

Buddhist Feminism in Ceylon



Buddhism is the first religious system in history that sprang up with the determinate object of putting an end to all the male gods and to the degrading idea of a sexual personal deity being the generator of mankind and the “father” of men.

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IN THE FOLLOWING ELOQUENT STRAIN speaks the report of the Wesleyan Mission in the Galle District for the year 1888:

But the greatest force of Ceylonese Buddhism is not in the Bo-tree, the priesthood, the wealth of Temple lands, or even in the sacred books. The dominant force for Buddhism in this island is WOMAN. Something to see, something to touch, something to worship; these cravings of humankind are met in the Buddhistic worship of today; the feminine instinct which brought that sprig of the sacred tree was unerring in its aim; that appeal to the sight won the crowds for Songhamitto. Under the ban of the Brahmans, woman was again enslaved in India; but in Lanka, the successors of the princess have never lost their liberty. Buddhist woman is not imprisoned in the *zenāna*, or denied the right of free worship at the shrine. Unchecked she can climb to the peak where the footprint of BUDDHA is made out of holes in the rock, and fearlessly she can go on pilgrimages to the ancient temples of her faith. You see women in “*upāsika*” or devotee robes of white, on the *paya* or sacred days of Buddhism, leading trains of mothers and maidens to the *dumb idols*.^[?]¹ In the home she guards that altar where the image of the dead Teacher stands on its pedestal behind the veil. Woman, there, can take herself and give the family *mahasil*, the three great precepts: or *pansil*, the five binding vows: and *dasasil*, the ten embracing laws of Buddhism.

Woman in Ceylon, like any other Buddhist woman, has always been free and even on a par with man, as above stated, in religious functions. It is then but fair to contrast her position with that of Christian woman during the early centuries and the Middle Ages. The Buddhist woman owes her position to Buddha’s noble and just law, and the Christian to her intolerant and despotic Church. Of this we are assured by Principal Donaldson, LL.D. in his article on the prevalent opinion that woman owes her present high position to Christianity, in the September *Contemporary Review*. As confessed by him, he “used to believe in it,” but believes in it no longer however much he would like to, for the facts of history are against the claim; and he proceeds to show that “in the first three centuries I have not been able to see that Christianity had any favourable effect on the position of women, but, on the contrary, that it tended to lower their character and contract the range of their activity.”

¹ Does the adjective “dumb” mean to infer that as Christendom is in possession of several *speaking* “idols” — as we have seen in France and Italy — while Buddhism has none of this kind, therefore, is Christianity superior to Buddhism? Pity the *Missionary Report* does not make it clear. — Editor, *Lucifer*. [H.P. Blavatsky]

Paul, he denounces as a “woman hater.” Widows had very nearly as bad a position as the Hindu widows have now. In the Church women could be seen only in three capacities “as martyrs, as widows and as deaconesses” — but the office of the latter was simply nominal! They had no spiritual functions, and while duly and legally ordained, they were precluded from performing any priestly office, such as we find entrusted to the Buddhist women. “Let them be silent,” says Tertullian, “and at home consult their own husbands.”¹

As to widows, who had as few spiritual functions as Deaconesses, they were forbidden to teach, and the Church said of them:

“Let the widow mind nothing but to pray for those that give and for the whole Church, and when she is asked anything by anyone let her not easily answer, excepting questions concerning the faith and righteousness and hope in God . . . But of the remaining doctrines let her not answer anything rashly, lest by saying anything unlearnedly she should make the word to be blasphemed.” And the occupation of the widow is summed up in these words, “She is to sit at home, sing, pray, read, watch and fast, speak to God continually in songs and hymns.”

A curious contrast is found, as pointed out to us by Dr. Donaldson and noticed by the reviewers, between the pagan Roman women of that day, and the Christian women. This is how he describes “the higher pagan ideal,” the —

. . . more remarkable because in Roman civilization, which Christianity sought to overthrow, women enjoyed great power and influence. Tradition was in favour of restriction, but by a concurrence of circumstances women had been liberated from the enslaving fetters of the old legal forms, and they enjoyed freedom of intercourse in society; they walked and drove in the public thoroughfares with veils that did not conceal their faces, they dined in the company of men, they studied literature and philosophy, they took part in political movements, they were allowed to defend their own law cases if they liked, and they helped their husbands in the government of provinces and the writing of books . . . The exclusion of women from every sacred function stands in striking contrast with heathen practice. In Rome the wife of the Pontifex Maximus took the lead in the worship of Bona Dea, and in the religious rites which specially concerned women. The most honoured priest attached to a particular God in Rome, the Flamen Dialis,² must be married, and must resign his office when his wife died, for his wife was also a priestess, and his family were consecrated to the service of the God. And the vestal virgins received every mark of respect that could be bestowed on them, and the amplest liberty. The highest officials made way for them as they passed along the streets, they banqueted with the College of Pontifices, they viewed the games in the company of the Empress, and statues were erected in their honour.

¹ Tertullian was only quoting Paul. — Editor, *Lucifer*.

² [High Priest of Jupiter]

What the early Christians did [says Dr. Donaldson], was to strike the male out of the definition of man and human being out of the definition of woman. Man was a human being made for the highest and noblest purposes; woman was a female made to serve only one. She was on the earth to inflame the heart of man with every evil passion. She was a fire-ship continually striving to get alongside the male man-of-war to blow him into pieces. This is the way in which Tertullian addresses women:

“Do you not know that each one of you is an Eve? The sentence of God on this sex of yours lives in this age: the guilt must of necessity live too. You are the devil’s gateway; you are the unsealer of that forbidden tree; you are the first deserter of the divine law; you are she who persuaded him whom the devil was not valiant enough to attack. You destroyed so easily God’s image, man. On account of your desert, that is, death, even the Son of God had to die.”

And the gentle Clement of Alexandria hits her hard when he says:

“Nothing disgraceful is proper for man, who is endowed with reason; much less for woman, to whom it brings shame even to reflect of what nature she is.” (It is curious to note that the doctrine of laying all the guilt on women, against which modern reformers protest, has thus Christian authority on its side.)

Here, finally, put together from Dr. Donaldson’s apostolic researches, is the whole duty of woman, according to the Fathers of the Church. Her first and great duty was to stay at home, and not let herself be seen anywhere. She is not to go to banquets. She is not to go to marriage feasts; nor to frequent the theatre, nor public spectacles. Does she want exercise? Clement of Alexandria prescribes for her: “She is to exercise herself in spinning and weaving, and superintending the cooking, if necessary.” Any personal adornment is characteristic of “women who have lost all shame.” The bearing of children was “perilous to faith,” and it was a great spiritual gain to a man “when he chances to be deprived of his wife” — that is, by death. Meanwhile, during her life, her duty was plain. She was to stay at home and to be subservient to her husband in all things. — *Pall Mall Gazette*.

What a difference between this terrible and degrading position of the Christian wife, mother and daughter, during the early days of Christianity and the Middle Ages, and the past and present position of the Buddhist woman at all times. Nor was the Brāhmanical, or Hindu woman, less free and honoured before the Mussulman invasion of India. For she was on a par with man in Āryāvarta before that calamity, even more free than the Ceylonese woman is now. But the position of the latter, and her great influence in her family are so well known to the Christian missionary and proselytizer that he seeks to turn this knowledge to advantage. Thus having described this enviable position, the *Report of the Wesleyan Mission* suddenly unveils its batteries by adding the following remarks:

Buddhism will never be vitally touched in Ceylon, until the female population is more universally Christianized and educated. Let a thousand girl's schools be opened in this land and efficiently maintained for one generation, and long before 1919 we should see our churches doubled, both in numbers and in strength. Have not the missionary bodies erred in this? It is the girl, the mother, and the wife, who cling to their religion, with all it can yield to elevate and transform: and when woman has done so much for the dead BUDDHA and the soulless creed, she could and would do more for the living Christ, the ever-present saviour, the real redeemer from death and sin. [!!]

This is a most sincere statement of their hopes and aspirations. No wonder it has provoked the wrath of the Colombo *Buddhist*, which we find, while quoting this testimonial to the devotion and piety of our Sinhalese sisters, giving voice to the sentiment of the whole Buddhist community of the Island, orthodox and theosophical. Saith our contemporary:

Much of what is above stated by this missionary writer is most true, and the debt which Ceylon owes to her faithful Buddhist daughters cannot be overstated. Throughout a period when too many of her sons, bowed down by the succession of foreign yokes imposed upon them, had fallen away from their high calling and let the unequalled advantages which are their birthright slip through their fingers, the great majority of the women of Ceylon have shown their loyalty and devotion to our great Teacher by standing firmly round His banner, and holding the lamp of truth on high with unfaltering hand. That, in spite of the unscrupulous use made of its power and wealth by Christianity, they have been on the whole so successful in preventing the perversion of their sons to the degrading superstitions of our conquerors, shows how great is the power of woman, and how important the work undertaken by the Women's Educational Society. The object of this Society is to rescue the rising generation of the daughters of Ceylon from the wily snares of the cunning missionary, and to ensure that the mothers of the future shall be actuated not merely by traditional devotion but by an intelligent faith in their religion, and when that object is fully achieved the honey-tongued deceivers, who try with such diabolical art to seduce the weak-minded into apostasy, may pack up their trunks and go back to try to Christianize and civilize their own land (which sadly needs their help by all accounts) for their occupation here will be gone forever. Then when the shade of the upas-tree¹ of Christianity with its terrible concomitants of slaughter and drunkenness, is removed from this fair island, we may hope for a brighter future of peace, happiness, and revived religion that shall rival the glories of our ancient history. May that day soon come!

The expressions of hostility towards the Protestant missionaries who are doing their work out there, while sounding bitter and intolerant to Western ears, may be excused on account of the long train of social calamities which have followed the successive evangelising labours of the Portuguese, Dutch and English conquerors of "Fair Lanka." Not merely the disruption of families and the confiscation of property,

¹ [*Antiaris toxicaria*]

but even bloodshed, rapine and persecution have entered into the long record of these efforts to extirpate the national religion and supplant it by exoteric Christianity. As the Waldenses and Albigenses had good reason to execrate the name of Roman Catholicism, so have the descendants of the sufferers from Christian persecution equal reason to couple mission work with what is most cruel and abhorrent.

As I am ending this interesting testimonial to women in general, and those of Ceylon in particular, I find in our Colombo weekly *Supplement to the Sarasavisandaresa — The Buddhist*, the sad news of the death of one of the best, noblest and kindest of all the ladies of Ceylon, a devoted Theosophist, and one who has been for almost half a century an ornament to her sex. I quote from *The Buddhist*, *verbatim*.

Just as we are going to press the news reaches us of the death of Mrs. Cecilia Dias Ilangakoon, F.T.S., after a long and severe illness. She will long be remembered as a generous and high-minded Buddhist, and most especially for two actions, the result of which will be seen not only in the present but in the future. We refer to her donation of the money to publish the first English and Sinhalese editions of Colonel Olcott's *Buddhist Catechism*, and to her magnificent present of a complete set of the sacred books of the Southern Church to the Adyar Oriental Library — this last a work which she has lived only just long enough to finish. May her rest be sweet, and her next birth a happy one!

AUM, so be it! is the heartfelt concurrence in this wish of a

EUROPEAN BUDDHIST



Buddhism is a passionate reactionary protest against the phallic worship that led every nation first to the adoration of a personal god, and finally to black magic, and the same object was aimed at by the Nazarene Initiate and prophet.

First published in *Lucifer*, Vol. XVIII, No. 107, July 1896, pp. 361-67; republished in *Blavatsky Collected Writings*, (BUDDHISM, CHRISTIANITY, AND PHALLICISM) XIII pp. 254-61.

WORKS BY SPECIALISTS AND SCHOLARS have to be treated with a certain respect, due to science. But such works as Payne Knight's *A Discourse on the Worship of Priapus*, and the *Ancient Faiths, etc.*, of Dr. Inman, were merely the precursory drops of the shower of phallicism that burst upon the reading public in the shape of Major-General Forlong's *Rivers of Life*. Very soon lay writers followed the torrent, and Hargrave Jennings' charming volume, *The Rosicrucians*, was superseded by his *Phallicism*.

As an elaborate account of this work — that hunts up sexual worship, from the grossest forms of idolatry up to its most refined and hidden symbolism in Christianity — would better suit a newspaper review than a journal like the present, it becomes necessary to state at once the reason it is noticed at all. Were Theosophists entirely to ignore it, *Phallicism*¹ and such-like works would be used some day against Theosophy. Mr. Hargrave Jennings' last production was written, in every probability, to arrest its progress — erroneously confounded as it is by many with Occultism, pure and simple, and even with Buddhism itself. *Phallicism* appeared in 1884, just at a time when all the French and English papers heralded the arrival of a few Theosophists from India as the advent of Buddhism in Christian Europe — the former in their usual flippant way, the latter with an energy that might have been worthy of a better cause, and might have been more appropriately directed against “sexual worship at home,” according to certain newspaper revelations. Whether rightly or wrongly, public rumour attributes this “mystic” production of Mr. Hargrave Jennings' to the advent of Theosophy. However it may be, and whosoever may have inspired the author, his efforts were crowned with success only in one direction. Notwithstanding that he proclaims himself, modestly enough, “the first introducer, as the grand philosophical problem, of the vast religious and national importance of Buddhism,”² and pronounces his work “undoubtedly new and perfectly original,” declaring in the same breath that all the “previous great men and the long line of profound thinkers [before himself] labouring through the ages [in this direction] have worked in vain,” it is easy to prove the author mistaken. His “enthusiasm” and self-laudation may be very sincere, and no doubt his labours were “enormous,” as he says; they have nevertheless led him on an entirely false track, when he asserts that:

“These mighty physiological disputes [about the mysteries of animal generation] induced in the reflective wisdom of the earliest thinkers, laid the sublime foundations of the Phallic Worship. They led to violent schisms in religion . . . ”

¹ *Phallicism, Celestial and Terrestrial, Heathen and Christian; its connection with the Rosicrucians and the Gnostics and its foundation in Buddhism*. London: George Redway, 1884

² *ibid.*, p. xiii

Now it is precisely Buddhism which was the first religious system in history that sprang up with the determinate object of putting an end to all the male Gods and to the degrading idea of a sexual personal Deity being the generator of mankind and the Father of men.

His book, the author assures us “comprises, within the limit of a modest octavo, all that can be known . . . of the doctrines of the Buddhists, Gnostics, and Rosicrucians, as connected with Phallicism.”

In this he errs again, and most profoundly, or — which would be still worse — he is trying to mislead the reader by filling him with disgust for such “mysteries.” His work is “new and original” in so far as it explains with enthusiastic and reverential approval the strong phallic element in the Bible; for, as he says, “Jehovah undoubtedly signifies the Universal Male,” and he calls Mary Magdalen before her conversion the “female St. Michael,” as a mystical antithesis and paradox. No one, truly, in Christian countries before him has ever had the moral courage to speak so openly as he does of the phallic element with which the Christian Church (the Roman Catholic) is honeycombed, and this is the author’s chief desert and credit. But all the merit of the boasted “conciseness and brevity” of his “modest octavo” disappears on its becoming the undeniable and evident means of leading the reader astray under the most false impressions; especially as very few, if any, of his readers will follow or even share his “enthusiasm . . . converted out of the utmost original disbelief of these wondrously stimulating and beautiful Phallic beliefs.” Nor is it fair or honest to give out a portion of the truth, without allowing any room for a palliative, as is done in the cases of Buddha and Christ. That which the former did in India, Jesus repeated in Palestine. Buddhism was a passionate reactionary protest against the phallic worship that led every nation first to the adoration of a *personal* God, and finally to black magic, and the same object was aimed at by the Nazarene Initiate and prophet. Buddhism escaped the curse of black magic by keeping clear of a personal male God in its religious system; but this conception reigning supreme in the so-called monotheistic countries, black magic — the fiercer and stronger for being utterly disbelieved in by its most ardent votaries, unconscious perhaps of its presence among them — is drawing them nearer and nearer to the maëlstrom of every nation given to sin, or to sorcery, pure and simple. No Occultist believes in the devil of the Church, the traditional Satan; every student of Occultism and every Theosophist believes in black magic, and in dark, natural powers present in the worlds, if he accept the white or divine science as an actual fact on our globe. Therefore one may repeat in full confidence the remark made by Cardinal Ventura on the devil — only applying it to black magic.

“The greatest victory of Satan was gained on that day when he succeeded in making himself denied.”

It may be said further, that “Black magic reigns over Europe as an all-powerful, though unrecognized, autocrat,” its chief conscious adherents and practical servants being found in the Roman Church, and its unconscious practitioners in the Protestant. The whole body of the so-called “privileged” classes of society in Europe and America is honeycombed with unconscious black magic, or sorcery of the vilest character.

But Christ is not responsible for the mediaeval and the modern Christianity fabricated in His name. And if the author of *Phallicism* be right in speaking of the transcendental sexual worship in Roman Church and calling it “true, although doubtless it will prove to be profound, mystical, strictly ‘Christian’ paradoxical construction,” he is wrong in calling it the “celestial or Theosophical doctrine of the unsexual, transcendental phallicism,” for all such words strung together become meaningless by annulling each other. “Paradoxical” indeed must be that “construction” which seeks to show the phallic element in “the tomb of the Redeemer,” and the yonic in Nirvāna, besides finding a Priapus in the “Word made Flesh” or the LOGOS. But such is the “Priapomania” of our century that even the most ardent professed Christians have to admit the element of phallicism in their dogmas, lest they should be twitted with it by their opponents.

This is not meant as criticism, but simply as the defence of real, true magic, confined by the author of *Phallicism* to the “divine magic of generation.” “Phallic ideas,” he says, are “discovered to be the foundation of all religions.”

In this there is nothing “new” or “original.” Since state religions came into existence, there was never an Initiate or philosopher, a Master or disciple, who was ignorant of it. Nor is there any fresh discovery in the fact of Jehovah having been worshipped by the Jews under the shape of “phallic stones” (unhewn) — of being, in short, as much of a phallic God as any other Lingam, which fact has been no mystery from the days of Dupuis. That he was pre-eminently a male deity — a Priapus — is now proven absolutely and without show of useless mysticism, by J. Ralston Skinner of Cincinnati, in his wonderfully clever and erudite volume, *The Source of Measures*,¹ published some years ago, in which he demonstrates the fact on mathematical grounds, completely versed, as he seems to be, in Kabbalistic numerical calculations. What then makes the author of *Phallicism* say that in his book will be found “a more complete and more connected account than has hitherto appeared of the different forms of the . . . peculiar veneration (not idolatry), generally denominated the Phallic worship”? “No previous writer has disserted so fully,” he adds with modest reserve, “upon the shades and varieties of this singular ritual, or traced up so completely its mysterious blendings with the ideas of the philosophers, as to what lies remotely in Nature in regard to the origin and history of the human race.”

There is one thing really “original” and “new” in *Phallicism*, and it is this: while noticing and underlining the most filthy rites connected with phallic worship among every “heathen” nation, those of the Christians are idealized, and a veil of a most mystic fabric is thrown over them. At the same time the author accepts and insists upon Biblical chronology. Thus he assigns to the Chaldaean Tower of Babel — “that magnificent, monster ‘Upright,’ defiant” phallus, as he puts it — an age “soon after the Flood”; and to the Pyramids “a date not long after the foundation of the Egyptian monarchy by Misraim, the son of Ham, 2188 B.C.” The chronological views of the author of *The Rosicrucians* seem to have greatly changed of late. There is a mystery about his book, difficult, yet not wholly impossible to fathom, which may be summed up in the words of the Comte de Gasparin with regard to the works on Satan by the

¹ [See *Key to the Hebrew Egyptian Mystery in the Source of Measures* (1875); reprint by Wizard’s Bookshelf, San Diego, 1975 — Boris de Zirkoff.] Full text in our Constitution of Man Series. — ED. PHIL.

Marquis de Mirville: “Everything goes to show a work which is essentially an act, and has the value of a collective labour.”

But this is of no moment to the Theosophists. That which is of real importance is his misleading statement, which he supports on Wilford’s authority, that the legendary war that began in India and spread all over the globe was caused by a diversity of opinion upon the relative “superiority of the male or female emblem . . . in regard of the idolatrous magic worship. . . . These physiological disputes . . . led to violent schisms in religion and even to bloody and devastating wars, which have wholly passed out of the history. . . or . . . have never been recorded in history; remaining only as a tradition”

This is denied point-blank by initiated Brāhmanas.

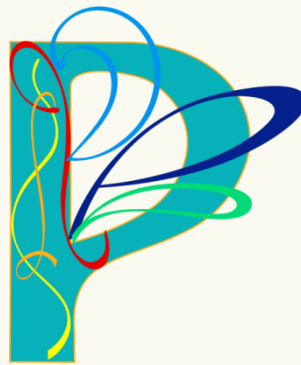
If the above be given on Col. Wilford’s authority, then the author of *Phallicism* was not fortunate in his selection. The reader has only to turn to Max Müller’s *Introduction to the Science of Religion*¹ to find therein the detailed history of Col. Wilford becoming — and very honestly confessing to the fact — the victim of Brāhmanical mystification with regard to the alleged presence of Shem, Ham, and Japhet in the *Purānas*. The true history of the dispersion and the cause of the great war are very well known to the initiated Brāhmanas, only they will not tell it, as it would go directly against themselves and their supremacy over those who believe in a personal God and Gods. It is quite true that the origin of every religion is based on the dual powers, male and female, of abstract Nature, but these in their turn were the radiations or emanations of the sexless, infinite, absolute Principle, the only One to be worshipped in spirit and not with rites; whose immutable laws no words of prayer or propitiation can change, and whose sunny or shadowy, beneficent or maleficent influence, grace or curse, under the form of Karma, can be determined only by the actions — not by the empty supplications — of the devotee. This was the religion, the One Faith of the whole of primitive humanity, and was that of the “Sons of God,” the B’ne Elohim of old. This faith assured to its followers the full possession of transcendental psychic powers, of the truly divine magic. Later on, when mankind fell, in the natural course of its evolution “into generation,” *i.e.*, into human creation and procreation, and carrying down the subjective process of Nature from the plane of spirituality to that of matter — made in its selfish and animal adoration of self a God of the human organism, and worshipped self in this objective personal Deity, then was black magic initiated. This magic or sorcery is based upon, springs from, and has the very life and soul of selfish impulse; and thus was gradually developed the idea of a personal God. The first “pillar of unhewn stone,” the first objective “*sign* and witness to the Lord,” creative, generative, and the “Father of man,” was made to become the archetype and progenitor of the long series of male (vertical) and female (horizontal) Deities, of pillars, and cones. Anthropomorphism in religion is the direct generator of and stimulus to the exercise of black, left-hand magic. And it was again merely a feeling of selfish national exclusiveness — not even patriotism — of pride and self-glorification over all other nations, that could lead an Isaiah to see a difference between the one living God and the idols of the neighbouring nations. In the day of the

¹ [London: Longmans & Green, 1873 ed., pp. 297-301. — *Boris de Zirkoff*.]

great “change,” Karma, whether called personal or impersonal Providence, will see no difference between those who set “an altar [horizontal] to the Lord in the midst of the land of Egypt, and a pillar [vertical] at the border thereof”¹ and they who “seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards”² — for all this is human, hence devilish black magic.

It is then the latter magic, coupled with anthropomorphic worship, that caused the “Great War” and was the reason for the “Great Flood” of Atlantis; for this reason also the Initiates — those who had remained true to primeval Revelation — formed themselves into separate communities, keeping their magic or religious rites in the profoundest secrecy. The caste of the Brāhmanas, the descendants of the “mind-born Rishis and Sons of Brahmā” dates from those days, as also do the “Mysteries.”

Natural sciences, archaeology, theology, philosophy, all have been forced in *The Secret Doctrine* to give their evidence in support of the teachings herein again propounded. *Vox audita perit: litera scripta manet.*³ Published admissions cannot be made away with — even by an opponent: they have been made good use of. Had I acted otherwise, *The Secret Doctrine*, from the first chapter to the last, would have amounted to uncorroborated personal affirmations. Scholars and some of the latest discoveries in various departments of science being brought to testify to what might have otherwise appeared to the average reader as the most preposterous hypotheses based upon unverified assertions, the rationality of these will be made clear. Occult teaching will at last be examined in the light of science, physical as well as spiritual.



¹ *Isaiah* xix, 19

² [*ibid.*, xix, 3]

³ [A heard voice perishes, but the written word remains.]

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”
- “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”
 - “When theological ethics speak no longer in man”
 - “Why women should avoid the Church like a plague”
 - “Yoga is a wolf in sheep’s clothing”
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