

*When theological ethics
speak no longer in man.*



Abstract and train of thoughts¹

Divine conscience is stifled by pure selfishness.

Dicken's "baleful roads of bygone days" persist, only on a more gigantic scale, in the Emerald Island of today. 4

Cases emanating directly from the realm of political and diplomatic action, cry loudly to the common ethics of humanity for exposure and punishment. 5

The prosperity of every state is based upon the orderly establishment of family principles; and the first duty of those in power is to guard the sacred maternal rights against any brutal violation. 5

A future King of Serbia is doomed to witness from his childhood daily scenes that seem to have been copied from the palaces of Messalina and the Borgia Popes. 5

Love, wealth, and happiness smiled upon Nathalie Keshko from her very cradle, until that unfortunate marriage of hers with Michael Obrenovitch, the lineal descendant of swineherds. 6

Natalie's noble uprightness and true womanly moral qualities must have made him dread her from the first. 6

Who gives you the right and audacity to so insult all law, divine and human? Is it in the name of Christianity that you perpetrate an act which would disgrace any "heathen" potentate and State? 7

The unspeakable cruelty and wickedness inflicted upon the legitimate Queen of an insignificant Kingdom, may be done to any of you — when the hour of retributive justice strikes. Arise then, and protest in the name of human rights while you are still in power. For who knows how long that power may last? 7

Explanatory Notes by Boris de Zirkoff.

A heavy load of Karma is in store for the cruel King of Serbia.

Letter to "Lucifer" by C. Carter Blake.

Whom God has joined together, let no man put asunder. 10

Modern civilization is most uncivil as it can only advance at the expense of moral improvement and social cohesion. 11

¹ Frontispiece: Queen consort of Serbia: Kešco by birth, Obrenović by marriage, by Uros Predic, Paris 1890.

Editorial response by Madame Blavatsky.

What an infamous act of despotism and injustice inflicted upon a woman, innocent and pure as few! 12

Suggested reading for students.

On Black versus White Magic. 14



Divine conscience is stifled by pure selfishness.

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As civilization progresses, moral darkness pervades the alleged light of Christianity. The chosen symbol of our boasted civilization ought to be a huge boa constrictor. Like that monstrous ophidian, with its velvety black and brilliant golden-hued spots, and its graceful motions, civilization proceeds insidiously, but as surely, to crush in its deadly coils every high aspiration, every noble feeling, aye, even to the very discrimination of right and wrong.

Conscience, “God’s vicegerent in the soul,” speaks no longer in man; for the whispers of the still small voice within are stifled by the ever-increasing din and roar of Selfishness. [82]



Dickens’s “baleful roads of bygone days” persist, only on a more gigantic scale, in the Emerald Island of today.

But “our shops, our horses’ legs, our boots . . . have all benefited by the introduction” of the “macadam of civilization,” says Dickens. Yea; but have not our hearts turned, on the other hand, to stone also? Have they not been *macadamized* in their steady petrification with this rapid spread of civilization? Highwaymen may, or may not, have disappeared with more perfect highways, yet it is certain that they have reappeared since in every class of life and trade, and that highway robbery is now taking place on still deadlier, if improved and legalized principles. “Crawling beggars and dirty inns” offend our aesthetic feelings no longer; but starving beggars have found their numbers increasing tenfold and are multiplying at a rate in proportion to the extortionate charges of white-washed inns, now turned into palace-hotels. And if — still according to Dickens — “much of the ribbonism, landlord-stalking from behind hedges, and Skibbereen starvation of Ireland may be attributed to the baleful roads of bygone days,” to what shall we attribute the same evils, only on a more gigantic scale, in the Emerald Island today?



Cases emanating directly from the realm of political and diplomatic action, cry loudly to the common ethics of humanity for exposure and punishment.

Politics does not enter into the programme of our magazine's activity. Yet as everything under the sun now seems to have become connected with politics, which appear to have become little else but a legal permission to break the ten commandments, a regular government license to the rich for the commission of all the sins which, when perpetrated by the poor, land the criminal in jail, or hoist him upon the gallows — it becomes difficult to avoid touching upon politics. There are cases which, emanating directly from the realm of political and diplomatic action, cry loudly to the common ethics of humanity for exposure and punishment. Such is the recent event which must now be mentioned. [83]



The prosperity of every state is based upon the orderly establishment of family principles; and the first duty of those in power is to guard the sacred maternal rights against any brutal violation.

It is a truism of too long standing, a policy acted upon by every civilized nation from antiquity, that the prosperity of every state is based upon the orderly establishment of family principles. Nor is anyone likely to deny that social ethics depend largely upon the early education received by the growing-up generations. On whom does the duty devolve of guiding that education from early childhood? Who can do so better than a loving mother, once that her moral worth is recognised by all, and that no evil report has ever sullied her fame? The youth and his later intellectual training may well be left to the firmer hand of the father: the care of his childhood belongs by all divine and human rights to the mother alone; the parent who gave her offspring not only a part of her flesh and blood, but a portion likewise of her immortal soul — that which shall create hereafter the real man, the true EGO. This is the A B C of the life-duties of mankind; and it is the first duty of those in power to guard the sacred maternal rights against any brutal violation.



A future King of Serbia is doomed to witness from his childhood daily scenes that seem to have been copied from the palaces of Messalina and the Borgia Popes.

How then shall we characterise the unparalleled act of violence, perpetrated on the modern principle that "might is right," which has been offered in the face of all the world by a crowned husband to his innocent wife, and by the first statesman in Europe to an unprotected Queen — a *woman*? Has Queen Nathalie of Servia played false to her country, was she a faithless wife, or a bad mother? No; most decidedly not. Has she in any way deserved the insult dealt her at the hands of these two men, in the European scandal which has now disgraced the King, her husband, and the

country to whose honour and protection she trusted herself? Once more, and a thousand times, no. All those who knew Milan Obrenovitch's life, his low moral standard, his family relations for the last years, and especially his small intrinsic value as King, patriot and man, will deny emphatically any accusation against Queen Nathalie. On the other hand many are those who knew her personally from her [84] birth and throughout her girlhood. A good daughter cannot be a bad mother. A pure, noble-minded woman can hardly be a guilty wife.

Why then should she be so cruelly treated? Why should she have been forced to drain to the last drop the contents of the bitter cup of insult and moral agony for crimes that were not her own? It is a measure of political necessity, we are told. The Christian clergy of the land is forced to sanction it, and Christian law is thus made to act in defiance of every moral and divine law! Most undeservedly and brutally insulted in all her most sacred rights, the honest woman, the faithful wife of a faithless man and husband, is now doomed to be sacrificed to the Moloch of politics! She must remain separated from her only child, and witness, passive, helpless and powerless, year after year, the virus of moral depravity being inoculated in her boy's nature by such a father! She, the legitimate wife and Queen, has to submit to be treated like a discharged *courtesan* and suffer another woman and women, fully deserving of that epithet, to take her place in the palace, perhaps to assume authority over her innocent son. "Politics" doom a future king to witness from his childhood daily scenes that seem copied from those which must have taken place in the palaces of Messalina and those of the Popes Borgia!



Love, wealth, and happiness smiled upon Nathalie Keshko from her very cradle, until that unfortunate marriage of hers with Michael Obrenovitch, the lineal descendant of swineherds.

Natalie's noble uprightness and true womanly moral qualities must have made him dread her from the first.

Therefore every honest man and woman has a right to say that no more brutal, heartless, unqualifiable act has ever been perpetrated in the political dramas of this century of the greatest civilisation. Such an act committed by a *Milan* of Servia, the salaried *bravo* of Austria, could hardly astonish anyone. But that the deed should be sanctioned by one who had just proclaimed in the hearing of all Europe, that he "feared God alone," is incomprehensible. We are far, it seems, from the barbarous Middle Ages, when the German *Ritter* fought and died to protect a woman. We are in the age of civilisation and politics. Poor, unhappy Nathalie Keshko! Who of [85] those who knew her hardly a dozen years ago, the beautiful, happy, innocent girl, the ornament of the high social circles of Odessa, would have ever dreamt of such a fate for her? Left early an orphan, she was brought up by her guardian as a beloved daughter. Love, wealth, and happiness smiled upon her from her very cradle, until that unfortunate marriage of hers — a true *mésalliance* — with the unworthy nephew of the martyr-Hospodar, Michael Obrenovitch. The descendant of the swine-herdsmen of Servia has since become an *opéra-comique* King, who now dishonours the nation

which chose him for its ruler. It was not her beauty that attracted him; but her millions. The noble uprighteousness of her character and her true womanly moral qualities must have made him dread her from the first; and while these repelled the profligate husband, the millions of Nathalie Keshko consoled him, by permitting him to enlarge his harem, and make his mistresses share the same palace with the virtuous legitimate wife. And now, having filled the life of the unfortunate young Queen with gall, he gives her the last deadly blow by depriving her of her only child, making of her a Rachel weeping and refusing to be comforted.



Who gives you the right and audacity to so insult all law, divine and human? Is it in the name of Christianity that you perpetrate an act which would disgrace any “heathen” potentate and State?

Why? For what crime and by what right? The last word of the mystery is in the safe keeping of Prince Bismarck and King Milan. The proud Imperial Chancellor might have defeated the ends of that puppet-King with one word; but he preferred to help him. Before the Prince, all male Europe bows. But no woman can fail to rise in righteous indignation against the politics of the “Iron Chancellor” and proclaim it to his face. The loud blame of millions of women, and of every mother in Christendom, are so many implied curses that must for once fall upon the head of the man they are addressed to. And what mother will fail to sympathise with this other bereaved and wronged mother? There is a law of Retribution, however, and it is this which gives us the [86] liberty to ask: What, or who, gives you the right and audacity to so insult all law, divine and human? Is it in the name of Christianity that you perpetrate an act which would disgrace any “heathen” potentate and State?

Ye, unrighteous judges who fear neither moral law, nor do you feel ashamed before the open censure of the teeming millions of those who openly blame you; it is posterity which will render to you your just dues, and thus avenge the memory of this martyred Queen and mother. That day must come, when, passing into history, your *political* action will be read with disgust and horror even by the descendants of those who now keep silent, instead of raising their voices in the defence of that innocent woman.

The unspeakable cruelty and wickedness inflicted upon the legitimate Queen of an insignificant Kingdom, may be done to any of you — when the hour of retributive justice strikes. Arise then, and protest in the name of human rights while you are still in power. For who knows how long that power may last?

But while whole nations of private individuals can do nothing except protest, sincerely and as vainly; all those who could do so effectually, will not lift a finger on behalf of Queen Nathalie. The public is willing, but powerless; the Sovereigns and potentates all-powerful, but evidently unwilling. But, O, ye Crowned women, mothers, and wives of Europe! Unless you join your voices in one mighty cry of indignation and protest against such an infamous act of despotism and undeserved cruelty, you have small right indeed to call yourselves Christians or to represent the religion of your

Christ in the eyes of the masses. Although might is *really* right in our age of dissembling and of unexampled Selfishness, there may be something worse in store for those who fail to do the right thing by an oppressed sister. That which is now being done to the legitimate Queen of an insignificant little Kingdom, may be done to any of you — when the hour of just retributive justice strikes. Arise then and protest in the name of human rights while you are still in power. For who knows how long that power may yet last? Verily, in view of the rapid spread of *civilization* and the despotism of *such* politics, the day when that hour will strike is only a question of time and of expediency. . . .

ADVERSA [87]



Explanatory Notes by Boris de Zirkoff.

A few explanatory notes may be of help in connection with the above. Milan Obrenovich IV, King of Serbia, was born at Jassy, Rumania, August 22nd, 1854, a son of Miloš Obrenovich (1829–1861), and Maria Katardži, a Moldavian. Left an orphan early in life, Milan was adopted by his cousin Michael, educated at Bukarest and Paris, and placed on the throne under a regency, in 1868, on the assassination of Michael. He proclaimed himself King in 1882. His Austrophile policy was very unpopular, and his private life was most unsavoury. In 1875 he had married Natalie, the 16-year old daughter of a wealthy Bessarabian landowner of Moldavian origin, named Keshko, who was a Colonel in the Russian army. Her mother belonged to the Sturza family and was of Moldavian origin also. Natalie was born May 14th, 1859, in Florence, Italy, where she was educated. Relations between Milan and Natalie became strained soon after the birth of their son Alexander in 1876. Natalie supported the political parties which were opposed to her husband, and had a tendency to interfere in the affairs of state. In 1885, Milan embarked upon an ill-judged campaign against Bulgaria, and was saved from disaster by Austria.

The marital unfaithfulness of Milan came to light around that time, though Natalie had hidden the facts for a considerable period of time. Milan entered into a formal agreement with her, on the strength of which their son was to be educated in Germany and France, under the supervision of his mother, who was permitted to visit Serbia only during the summer months. Natalie went with her son to Wiesbaden, Germany, but neither of them adhered strictly to the signed arrangement. The Queen continued various political activities and found support in Serbia, being quite popular among the people. Milan offered a new agreement, but Natalie proudly refused to accept it. In 1888, Milan sent General Protich to Wiesbaden, where, with the assistance of the German police, he abducted Alexander, on the basis of paternal rights, and returned to Serbia with him. At the same time, Milan circulated scandalous tales about his wife and finally extorted a divorce, which was illegal according to the Greek-Orthodox Church, by forcing Metropolitan Theodosius to declare, on his own initiative, the marriage dissolved. This took place in October, 1888. On March 6th, 1889, after a brief attempt to regain prestige by means of a liberal constitution, Milan

abdicated in favour of his son Alexander, and retired to Paris. He went so far as to renounce his Serbian nationality in 1892.

Milan's abdication spurred the hopes of Natalie, and she attempted to regain her rights as Queen-Mother. She returned to Serbia in 1889, but found that the Regency was placing obstacles in the way of her contact with her son. She outlined the history of her marriage in a document presented to the [88] authorities, with the result that the Synod annulled the act of Theodosius, and denied to both parents the right of entry into Serbia until Alexander became of age. Natalie refused to obey this order, and was forcibly sent abroad, a circumstance which gave rise to violent outbreaks in the streets of the capital.

In 1893, Alexander restored her rights to Natalie. In January 1894, Milan reappeared in Belgrade and became nominally reconciled to Natalie, who returned in 1895. Appointed commander-in-chief of the Serbian army, Milan inaugurated a cruel persecution of Russophiles and Radicals. This was brought to a sudden end by the marriage of Alexander, in July, 1900. Milan resigned his post and returned to Vienna, where he died rather unexpectedly, February 11th, 1901.

After Milan's death, Natalie became a Roman Catholic and lived in retirement in Paris and Biarritz. She died in 1941.

In connection with the erratic conduct of Milan, and especially his sudden abdication, certain peculiar circumstances have come to light. It would appear on good authority that Milan under the hypnotism of Madame Artemisia Christich resigned his crown. This woman, whose influence over the King had long been unaccountable to his friends, had been for some time carrying on hypnotic and mesmeric experiments, using the King as her subject. His manner on the day of his abdication has been described by several eye-witnesses in the contemporary press, such as the *London Standard*, for instance. The impression of these people was that the King behaved like one hypnotized, and in a different state of consciousness from his ordinary one.

Natalie wrote a work entitled *Mother* (Russian translation, St. Petersburg 1891), in which she outlines her painful experiences, but somewhat strains the facts of the story. She also published a book of *Memoirs* (Paris 1891). A brilliant description of her character may be found in a letter addressed to her from Ristich, and partially translated in the *Russkiya Vyedomosti*, No. 27, 1891.



A heavy load of Karma is in store for the cruel King of Serbia.

Letter to “Lucifer” by C. Carter Blake.

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If King Henry VIII, the much-married king of England, stopped in some of his proceedings for divorce, or at least was stopped by the ecclesiastical authorities at the first of his acts, and was warned by them that his divorce with Catherine of Aragon was contrary to the laws of God, and could hardly be made by any sort of *modus vivendi* to fit in with the laws of men, King Milan of Servia has certainly sent in a greater amount of tickets to entitle him to a final “distribution of gifts.”

I wish that some authority from the Editorial chair of *Lucifer* would tell me whether the recent action of King Milan of Servia will not entail upon him a *Karma*, a never-ending penalty of remorse, shame, and future sorrow, for the cruel and unjustifiable act which he has committed by the divorce of his Queen Nathalie.

Whom God has joined together, let no man put asunder.

I would like to know whether the Russian Christian Church, as well as the West, considers marriage as a thing which may not be cast aside by the decision of a civil tribunal. Your own creed of the Russian Church appears to my unassisted intellect to be emphatic, pronounced, and unchanging.

I quote from the creed of the Russian Church:

εφ’ ορου ζωης αυτων, εις καθα κινδυνον, δεν εξαφινονται ο ενας τον αλλον
υστερον δε βεβαιωνεται . . .

Ad finem usque vitæ, quocunque rerum discrimine, constanter servaturus,
nec alter alterum deserturus sit.¹

I may also state that there is not a single Latin priest who would dare to contravene the commands of his Church by pronouncing a divorce *a vinculo matrimonii*² in a case like that of King Milan. They are much too careful of the words “Whom God has joined together, let no man put asunder.” Surely the Russian Church has the same pure tradition. If the old Patriarchs of Constantinople could speak, their voices would be emphatic to declare that the sacramental ties of marriage are eternal and indis-

¹ “The Orthodox Confession of the Eastern Church, A.D. 1643,” in P. Schaff, *A History of the Creeds of Christendom*, 3 vols., 8vo. London, 1877; Vol. II, p. 393.

² [Divorce that absolutely dissolves the marriage bond and releases the spouses from all matrimonial obligations.]

soluble, and that their authority has been decreed by the oracular and changeless fiat of everlasting veracity.

Some of the inferior Jew papers in London have recently had letters on the subject "Is Marriage a Failure?" But they have in this respect often confused the civil and religious ties. In the marriage of King Milan we have both. He may be civilly allowed to emulate King Solomon, but religiously he has only one wife, from whom he is now divorced. [190]

Modern civilization is most uncivil as it can only advance at the expense of moral improvement and social cohesion.

Let us now consider the matter. The world, at the end of the present century, and approaching its descending cycle, gradually becomes worse and worse as artificial civilization progresses, and moral improvement diminishes. We see this in the tendency for facilitating divorce, either in Serbia or in England, the less attention paid to individual aspirations after holiness, and the probability that the next generation will be a great deal worse than the present. We live in a time when the words of Horace,

Ætas parentium, peior avis, tulit
Nos nequiores, mox daturos
Progeniem vitiosiorum,¹

are deeply applicable to us, and those who are born of us, and then the action of men like King Milan is only a forecast of the future, when the coming race "*Sans Dieu, sans foi, sans loi*" shall preach "the principles of 1789," "Liberty, Equality, and Fraternity." Liberty, each to select his own punishment; Equality, before the throne of some self-invoked infernal power; Fraternity, such as was that of Cain towards Abel.

Still, for those who do not contemplate decay on a large scale, it is hard to perceive individual instances of blasphemy and immorality, and harder that they should have the sanction of any religious body.

The old feeling of chivalry in the West makes me inclined to break a lance for the divorced Queen of Serbia, and by advocating her strive:

For the cause that lacks assistance,
From the wrong that needs resistance,
To the future in the distance,
And the good that we can do.

C. CARTER BLAKE



¹ [Horace, *Odes*, Book III, vi, 45-48; the first line being: *damnosa quid non imminuit dies?* In English: "What do the ravages of time not injure? Our parents' age, worse than our grandsires', has brought forth us less worthy and destined soon to yield an offspring still more wicked." — *Boris de Zirkoff*.]

Editorial response by Madame Blavatsky.

What an infamous act of despotism and injustice inflicted upon a woman, innocent and pure as few!

There is no “authority” on ecclesiastical law in the “editorial chair of *Lucifer*.” The present editor recognizes no such laws, rejects and cares very little about [191] them. But there are laws of honour, and honour — “stands at another bar than that of laws,” whether social or ecclesiastical. And there is a woman in the said editorial chair, whose whole being revolts against such an infamous act of despotism and injustice as perpetrated by Milan of Servia, he who claims to reign “by the grace of God” and sticks fast to his throne only by the abject cowardice of his subjects. Of crowned despots, sots and even snobs, there were many, but hitherto even they had tried to preserve an *appearance*, at least, of honour. In our modern day, however, it becomes a matter for serious consideration, whether honour is ever to *be found, to a dead certainty, at home* — anywhere, except perchance among thieves! We live in a strange world of incongruity and paradox. When one knows that upon discovering a *sharper* in their midst, even the members of the poorest club would not fail to kick him out, one can only stare in finding all the modern sovereigns, great or small, remaining undisturbed and quite unconcerned before the perpetration of the most brutal act of licentiousness and abuse of power *by one of their own* fraternity. That Milan, the lineal descendant of swineherds is *no* gentleman — though his late uncle Michael Obrenovitch was decidedly one — is no wonder. But that other Kings and Emperors, some of whom boast of a long lineage of knightly ancestors and “kings *gentiluomini*”¹ — should allow such an unprecedented outrage upon a woman, a Queen, innocent and pure as few, go unpunished — is most marvellous — even in this age of depravity, and Crowns sold at auction.

O, that estates, degrees, and offices,
Were not derived corruptly! and that dear honour
Were purchased by the merit of the wearer!

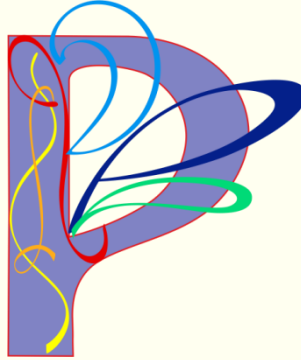
But, since the day of Solon, to paraphrase him: “Honours created far exceed those that are achieved.”

To the second question of our correspondent, we answer — most decidedly, the Greek Church would countenance and permit no such breaking of her laws. Nor shall the St. Petersburg *Metropolitan* or his Synod [192] ever recognize the act of the Servian Theodosius; who is officially branded by that Synod, hence by the press, as the “*pseudo-Metropolitan*.” The orthodox Greek Church is greater than Milan, “King” of a kingdom from an *opéra comique*. But what of that? Russia does not recognize Ferdinand of Coburg; yet the Austrian usurpator rules to this day over Bulgaria, the land of Brigands and Generals Boum-boum. The Synod of Russia is not what it was only thirty years ago, when no divorce could be obtained on any consideration, and divorce plans were smashed against the Synodical rock even when backed up by the Imperial will and protection. Now things have changed. One can obtain a divorce in Russia as easily as in the United States. Russia is getting *civilized*, you see. The gov-

¹ [gentlemen]

ernment may protect and defend Queen Nathalie, but Russia will not go to war to punish a — Milan. Yet the religious feeling is strong both in Russia and Servia. . . .

It remains to be seen what the Servians will do. Ah, *now* is a fine and easy-going time for the Milans and — “Jack the Rippers.”



Suggested reading for students.



On Black versus White Magic.

- “A Strange Story by Bulwer-Lytton”
- “Adoration of male gods led to phallicism and black magic”
- “Akhund Abdul Ghaffur of Swat”
- “Ancient Magic in Modern Science”
- “Animated statues, trophies of the Black Art”
- “Auras of mediums and adepts”
- “Between Black and White Magic there is but a cobweb thread”
- “Black Magic is in full sway amidst mankind”
- “Black versus White Magic, the two Opposing Powers”
- “Blavatsky on the author of Phallicism”
- “Blavatsky on the malignant fever of unsound scepticism”
- “Buddhist Feminism in Ceylon”
- “Capital punishment is a relic of Jewish barbarity”
- “Christian Lectures on Buddhism”
- “Christianity has retarded the Woman’s progress”
- “Confessions of Cyprianus, the Penitent Sorcerer of Antioch”
- “Does your mind elate with self-adoration”
- “Egyptian Magic, good and bad”
- “Evil is an illusion caused by the Circle of Necessity”
- “Evil is the infernal end of the polarity of spirit-matter”
- “Exact Science versus Archaic Philosophy”
- “Frightening crying children into silence”
- “How can a Black Magician be known”
- “Hugo's La Fin de Satan (1911)”
- “Hylo-Idealism is a fig leaf for Crass Materialism”

- “Insights to the high idealism and quaint wit of Eliphas Levi”
- “Insights to the Occult Arts”
- “Instead of Black and White Magic, read selfish and unselfish motive”
- “Magic is the Occult Knowledge of Natural Law”
- “Mediumship and Adeptship are poles apart”
- “No one has the right to control the mind of another”
- “Occultism and Kabbalah are only masks to hide the sacred truth from the profane”
- “On Astral Intoxication”
- “On malevolent bewitchments and venomous magic”
- “Ormuzd and Ahriman are ever opposing powers, yet inseparable and interdependent”
- “Papal dispensation for murder and mayhem”
- “Phallicism and Phallic Worship”
- “Presentiments of what lies in the bosom of future”
- “Psychological and conjuring tricks”
- “Reflections of an ardent apostle”
- “Religious conversion means absolute perversion”
- “Selfishness is the cause of all sin and suffering”
- “Selfishness is the hallmark of fakirs, hermits, and yogins”
- “Sin by cruel acquiescence in an unworthy fashion”
- “Soul-destroying sophistry is fake wisdom”
- “Spirit and Matter are dual aspects of One Cause”
- “Spiritual progress is not aided by watching the Astral Light”
- “Teraphim are the elemental spirits of ancient divination”
- “The Arabian Nights are echoes from of Lemuria and Atlantis”
- “The Astral Light reflects images of every thought and action”
- “The Ensouled Violin”
- “The Idyll of the White Lotus”
- “The Origin of Good and Evil”
- “The Original Sin is a Jewish Invention”
- “The Pernicious Sophistry of Hypocrisy”
- “The Pitfalls of Occult Arts and Metaphysical Healing”
- “The power of the magician is inversely related to his worldly interests”

- “The process of precipitating handwritten letters explained”
 - “The Silent Brother”
 - “The spiritual blindness of anthropomorphism”
 - “The Theosophical Society’s position on hypnotism”
 - “Theological anthropomorphism is the parent of materialism”
 - “Theological malice is the root cause of Satanic Magic”
 - “Trained imagination can produce occult phenomena”
 - “True magic is the Gnosis of Pythagoras”
 - “Warning to phenomena seekers”
 - “Why women should avoid the Church like a plague”
 - “Yoga is a wolf in sheep’s clothing”
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