

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 November)

There is a story, found, I believe, in Godfrey Higgins' great *The Anacalypsis*, that in the Medieval period a group of Catholic scholars ensconced themselves in the monastery of Lanfranc in southern France and reedited all the writings of the Nicene "Fathers", removing much of the tell-tale evidence of occult strains in this early literature. It must be remembered that in the first and even the second century the more learned of the Christian party did not consider the new movement at all as a wide divergence from pagan tradition, but, when charged with this, expressly disclaimed it and argued that the move was in full accord with pagan philosophy. They even asserted that the Christian predication of the incarnation of God in Christ was the fulfillment of the great Sybilline prophecies. But the Lanfranc expurgators left at least two passages which, for their crucial significance, are of absolutely decisive character and portent. Every Theosophist should know these two excerpts "by heart" and use them at every opportune occasion in discussion with orthodox people. They amount to a total of some six lines of print. The first is from the sainted Augustine, taken from his work called *Retract.* I, xiii and runs thus:

"That which is known as the Christian religion existed among the ancients and never did not exist; from the very beginning of the human race until the time when Christ came in the flesh, at which time the *true* religion, which *already* existed, began to be called Christianity." (Italics ours.)

No one in the spirit of hostility to Christianity could say anything about it more devastating to all its basic claims than what this great man, the founder of Christian theology, has said here. And what is it he actually says? He avers that this religion was *not* a new gift from God, released through his Son sent to earth, but the continuation of a primeval revelation of wisdom by divine mind to the human race from the very start and perpetuated by holy men down the ages. The Christian uprising, so he claims, only picked it up and aimed to carry it on. He did not in his day dream of what a wreck his successors would make of it. The Encyclopedia assumes that "true Christianity" was launched all brand new by Jesus about

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KARMIC RESEARCH: POSTERITY'S GREAT TASK

All Karma Is Good

BY CHARLES E. LUNTZ

An adept has said that whatever happens to one at any given time is the best possible thing that could happen to him and is for his own ultimate greatest ultimate good.

This is a hard saying, and one likely to provide raucous laughter on the part of those who hold the conviction that happenings over which one has no control are purely fortuitous—chance affairs, mere random occurrences without purpose. Man's duty is to guard against these so far as possible by prudence or forethought (with which a Theosophist would certainly agree). If, however, in spite of his circumspection, misfortune enters his life, that is just too bad. He is not to blame. These things *will* happen — sickness, bereavement, loss, unavoidable accident, a thousand unhappy events. They have no purpose—they are just part of life. (With which a Theosophist would certainly *not* agree, unless he was a very unusual type of Theosophist).

Order — Divine order — rules the world and lives of men, women and children. Can this be proved? By analogy, yes. The most confirmed materialist will not deny that order exists in the physical kingdoms of nature, though by some curious warping of his intellectual processes he regards this order as the product of unintelligent chance. We need not bother to analyze his alleged reasons for this fantastic conclusion. They make no more sense than his unintelligent "eternal law" would have made had it really been without intelligence.

The point is that the veriest nullifidian who thinks man is a higher animal (and not much higher) cannot, if sane, deny that visible nature works by law and order.

Now for what does physical nature exist?—Merely to display itself without reference to the lives or destinies of those who use its marvelously contrived resources? Is that all that the Intelligence behind and within nature has in mind? If so, what a waste of time and effort! All of this, and no goal except ultimate annihilation of the whole business. We respectfully submit to our materialistic brethren that this is illogic

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KINDRED THOUGHTS AND PURPOSES

BY FRED MORGAN

A recent reading of the books of Alvin Boyd Kuhn awakened old memories and took this writer back to the hungry thirties and the exciting days of Upton Sinclair's sensational attempt to capture the governorship of California.

It is conceded in most quarters that he would have succeeded but for the fact that he had written too much, especially a book called *The Profits of Religion*. During the final weeks of the campaign the newspapers in opposition to Sinclair extracted from his literary works short pieces that "proved" him to be an atheist. They printed these pieces (taken out of context) upon the front page of every issue and Sinclair's battle was lost—an atheist could never be the Governor of California.

Taking down a dusty volume of Sinclair's in curiosity, and opening it haphazard, the following lines caught the writer's eye to prove Sinclair no atheist: "My quarrel with the churches is a lover's quarrel; I do not want to destroy them, but put them on a rational basis, and especially to drive out the money-changers from the front pews."

Sinclair, of course, did not specialize in comparative religion, nor may his works dealing with that subject be seriously compared to A. B. Kuhn's monumental contributions, but the following extract from his *Puritan's Progress* may interest the reader:

"I became a devout little Episcopalian, and at the age of fourteen went to church every day during Lent. I taught a Sunday School class for a year. But I lost interest because I could not discover how these little ragamuffins from the tenements were being made any better by learning about Jonah and the whale and Joshua blowing down the walls of Jericho. I was beginning to use my brains upon the Episcopalian map of the universe, and a chill was creeping over my fervour. Could it possibly be that the things I had been taught all my childhood were merely the Hebrew mythology instead of the Greek or the German? Could it be that I would be damned for asking such a question? And would I have the courage to go ahead and believe the truth, even though I were damned for it?

"I took these agonies to my friend Mr. Moir, who was not too much troubled; it appeared that clergymen were

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ANCIENT WISDOM

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THE EDUCATED IGNORANT

The spiritual understanding and progress of mankind is not impeded half so much by the views (such as they are) of the uneducated and illiterate as by the finalities expressed by educated materialists.

No one pays much, if any, attention to the opinions of the dullards, obviously unqualified as they are to give them. But on the opposite pole far too much attention is accorded the erudite, highly knowledgeable in their own spheres but as witless as the unlettered when sallying into metaphysical speculation where they have no competence.

As a matter of fact these sallies are meaningless, consisting always of stubborn denials that there is any science of metaphysics. All speculation, all theory, they declare. Don't let's talk about it and waste our time. Is there survival after death? Of course not. Is there any sort of Directive Intelligence? No. Has life any meaning or purpose aside from what can be accomplished physically? Certainly not. Has evolution an ultimate goal other than our eventual extinction? We see none. Does reincarnation make sense? Ha-ha!

The tragedy is that while these educated dimwits (spiritually speaking) have no least qualification to pass on the cosmic truths they dismiss so lightly, the public, awesomely revering their material achievements, takes it for granted that they know what they are talking about. Surely they must, when they have been so successful in their own fields.

So the public goes along with these stupid pronouncements, which have no more evidence or authority behind them than if uttered by a mentally retarded schoolboy. The public, in fact, is rather relieved to learn that the only real things in life are money, stocks and bonds, real estate, country clubs, cocktail lounges and other things that to the public (with exceptions, of course) are the be-all and end-all of existence.

We overheard a conversation recently between a lady and a well spoken, apparently intelligent man, an executive

type and probably with a university education. She wanted his views on immortality. Rather ill-at-ease, he tried to change the subject. "Nobody is interested in such things," he observed. When the lady persisted, he delivered a short sermon on the topic. "We live and we die," he declared. "When we are dead we are dead, there is nothing more for any of us. We've had it. We're through. Most people think the same," he said, "whether they admit it or not and that's that."

Is it?

These views are certainly representative of the views of every scientist of materialistic persuasion. They leave the universe, the world and ourselves a ghastly mess of nothing, so far as any spiritual purpose is concerned, as they themselves would admit. Says one of them, quoted some time ago in ANCIENT WISDOM, "There are no ideals other than those invented by man." Which means that there is no eternal principle of love, beauty, plan, purpose, intelligence or care for its creatures. All are man-made theories to account for the unaccountable.

A dismal outlook truly, and whether expressed in the high-flown language of a six-degree professor or in the slangy speech of one of his teen-age hero-worshipping students ("I don't dig all that jazz"), it is equally poisonous to a wholesome life.

ANCIENT WISDOM has labored the point repeatedly that no matter how eminent, the eminence is no guarantee of superior knowledge or wisdom regarding the ultimate reasons for existence. The professor knows no more than his cocky pupil. The casuistic theologian, if his theology does not make sense (and it seldom does), should have no more standing as an authority on spiritual matters for any one of us than a street corner evangelist; and that applies to anyone claiming spiritual authority in The Theosophical Society (though we don't know of any).

A physician may be an authority on medical matters, a lawyer on interpretation of the law, a physicist on the behavior of the atom, an artist on what constitutes art, but in matters of the spirit we are our own authority—or rather the Divine Spark which is the real I is the authority, and that is within each, not outside.

We may and should seek all the evidence we can find in the religions, the philosophies, the theosophical literature and in the attacks on Theosophy. The last named may appear to be a strange recommendation but the present writer's conviction of the basic truth of theosophical teaching owes much to those who attacked them. They were so full of venom, so utterly devoid of reason, so authoritative and assertive but minus any serious attempt to come to grips with the subject, that they showed themselves up for what they were—

mere hollow evasions with not one real piece of evidence to shake the truth; they ridiculed.

Read them by all means. But form your own conclusions. Theosophists need no papal dictum, no Billy Graham, no Krishnamurti (and to do him credit he states this himself) to tell them what is truth, what is falsehood. No bible even, though every occult teaching is to be found there, as they are in every great scripture in the world.

You, the real you—the SELF—are your own spiritual authority. This is your heritage as a human being—a god in the making, in the becoming. In your earlier evolution you may have needed the staff and prop of authority to tell you what to believe, even if such authority was self-assumed. You do not need it now. But don't throw these things away as useless. They have much in them that can be valuable to you, not as authority but as information in formulating your own authority.

That is why the Second Object of The Theosophical Society is the study of comparative religion and philosophy. We have no arrogance of self-sufficiency. We can learn from all sources—even from the materialist, for he is the melancholy example of how a brilliant mind can sometimes relapse into unreasoning confusion when it ventures into regions it is unequipped to traverse.

Shakespeare in one of his sonnets refers to "Art made tongue-tied by authority." Not alone art but men's minds. And all such authority in the spiritual realm is usurped and worthless.

AND SO SAY ALL OF US

A very unoriginal article in *Time* magazine berates "newspaper astrology" and pays its respects to some well-known writers of syndicated astrological columns.

All this has been said before in almost the same language not only by those who, without the slightest knowledge of what they are attacking, ridicule all astrology, but also by ANCIENT WISDOM and by the writer in public lectures many many times.

This kind of astrology is "for the birds," and according to *Time* there are 20 million of the species who read the stuff daily and if a single zodiacal sign is missed the reaction is earth shaking.

THAT IS NOT ASTROLOGY AND WE WANT NO PART OF IT. An ancient and honorable science, as exact as any science in existence should not be made the plaything of the syndicated column. Reputable medical men are not judged by the quacks in the ranks of the healing arts. Lawyers are not condemned because a few disreputable ones are shysters. There are statesmen as well as greedy politicians and there is a real art of the Old Masters and the conservative

painters as well as the nebulosities of the abstractionists.

And there is a real astrology, about as far removed from these "What month were you born in" specialists as the planet Pluto is from the Sun.

So *Time* magazine has right on their side, if not Righter, and although we think they are laboring a very tired old subject without the slightest possibility of converting even one of the 20 million to their point of view we go along with it.

Because people are born in different latitudes and longitudes and the day contains 1440 minutes and each different minute may signify a small, sometimes a great change, if a hundred thousand people are born in a single day all over the world each one of them will have an individual horoscope all his own. It will not be shared exactly with anyone, not even his identical twin if he has one, though there may be strong similarities.

What nonsense then to force identical horoscopes on everyone born in the same month—never mind the year, the day, the time, the latitude or longitude.

The horoscope is the most individual document a person can ever see in a lifetime. It is a map of the karma, a guide to the dharma, a timetable of the favorable, the adverse, the indifferent cycles—but for him and for him only.

Yes, the 20 million *can* be wrong . . . and regretfully we concur with *Time*. They are.

HOW ABSTRACT CAN ONE GET?

ANCIENT WISDOM's allergy to high-flown language, so obscure that no one can understand it, should by now be well known.

A beautiful (or hideous) example of this artificial culture is a review in the literary columns of almost any Sunday paper of some new grandiloquent book which presumably is intended to be about something or other but which conveys no sense to the ordinary reader. The review conveys even less sense if that is possible. Fitting its own phraseology to the obscurities of the book, it makes language do tricks, jump through hoops, roll over, play dead—everything but express any meaning that a person of reasonable intelligence can grasp.

Newspapers pay good money for these incoherent reviews, so some readers must think they understand them. But then some viewers of abstract art think they understand it—or claim they do. And museums and art fanciers pay good money for it too. Which must prove something—but what?

ANCIENT WISDOM recommends and endorses MR. CHARLES S. STIERMANN Board Chairman, Theosophical Society of St. Louis FOR NATIONAL DIRECTOR SOUTHEAST DISTRICT

Mr. Stiermann's qualifications are given in another column. A petition with the required number of signatures will be forwarded to National Headquarters before March 15th in accordance with the By-Laws of the Society.

Readers of ANCIENT WISDOM who are T.S. members in this district may vote for Mr. Stiermann's with full confidence that he is in complete agreement with the views on national policy expressed so often in ANCIENT WISDOM. Also that he will do his utmost as a member of the National Board to implement them.

This is especially the case so far as national publicity is concerned; also the recognition of Dr. Alvin Boyd Kuhn's valuable and lifelong work for the Society which has been so grievously ignored.

Mr. Luntz, who has been repeatedly urged to stand again for National Director (an office he held years ago) and also for National President, and who has consistently declined to do so, will be as well represented on the Board by Mr. Stiermann as if he were present in person.

If our many T.S. readers in this district will confirm the confidence they have so often expressed in ANCIENT WISDOM'S views on national policy and will vote their confidence, Mr. Stiermann will be elected. He can only be defeated if those who endorse these views fail to vote.

And we do assure our readers after 30 years of friendship with Mr. Stiermann and seeing him in action, that he will be no passive member of the Board, but will vote his convictions with competency and logic. He is Board Chairman of St. Louis Lodge for that reason (the third in its long history).

A very great service can be rendered the theosophical movement in America by the election of Mr. Stiermann.

(Note: The Southeastern district comprises the states of Alabama, Arkansas, Florida, Georgia, Kansas, Kentucky, Louisiana, Mississippi, Missouri, North Carolina, Oklahoma, South Carolina, Tennessee and Texas. National members in these states may vote. They need not belong to a Lodge or Study Group.)

APPRECIATION OF DR. KUHN

The following letter from an Ohio reader, accompanied by four subscription renewals and a check for \$100.00 to aid in the continued life of ANCIENT WISDOM, is typical of the reaction of many readers to the official neglect for 30 years or more of this outstanding worker for Theosophy:

"I also want to commend you on your excellent tribute to Dr. Alvin Boyd Kuhn in ANCIENT WISDOM. I have long admired him as a person, his fine

inquiring mind and his contribution to the elucidation of the ancient writings. I have wondered why The Theosophical Society has ignored this man and his work but, after reading your editorials on the Society at a national level, I wonder no longer.

"Thank you again for an excellent paper, and my best wishes for continued life for the paper."

A letter such as this should give those responsible for the slighting of very great theosophical scholarship a great deal to think. But it won't—be sure it won't.

ST. LOUIS LODGE CELEBRATES 80th ANNIVERSARY OF THEOSOPHY IN ST. LOUIS

The first T.S. Lodge in St. Louis, named ARJUNA, of which St. Louis, Lodge is a reincarnation, was chartered September 17th, 1882. The original charter bearing the signatures of H. P. Blavatsky and H. S. Olcott, suitably framed, hangs on the wall of the Lodge room. It was presented to the Lodge President, Charles E. Luntz, by one of the charter members, then in his nineties, a few weeks before his death and just prior to the Golden Jubilee celebrated by the Lodge in 1932.

A photostat of a page from THE PATH for 1891 (official publication) listing the Lodges in order of their founding, shows Arjuna, St. Louis, at the head of the column, chartered one year before New York, two years before Chicago, so that there is no doubt that St. Louis possesses the distinction of being the oldest local center of The Theosophical Society in the nation. We are sure our sister Lodges in New York and Chicago will not grudge us this honor, which we have tried to live up to.

The Lodge management felt that so rare an occurrence as an 80th anniversary should not be allowed to pass unnoticed, an opinion which was enthusiastically shared by our able public relations man, Jack Samuel, now a member of our executive board. It was decided to invite Dr. Henry Smith, National President of The Theosophical Society in America to be present and give an address on the occasion, also Dr. Thaddeus Clark, minister of the First Unitarian Church in St. Louis, located less than a block away. St. Louis Lodge and the Unitarian Church have been on friendly and neighborly relations for years. Dr. Clark and his two predecessors have previously spoken from our platform and the writer has addressed Unitarian groups attached to the Church.

To add a special touch, the Embassy of India in Washington, D. C. was invited to send a consul or vice-consul from the nearest point at which one was located, in recognition of the fact that our International Headquarters are in India. To the writer's delighted amazement a long distance call was received from the First Secretary of the Embassy, offering to come to St. Louis himself and deliver an address on THE INDIAN VIEW OF LIFE. The First Secretary, Dr. S. M. S. Chari, holding an M.A. degree in Philosophy from Mysore University and a Ph.D. degree from Madras University, has made a special study of Yoga in both theory and practice and is in charge of educational and cultural affairs for the Embassy. Needless to say his offer was gratefully accepted. We found that Dr. Chari was not only acquainted with the

T.S. International President Sri Ram and with Srimati Rukmini Devi known and loved by Theosophists all over the world, but also possessed a knowledge of Theosophy that showed deep study of the subject.

In view of the eminence of our Indian guest and the importance of his subject, arrangements were made to extend the celebration an extra day, Dr. Smith delivering the major address the first day (December 19th) and Dr. Chari the next day. The Unitarian minister, Dr. Clark, gave the preliminary talk stressing the breadth of outlook common both to his Church and to the Society. He praised the work of the Society and commented favorably on its lack of dogma and authoritarianism.

Dr. Smith's address, which we hope to publish at least in part in the next issue of ANCIENT WISDOM was an eloquent exposition of the inner truths of Theosophy. He spoke with much feeling on the way in which each individual reacts to life.

As usual the indefatigable Jack Samuel secured the absolute limit in the way of publicity: one live radio program, one taped radio interview, one TV filmed interview taken in Dr. Chari's hotel room for later play-back; two articles in the morning paper and an additional mention in the local column; two articles in the afternoon paper. The interview by the reporter on the night of the lecture took 45 minutes and all the articles were favorable.

Dr. Chari's address on the philosophy of India sounded a familiar note to Theosophists. Highly informed on his subject he is a polished speaker, deft in presentation, fluent and effective. His audience accorded him rapt attention.

Many new faces were in evidence including five Hindu students. Dr. Smith and Dr. Chari were entertained by Mrs. Charles E. Luntz as Hospitality Chairman of the Lodge, Mr. Charles H. Stierman, Board Chairman and Mr. Luntz.

Mrs. Miriam Sabadie and a most competent committee of helpers took charge of providing the tasteful Christmas decorations in the Lodge room and auditorium and the excellent refreshments.

Altogether the 80th Anniversary Celebration of Theosophy in St. Louis was a great success.

Looking forward to the hundredth.

The Editor was amused in going over the preliminaries of an interview program with a new TV producer to have the interviewer tell him, "Well, first I'll introduce you as President of The Theosophical Society of St. Louis and astrological authority, then I'll ask you how you got this way." A number of the editor's friends and relatives have expressed the same curiosity. Whatever the reason was we are glad that we are this way. We would not want to be any other way.

DO YOU KNOW? —

That the combined heavy pressure of materialistic and conventionally religious thought forms constitute a strong impediment to clear-cut theosophical thinking?

* * * * *

That theosophical ideas are so opposed in concept to both of these viewpoints that a head-on clash whenever they are encountered is almost inevitable?

* * * * *

That this does not mean a physical controversy, which is easily avoided by the exercise of a little tact, but rather the effect on the outlook of the Theosophist or of those in sympathy with theosophical views of life?

* * * * *

That aside from the unseen pressure exercised by mass thought itself, which is very real though unrecognized by non-occultists, there is the constant flood of materialistic literature in the magazines and in books, and the perennial dogmatic preaching over TV and radio?

* * * * *

That there is also the unspoken (sometimes spoken) disapproval of religious or materialistic relatives, friends and neighbors of such "bizarre" notions as Theosophy is supposed to embody?

* * * * *

That the Theosophist — member or sympathizer — finds all these pressures beating hard against his own philosophy of life and has to be both strong-minded and clear-minded to repel them?

* * * * *

That this is especially the case where the dissentients are members of the same household?

* * * * *

That this difficult situation has been met in three different ways — sometimes by giving up, at least outwardly, the theosophical views, sometimes by braving the situation and continuing to hold them regardless and sometimes, happily, by the dissentients themselves becoming Theosophists?

* * * * *

That ANCIENT WISDOM does not presume to advise anyone which of the first two alternatives they should adopt but might point out that Jesus unhesitatingly counseled that his "Way of Life" came before father, mother, wife or family?"

* * * * *

That as his "Way of Life" as originally taught and when allegorically and properly interpreted was pure Theosophy, this may perhaps be regarded as some sort of guide to action when action is indicated, but it is not cited as authoritative?

* * * * *

That where such a situation exists, it is the educational karma of the affected individual, and no one other than his own higher self (the Ego) can dictate to him what he should do?

* * * * *

That whatever his highest intuition tells him to do is the right thing for him to do, and karma deals lightly with those whose motives are right even though their judgment is wrong?

QUALIFICATIONS OF CHARLES H. STIERMANN, Whom ANCIENT WISDOM is endorsing for National Director

Mr. Stiermann has been an active and hardworking member of The Theosophical Society for 22 years. One of the most esteemed members of St. Louis Lodge, he served as Secretary for six years and is now in his third term as Chairman of the Executive Board. He is a member of the Board of Trustees and before his election as Board Chairman was Chairman of that body.

Now retired, Mr. Stiermann was formerly superintendent of one of the largest laundries in St. Louis. He has a keen business mind and his counsel in the management of the large property of St. Louis Lodge has contributed greatly to the successful direction and expansion of the Lodge activities.

Aside from his sound financial judgment and skill in furthering the progressive policies of the Lodge, Mr. Stiermann is widely read and with deep knowledge and understanding of Theosophy. He has ably conducted Lodge meetings, taken part in panel discussions, and in debate handles his subjects with logic and poise. He possesses the rare faculty of probing to the heart of a matter and is never content with superficialities or rationalizations.

Mr. Stiermann is in complete agreement with ANCIENT WISDOM's long advocated urging of national publicity on a wide scale, and as a National Director has pledged to do his utmost to bring this about. He is a close friend and colleague of Mr. Luntz, who constantly consults with him on important matters connected with the work of the Lodge.

ANCIENT WISDOM confidently recommends election of Mr. Stiermann as Director representing the Southeast district in which St. Louis Lodge is located. We believe him to possess every qualification for this responsible office and that if elected he can do much to reverse the downward trend in membership from which the Society has suffered for so many years.

CHARLES E. LUNTZ

EDITOR, ANCIENT WISDOM

PRESIDENT, THEOSOPHICAL
SOCIETY OF ST. LOUIS

FORMER NATIONAL
DIRECTOR

BALLAD OF THE "EXCLUSIVE THEOSOPHIST"

BY CHARLES E. LUNTZ

The late L. W. Rogers, former President of The Theosophical Society in America, was fond of quoting the prayer of an "exclusive Christian." It ran: "O Lord, save me and my wife, and my son John and his wife. Us four, O Lord, and no more."

I am a happy member of a very great Society.

We meet each week and study books, with eminent propriety.

We have two dozen members, and for us that is satiety.

The thought that nobodies may join is cause for great anxiety.

We're well accustomed to each others' Theosophic faces,

And if outsiders came in, they might lack our winsome graces.

In other words, to make it clear, and getting down to cases,

Some brash new member might attempt to put us through our paces.

We love the occult wisdom that by searching long we found.

No doubt our karma was so good, to find it we were bound.

So let the outside world remain with its beliefs unsound.

We have the truth; we'll keep it; there's no need to pass it round.

Although the people of our town may never be aware of us,

And critics sternly frown on what they call the "laissez-faire" of us,

And even go so far to exclaim that they despair of us,

Our work is so important that the Masters will take care of us.

KARMIC RESEARCH

(Continued from Page 81)

run mad—that an Intelligence stupendous enough to produce the visible natural order would not, could not, be so demoralized in the far more important realm of circumstance as to relinquish control of its creation in this sphere. A helpless Omnipotent is that what we are to believe in? All the wordy tomes written by skeptics with unreasoning minds cannot establish such a preposterous conclusion. It goes counter to all the evidence and fully justifies the Biblical sneer—and it is a sneer, nothing else—"The fool hath said in his heart, there is no God." (We found, by the way, in our T.S. debate with the Rationalists some years ago, that quotations of this scriptural adage roused a few of the younger atheists to fury. A psychologist would say that this was because they unconsciously recognized its truth).

But some intellectuals, conceding that the evidence does point to "a teleological principle in nature" (scientific jargon for a Directive Intelligence), insists that the trend of evolution is toward evil rather than good. Schopenhauer, the great German philosopher, for all of his fine mind and belief in reincarnation, held that view. It is called "Pessimistic Determinism," if you like it better under that name. This being his conviction we never could understand why Schopenhauer wanted to reincarnate. Perhaps he didn't but like some Hindu schools of thought, believed he would have to—like it or not.

Then there is the "vitalism" doctrine, one of its principal exponents being the very enlightened Henri Bergson. But his enlightenment still seems to have had its limitations as he regarded the universe as self-evolving, without any predestined development or end. If we

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THANK YOU. THANK YOU VERY MUCH



The editor gratefully acknowledges the very generous response by readers to whom a personal letter was sent in December outlining the serious financial problem now confronting ANCIENT WISDOM.

The problem unfortunately is a continuing one. A stiff increase in the printing cost was handed to us as a Christmas present. Postage has gone up. Nothing in the publishing business ever comes down.

If those who have not gotten around to our letter, with the holiday season intervening when so much has to be done, would care to help the situation, it would enable us to see ahead a little further.

Ways to help: Donation. Monthly pledge. Subscription for others. By bequest.

Someone once said, "After the verb, 'To Love,' 'To Help' is the most beautiful verb in the world." To help ANCIENT WISDOM is to help the cause of Theosophy and to help the many readers who write us they would be lost without it.

WHAT MAKES SENSE?

It Makes No Sense That—

One should say, as we have heard some Theosophists say, "I don't need any proof of reincarnation—my intuition tells me it is true."

It Makes Sense That—

Intuition should always be justified at the bar of reason as H. P. Blavatsky, co-founder of The Theosophical Society declared.

* * * * *

It Makes No Sense That—

One should presume his intuition to be infallible, as at our present stage in evolution we are intended to develop the utmost powers of mind, with development of the intuitions to begin when this stage is completed.

It Makes Sense That—

Even the most highly unfolded intuitions are therefore rudimentary as compared with what they are destined to become in what Theosophists term the next round (some millions of years hence).

* * * * *

It Makes No Sense That—

The growing powers of the mind should be disparaged or pushed into the background in favor of an intuition which in the best of us is no more than germinal.

It Makes Sense That—

The mind should always act as a check on the intuition as guesses, impulses and wishful thinking not seldom masquerade as intuition.

* * * * *

It Makes No Sense That—

This should be construed as depreciating the value or importance of the true intuitions, which should by all means be encouraged and fostered, and the best evidence of their truth or falsity is the verdict of the fully reasoning mind.

It Makes Sense That—

The mind should require evidence of any spiritual fact asserted on authority, as authority has seldom hesitated to invent beliefs unsupported by any rational proof when authority found it desirable or convenient to do so.

* * * * *

It Makes No Sense That—

The fact should be ignored that man's false "intuitions" have had them to perpetrate the most ghastly cruelties on their fellow men in the conviction that by doing so they were pleasing Heaven.

It Makes Sense That—

Both the assumed intuition and the faulty reasoning power may therefore join in leading one who supposes he has both completely astray.

* * * * *

It Makes No Sense That—

The value of true intuition should therefore be denied as it can lead one rightly as well as wrongly, but the actual results of following it should be closely observed to determine how valid

KARMIC RESEARCH

(Continued from Page 85)

understand this philosophy correctly it means that the Directive and Moving Intelligence within and behind evolution is on a sort of blind journey, not knowing, or perhaps not caring, where it is going so long as it keeps in motion.

Amazing truly that with the clear, reasonable, consistent theosophical truths available for their taking, these men of great intellectual power should torture their minds with such monstrous and impossible rationalizations.

We daresay there may be those who would contravene this statement by demanding to know who we think we are to challenge the conclusions of such world-acclaimed figures as Schopenhauer and Bergson. The old cliché "Who do you have to be" may be answered by the words "A Theosophist." For a Theosophist may challenge the views of anyone, providing he does so in good faith, no matter how reverently or respectfully these views may be regarded by others. And this includes his own mentors—Blavatsky, Besant, Leadbeater or the Masters themselves. But the challenge, if made, should be on logical grounds and not for the sake of being "different" or provoking controversy.

So, to put it simply, Theosophy avers that there is a Divine Principle which directs, ordains and plans; that contrary to Bergsonism it knows what it is doing and whither it is bound; that Schopenhauer to the contrary notwithstanding, it is wholly good though often its workings may appear to a limited vision to be evil and may indeed at short range be evil, but in the final analysis always result in transcendent good.

Which is the reason for the subhead that captions this article, ALL KARMA IS GOOD.

Can such a sweeping statement, so apparently incompatible with what we see about us, possibly be justified?

It can if one understands Theosophy and its teachings on karma profoundly and not superficially. But most people reason superficially on such things and do not desire to reason profoundly. Sometimes they may not have the necessary intellectual faculties to reason in depth and be content to judge by appearance—the most fallacious method of exercising judgment, and in the deeper things of life nearly always wrong.

Such superficial judgment is invariably based on the assumption that one life, short or long, is all that is allotted

it has been.

It Makes Sense That—

The well-known astrological fact that intuition or lack of it is shown by the natal horoscope can also be used as a guide, many fiery signs, a strong ninth house and Sagittarius and a good Jupiter indicating a powerful intuitional faculty.

to each individual and everything that happens to him is to be appraised for reasons (if any) on the basis of that one life. On this irrational premise there can be no rational explanation.

Circumstances (karma) must be divided into good and evil, with the latter usually predominating. Reincarnation is an absolute, uncompromising necessity if all karma is to be shown as good. If there is one sole incarnation and "curtains," then there is such a thing as evil karma—most of it for the world as a whole is evil.

But how changed the vista when reincarnation enters the picture! How different when karma becomes not the cheap system of rewards and punishments, the wrath or favor of God so dear to the religious dogmatists, but GOD'S EDUCATIONAL SYSTEM!

For that is what karma is. Even human systems of training, beneficent in aim, are often harsh and punishing in action. Basic training to fit a man to be a good soldier may in microscopic measure be compared to the severe disciplinary inflictions karma often hands out. Resentment in the Army gets the rookie nowhere except a possible sojourn in the guardhouse. It gets nowhere with karma, which has a job to do—to evolve us into perfect human beings, not only in goodness but in powers. And karma, with this great and beneficent end in view—far-off as it now may be—gives no heed to our complaints, our misunderstandings, our misbranding of it as good or bad. Karma is always—repeat *always*—good.

(To Be Continued)

KINDRED THOUGHTS

(Continued from Page 81)

used to such cries in the young. He told me that the fairy-tales did not really matter, he was not sure that he believed them himself; the only thing of importance was the resurrection of Jesus Christ and the redemption by His blood. So I was all right for a time—until I began to find myself doubting the resurrection of Jesus Christ. After all, what did we know about it? Were there not a score of other martyred redeemers in the mythologies? And how could Jesus have been both man and God at the same time? As a psychological proposition, it meant knowing everything and not knowing everything, and was that not plain nonsense?

"I took this also to Mr. Moir, and he loaded me with tomes of Episcopalian apologetics. I remember the Bampton Lectures, an annual volume of foundation lectures delivered at Oxford. I read several volumes and it was the worst thing that ever happened to me; these devout lectures, stating the position of the opposition, suggested so many new doubts that I was completely bowled over. Literally, I was made into an agnostic by reading the official defenses of Christianity."

Upton Sinclair did not permit religious institutions to neutralize his capacity to think freely. And although caught as a child in the folds of ecclesiastic doctrine and discipline he soon threw off the yoke.

It is doubtful that he would have succeeded as the governor of a great state of the Union. He would have been cruelly blocked at every turn in a thousand different ways by powerful interests that would brook no radical change. That is, if he escaped assassination.

If he doubted the resurrection of Jesus Christ, and the redemption by his blood, he was fortunate to lose the race for governor. As in the earlier or later days of the church, a philosopher would cut a queer figure in the seats of the mighty. Such seats can be extremely uncomfortable to the sensitive soul, to those who unfailingly follow the dictates of their conscience. As well would an eagle fit into the gaudy cage of a parrot.

Philosophers will have their day if the human race survives that long. But the time is not ripe. We have not suffered enough. The creative forces have to prepare for the day behind the scenes, drawing down from higher sources the wisdom essential to wise government. But not too far behind the scenes. Timidity pays scant dividends. We cannot draw from above and fail to give out from below.

In any case it shows what happens when people start to think and ask embarrassing questions. Upton Sinclair could have made a million writing popular novels, as did his erstwhile chum, Sinclair Lewis, but he chose to be a muckraker in defense of the bottom dog. There is no money in muckraking, but it is a very good way to be very much hated or equally well loved.

The moral is: don't turn over stones to see what is underneath them unless you have a strong stomach.

Forget the bottom dog. He won't thank you for being a martyr to his cause—he might even bite you. But it isn't easy to forget the thoughtless and exploited masses, and muckrakers seem to enjoy being bitten. It is part of the game, and what they find under turned over stones can be terrible and gruesome. It is also a job that has to be done if man is the sooner to escape the scourge of ignorance and fear that some fashionably laid and sanctified stones have brought him.

(The End)

IS "CHRISTIANITY" CHRISTIAN?

(Continued from Page 81)

33 A.D.,—the date now changed to about 29 A.D. in Church counsels. Not so, says the great saint: this true religion already existed ages before Jesus came, in fact from the beginning. Now to maintain its later extravagant claims, this religion must repudiate the words of its founder.

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The other statement is even more shattering to all Christian pretensions. It is from the faith's first historian and the founder, along with the Roman Emperor Constantine, of the Church's ecclesiastical organic existence. This was the famous Bishop Eusebius, who with the Emperor presided over that great Council of Nicaea in 325 A.D. which adopted its canon of scriptures, formulated its creed, thus constituting it as the "Church." He is called the "lying historian" of Christianity, because he frankly confessed that when he could twist the truth so as to magnify the greatness of Christianity, he did not hesitate to do so. And what does this avid protagonist of the faith permit himself to say that was so fatal to its interests? He was speaking of those cultists of whom we have learned so much recently through the discovery of the famous Dead Sea scrolls, the Essenes, who in northern Egypt were called *Therapeutae*, i.e., "healers" of the spirit. And he says:

"These ancient *Therapeutae* were Christians and their writings are our Gospels and Epistles."

Every word of this should be underscored, but especially "ancient." For if this terse asseveration of Eusebius is true, virtually the whole edifice of Christianity tumbles down in ruin. Every claim it has made to being the world's only true religion rests on the truth of its assertions that the Gospels, buttressed by the Pauline and a few other Epistles, were the product, not the antecedents of Jesus' visit to earth, the four Gospels being the alleged biographies of his life and teachings. On Eusebius' statement these literary documents could not have existed before Jesus lived, as a man's life-story can not be written before he lived it. But what says the effusive Bishop? Nothing less than that these Gospels and Epistles—the cornerstone of Christianity—were old, old books in the Essene libraries, one of which we have had the amazing good fortune to unearth from the Dead Sea caves after a thousand years. Let us not miss the fact that the reference of "ancient" in his statement is from his day, not from ours. Writings already hoary with age in a day which we are pleased to call ancient, already ancient when Christianity (although not according to Augustine) was in its infancy, declares the Church's historian, were

the foundation stones of the Christian faith. And what does this involve for Christian belief? It means, and no escape from it, that to accept and accredit the fundamental platform of Christianity, one endorses the completely illogical and impossible claim that documents in existence at least two to three thousand years Before Christ are the historical biography of a man who lived centuries later, about 1 to 33 A.D. Do we see what is there in front of us in all this? Jesus' life all written up, his parables and the great "Sermon," his wisdom and his "miracles" all in print thousands of years before he lived to utter them! This is the real miracle and prodigy that Christian orthodoxy asks the world to believe. Jesus' life already in print at least hundreds of years before he lived it! No wonder Fundamentalists go strong for "miracle." It is the only way both their faith and their reason can be saved.

And—are you ready to hear something else? These early Christians were long found themselves caught in a trap of their own setting by statements and data revealing the fact of this anachronism and the falsity of their claims by quotations in the books of the Greeks from the literature of ancient Egypt showing irrefutably the direct source of the Biblical books—with "Jesus" in them—and their consternation was great. But shameless bigotry, gullibility and superstition found an easy way to explain the reversal of history. They fell back on the outrageous ruse of attributing the similarities to diabolism. Wily old Satan had, centuries before contrived that this mixup should develop. Foreseeing how nicely he could tie up the fanatical devotees in a neat little dilemma,—they said—the devil had imparted to the heathen Egyptians centuries in advance exact counterfeitings of the body of the sacred truth that Jesus would reveal when he came, the object in God's permitting this job—like torment of his faithful—being to test out the spiritual fortitude of the saints of the Church later on. One could expect just such a trick from that sly old serpent that deceiveth the whole world. This took care of the fact that in historical truth the cart of the Gospels and Epistles had pulled the horse of Jesus' actual existence into history. Although they do not know it, this is part

(Continued on Page 88)

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If parents would only realize how they bore their children.

—Misalliance

Example of a young soul: The stove lounge who, at the end of an afternoon of talking about nothing observed, "I'm agoin' home now. If dinner ain't ready I'll raise hell, and if it is I won't eat a bite."

IS "CHRISTIANITY" CHRISTIAN?

(Continued from Page 87)

of what a Christian devotee has to subscribe to if he is to cling to his faith.

Then—and Theosophists should know more about this, too—there is the stupendous contribution of the English scholar Gerald Massey (died about 1907). Massey, listed in school histories of English literature as a minor poet turned Egyptologist, spent forty years in research in the Nile country and as a result gave us his monumental works, *The Natural Genesis* and *Ancient Egypt, the Light of the World*. His astonishing findings and prodigious research and assemblages of comparative material put forever beyond controversy the conclusion that our Biblical literature emanated from that primal source of occult wisdom, ancient Egypt. There is little question any longer that the elements of religious cultism which became the groundwork of Western faith, Judaism, Christianity and Mohammedanism, not to omit the magnificent Greek Hellenism, derive from Egypt. With almost final conclusiveness this discernment receives what would appear to be absolute corroboration from the most recent findings of the greatest of our American Egyptologists, formerly Chicago University's eminent Dr. James H. Breasted, who has brought to light much Biblical source material, such as whole chapters from the *Book of Proverbs, Psalms, Isaiah* and other Old Testament books, in addresses to the Pharaoh of Egypt extant as early as 3500 B.C.

(To Be Continued)

An Anglican Church court in England has ordered the inscription "Forever in my thoughts" removed from the tombstone of a husband whose wife had it erected. The grounds given were that strong expression of affection or grief were inappropriate to the "Christian line," though the widow declared, "The words are true. My husband meant everything to me." If grief and affection for the departed are anti-Christian, maybe Dr. Kuhn's probing question IS "CHRISTIANITY" CHRISTIAN should be answered in the negative without further ado.

A question: What has been the reaction to your articles on Krishnamurti?

Answer: Considerable approval from readers. Approval from the CORRESPONDING FELLOWS LODGE, an English Theosophical publication. Polite disapproval from Mr. T. H. Redfern, Editor of EIRENICON, Cheshire, England. Impolite disapproval from a reader, with estimate of our level in evolution (very low). And one cancelled subscription (unpaid).