and the Path*. There is no such thing as "preferring" Blavatsky to Besant or Leadbeater. The term is meaningless. As well speak of "preferring" a hat to a pair of shoes. The wise Theosophical student takes all that he finds to hand in the occult garden of knowledge.

As to the ridiculous, time-wasting hobby of "comparing" *The Secret Doctrine* or *Letters of the Masters*, with works of Besant and Leadbeater to see how many "differences" can be found . . . well those who have nothing better to do may so amuse themselves if they see fit and in so doing disregard the very words of the Master

himself: "Pounce upon the pearls instead of flying at the flaws." The so-called discrepancies, as we have shown to a limited extent in previous articles of this series, melt into thin air when they are broken down, and if any of them should still remain what else can be expected when the human element is present? Blavatsky was not infallible, nor was Besant, nor Leadbeater. Presumably the Masters were, but there is plenty of evidence that their words were not transmitted direct, but sometimes through the medium of their *chelas*. Possibility of inaccuracy was thus by no means excluded.

But all this legalistic reasoning, this picking around for something to "hang on" somebody is pretty poor stuff—a negation of the spirit of Theosophy, a reversion to the old rabbinical disputes which Jesus so roundly condemned, or to the *Filioque* hair-splitting of the early Christian sects about which Theosophists make so merry.

Let us ask ourselves what would happen if the T. S., in most approved Nazi style, held a public bonfire at Adyar of every book written by Besant and Leadbeater and all of those who approve of them? The Adyar Edition of *The Secret Doctrine* would of course be included, and 103 issues of ANCIENT WISDOM added for good measure. Thereafter no one could read anything Theosophical unless written by Blavatsky, Sinnett, Judge or those paying allegiance to them exclusively. The Letters of the Masters would, of course, also be permitted, and *Old Diary Leaves*. Everything else taboo. What would happen then? Would the thousands who have left the T. S. come flocking back? Would the world which is supposed to refrain from joining because of the pernicious Besant and Leadbeater literature utter paeans of jubilation at discovering that these works were now on the *Index*, and proceed to swamp the T. S. with applications for membership? Would they?

We don't need to guess. All we need do is take a swift glance at the several other Theosophical Societies, seceders from Adyar, who will *not* have anything to do with A.B. and C.W.L., who *do* pay sole allegiance to Blavatsky and the "Letters." Yet not one of them even approaches in membership or lodge strength the original Adyar Society which *does* follow Besant and Leadbeater.

It is our reasoned opinion that without the later writers the T. S. would have well-nigh died, and in spite of the wishful thinking of our ill-wishers it has still plenty of virility and a grand and limitless future. Why, we wonder, do not these anti-everything but Blavatsky people attach themselves to one of the other Theosophical Societies whose creed is their own, and leave us to pursue our misguided way in peace? There they can find everything they so lustily shout for. No disturbing "Man, Whence, How and Whither or "Lives of Alcyone" will trouble their rest. No intelligible description of the planes will insult them. They may revel to their hearts' content in the old 1886 terminology, with none to say them nay.

Why don't they do this? Can it be for the same reason that some of them still

make themselves ill monthly reading our views in ANCIENT WISDOM? That there is some fatal fascination in finding something to disagree with, to shake a finger at, to condemn?

"Those Conflicts!" There aren't any, except for those who listen for the disharmonies of nature instead of the harmonies—who would see clashing colors in a sunset, and hear discordant music in the songs of the birds.

[The End]

SECRET DOCTRINE

[Continued from Page 57]

would have to suppose the largest box to be the most glorious of all and each successively smaller box to lose something of this original glory while retaining in essence all the characteristics of the first. That jaded old phrase "God is the Macrocosm, man the microcosm," of course expresses it, but it is too easy to state Eternal Truth in a hackneyed bromide. The imminence of God in His creation calls for something more than poll-parrot repetition of wornout clichés. God can be sensed only by REALIZATION, and that sense is not one of the five we have developed, not even of the two we are in process of developing. It is an attribute of the Ego and no one can tell us how to use it. We must find out for ourselves. And no one can tell us if we have found out for ourselves. That is something we shall instantly know if and when we do find out.

[To Be Continued]

ASTROLOGICAL BASIS OF SHAKESPEARE

[Continued from Page 60]

when he wrote it that he actually forgot his grammar and made the verb *to be* take the objective case. But Macbeth had other things on his mind besides grammar and very soon he had no head on his shoulders for Macduff killed him and neatly decapitated him.

So even in death the Aries motive is carried out by the great playwright, and as the curtain is rung down Macduff stands triumphantly before the new King of Scotland flourishing Macbeth's head.

[The End]

Next month a new play in this series will be discussed: "The Merchant of Venice—Taurus."

The best mental work is done without strain—almost effortlessly, as it is said Shakespeare's plays were written. Allow your own Ego to guide and direct you. But it can do this only if you, the personality, will get out of the way.

THE ZODIAC IN THE SECRET DOCTRINE

(Citations are from the Adyar Edition)

7.—Libra

"Enoch or Hermes or Libra are one."

Vol. III: p. 138, Quotation

AN OCCULT INTERPRETATION OF THE TEN COMMANDMENTS

A LECTURE

By CHARLES E. LUNTZ

[Continued from Last Month]

"Honour thy father and thy mother that thy days may be long in the land." In studying this Commandment I asked myself why there was no reward offered on any of the others and I also considered the special nature of the reward, "that thy days may be long in the land that the Lord thy God giveth thee". Why should this Commandment carry a reward and why should the reward be that particular thing?

The occult teaching regarding Heaven is that it is a place where one's every high and noble aspiration is fulfilled in fullest measure even though disappointed of realization on earth, and particularly where one who has held great love for some earthly object, whether it be a father or mother or some other relative or a friend or even a Deity or other object of veneration, finds that love continued and prolonged. It doesn't matter at all what the object of affection or adoration may have been. It may have been the Buddha or the Virgin or a Saint, but the worshipper will find that same Deity present in his Heaven life exactly as he conceived it to be on earth. The mother will find her beloved child and will have him with her throughout her entire Heaven life. According to the strength of the love lavished on that relative or friend during life so will the length of the Heaven life be. If a vast amount of love was generated the stay in the Heaven world will be correspondingly long and if such love was only fleeting, then it will be short, just long enough to work itself out, so to speak.

The word 'honour' in the Biblical sense unquestionably includes love, so if a man greatly loved his father and his mother his stay in the Heaven world would be correspondingly great, his "days" will be long in the land which the Lord giveth him. I think we have here the Occult explanation of that reward for honouring one's father and mother.

I can only give this brief sketch of the *Devachanic* or Heaven life conditions. Those who are interested will find detailed information in the manual written by Mr. Leadbeater entitled, *The Devachanic Plane*. It is an inexpensive little book and will be found in our sales library and may also be borrowed from our lending library or from the Public Library.

I am not going to take the remaining Commandments because they are perfectly clear on their face. Apparently there is no occult meaning hidden there. It seems to me that you should only look for occult meanings where the text is obscure, otherwise if the meaning is plain it is more than likely that it means exactly what it says. I do not think the remaining Commandments have anything hidden beneath them.

So we have discovered six occult meanings: (1) The progress of the consciousness

(from the House of Bondage) through the mineral, vegetable, etc. (2) and (3) Karma and reincarnation ("Visiting the iniquities of the fathers, etc."). (4) Wrong use of thought power "Taking God's name in vain". (5) Evolution of the Solar System, "In six days the Lord made Heaven and earth". (6) Reference to a future life ("Honour thy father and thy mother that thy days may be long in the land").

That is six occult meanings. I am almost sure that if there are six occult meanings there must be seven because Occultists always work in sevens, this being the key-number of our Universe. You can see it in various natural laws. For instance, there are seven octaves in music; seven colours in the spectrum, etc. If anyone cares to try to find the seventh occult meaning in the Ten Commandments, he of course may do so, and I would be very much interested to learn of any theories anyone may develop on this subject.

This is my attempt at an occult interpretation of the Ten Commandments.

[The End]

A LETTER TO A T.S. LODGE

**** Pres.,
**** Lodge
Theosophical Society
Dear ****

We are removing the name of your Lodge from our subscription list in accordance with your request. The postcard sent you was, of course, a form sent to all Lodges on the complimentary list when the year paid for by the anonymous donor is up. I personally was not aware that it had been sent or I would have given instructions to omit, knowing that it was useless in view of what you have written me in the past.

May I, with perfect good humor and in the kindest spirit say that I think you misunderstand the motives both of ANCIENT WISDOM and its Editor. I do not seem to have had much success in trying to explain them to you in the past and probably shall not in this instance but I will try once more.

I can to some extent appreciate the exception you took to our defense of Dr. Kuhn. Perhaps he himself was as unimportant as you suggest but it seemed to us that the manner in which he was handled was *not* unimportant by reason of the principle involved. We went to his defense because there was no one else to do it. "Inasmuch as ye did it unto the least of these . . ."

I can also understand the exception you took to our criticism (constructive though it was) of Headquarters' policies. There may be two opinions as to these. Incidentally, Headquarters itself does not seem to have held any grudge as they reprinted a lengthy editorial from ANCIENT WISDOM in the last "American Theosophist." The "Adyar Theosophist" for April also contains an extremely "combative" article by the writer which replies to one by a member of its own staff.

But I cannot understand your objecting to our present defense of Besant and Lead-

beater. I am quite sure that neither * * * Lodge nor yourself is identified with those who have persecuted and unjustly attacked these two immortal figures and I should have rather thought we merited your commendation in the stand we have taken. It is something of a surprise to find that we are cordially disapproved of even on this issue.

ANCIENT WISDOM certainly expresses the editor's personal views on Theosophical matters and assuredly is ready to fight for causes it believes in the best interests of Theosophy, but I think you will seek in vain any word in this publication in personal defense of the editor either from attack or criticism. It is only undeserved attacks on others or on things we consider beneficial to Theosophy that draw our fire. On these things we are combative but there is no personality in them and we have constantly solicited *constructive* criticism of our own views.

That our policies meet with the approval of most of our readers is best evidenced by the 44% increase in circulation recently recorded and by the fact that 17% of the Lodges who received the form postcard sent to you have paid for their own subscriptions. Only two—your own and one other—have cancelled.

There has been need for many years, we think, of a Theosophical publication that would do just what we are doing—speak out against injustices, errors, neglect, feeble policies—and come to the defense of our sorely wronged leaders, too noble in spirit to defend themselves. That, as well as presenting Theosophy in an appealing and understandable way, is the purpose for which ANCIENT WISDOM is proud to exist. It may be we are wrong and you are right. If so we shall doubtless reap our bad karma and you your good karma for the position we each are taking, but we must follow the light as we see it—and so must you.

I am sorry you will not again accept ANCIENT WISDOM until these policies are changed because so long as I remain its editor and owner they will not be changed, so that means that we no longer can have a perfect coverage of all the Lodges in the U. S. and Canada—two will be missing from the roll. Perhaps some day you may understand us better.

Until then, our heartiest good wishes for the success of your work and be assured we shall continue to think of you as friends.

Sincerely yours,

[Signed] CHAS. E. LUNTZ, Editor

HOROSCOPES

Mr. Luntz is still working to complete the many delineations now on hand and requests that no more inquiries for charts be sent in until another announcement appears that he can accept them. Every effort will be made to finish the current accumulation so that those desiring to give delineations as Christmas gifts may do so. In that case the announcement will be inserted in the November issue.

**IN AUGUST IT COST US 16 $\frac{2}{3}$ CENTS TO
PRINT, PUBLISH AND MAIL YOU
ANCIENT WISDOM**

**SUBSCRIPTION PRICE IS 8 $\frac{1}{3}$ CENTS—
JUST HALF!!!**

And now the printers announce another raise to take effect in November, when their stock of our special paper will be exhausted!

We cannot blame them. They are having to pay more now for the binding, which so far they have absorbed. They have been co-operative. And the fact that the Editor gives them considerable business from other sources has aided in keeping the price down.

Some months ago we stated that the actual cost of a year's subscription to Ancient Wisdom was \$1.50. It has now risen to \$2.00 and is likely to go higher. Other expenses incidental to its operation have increased and we do assure our readers that we know well how to "cut corners," avoid leaks, operate with a maximum of economy. If we did not we could not have kept the paper going for seven years.

Generous donations, voluntary increased subscriptions, have heretofore made good our deficits. Proceeds of Books by the Editor have aided. Sales of back numbers have contributed a little.

But the gap between subscription price and subscription cost is now so great that we dare not rely on these alone to fill it.

With the utmost reluctance, therefore, we must raise the subscription rate, beginning November to \$1.25 (Foreign \$1.50).

Frankly this is not enough. It still will not come even measurably near the cost. But because so many understanding readers have renewed and taken out new subscriptions at \$1.50 (not a few have even sent in \$2.00 and more) we will struggle along for a time at least on the \$1.25 basis.

Donations to the Editor's Discretion Fund will as always be used to send free subscriptions to our good "Prospects," but at the \$1.25 rate instead of \$1.00. Subscriptions now running or taken out before November 1st will not be affected.

It is our earnest hope that this very modest increase will not lose us a single subscriber. Our readers have been good to us. It is for them and for others who some day will be readers that we carry on.

NEW LIGHT ON DISEASE

[Continued from Page 57]

scious denial. The karma of such actions reacts upon both mind and body. Cruelty in one form or another is the most general cause of disease. That is why disease in itself appears to be so cruel.

The greatest antidote to all disease is a recognition of unity and its expression by

love. All patients should, therefore, be taught the fundamental law of unity and be inspired to develop and live by love. This is perhaps the simplest method of supplying the superphysical aspect of whatever process of physical cure is employed. The great majority of cases simply require to develop the quality of love; to be taught to radiate affection on all the world and

especially upon those within their immediate environment.

Ultimately disease will be cured along these lines. The sufferer will either meditate to discover the deficiency, or consult a spiritual teacher, and then retire in order to develop and learn to use the required faculty.

Mass healing occurs through the operation of this principle and will probably be increasingly employed in the near future. Large numbers of sufferers will be gathered together under a spiritual teacher, who will teach them to liberate their own inner powers, and to develop the fundamental qualities of human nature in which they are deficient. Individuals and masses must be educated out of disease. Their sense of values must be changed. The intense craving for and the strong hold upon physical existence results from a false sense of values; this craving, born of delusion, is another root cause of disease.

The personalities of Western men temporarily escape from the control of their higher selves through the fierce intensity with which they attach themselves to the physical plane of existence and strive for physical success; by the ardor of his pursuit of physical pleasures and attainments, the consciousness of the man becomes focused outwards towards the physical, upon which he places the highest value in his scale of vital evaluation. That attitude must be reversed and to that end the spiritual healer will seek to inculcate detachment and a recognition of the true value of physical existence and of its proper place in evolution.

Mere animal emotion and indulgence is less serious in its karmic effects upon the physical body in the early stages of evolution than it is in the later, when a knowledge of the true value of life is being acquired. The degree in which an action is a denial of the voice of conscience is the governing factor which decides the intensity and range of a disease. The evolutionary standing of patients must, therefore, be observed when endeavoring to discover the nature and extent of their karmic obligations. The ability can be developed to judge from the disease itself the karmic obligation and the measure in which it has hitherto been met. Here again a simple classification of types of karma and their corresponding diseases will be found to be of the greatest service. Clairvoyance, though useful for preliminary researches and classifications, is by no means essential. The widely possessed faculty of intuitive diagnosis, carried into the superphysical and moral worlds, will prove to be entirely adequate.

[To Be Continued]

A reader inquires if Sergt. Charles E. Luntz, Jr. had writing experience before the publication of his recent article in ANCIENT WISDOM. Yes, to some extent. Before entering the army he was local reporter for "Western Flying," an aviation magazine. A letter written by him to "Down Beat," the well-known musical publication, forms the subject of the feature editorial in that magazine's September issue.