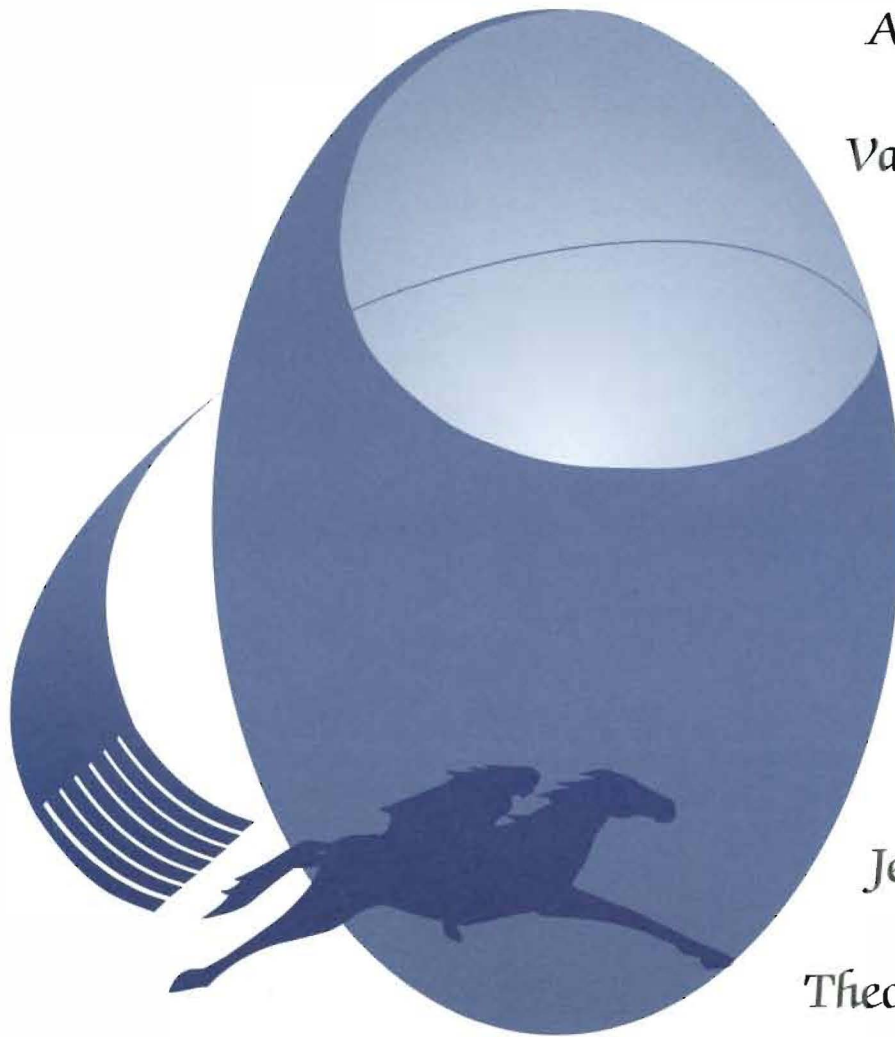


FOHAT

Volume XII, Number 1

Spring 2008



*Abraham Lincoln
and the
Vatican Conspiracy*

*Insights from a
Former Priest
of Rome*

*The Publishing
of The Esoteric
Instructions*

*Jesuitical War
on the
Theosophical Society*

A Vehicle for the Ancient Wisdom Tradition

This magazine is an invitation for followers of all traditions to enter into a dialogue whose goal is Truth and whose means is Universal Brotherhood.

**A three-day study
29th May – 1st June 2008,
Palmyra Beach Hotel,
Athens, Greece**

We would like to inform you on the annual meeting “Blavatsky Studies” which will be held for three consecutive days from **May 29 to June 1, 2008**.

The subject will be “**The Law of Periodicity**” the second fundamental of the Secret Doctrine. It will be treated on in respect to various relative topics such as the universal Law, consciousness, cycles, ethics, karma and reincarnation, while participants will share thoughts and questions.

Study is mainly focused on the writings of H.P. Blavatsky and her Masters, as well as on texts presented by subsequent writers who respected and valued the founder’s work. Extensive references will be made to H.P.B.’s *The Key to Theosophy*, to W. Judge’s *The Ocean of Theosophy* as well as to *The Secret Doctrine*, *Collected Writings* and *The Voice of the Silence*.

We are kindly asking long time students to contribute in the study by 40 minute introductions related to the above subject. We welcome those interested in participating to let us know until the end of March.

The program will start on Thursday, May 29th at 5:00 pm and will end on Sunday, June 1st, at noon. It will be held in Palmyra Beach Hotel (www.palmyra.gr) Glyfada, Athens. Details for the cost and payment are included in the registration form. A full-fledged program will be announced in the first week of May. There will also be a tour to Acropolis at extra cost.

The hotel is located at a very convenient residential area; public bus and hotel mini-bus available for transfer from/to airport; additionally tramway service links Glyfada to the center of Athens within 30 minutes.

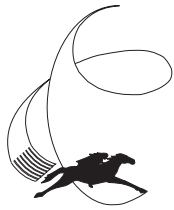
The organizing team of this annual gathering Blavatsky Studies belongs to Athens ULT (United Lodge of Theosophists), while people from other Theosophical groups and T.S. sustain the effort and contribute to it.

For further information please contact:

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or visit: www.blavatsky.gr/index.php?id=91&L=1



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To be featured in coming issues:

The expulsion of the
Theosophical Society in Canada
from Adyar

Working Towards a Jesuit-Free World

This twelfth year of *Fohat* appears to be a year dedicated to uncovering and bringing to light things that are hidden, in a way analogous to the twelfth house of the zodiac. The Jesuits, the premier example of those working evil in the shadows are clearly the focus of this issue. With hundreds, if not thousands, dying on a daily basis because of religiously directed violence, it is time to refocus our attention on the cause of much of this violence. Humanity is at war and most of us do not even realize this fact.

What is at stake is the future ability of our children and grand-children to have the option of learning to think for themselves. In this issue Rogelle Pelletier outlines for us through a look at Charles Chiniquy's *Fifty Years in the Church of Rome*, how the Roman Catholic Church trains its members and its priests to place faith and the Pope above any type of discriminatory reason. Father Chiniquy demonstrates to the reader how at every stage of his life, he had to override reason and good conscience in order to do what the Church of Rome asked him to do. When he finally had had enough, and turned against the Church, it sent its Jesuit army after him to try to destroy his reputation and end his life, if need be.

Building on Rogelle's outline, Carlos Aveline's article "Liberating Theosophy from Jesuitism" looks at the history of the Movement in terms of an historical dialectic. He sets his article in the traditional Hegelian form of "thesis, antithesis, synthesis". Starting with the thesis, we see the Theosophical Society trying to bring self-responsibility and self-governance to the individual. The Jesuits react to bring down the Movement and redirect it towards relying on outside authorities, whether it be an impending "World Teacher" or theosophical leaders who dress themselves up as infallible popes. The Theosophical Movement has labored under this delusion for the greater part of a century and has only recently begun to shake itself from this illusion. The synthesis will be to understand how we can exercise the seeming individualism of self-governance without losing focus on our responsibility to the greater good.

R.B. MacDonald in his article, "Lincoln's War Against the Jesuits", tries to map out the way forward. Philosophies such as those made manifest in the original by-laws of the Theosophical Society, and in the American Constitution of the founding fathers, demonstrate how limited forms of government, lacking the power to impose dogmas on its members or citizens, are the future of Western government. It is this very form of government, that had its first impulse in the

Protestant Reformation, that the Jesuits are working so ferociously to destroy. Social Policy and Education should never be allowed to fall under the sway of Central Governments, they should be left to the responsibilities of individuals and their families.

Abraham Lincoln stood up to the Jesuits because he believed in rule by the people. He understood that the American Civil War was of Jesuitical design:

Unfortunately, I feel more and more, every day, that it is not against the Americans of the South, alone, I am fighting, it is more against the Pope of Rome, his perfidious Jesuits and their blind and blood-thirsty slaves, than against the real American Protestants, that we have to defend ourselves. Here is the real danger of our position. So long as they will hope to conquer the North, they will spare me; but the day we will rout their armies (and that day will surely come, with the help of God), take their cities, and force them to submit, then, it is my impression that the Jesuits, who are the principal rulers of the South, will do what they have almost invariably done in the past. The dagger, or the pistol of one of their adepts, will do what the strong hands of the warriors could not achieve. This civil war seems to be nothing but a political affair to those who do not see, as I do, the secret springs of that terrible drama. But it is more a religious than a civil war. It is Rome who wants to rule and degrade the North, as she has ruled and degraded the South, from the very day of its discovery. There are only very few of the Southern leaders who are not more or less under the influence of the Jesuits . . . Several members of the family of Jeff Davis belong to the Church of Rome. Even the Protestant ministers are under the influence of the Jesuits without suspecting it. To keep her ascendancy in the North, as she does in the South, Rome is doing here what she has done in Mexico, and in all the South American Republics; she is paralyzing, by a civil war, the arms of the soldiers of Liberty. She divides our nation, in order to weaken, subdue and rule it. (*Fifty Years in the Church of Rome*, by Charles Chiniquy. Sovereign Grace Pub., 2001 (1886), pp.496-7.)

Divide and rule: it is the way of the Jesuits. The Theosophical Society has been divided and is now ruled by those who would erase the original program from our mind. This Movement was never supposed to be lorded over by anyone, not Blavatsky, not the Masters, not even Annie Besant in service to the Masters. Yet, here we are, no further ahead than we were nearly 130 years ago. We need to give ourselves a collective shake and wake up from our naive dreams. The world is getting ready to slip into terrible bloodshed and then slavery. What are we doing to make matters better?

Third Year of Letters to Adyar

Dear Editor,

For the third time since April 2006, independent students from various countries will write in 2008 open annual letters to the President of the Adyar Theosophical Society, Ms. Radha Burnier, asking her to re-examine the “process” moved against William Q. Judge in 1894-95 and suggesting that Adyar should either show proofs of his guilt or declare Judge innocent of any charges whatsoever.

The 19th century process of unfair persecution against Judge within the Adyar Theosophical Society is very well documented in the book ***The Judge Case***, by Ernest Pelletier (published by the Edmonton Theosophical Society, Canada, in June 2004) and in various other books.¹

The accusations were based on a campaign of rumours. No actual, valid proofs were ever presented against Judge. The *Judicial Committee* appointed to examine the matter declared it could not decide on the issue. It did not even consider the charges. Yet Judge was never declared innocent by Annie Besant’s Society. Adyar Historians still treat him like a man who forged messages from the Masters. Gravely misinformed, the greater part of the Adyar TS members honestly believe that William Judge was a fraud.

Such an open letter campaign has no expectations of short term results. Yet its organizers consider it may be an useful tool to part of the movement, as it shows and demonstrates four things, among others:

- 1) That the action necessary to improve the movement as a whole can be grass-roots;
- 2) That such an action should be long-term (along several periods of seven years);
- 3) That even a hard and difficult dialogue on the movement, if sincere, is better than no dialogue;

- 4) That leaders of public institutions (including theosophical ones) must be accountable for their public actions and policies, and for the public actions and policies of their predecessors as well.

The future of the movement therefore may depend much more on the practical action of earnest theosophists than on its nominal leaders.

Each letter in defence of William Q. Judge is open and should be as widely circulated as possible among one’s friends and co-students, or in publications in one’s local language, so that the vindication of Judge takes place at the grass-roots level, as long as the Adyar Society is unable to act. Most letters have been dated April 13 [Judge’s birthday - *ed.*] so far, as recommended, but other dates are acceptable as well in case April 13 is not feasible.

Whenever possible, signed copies of the letters to Adyar should be sent to the address below. Ms. Radha Burnier, the president of the Adyar Society, has sent answers to some of the letters, and the correspondence to Adyar has been discussed in previous editions of *Fohat* magazine; among them Spring 2006, Fall 2006, Spring 2007 and Summer 2007.

Those interested in taking part of the annual letter campaign or in knowing more about the issue may write to us, as material will be sent on request.

Regards,

Carlos Cardoso Aveline
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Caixa Postal 5111, Ag. Brazlândia,
CEP 72.701-970, Brasília, DF, Brazil

¹ Two of them are: 1) ***The Theosophical Movement, 1875-1925***, written by associates of the United Lodge of Theosophists (E.P. Dutton & Co., N.Y., USA, 1925, 705 pp.); and 2) ***The Theosophical Movement, 1875-1950***, also by U.L.T. associates (The Cunningham Press, Los Angeles, CA, USA, 1951, 351 pp.).

Liberating Theosophy From Jesuitism

A Few Strong Reasons To Be Confident About the Future

Carlos Cardoso Aveline

“. . . All efforts of the greatest craft are
doomed to failure on the day they are discovered”

Helena P. Blavatsky

One can see three main periods in the history of modern theosophical movement, of which the third is still waiting to be awakened into proper action.

The *first* period took place in the years 1875-1897. During it, the seeds of future universal brotherhood were planted in the good soil of an ailing civilization. That initial moment was blessed with the direct assistance given by a number of high Initiates from around the world — some of them living in mountains and caves of the Himalayas, others linked to Greek-Egyptian traditions or to the ancient, native schools of esoteric wisdom in South and North America.

The *second* period is probationary. It brought about the “dying” of the planted seeds during the silent and invisible process of germination. It corresponds, or corresponded, to the difficult period during which the weeds of pseudo-theosophy and jesuitic ritualism dominated most of the theosophical topsoil. It is not over yet.

The *third* phase corresponds to the healthy growth of the seedlings of universal brotherhood, in direct contact with the sunlight, and it can fully develop only *after* the uprooting of the top-down priestly structures from the theosophical ground. As we get near the end of the first decade in this new century, the movement seems to be *somewhere in the transition between phase two and phase three*. An understanding of theosophical philosophy will show the student that he can rely on the success of the present transition. Adepts have a long-term view of life, and they can give time for seedlings to evolve in their own rhythm. The theosophical effort was inaugurated under the direct supervision of someone “to whose insight the future lies like an open page”, and there is no reason to doubt that the third period of the movement’s evolution was already safely contained in the two previous phases of its history.

During the *first* period of the theosophical endeavour, H.P.B. and her colleagues directly confronted and denounced the main mechanisms of human *organized ignorance*. As we know, to each action corresponds a whole variety of reactions. It was but logical that in the *second* period of history Karma Law should operate according to Nature. The inner vitality of theosophical movement had to be then at a low ebb. As a result, the inevitable probation started, and those challenged structures of collective ignorance did “invade and control” most of the movement, bringing into it a progeny of false initiates, jesuitic rituals, personal ambitions and blind belief.

After *thesis* and *anti-thesis*, a synthesis must finally come out. As a consequence of the two initial steps, the autonomous seedlings must emerge as a new tidal wave from the inner world so as to win the day at the right time and pace. It is not difficult to see that the *entrance hall* leading to the third phase of history includes an *active* work for mankind, a thorough study of real theosophy, and the fraternal confrontation and defeat of pseudo-theosophy. Yet before we investigate how best to liberate the movement from the now lifeless shells of jesuitical structures, one might start by examining what we really mean by the word “jesuitic”.

The *global project* of the Jesuits was described by H.P. Blavatsky in a January 1887 letter marked with the words “private and confidential”. Addressed to Alfred Sinnett, the letter says:

It would be well perhaps, if the Jesuits contented themselves with making dupes of Freemasons and opposing the Theosophists and Occultists using for it the Protestant clergy as “cat’s paw”. But their plottings have a much wider scope, and embrace a minuteness of detail and care of which the world in general has no idea. Everything is done by them to bring the mass of mankind again to the state of passive ignorance which they well know is the only

one which can help them to the consummation of their purpose of Universal Despotism.¹

The *Company* or *Society* of Jesus was founded around the year 1541 as part of the Counter-Reformation, an authoritarian reaction from the Vatican against the challenging birth of Lutheranism some twenty years earlier. Jesuitism was created as a secret society with several degrees and as a secret service. It gave itself a licence to kill and to lie as it pleased, for the sake of the popes' centralizing policy of ecclesiastical power. Since the mid-1500s, whenever and wherever they can, Jesuits have infiltrated movements and nations through dominating their highest leaders. Historians tell us that in the second half of 16th century they were already conspiring to overthrow Elizabeth I in England and to deceive or control Lutheran king John in Sweden, while promoting similar actions in other countries. The goal was to undermine both national governments and protestantism and to replace them by the pope's *black militia*, *id est*, themselves, in their quest for a global theocratic dictatorship, or empire. After a couple of centuries, though, their killings and conspiracies got so out of control that in the second half of 18th century their order had to be closed. Portugal prohibited their activities in 1759, after Jesuits promoted the assassination of the Portuguese king. France expelled them in 1764, Spain in 1767, and the Vatican itself officially closed down the Society of Jesus in 1773. The Jesuits secretly resisted *underground*, and in 1814 they were able to surface again, restored by the Pope. By then the Vatican was in bad need of the *black militia* and its brutal methods.

It is only after the second world war that the *Opus Dei*, a jesuitic-styled secret society founded by Spanish fascists during the first half of the 20th century, seems to have taken over in a great extent the secret role traditionally played by the Jesuitic *black militia*. Protected by recent popes, the *Opus Dei* has now some 80,000 followers around the world and is well infiltrated in political, financial and religious circles.

In the 19th century, protestant England gave a remarkable example of high-level Jesuitic conspiracies. In a March 1886 letter, H.P. Blavatsky warned Alfred Sinnett that the British prime-minister, William Ewart Gladstone, was a *secret* convert to the Roman Church.² In another letter, H.P.B. added that Mr. Gladstone was actively working with the Jesuits in politics. He had been "privately" received by the

Pope himself. H.P.B. then foretold the end of the British Empire as it existed:

Old England is dying and her moments are counted.

And she explained:

In former times, at least, no country has better and more successfully withstood the encroachments and treacherous designs of Popery than England. Consequently, there is no country the Jesuits would so much like to dismember and destroy. (. . .)

They have openly avowed they will put an end, at any rate, a stop to the wheels of the English political machine *by making converts of her chief men.*³

At this point, we must turn our focus away from the macrocosm of Jesuitic action and into the microcosm of the theosophical movement, and calmly ask ourselves:

"Does the general principle of the Vatican-Jesuitical action infiltrating everywhere through top leaders apply to the theosophical movement as well? In such a case, would Jesuits like to see the main leaders of any theosophical society acting under the inspiration of their own methods and *piously cheating* the public in the name of sacred Masters?"

The answer to both questions can only be *yes*. Rarely a movement had so clearly challenged the designs of Popery and Jesuitism, and this made the Theosophical Society highly eligible for Jesuitic infiltration. H.P.B. clearly acknowledged:

There never was an Occult Society, however open and sincere, that has not felt the hand of the Jesuit trying to pull it down by every secret means. . . .⁴

She had reasons to say that. The events leading to the *second phase* of the movement the phase of pseudo-theosophy and jesuitism actually started early in the last seven years of her life (1884-1891). In the mid-1880s, the Coulombs' conspiracy and the attacks coming from Vsevolod Soloviov were but the first attempts to infiltrate the movement. From the Jesuitic viewpoint, those attacks were not only valid in themselves. They were also *preparatory* for other and more subtle actions in the future.

During the 1880s, the failure of H.S. Olcott to defend the essence of the Movement and the work of its main founder was clearly *premonitory*. Among other texts,

¹ *The Letters of H.P. Blavatsky to A.P. Sinnett*, T.U.P., Pasadena, CA, 1973, 404 pp., see Letter CVI, p.230. The same passage appears in almost the same words at another context in *H.P. Blavatsky Collected Writings*, T.P.H., Adyar/Wheaton/London, Vol XIV, 1985, 734 pp., see p.266.

² See this letter from H.P.B. in the Appendix to *Mahatma Letters to A.P. Sinnett*, T.U.P., Pasadena, CA, Letter CXLI, p.482.

³ *The Letters of H.P. Blavatsky to A.P. Sinnett*, T.U.P., Letter CVI, p.231.

⁴ *H.P. Blavatsky Collected Writings*, T.P.H., Adyar, Vol XIV, 1985, 733 pp., see p.267.

H.P.B.'s open letter "Why I Do Not Return to India" gives the details about that. H.P.B. had then to be especially fierce in defending truth from sophistry among theosophists, for the movement was under a subtle but intense pressure coming from several layers of collective ignorance. In many of her articles in her last years, she also seemed to be consciously planting seed-ideas for the use of future generations in battles to come. She taught, for instance, why truth-seekers must reject the naive delusion according to which "brothers should never criticize one another". There is something profoundly false, according to her, in the tactics of "not criticizing in order not to get criticized"; for mistakes will never be corrected, unless honest criticism is allowed to identify them. H.P.B. explained:

Theosophists (. . .) are constantly warned by the prudent and the faint-hearted, to beware of giving offence to "authorities" whether scientific or social. Public Opinion, they urge, is the most dangerous of all foes. Criticism of it is fatal, we are told. Criticism can hardly hope to make the person or subject so discussed amend or become amended. Yet it gives offence to the many, and makes Theosophists hateful. "Judge not, if thou wilt not be judged", is the habitual warning.

It is precisely because Theosophists would themselves be judged and court impartial criticism, that they begin by rendering that service to their fellow-men. Mutual criticism is a most healthy policy, and helps to establish final and definite rules in life — practical, not merely theoretical.

And she added a few lines later:

Criticism is the sole salvation from intellectual stagnation. It is the beneficent goad which stimulates to life and action — hence to healthy changes — the heavy ruminants called Routine and Prejudice, in private as in social life.⁵

Of course honesty is not always the quickest way to make many friends. H.P.B. had to admit:

Sincerity is true wisdom, it appears, only to the mind of the moral philosopher. It is rudeness and insult to him who regards dissimulation and deceit as culture and politeness, and holds that the shortest, easiest, and safest way to success is to let sleeping dogs and old customs alone. But, if the dogs are obstructing the highway to progress and truth, and Society will, as a rule, reject the wise words of (St.) Augustine, who recommends that "no man should prefer custom before reason and truth," is it sufficient cause for the philanthropist to walk out of, or even deviate from, the track of truth, because the selfish egoist chooses to do so?⁶

Pseudo-theosophists must be honestly confronted, lest theosophy and the substance of universal brotherhood should abandon the movement, as she wrote in an article published in 1889:

If the "false prophets of Theosophy" are to be left untouched, the *true* prophets will be very soon — as they have already been — confused with the false. It is high time to winnow our corn and cast away the chaff. The T.S. is becoming enormous in its numbers, and if the *false* prophets, the pretenders (. . .), or even the weak-minded dupes, are left alone, then the Society threatens to become very soon a fanatical body split into three hundred sects — like Protestantism — each hating the other⁷

The "false prophets" did win the day some time after H.P.B. died and ushered the movement into the probationary period of its history. During it, many seeds are already dead, while their successful seedlings are yet not visible. Robert Crosbie, who in 1909 founded the United Lodge of Theosophists, saw a strong similarity in the strategies with which Jesuitism succeeded in infiltrating Masonry and then the Adyar Society. *Personalism* is an important part of their method; and a "sweet, well-meaning falsehood" is another one. In a letter to a friend, Crosbie once discussed a certain text published by the Adyar Society:

I was looking over the magazine article you mentioned. It is interesting, instructive in places, intelligent and bountifully interspersed with diagrams. It gives the impression of great learning on the subject. But it speaks here and there of the Logos and *His* care of *His* children. Too much of the personal God under another name, thus leaving "His" poor, ignorant, sinful children none the wiser as to their godlike nature! The article made me think of the way Jesuits side-tracked Masonry. They entered it, obtained its secrets, invented "higher degrees" to draw attention from what lay hidden in the original ones, and gradually made it innocuous, and incapable of leading to the knowledge that they feared.

Crosbie was right. The tempting ideas and practices of Jesuitism infiltrated the theosophical movement much in the same way. Besides transforming the Adyar Society and its Esoteric School into an Esoteric Popery, Adyar leaders also created *new* organizations, with their own versions of *Masonry* and *Catholic Church*. They made spectacular announcements of every kind. All these "new things" were but psychological fireworks used to draw the attention of students away from the theosophical teachings.

⁵ "Literary Jottings on Criticism, Authorities and Other Matters", in *Theosophical Articles*, H.P. Blavatsky, Theosophy Co., Vol II, pp.389 and 390.

⁶ "To the Readers of *Lucifer*", in *Theosophical Articles*, H. P. Blavatsky, Theosophy Co., Vol I, p.279.

⁷ "On Pseudo-Theosophy", in *Theosophical Articles*, H. P. Blavatsky, Theosophy Co., Vol I, p.163.

Robert Crosbie went on in his letter:

Much that is going on and has gone on in the . . . society has the appearance of leading into innocuous desuetude. This is the mode of working of Brahmano-Jesuitical forces, and the ordinary thinker is unable either to perceive, or credit it if warned. It is not believed that there are Dark Forces and their agents in the world, and that they war within that which they would destroy; that they dress themselves up in "sheep's clothing" so as to be unsuspected. But it is too true. Every failure to establish the Wisdom-Religion is to be traced to the work of the Dark ones among the unsuspecting stupid "sheep", who are appealed to through their weakness and led astray. There is no panacea for stupidity and ignorance but self-knowledge, discrimination; anything that leads away from *them* leads to desolation. Would that there might be some way by which eyes could be opened to a wise and proper consideration of all things. Yet, if one should publicly point out these things, "untheosophical" would be the least charge laid at his door. All that we can do is to accentuate the difference between the Eye Doctrine and the Doctrine of the Heart with full exemplification.⁸

These thoughtful words have been public since 1934. In order to understand the prudence shown in the passage, one must remember that Robert Crosbie wrote this letter between 1909 and 1919, when the work for real theosophy within the movement had to face tremendous obstacles: it was the hey-day of pseudo-theosophy.

Why has the progress of the real movement been so slow during the second period of history? The fact is that "Jesuitism" or the "active side of spiritual ignorance" is subtle and rather difficult to identify. It is not a personality, an individual or a society. It is a set of vibrational patterns often unconscious, which live around habits and procedures based on personalities and personal interest. No individual and no section of the movement is ever entirely safe from it, and as a consequence of this the practice of individual and collective self-examination is highly commendable. "Where have we succeeded? Where have we failed? How can we do better next time?" These ancient pythagorean questions are always useful.

The occult situation rightly described by Robert Crosbie had been somewhat foreseen by H.P.B., who, like Crosbie, left elements and conceptual instru-

ments to help future generations solve the problem. She not only wrote that *the Jesuitic hand had been felt in every occult society*, since the foundation of Jesuitism. She also added in the same text a central idea for the theosophical work to inaugurate its *third phase* during the 21st century:

But all efforts of the greatest craft are doomed to failure on the day they are discovered.⁹

From this single and self-evident statement, one can take at least one clear and practical conclusion. In the long run, it does not matter too much if the greater part of the theosophical movement has been infiltrated and dominated by false teachings and ritualisms. It also does not matter if some of its leaders have adopted Jesuitic aims and methods. All that the real theosophists have to do is to identify and reveal this whole mayavic process as clearly as possible. And this is slowly taking place already. Everyday the true teachings of Theosophy are adopted by a growing number of students worldwide. No external structure can ever be eternal, and pseudo-theosophical mechanisms now seem to have but the routine life of empty *shells*. On the other hand, the real theosophical movement is independent from any visible structures, and its future is as bright as the future of mankind itself. Once spiritual discernment is used to destroy the old cognitive delusions, the jesuitic trap built during the Besant period will be fraternally demolished.

It was certainly to the living *theosophical movement* and not to any outer corporation that a Mahatma wanted to refer, as he wrote, in his well-known report on the views expressed by his "chief", the *Chohan*:

the Theosophical Society was chosen as the corner stone, the foundation of the future religion of humanity.¹⁰

There is also another, less famous report on the Chohan's views about the movement, and in it the Masters say:

We can direct and guide (. . .) the movement, in general. Tho' separated from your world of action we are not yet entirely severed from it so long as the Theosophical Society exists.¹¹

Theosophists have never been "abandoned". They were but given some time, so that their *seedlings of universal brotherhood* could make a certain degree of

. . . continued on page 23

⁸ *The Friendly Philosopher*, Robert Crosbie, Theosophy Co., Los Angeles, 416 pp., 1945, pp.161-162.

⁹ *H.P. Blavatsky Collected Writings*, T.P.H., Adyar, Vol XIV, 1985, 733 pp., see p.267.

¹⁰ See "View of the Chohan on the T.S.", in *Combined Chronology for Use With the Mahatma Letters and the Letters of HPB to A.P. Sinnett*, T.U.P., Pasadena, 48 pp., 1973, see p.44. Another version of the same text, almost identical, can be found in *Theosophical Articles and Notes*, Theosophy Co., 314 pp, 1985, at pp.189-193.

¹¹ *The Mahatma Letters to A. P. Sinnett*, T.U.P., Pasadena, CA, see Letter LXXVIII, p.378. Letter 99 in the Chronological Edition, T.P.H., Philippines.

Fifty Years in the Church of Rome: The Evolution of Charles Chiniquy

Rogelle Pelletier

Theosophical writings pertaining to religions distinguish between universal principles and a religion's dogmas. H.P. Blavatsky in her various writings, for example in *Isis Unveiled*, points out the sometimes vast chasm that exists between Christianity and what she termed "churchianity". Charles Chiniquy, a Roman Catholic priest in the province of Quebec, Canada in the 1800s came to realize this difference during his twenty-five years in the priesthood. He was anguished over what he felt was moral and ethical versus what he was instructed to do, witnessed and experienced in dealing with the hierarchy of the "Romish church". He published a number of books on anti-Romanism, his most famous being *Fifty Years in the Church of Rome*. Following is a brief history of the evolution of Charles Chiniquy.

Charles Pascal T elesphore Chiniquy, son of Charles Chiniquy and Marie-Reine Perrault, was born at Kamouraska, Quebec on July 30th, 1809. Religion always played a major role in the family. His father had studied to become a Catholic priest but a few days before taking his vows was "witness [to] a great iniquity in the high quarters of the church" so he abandoned thoughts of the priesthood, studied law instead and became a notary (FY 9). The surname Chiniquy is Basque, from the Pyrenees Mountains region of France and Spain. Charles Jr mentions his grandfather, "a fearless Spanish sailor". A descendant of this lineage claims that Martin Chiniquy was born in Spain but lived in France (he married a French woman) and served in the French Navy before immigrating to Quebec.¹ Their original name was spelled Etchiniquia or Etchennequi.

Charles Jr had two brothers, Louis and Achille, four years and eight years younger than himself. There was no school in the region of Murray Bay (Mal Baie) where his parents had moved so his mother was his teacher. She taught him to read at a relatively young age using a French and Latin Bible, many portions of which he memorized verbatim. It was made abundantly

clear early on that the Church discouraged reading the Bible and in fact reprimanded those who did. This was demonstrated to young Charles when the parish priest called upon the family and sternly informed them that it was forbidden "by the holy Council of Trent" to read the Bible, and that he had come to confiscate it and then burn it (FY 12). His father refused to hand it over and showed the priest the door.

Charles Chiniquy Sr died suddenly in July 1821. Charles Jr was a few days shy of his 12th birthday. His mother was stricken with grief, in debt and without means to support herself and her three young sons. A few days after the funeral this same parish priest called upon the family once again. She expected words of comfort from the holy man, but he had come to collect payment for the funeral service and the prayers and masses offered "for the repose of [her] husband's soul" (FY 44). The only thing she owned was a milking cow upon which she relied for subsistence; the priest had no qualms in "taking away the only means which heaven had left to feed her children" (FY 44). But Charles never lost faith in the Bible. He also never forgot his mother's words to him that day: "Dear child, if ever you become a priest, *I ask of you never to be so hard-hearted towards poor widows as are the priests of today*" (FY 47).

His familiarity with the Bible contributed to both his dedication to and his troubles with the Church. Chiniquy was ordained a Roman Catholic priest in 1833. In 1858, he left the Church of Rome, distressed and disgusted with what he had witnessed and experienced over his twenty-five years in the priesthood. He eventually documented his life's story in *Fifty Years in the Church of Rome*, first published in 1886. It had gone through over forty editions by 1891.² By 1898 it had reached seventy editions.³ In the 1889 edition Chiniquy added a "Special Notice to the New Edition" explaining that "the incendiary torch of the foe has twice reduced into ashes the electrotype plates, with many volumes already printed, and about to be delivered to sub-

¹ <http://familytreemaker.genealogy.com/users/ch/i/Carol-A-Chiniquy/>

² <http://etext.virginia.edu/railton/yankee/cycath3.html>

³ www.biographi.ca/EN/ShowBio.asp?BioId=40151&query=Chiniquy (Dictionary of Canadian Biography Online, Library and Archives Canada).

scribers". He added that he was completely ruined financially by these events but that "they have not discouraged me" from his attempt to help liberate from the Church of Rome "those who are held in the bondage of ignorance, superstition and idolatry".

Chiniquy often repeats throughout the book how he regrets not having heeded his inner voice which in retrospect indicated to him so clearly that all was not right. He did not allow himself to accept that the dictates of the Church hierarchy differed so vastly from the Bible he knew and loved so well. It pained him that 'do as I say, not as I do' was accepted practice within the ranks of sacerdotalism yet for many years he battled against his conscience and logic "so as to subdue and silence them forever" (FY 139). He took to heart the words of St Alphonsus Liguori (1696-1787):

If, then, you receive a command from one who holds the place of God, you should observe it as if it came from God Himself. It may be added that there is more certainty of doing the will of God by obedience to our superiors than by obedience to Jesus Christ, should He appear in person and give His command. (FY 682)

Chiniquy later claimed:

I had persuaded myself that the voices of my senses and intelligence were the voices of Satan, and that the deceitful voice of the Pope was the voice of the God of Truth! Every priest of Rome has to come to that strange degree of folly and perversity, every day of his life, to remain a priest of Rome. (FY 166)

One of Chiniquy's main concerns regarding church dogma was "the abominations of the confessional" (PWC 10). He later dedicated a separate book to this topic, *The Priest, the Woman and the Confessional*. His first confession as a youngster was an agonizing experience as parents were advised to make their children understand

that this action is one of the most important of their lives, that for every one of them, it will decide their eternal happiness or misery. Fathers and mothers, if, through your fault, or his own, your child is guilty of a bad confession — if he conceals his sins and commences lying to the priest, who holds the place of God himself, this sin is often irreparable. The devil will take possession of his heart; he will become accustomed to lie to his father confessor, or rather to Jesus Christ, of whom he is a representative. His life will be a series of

sacrileges; his death and eternity those of a reprobate. Teach him, therefore, to examine thoroughly his actions, words and thoughts, in order to confess without disguise. (FY 22)

Chiniquy saw this as early indoctrination into a life-long absolute commitment to divulge thoughts and actions to the priest,⁴ who was then obligated to pursue certain lines of questioning in follow-up, especially as related to "sins against purity" (FY 591) or "sins of licentiousness" (FY 26). Women and children were shocked by the questions asked. These questions actually planted ideas that had never entered their minds previously, and which of course led them to impure thoughts and acts, thereby forcing them to return to their father confessor once again for absolution of their sins. He referred to these confessions as "self-immolation", especially for women, as the degree of

desolation and distress, when at the feet of their confessors, they find themselves under the horrible necessity of speaking of things, on which they would prefer to suffer the most cruel death rather than to open their lips, or to be forever damned if they do not degrade themselves forever in their own eyes, by speaking on matters which a respectable woman will never reveal to her own mother, much less to a man! (PWC 14)

Chiniquy, writing of the effect of his first confession, bemoaned that "the cruel and perfidious Church of Rome" transformed the Jesus of his childhood. He wrote:

The Saviour whom that church made me to worship, through fear, was not the Saviour who called little children unto Him, to bless them and take them in His arms. Her impious hands were soon to torture and defile my childish heart. . . . (FY 23-24)

Chiniquy searched in vain in the Old and New Testaments for mention of auricular confession, nor can it be found in the first thousand years of Church history:

It is a public fact, which no learned Roman Catholic has ever denied, that auricular confession became a dogma and obligatory practice of the church only at the Council of Lateran in the year 1215, under the Pope Innocent III. Not a single trace of auricular confession, as a dogma, can be found before that year. (PWC 117)

He adds that "the more one studies the records . . . the more he will be convinced that auricular confes-

⁴ In the 1960s the *New Revised Edition, Baltimore Catechism No.2* by Father McGuire informed young Catholic students: "Confession is the telling of our sins to an *authorized* (rightly appointed) priest, for the purpose of obtaining forgiveness. We must tell in confession **every mortal sin** we commit, because Christ obliges us to do so. It is a good thing, but not necessary, to confess our venial sins. To make a *good* confession, it must be *humble, sincere, and entire*. If we forget, **without our own fault**, to tell a mortal sin in confession, it is forgiven, and we may receive Holy Communion. But later on, when we think of it, we must confess this forgotten mortal sin. If we *conceal* (knowingly hold back) a mortal sin in confession, our sins are not forgiven and we are guilty of a mortal sin of *sacrilege*. Since God demands *temporal* punishment for every sin forgiven, the priest gives us a penance, to say or to do, after confession. The *eternal* punishment due to mortal sin is taken away by the **absolution** of the priest. The *temporal* punishment is taken away, not only by the penance which the priest gives us after confession but also by our own prayers, almsgiving, works of mercy, endurance of sufferings, and indulgences" (BC 177).

sion is a miserable imposture of the darkest days of the world and the church” (PWC 111).

Young Charles determined early on that he wished to become a priest, although he never makes clear what motivated him to do so (FY 50). Following the death of his father, he went to live with his maternal aunt and uncle, while his mother and two younger brothers went to live with her other sister and her husband. His caregivers were doing well financially, had no children of their own and were pleased to fund Charles’ education toward the priesthood (until they had a falling-out, apparently due to a misunderstanding). It was in 1822, while studying Latin with the local priest, that he first became aware of the sometimes questionable moral standards prevalent among the clergy. He witnessed dinners where imported foods and plenty of wine were served, to the point where the priests became intoxicated and raucous, and the next day “celebrated mass, and ate [the Communion wafer] just as if they had spent the previous evening in prayer and meditation on the laws of God!” (FY 56).

At about this same time, young Charles was being prepared for his first communion where he would eat “what the priest had assured us was the true body, the true blood, soul and divinity of Jesus Christ . . . not in a symbolical or commemorative, but in a literal way”. Three months were devoted to instructions surrounding the eating of “what he has been taught to believe to be his God!” He claimed it took at least that long to “destroy the manifest teachings of his own rational faculties” and that it “almost destroyed my reason” (FY 61). He eventually realized that a “good Roman Catholic must reach that point” where he “resigns his intellectual liberty . . . and the testimony of his senses” in order to believe the dogma of transubstantiation (FY 62).

It was also at about this time that the concept of Mary as intermediary⁵ between man and God was drilled into them. The children were instructed that, as in most families the father was the one most prone to dispense punishment, Jesus (the father in Heaven) might occasionally require pacification by “your loving mother whom you have in heaven” to prevent Jesus “to crush you down with His roaring thunder”. The implication was that

When Jesus would punish you as you deserve, the good Virgin Mary hastens to Him and pacifies Him.

⁵ The Ecumenical Council of 1870 embodied the teaching into a dogma and “conferred upon her the unexpected honor of becoming suddenly immaculate. . . .” (IU:II 9)

⁶ His comment on black and white is in reference to “Spiritual Exercises” laid down by the founder of the Jesuit order, Ignatius Loyola (1491-1556), who wrote: “That we may in all things attain the truth, that we may not err in anything, we ought ever to hold as a fixed principle that what I see white I believe to be black, if the superior authorities of the Church define it to be so” (FY 107). Elsewhere, in regards to the required obedience of the priest, Loyola also wrote: “. . . he who lives under obedience should be moved and directed, under Divine Providence, by his superior, JUST AS IF HE WERE A CORPSE . . . which allows itself to be moved and led in every direction” (FY 104).

She places herself between Him and you, and prevents Him from smiting you. She speaks in your favor, she asks for your pardon and she obtains it. (FY 59)

Chiniquy determined “that the Pope and the priests of Rome have entirely disfigured and changed the holy religion of the gospel” and that it is “not Jesus, but Mary, who saves the sinner” thereby promoting idolatry in the Church of Rome by making the “holy mother” comparable to one of the ancient Roman goddesses. But he once again buried the uncomfortable feeling that this could not be right and continued to pursue the priesthood.

Chiniquy came to realize that the church undertook indoctrination rather than education in its schools. At the time that young Chiniquy was living with his aunt and uncle the local priest had devoted much time and energy in trying to close the independent community school. The men in particular had taken exception to the Church’s claim that while the parents may reign over their children’s bodies, it was to the church alone “to enlighten those intelligences, to form those hearts, to fashion those souls” (FY 34). Chiniquy details how the Church manipulated the concept of “liberty of conscience” to convince Government to legislate a separate school system funded from the public treasury. He claimed that all over Quebec, most parents were eventually convinced that they were arranging for a superior education for their children when they sent them to Catholic institutions, when in fact it was

the avowed desire of Rome to have public education in the hands of the Jesuits. She says everywhere that they are the best, the model teachers. Why so? Because they more boldly and more successfully than any other of her teachers aim at the destruction of the intelligence and conscience of their pupils . . . for when a man has been trained a sufficient time by them, he most perfectly becomes a moral corpse. His superiors can do what they please with him. When he knows that a thing is white as snow, he is ready to swear that it is black as ink, if his superior tells him so. (FY 107)⁶

Protestants were encouraged to send their children to Catholic schools and were even promised that their religious convictions would be respected when in fact there was no intention to do so. When Chiniquy questioned the morality of this, his superior responded that Protestantism was not considered a religion in the eyes of the Church and he had

therefore “promised not to meddle with a thing *which has no existence*.” He then appointed Chiniquy to immediately undertake to “make a good Roman Catholic” of the only son of an influential judge who was destined to be “the heir of an immense fortune” (FY 87). Chiniquy explains:

When I was in the Church of Rome, we often spoke of the necessity of making superhuman efforts to attract young Protestants into our colleges and nunneries,⁷ as the shortest and only means of ruling the world before long. And as the mother has in her hands, still more than the father, the destinies of the family and of the world, we were determined to sacrifice everything in order to build nunneries all over the land, where the young girls, the future mothers of our country, would be moulded in our hands and educated according to our views. (FY 88)

The Grand Vicar of the Beauport, QC region was of the firm belief that education of the masses was a dangerous thing as “they will become unmanageable. . . . For as soon as the common people are able to read, they will, like Adam and Eve, taste the forbidden fruit; they will read the Bible . . .” (FY 379).

Chiniquy pursued his education for the priesthood at the College of Nicolet where he spent the next seven years preparing for ordination (1822-1829). He claimed that three years would have sufficed for the actual education but that more time was required to complete his full indoctrination and quash his reasoning. According to him, this involved convincing the pupil that

his intelligence is his greatest and most dangerous enemy — that it is an untamable animal, which must constantly be kept in chains. Every day the scholar is told that his reason was not given him that he might be guided by it, but only that he may know the hand of the man by whom he must be guided. And that hand is none other than the Pope’s . . . who is the only foundation of truth and light given by God to guide the intelligence and to enlighten and save the world. (FY 66-67)

He wrote that although his intelligence revolted against “the ridiculous sophisms” he would nonetheless “impose silence on my reason, and force it to submit to the falsehoods which I was obliged to take for God’s truth!” (FY 68). During the last years of his studies his superiors put him in charge of the library. He managed to read some of the “forbidden books” (FY 81) which included the Bible and the writings of

the Church Fathers. The books they were encouraged to read “consisted in flattering the Popes, and in concealing or excusing their crimes” (FY 82).⁸ He came to regard Catholicism as “nothing but Paganism disguised under a Christian name” (FY 85).

After his seven years of preparation, Chiniquy commenced his three-year study of Theology in 1829, once again at Nicolet. Among the uncomfortable facts he learned was that (quoting from St Alphonsus Liguori’s *Moral Theology*): “Though lying is forbidden, we may be allowed to conceal the truth, or to disguise it under ambiguous or equivocal words or signs, for a just cause, and when there is no necessity to confess the truth” (FY 123) and elsewhere, that “The Roman Catholics have not only the right, but it is their duty to kill heretics” (FY 124). He also quotes from the Council of Lateran in A.D. 1215 and closes with

. . . murderers, liars, perjurers and thieves are assured by the theologians of the Church of Rome that they can lie, steal, murder and perjure themselves as much as they like, without offending God, provided they commit those crimes according to certain rules approved by the Pope for the good of the Church! (FY 126)

Chiniquy was ordained a priest in the Cathedral of Quebec on September 21st, 1833 (FY 163). The oath he had to pronounce struck him like a thunderbolt: “*I will never interpret the Holy Scriptures except according to the unanimous consent of the Holy Fathers*” (FY 154) which none of the students had ever been allowed to study! Chiniquy had read some but he found that no two of them ever agreed on anything. His ordination did make him feel powerful though. He was now able to command God! He had just been enabled to “work that incomparable miracle which the Church of Rome calls TRANSUBSTANTIATION” (FY 165). After performing his first mass he was exhausted as he had stressed about the hundred or so ceremonies and positions of the body he had to observe, as possibly making an error could result in damnation. He declared:

To make one’s self believe that he can convert a piece of bread into God requires such a supreme effort of the will, and complete annihilation of intelligence, that the state of the soul, after the effort is over, is more like death than life. (FY 166)

He later pronounced transubstantiation “*a most impious and idolatrous doctrine*” (FY 166).

⁷ See www.arcticbeacon.com/articles/29-Jan-2008.html for the testimony of Sister Charlotte Wells who escaped from a cloistered Carmelite convent. In his introduction to her testimony Greg Szymanski writes that in the 1950s “after Sister Charlotte went public with her shocking account of murder, torture, sexual abuse and child killing behind the walls of the convent, the whole tragedy was hushed up after she was murdered by the Pope’s henchmen in the Jesuit Order.” Her testimony is disturbing.

⁸ See www.nexusmagazine.com/articles.html for THE CRIMINAL HISTORY OF THE PAPACY by Tony Bushby. “Far from being pious followers of Jesus Christ, as the Catholic Church would have us believe, a great many of the popes performed acts of corruption, cruelty, debauchery, genocide, greed, terror and warfare.” [Nexus, Part 1: Vol. 14, No. 1; Part 2: Vol. 14, No. 2; Part 3: Vol. 14, No. 3; (2007)].

Another aspect of the Roman church which disturbed Chiniquy was the sale of indulgences⁹ and the payments for masses to be celebrated, “the greatest part of them for the souls in purgatory”. It was obvious to the priests at the time that, considering all the money they regularly turned over to their bishops, it was impossible to “dispose of all [those] masses” (FY 242). They had calculated that the church collected approximately \$15,000,000 per year (in the 1830s). To Chiniquy it, in part at least, helped explain the lavish lifestyles of most of the bishops. One of the curates quoted from a discussion on this topic stated:

Every time my thoughts turn to those streams of money which day and night flow from the small purses of our pious and unsuspecting people into our hands, and from ours into those of the bishops, I feel as if I were choking. If I am at the table I can neither eat nor drink, and if in my bed at night, I cannot sleep. But as I like to eat, drink and sleep, I reject those thoughts as much as possible, and I advise you to do the same thing. (FY 243)

Chiniquy was later to learn that the Canadian bishops arranged for masses, for which devoted Catholics had paid twenty-five cents, to be celebrated in France for five cents each, and the balance pocketed by the bishops. It is this writer’s understanding that today, apparently due to a dearth of priests in Canada, at least a portion of such masses are being celebrated in India.

In 1834, while Chaplain at the Quebec Marine Hospital, Chiniquy became aware of “the deadly workings of alcohol on the human frame” (FY 269) when invited to see for himself the ravages of alcohol at the autopsy on the body of a seaman. The doctor was convinced damage was the result of alcohol abuse. Chiniquy became a dedicated leader in the temperance movement, eventually earning the title of “Apostle of Temperance of Canada” from the bishops (who had unanimously condemned him at first). In 1844 he published his *Manual of Rules of the Society of Temperance*. It went through three editions in six years and more than 200,000 people enrolled in the Society.¹⁰ Chiniquy was even recognized for this work by the two Chambers of Parliament of Canada in 1851.

In September 1846 Chiniquy left the Kamouraska region (Quebec diocese), where he had been serving as parish priest, to become a novice at the monastery

of the Oblates of Mary Immaculate of Longueuil (FY 403). The object of the Oblates is “to preach” (FY 431) and Chiniquy claimed he hoped to summon their assistance with the temperance movement in the Diocese of Montreal. He apparently longed for the “impassable barrier between [the monks] and that corrupted world, from the snares of which I was just escaping” (FY 431). Chiniquy had mentioned elsewhere however that errant priests were sent to monasteries for a period of time, whether to repent or to escape from the scene. His noble words are questioned by at least one biographer who writes that he was “admitted by the Oblates at the request of the archbishop of Quebec to atone there for a transgression . . . he had pressed his attentions upon a housekeeper and had been caught in the act.”¹¹ Chiniquy recounts his experiences in the not-so-holy monastery where he remained for eleven months. By then he was convinced that monastic institutions had a “heathen and diabolical” origin (FY 450).

Chiniquy always questioned the requirement of celibacy in the Catholic church and, after searching in vain for any mention of it in either the Old or the New Testament and finding that “Christ has not a word about that doctrine”, he and fellow students asked one of their instructors about the need to “make a solemn vow never to marry” (FY 133). The response was:

It is an article of faith that the vow of celibacy is ordered by Jesus Christ, through His Church. The ordinances of the Church, which are nothing but the ordinances of the Son of God, are clear on that subject, and bind our consciences, just as the commandments of God upon Mount Sinai; for Christ has said, those who do not hear the Church must be looked upon as heathen and publicans. There is no salvation to those who do not submit their reasoning to the teachings of the Church.

You are not required to understand all the reasons for the vow of celibacy; but you are bound to believe in its *necessity* and *holiness*, as the Church has pronounced her verdict upon that question. It is not your business to argue about those matters; but your duty is to obey the Church, as dutiful children obey a kind mother. (FY 134)

The Catholic Church maintains that point of view to this day. The *Catholic Encyclopedia* under “Celibacy of the Clergy” describes that the candidate is warned by the bishop about the gravity of the obligation once

⁹ An indulgence is defined as the remission granted by the Church of the temporal punishment due to sins already forgiven, whether plenary (the remission of *all* punishment) or partial, “by applying to us from [the Church’s] spiritual treasury part of the infinite satisfaction of Jesus Christ and of the superabundant satisfaction of the Blessed Virgin Mary and of the saints . . . which they gained during their lifetime but did not need, and which the Church applies to their fellow members of the communion of saints.” Indulgences cannot be gained for other living persons but can be for the souls in purgatory (BC 188).

¹⁰ <http://archiver.rootsweb.com/th/read/ACADIAN-CAJUN/2005-10/1128938049>

¹¹ www.biographi.ca/EN/ShowBio.asp?BioId=40151&query=Chiniquy (Dictionary of Canadian Biography Online, Library and Archives Canada).

accepted and that “[b]y stepping forward despite this warning, when invited to so do, and by co-operating in the rest of the ordination service, the candidate is understood to bind himself equivalently by a vow of chastity.” It also states that:

From the earliest period the Church was personified and conceived of by her disciples as the Virgin Bride and as the pure Body of Christ, or again as the Virgin Mother, and it was plainly fitting that this virgin Church should be served by a virgin priesthood.

Mention is also made of the “comparatively slight cost of the Catholic missions with their unmarried clergy . . .” as well as the fact that if he were married,

the family man is met at the door by troops of children welcoming his return and claiming his interest in all their little affairs. Or else the disagreements of the household demand him as an umpire and his mind is disturbed by no mere speculative contemplation of the faults and follies of mankind but by their actual invasion of his home.

In response to “anti-clerical animus” the author further claims that,

the observance of continence with substantial fidelity by a numerous clergy, even for centuries together, is assuredly not beyond the strength of human nature when elevated by prayer and strengthened by Divine grace.¹²

While this ideal may be fine in theory, in reality it is not likely so for a number of celibate priests.

Blavatsky, writing about the metaphysical versus terrestrial concepts of sexes, claimed that in the West they “are all connected with sex and procreation”. However,

With the Eastern Occultists . . . [t]he sexual relation they consider as a “Karma” pertaining only to the mundane relation of man, who is dominated by Illusion, a thing to be put aside, the moment that the person becomes “wise.” They considered it a most fortunate circumstance if the Guru (teacher) found in his pupil an aptitude for the pure life of Bramacharya. (SD:II 458)

But not all priests are as “wise”. Chiniquy observed priests with live-in ‘housekeepers’ and ‘pious penitents’ who visited their priest regularly at his residence (and who left the area occasionally when they became impregnated). He recounts how one woman confessed to him that three of her four children were fathered by her confessor, and that her husband was unaware (PWC 57). One famous incident involved the

disappearance of a young lady who had disguised herself as a man in order to live with her lover, the priest, after he moved to a different parish. She was eventually recognized by a visitor to the area (PWC 44-49). Chiniquy learned that through confession all these transgressions were absolved. The priests confessed to each other thus wiping out all sins!¹³

In *The Mahatma Letters M* explains about “the magnetism and invisible results proceeding from erroneous and sincere beliefs. Faith in the Gods and God, and other superstitions attracts millions of foreign influences, living entities and powerful agents around them . . .” (ML 462). Elsewhere he states “remember that the first requisite in even a simple fakir, is that he should have trained himself to remain as indifferent to moral pain as to physical suffering” (ML 224). Chiniquy writes that through confession, priests are continually exposed to hearing sins related to chastity (or rather, lack thereof). It is understandable that a number of priests may not have yet achieved the point of detachment from the ubiquitous daily reminders as to be indifferent to them. Paracelsus explains how “a morbid imagination” can result in the creation of “Incubi and Succubi and fluidic Larvae” (LOP 109):

. . . a kind of love in which a man may imagine a woman, or a woman a man, to perform the connubial act with the image created in the sphere of the mind . . . results [in] the expulsion of an ethereal fluid, impotent to generate a child, but capable of bringing Larvae into existence. Such an imagination is the mother of a luxurious unchastity, which, if continued, renders man impotent and woman sterile, because much of the true creative and formative power is lost by the frequent exercise of such a morbid imagination. This is frequently the cause of moles, abortions, miscarriages, and malformations. Such corrupted sperma may be taken away by spirits that wander about at night, and who will carry it to a place where they may hatch it out. There are spirits that will perform an “act” with it . . . and, in consequence of that act, many curious monsters of horrible shapes come into existence. (LOP 110)

Today, entertainment dwells heavily upon sexual content which must preoccupy the minds of multitudes, reducing the need for the planting of these ideas through the confessional!

Chiniquy elsewhere mentions the level of desperation in nunneries and monasteries that led to the downfall of many priests, monks and nuns. He wrote

¹² www.newadvent.org/cathen/03481a.htm

¹³ It was explained to Chiniquy by his confessor that there was some leeway there for the priests: “But He has given them the Holy Virgin Mary, who constantly asks and obtains their pardon; He has given them the sacrament of penance, where they can receive their pardon as often as they ask for it. The vow of perfect chastity is a great honor and privilege; but we cannot conceal from ourselves that it puts on our shoulders a burden which many cannot carry forever. St. Liguori says that we must not rebuke the penitent priest who falls only once a month; and some other trustworthy theologians are still more charitable” (FY 591).

that he should have left the seminary the very day of the discussion with their instructor.

Reason and conscience told me that the vow of celibacy was a sin against logic, morality and God; that that vow could not be sustained by any argument from the Holy Scriptures, logic or common sense. But I was a most sincere Roman Catholic. (FY 139)

He ultimately took his vow of celibacy on May 4th, 1832, claiming that “after a long and frightful battle” within himself, he came to accept the voices of “the learned theologians and the venerable popes,” adding he “felt a real calm after that struggle. It was evidently the silence of death, although my confessor told me it was the peace of God” (FY 139-140).

Another of his regrets was that he managed to convert so many to Catholicism, as instructed to, and “persuaded ninety-three Protestants to give up their gospel light and truth, in order to follow the dark and lying traditions of Rome” (FY 290). He found that his best chance of success was among those drawn to ritualism.¹⁴ One of the reasons for the push to conversion from among the Protestants was their wealth, which the bishops hoped would eventually prove a windfall for the Church.

In 1850 Chiniquy received a letter from the Bishop of Chicago suggesting to him that he emigrate to Illinois with a group of as many French Canadian Roman Catholics he could induce to follow him, where they could establish a new colony.¹⁵ He visited the region in mid-1851 at which time the bishop “clearly demonstrated to me, that once mistress of the incalculable treasures of those rich lands, through the millions of her obedient children, our church would easily command the respect and the submission of the less favored states of the east” (FY 507-508). By the end of the year a number of families had moved to St. Anne in Kankakee County, and more kept coming. He later claimed that it was during the successful following years that “my eyes, and those of my people” were opened “to the unsuspected and untold abominations of Romanism” (FY 541). Chiniquy was reprimanded on several occasions because “[i]t is to the Gospel you constantly appeal on everything” but that he should “remember that it is the *church* which

must guide you” (FY 567). False criminal charges were brought against him at one point and Abraham Lincoln won the case in Chiniquy’s favour in 1855.¹⁶

Chiniquy was excommunicated for insubordination and readmitted in 1856. In 1858 when he withdrew from the Catholic church, together with his followers, he was excommunicated by the Diocese of Chicago for the last time. He writes that he and his followers were forced to choose between “the Gospel of Christ” and unquestioning loyalty to Rome. Six thousand people, about 80%, supported his decision and withdrew to form a church society which was registered under the name “Christian Catholic (Community) Church” in Kankakee County District Court in 1859.¹⁷ In 1860 they were admitted into the Presbyterian Church. Chiniquy claimed that the Protestants had always accepted the Bible as their guide and that,

After many serious and prayerful considerations, it seemed that the wisest thing we could do was to connect ourselves with that branch of the vine which was the nearest, if not identical with that of the French Protestants, which gave so many martyrs to the Church of Christ. (FY 819)

Charles Pascal Téséphore Chiniquy married Euphémie Allard (d.1911) of St. Anne, Illinois in 1864. They adopted Nina Morias before they had three children of their own: one son, Charles, who died in infancy and two daughters, Rebecca (d.1939) and Emma (d.1940).¹⁸

Chiniquy lectured extensively internationally, spending months, sometimes years at a time in foreign countries and giving public lectures. He wrote that “not less than thirty public attempts have been made to kill me since my conversion” (FY 823) and that

During eighteen years [the bishops and priests], kept me in the hands of the sheriffs, a prisoner, under bail, as a criminal. Thirty-two times, my name has been called before the civil and criminal courts of Kankakee, Joliet, Chicago, Urbana and Montreal. . . .

But, thanks be to God, at every time, from the very lips of the perjured witnesses, we got the proof that they were swearing falsely, at the instigation of

¹⁴ Referring to a passage in *Revelation* in the Bible, HPB writes: “[t]he Occultists pronounce, in their impartiality, that these words have applied from the first to *all and every exoteric* Churchianity, that which was the ‘ceremonial magic’ of old, with its terrible effects, and is now the harmless (because distorted) farce of ritualistic worship.” (SD:II 748)

¹⁵ www.arcticbeacon.com/articles/3-Feb-2008.html [Confession to the Jesuits No 37: Jesuit Treachery Needs to be Updated, by Greg Szymanski] see also: www.vaticanassassins.org/ for numerous articles on the Jesuits.

¹⁶ Chiniquy insists that the assassination of Lincoln was orchestrated by Rome and the Jesuits. He devotes chapter LXI (pp.711-735) to events surrounding it, including, based on signed testimonies by local citizens, that “the priests of Rome knew and circulated the death of Lincoln four hours before its occurrence in their Roman Catholic town of St. Joseph, Minnesota” (FY 735). Chiniquy also claims Lincoln was convinced Rome and the Jesuits were responsible for the American Civil War.

¹⁷ http://ccrcc.ca/en/episcopal_committee/cccc/mem_c_chiniquy.html

¹⁸ <http://archiver.rootsweb.com/th/read/ILFORD/1998-06/0897450402>

their father confessors. And my innocence was proved by the very men who had been paid to destroy me. (FY 828)

Chiniquy died on January 16th, 1899 in Montreal where he is buried in the cemetery on Mont Royal. An article appeared in the *Chicago Daily Tribune* on January 21st, 1900. It was titled “Father Chiniquy’s Will Filed” and sub-titled “Excommunicated Priest Declares That More than Ever He Renounces the Catholic Church”. Dated “Kankakee, Ill., Jan.20. – [Special.]”, it reads as follows:

The will of Father Chiniquy, the famous author, missionary, and excommunicated priest, who died in Montreal last year, was filed in Kankakee County Court today. The opening clauses of the will are as follows:

“I die in the faith and union of our Lord Jesus Christ, such as the holy gospel reveals, and according to the tenets of the Presbyterian Church.

“I renounce more than ever the errors of the Church of Rome, believing more than ever that the church and its Pope are in error, but being more than ever convinced that the Pope, with its priests, its religious orders, and its monks, are the greatest enemies which Jesus Christ has ever had and still has on earth. I pray compatriots more than ever to abandon that false religion of the Popes of Rome, which deceives, seduces, and ruins them both for time and eternity.”

His property he leaves to his wife and daughters, except his library, worth \$7,000, which he bequeaths to his son-in-law, the Rev. Joseph Morin, who is carrying on Father Chiniquy’s missionary work in Canada, according to the dead priest’s directions.

Father Chiniquy also asks that his coffin cost no more than \$10. Each of the three poorest women in his parish is devised \$100.

At the time that he wrote *Fifty Years in the Church of Rome*, Chiniquy reasoned that every official of Rome, from the Pope down to the layman had pride as the basis of their actions. He maintained that the priests were taught to believe that they were “above all the kings, emperors, governors and presidents of this world” (FY 371). He claimed that pride is also the great secret of their power and strength as they believe they are “called by God Almighty to rule, subdue and govern the world” (FY 372). He added that as the dark-


ness which surrounded him eventually dissipated, he came to see “that the vaunted holiness of the Church of Rome is a fraud” (FY 373). One biographer suggests Chiniquy himself was not immune. Blavatsky, closing a paragraph on “the church and her arrogant servants” writes in *The Secret Doctrine*:

Adam and Eve, the Serpent, and the Original Sin followed by atonement through blood, have been too long in the way, and thus was universal truth sacrificed to the insane conceit of us little men. (SD:II 699)

Throughout his writings, Chiniquy does come across as a man completely disillusioned with the Church of Rome. He castigates himself for not having paid more attention to his doubts as they arose, and thereby having been complicit in perpetuating the Romish church. He claimed to be seventy-eight years old when *Fifty Years in the Church of Rome* was published (FY 832), nearly thirty years after the main events detailed in it, with much of the book presented as quoted conversations. This does leave one wondering how he could possibly remember entire discussions, word for word. It is not clear if he relied on diaries for his recollections or memories, but it is more likely simply his writing style — his method of recapitulating events — and should not be assumed to be an exercise in exactness. That being said, it does not seem to deter from the validity of the overall facts presented, while the events intertwined within the information form an interesting narrative.

Notes by Mahatma K.H. in *The Mahatma Letters* summarize the entire situation well:

The idea of God is not an innate but an acquired notion. . . . The God of the Theologians is simply an imaginary power. . . . Our chief aim is to deliver humanity of this nightmare, to teach man virtue for its own sake, and to walk in life relying on himself instead of leaning on a theological crutch, that for countless ages was the direct cause of nearly all human misery. (ML 52-53)

Chiniquy lost all faith in the validity of the Catholic church, but he never moved past the concept of an anthropomorphic God, and Jesus Christ as Saviour. His words and actions continue to reverberate however; a search on the Internet reveals ongoing efforts to downplay his writings over 100 years after his death. 

- BC: *Baltimore Catechism No.2*, by Father Maguire, Benzinger Brothers, Inc., New York, NY., 1962.
FY: *Fifty Years in the Church of Rome*, by Rev. Charles Chiniquy, Chicago, IL., 1889 (1886).
IU: *Isis Unveiled*, Vol.II, by H.P. Blavatsky, Theosophical University Press, Pasadena, CA., 1976.
LOP: *Life of Paracelsus*, by Franz Hartmann, M.D., Kegan Paul, Trench, Trubner & Co. Ltd, London, GB. 2nd edition.
ML: *The Mahatma Letters to A.P. Sinnett*, transcribed and compiled by A.T. Barker, Theosophical University Press, Pasadena, CA., 1975 (1923).
PWC: *The Priest, The Woman, and the Confessional*, by Father Chiniquy, Kessinger Publishing, Montana, USA.
SD: *The Secret Doctrine*, Vol.II, by H.P. Blavatsky, Theosophical University Press, Pasadena, CA., 1970.

Lincoln's War Against the Jesuits

Robert Bruce MacDonald

What did Abraham Lincoln do to incur the wrath of the Jesuit Order¹ so they would demand his death? One way to look at Western History, indeed World History, since the time of Martin Luther is to juxtapose historical events against the backdrop of a Roman Church working tirelessly to enslave all of humanity under their rule, both temporal and spiritual. The Western World is undergoing a transformation from a history of the Absolute Rule of Kings to a future that will entail individual self-rule. The consciousness of Man must be transformed from one that relies on and blindly adheres to rule from outside, to one that embraces rule by one's own inner voice and brotherly tolerance towards all. The wars and bloodshed since Luther's reformation are a result of this birthing process. Lincoln was a man who intuitively understood this and thus presented an obstacle to the Jesuits. According to Lincoln, the American civil war "would never have been possible without the sinister influence of the Jesuits."²

Napoleon went even further:

The Jesuits are a *military organization*, not a religious order. Their chief is a general of an army, not the mere father abbot of a monastery. And the aim of this organization is: POWER. Power in the most despotic exercise. Absolute power, universal power, power to control the world by the volition of a single man. Jesuitism is the most absolute of despotisms; and at the same time the greatest and most enormous of abuses.³

The rulers of 18th century Europe were not blind to the Jesuits' ways. H.P. Blavatsky also had much to say concerning the Jesuits and writes that

The history of Jesuitism is the history of assassinations and poisonings, underhand dark plottings against Kings, Princes, Churches, States and solitary individuals who consciously or unconsciously cross their path. Many a maniac in a madhouse owes the calamities which drove him there to their contriving.⁴

Elsewhere she asserts that

Theosophy and Jesuitism are the two opposite poles, one far above, the other far below even that

stagnant marsh. Both offer power — one to the spiritual, the other to the psychic and intellectual Ego in man.⁵

Finally, it should be remembered by all Theosophists that as Blavatsky set off for India from America, she wrote the following, printed in the *Religio-Philosophical Journal*:

It is universally known that this most important object is to antagonize Christianity and especially Jesuitism. . . . The nefarious designs of Jesuitism are plotted in secret and carried out through secret agencies. What more reasonable and lawful, therefore, than that those who wish to fight it should keep their own secret, likewise, as to their agencies and plans? We have among us persons in high positions — political, military, financial and social — who regard Christianity as the greatest evil to humanity and are willing to help pull it down. But for them to be able to do much and well, they must do it anonymously. The church — "Triple-headed Snake," as a well-known writer calls it — can no longer burn its enemies, but it can blast their social influence; can no longer roast their bodies, but can ruin their fortunes. We have no right to give our enemy, the church, the names of our "Fellows" who are not ripe for martyrdom, and so we keep them secret. If we have an agent to send to India, or to Japan, or China, or any other heathen country, to do something or confer with somebody in connection with the Society's general plans against missionaries, it would be foolish, nay, criminal, to expose our agent to imprisonment under some malicious pretext, if not death, and even the latter is possible in the faraway East, and our scheme is liable to miscarry by announcing it to the dishonorable company of Jesus.⁶

The Society was never meant to live in harmony with Jesuitism, in fact any Society that tried could hardly call itself theosophical.

Again, let us look at Lincoln and the Civil War from a socio-psychological viewpoint. This war was about a predominantly Catholic South blinded to the ideals of a Jesuitical Church that condoned the absolute rule of one man over another (slavery) in opposition to a largely Protestant North that was tied to the ideal

¹ For a brief history of Jesuitism see "The Jesuits and their Strategy to destroy Britain" by Arthur Noble www.ianpaisley.org/article.asp?ArtKey=jesuits

² *Fifty Years in the Church of Rome*, by Charles Chiniquy. Lafayette, IN: Sovereign Grace Publishers, Inc., 2001 (1886), p.498.

³ *Memorial of the Captivity of Napoleon at St. Helena*, by General Montholon, vol. II, p.62, as quoted by Charles Chiniquy in *Fifty Years in the Church of Rome*, p.487-88.

⁴ *H.P. Blavatsky Collected Writings*, vol. XIV. Theosophical Publishing House, 1985, p.342.

⁵ *BCW*, vol. IX, 1962, p.292.

⁶ *BCW*, vol. I, 1966, pp.394-95.

of individual self-determination for all men. This war more than any other symbolized the fight of the Western Mind to free itself from the tyranny that would be imposed upon it by outside influences. This is why it had to be opened up to the philosophies of the East, philosophies that had preserved the Wisdom Religions of antiquity and remind the West of its very ancient heritage, a heritage that had been all but forgotten. Catholicism is a form of slavery for its adherents who have been instructed not to think for themselves.

Limited constitutional government is the way forward for the West, and its best example was seen in the American founders' Constitution. Again it is important to see the relation between this form of government, mirrored to a great extent in the founders of the Theosophical Society and the Society's bylaws, and the "rule by one's own inner voice and brotherly tolerance towards all." The idea is to do away with an enforced tribalism or nationalism where the whole body moves according to the dictates of the one, and make way for individual self rule. It is important that the ability to exercise power over others be severely limited. Central Governments must remain poor with very little power. That is why the United States was a federation of States with more power in the States than in the Federal Government, and more power with the citizens than with the States. The citizens were at the top with power flowing down through the States to the Federal Government. The Federal Government was to have no standing army but rather to rely on State militias. The constitution was the final arbitrator designed to keep this power structure intact through various checks and balances. How then did the United States become an empire-building threat to international peace?

Personal income tax and a privately owned Central Bank worked to undermine the United States. Income tax concentrates great pools of wealth with the Government. With wealth comes corruption. If citizens send money to a government, they expect services in return. This means that the government is doing for the citizen what he or she should be doing for themselves. There is a transfer of power and a dogmatizing of how things are to be done — who will be allowed to benefit, and who will not. Bureaucracies will rise up to dictate to the citizen what hoops they must jump through in order to benefit from their taxes. The ability of the citizens to grow and evolve as individuals through their own decisions has been taken away from them. On top of all this, special interest groups can socially engineer society to their own advantage by corrupting politicians. The proverbial fox has been let loose in the hen house.

To illustrate how government power can be used against the citizen in very subtle ways is outlined in the book *The Tragedy of Quebec* written by Robert Sellar. Sellar tells how the Catholic clergy forced the protestant farmers from the lands of the Eastern Townships of Quebec so that they could be taken over by the French Catholics of Quebec. He writes:

Supposing a number of men, ambitious of obtaining power over their fellows, organized themselves into an oath-bound society, and, further supposing, in carrying out their plans, they found it required the driving away of people who were hostile to them, would not their first move be to get control of the land? Possession of the soil means sovereignty. . . . The priests having got a legislature that was their creature, were absolute in every part of Quebec except in those sections where the land had been grants of the British Crown. . . . Bring these free townships under parish law and the English-speaking farmers will not want to stay; deprive them of their public schools and reduce them to the alternative of sending their children to confessional schools, and they will be compelled to go. . . . [I]n these counties in 1867, the year when Quebec passed under the rule of a Catholic legislature, the Protestants numbered 56,600, the Catholics 25,583, mostly employees of the English. With a clear majority of 31,000 the Protestants felt secure. . . . Left alone, these counties in another generation would have counted a hundred thousand Protestants. But they were not left alone. The Legislature, sitting at Quebec, was working hand-in-glove with the priests to work their downfall, and how far that has been accomplished let the census of 1911 tell:

Catholics	174,004.
Protestants	57,926.
Majority of Catholics	116,078.

Thus in forty-six years a majority of thirty-one thousand Protestants had been changed into a Catholic majority of one hundred and sixteen thousand!⁷

If income taxes give money and power to evil men to raise armies to fight wars and destroy the lives of innocent peoples, central banks ensure that any and all wealth is transferred to the old established families of Europe in a methodical manner so that no new powers can rise up to threaten their hegemony. Inflation is simply the transfer of wealth, from those less well off, to those who have everything. By increasing the money supply beyond the growth of the economy, wealth is transferred from the poor to the rich; for assets will increase in value while the dollar is able to buy less. The wealthy are rich in assets, the poor possess cash, hence the poor lose every time.⁸

The modern bloated bureaucracies of the West rule their citizens as effectively as the old monarchies of

⁷ <http://faculty.marianopolis.edu/c.belanger/quebechistory/docs/views/sellar.htm>

⁸ For a more thorough treatment of money and banking view "The Money Masters": www.informationliberation.com/?id=8702

Europe, perhaps more so as the citizens of these nations are under the misguided illusion that they are free. They are wedded to an illusion that must soon shatter as governments, increasingly, turn their resources more and more against the citizens that they nominally serve. Security has become the excuse for torture, spying, war, gulags, and police tasing citizens to death in the streets and in their homes. Slowly, bit by bit, the citizen of the West is being conditioned to accept this type of treatment from its governments and the authorities acting on its behalf through the 24 hour propaganda sources masquerading as mainstream media. When the citizens finally wake up, it is likely that it will be too late to do anything. Soldiers are sent off to fight foreign wars where they are psychologically crippled and exposed to vaccines, depleted uranium, and other toxins so when they are sent back home they are often dying and consequently no threat to the governments that trained them for honour and then abused that trust.

Lincoln died because he knew too much — he prevented the States from being divided into two, to be played off one against the other in perpetual hostility. He interfered with the Vatican and its allies as they worked to further realize the Treaty of Verona. At the end of the Napoleonic Wars, the Jesuits and various Absolute Monarchies found their way back into continental Europe. The Papal Bull banning the Jesuits was made void by Pope Pius VII whose own Papal Bull revived the order, and various Monarchies accepted the Jesuits back into their territories, no doubt out of fear. The Congress of Vienna of 1814 led in time to the Secret Treaty of Verona whose signatories were Orthodox Russia, Protestant Prussia, Catholic Austria, Bourbon France (indebted to Rome) and the Vatican. Burke McCarty in *The Suppressed Truth about the Assassination of Abraham Lincoln*, comments that the Treaty was designed to “prevent or destroy Popular Governments wherever found, and to re-establish monarchy where it had been set aside.”⁹ In response to this treaty, McCarty explains that President Monroe drafted the Monroe Doctrine in order to dissuade European military aggression in the Americas. In a strange twist of fate, Lincoln was carrying out the spirit of the Monroe Doctrine on the soil of the United States as he fought to prevent Rome from dividing and eventually conquering the United States.

The Vatican has continued its work throughout the entire twentieth century. The World Wars can easily be seen as religious wars where the non-Catholic populations of Europe were murdered and displaced to make way for Roman Catholics. As much was ad-

mitted to in the courts of San Francisco by lawyers for the Vatican.¹⁰ Greg Szymanski of the Arctic Beacon in this interview with lawyer Jon Levy writes:

In the case, information came forward showing the Franciscans were not only instrumental in organizing the genocide but actually took part in the physical torture and killing. . . . One of the major issues Levy referred to was a Nov. 6, 2006, motion made by the Pope’s private attorney where he admitted the Vatican’s involvement in the genocide, but said it was justified by international law.

Alperin v. Vatican Bank was originally filed in Federal Court in San Francisco in November 1999. The plaintiffs are concentration camp survivors of Serb, Jewish, and Ukrainian background and their relatives as well as organizations representing over 800,000 Holocaust victims.¹¹

The Vatican was looking to push Catholicism North and East. The Serbs had their traditional allies in Russia neutralized by the overthrow of the Czars, and the Protestant Germans had been swept up in the tide of National Socialism headed by a Catholic Hitler and his Jesuit henchman, Himmler. Isolated, the Serbs were easily destroyed by the Nazi’s allies, the Vatican and Catholic Croatia. Meanwhile Jews, Gypsies and other non-Catholic undesirables in the rest of Europe were sent off to camps to die or if they survived and were Jewish, to later emigrate to the fledgling state of Israel. One can plainly see why the topic of the Holocaust has become a pariah. Anyone who investigates too closely is likely to uncover evidence of the Vatican’s complicity in the deaths of millions. For the Vatican, the death of Heretics is supportive of furthering the interests of God’s one true Church and “justified by international law”, a law that the Jesuits, no doubt, helped frame. Finally, Hitler’s Protestant Armies flung themselves futilely on the Orthodox peoples of Russia, killing great numbers of both, thereby furthering the interests once again of the bloodied Church of Rome.

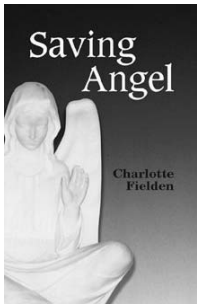
Abraham Lincoln managed to delay the Vatican juggernaut for a short while as did H.P. Blavatsky with her work with the Theosophical Society about whose objects it is “universally known that this most important object is to antagonize Christianity and especially Jesuitism.” The only way to stop Rome from being successful is to open men’s minds so that they think for themselves. Lincoln knew this but the American people did not have the ears to hear it. If the Theosophical Society had stayed true to its original objects, perhaps the world would have ears to hear today. Sadly that does not seem to be the case. 🌸

⁹ *The Suppressed Truth about the Assassination of Abraham Lincoln*, by Burke McCarty, New York: Gordon Press, 1974, p.7.

¹⁰ www.arcticbeacon.com/articles/28-Dec-2007.html

¹¹ For an historical perspective of the Croatian and Serbian conflict in Yugoslavia, see Dr. Clive Gillis’ articles “Putting Milosevic’s Death In Perspective” and “Croatia, Rome’s Anvil In The Balkans” (www.ianpaisley.org/article.asp?ArtKey=servia1).

BOOK REVIEW



Saving Angel by Charlotte Fielden. Toronto, ON: CFM Books, 2007. Soft cover. 116 pp. Price \$14.95 Cdn.

Saving Angel by Charlotte Fielden is a two act play featuring HP Blavatsky, the Irish poet WB Yeats, and scholar Denis Saurat. The reason for bringing these three historical figures together is to help determine the fate of a young pupil of

HPB's, Angel Shriner, whose psychic nature and subsequent unconventional behaviour have landed her in a mental asylum. Saurat as impartial judge, and Blavatsky and Yeats as witnesses on Angel's behalf, are to convene with a board of psychiatrists in order to determine young Angel's future — whether she is well enough to be released or whether she should remain at the asylum.

If the above is the straightforward prosaic account of this two act play, metaphorically we are witness to another drama. In this drama we have the three psychiatrists of the board representing various developmental stages of the lower mind: one a Roman Catholic perceiving the world ultimately through Church dogma; one a Protestant concerned about his scientific standing among his peers; and a secular Jew who seems to be looking for a way forward in his life. Angel then becomes the light of the higher self in all its unpredictable nature and HPB is that power of the heart capable of allowing quick glimpses of that light to come through. However, this play is taking place on the last day of HPB's life, a warning that in every soul's life there comes a time when it must open up to this inner life, or have that door close on it for the rest of this incarnation. Yeats becomes the example of what can be accomplished when the full power of the intuition is allowed to flow through as he extemporaneously spouts poetry and thus adds a rich lyrical tapestry to the rhythm of the play. Finally, Saurat is that part of the human mind that must make sense out of our inner experience and provide us with the story that will help us to put our experiences into context so that we can move forward, referred to sometimes as the power of discrimination.

From a more theosophical standpoint, the play endows Blavatsky with god-like powers that enable her to grab the mayavi-rupas of people out of time, to separate that body out of unprogressed souls, to clear away the elementals that blind most souls from seeing truly, and all this while life slowly ebbs from her mortal body. Theosophy is always fighting against the idea that grows in people's minds that gods or saviours are going to come and endow on us miraculous powers, or to save us from the messes that we have made. The endowment of these god-like powers to Blavatsky or the Masters has always been an Achilles heel to the Movement as so many students have used such fanciful speculations to drift away from reality. That being said, poetic license being a right and proper tool of the playwright, taking such fancy as real is a criticism of the audience member and not of the play itself.

Overall, the second act of the play runs more smoothly than the first. The Blavatsky-god was much more powerful in the first act and the terminology, especially with respect to seers and mediums, was a bit distracting. In the second act as we began to see what Ms. Fielden was up to, we are able to sit back and enjoy the ride. At times Angel's seemingly airy flights of fancy threaten to carry the play into a different world, but this tension is offset nicely with the addition of Yeats poetry providing an anchor to the emotional undertone of the play. In addition, Saurat's power of discrimination effectively pushes the narrative forward, not allowing us to get bogged down with naming that which cannot be named.

Saving Angel is a wonderful insight into the turbulent workings of the human mind. The play buffets us from one experience to another challenging the reader to find the calm at the centre around which all these experiences whirl. It is only at the centre that we can lift ourselves above the storm and see reality for what it truly is. It is only from the centre that we can save our own higher angel.

Robert Bruce MacDonald

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A Few Comments on Blavatsky's "Esoteric Instructions"

[In July 2007, José Ramón Sordo wrote to Ernest Pelletier concerning Blavatsky's Esoteric Instructions. Sordo, who has done a lot of work on these Instructions, detailed the results of his studies in that letter which we reproduce here - ed]

[A]fter reviewing *Collected Writings* Vol. XII and comparing the text with the Instructions I, and II, (Printed by the Aryan Press in 1889) reproduced by D. Caldwell in *The Esoteric Papers of Madame Blavatsky*, I arrived at the conclusion that the text given by Boris de Zirkoff in *BCW*, XII is not the original version, but basically it is the same text which Annie Besant altered, (revised edition, 1891) only with additional changes, which do not correspond with the text of the Instructions printed by the Aryan Press in January-February, 1889 (Instruction I); and March-April, 1889 (Instruction II).

Several years ago I made a translation of pp. 537-538 in *BCW*, XII which I wanted to have for our Lodge in Mexico City. When D. Caldwell made available the original text of the Instruction I, first on his Website and later on in the *Esoteric Papers* I was aghast by the quantity of changes and alterations. As a matter of fact I had to do a new translation and to throw to the waste basket the one I had already. When I finished my translation I realized that the text was longer and that it had an additional half page.

I ignore the circumstances surrounding the publication of the ES Instructions in the *BCW* in 1980. But to me the end result is a real mess, because on top of the already altered text of Annie Besant, de Zirkoff or his coworkers* made a good number of changes which do not correspond with the original text of 1889. To make things more confusing, they added some notes taken from the writings of G. de Purucker, which although valuable in themselves, they do not belong to HPB's Instructions.

Plate III, published by de Zirkoff in Vol. XII, facing page 580, does not belong to Instruction III, but to Instruction II, according to the edition printed in 1889 by the Aryan Press (p. 150). Also the geometry of the five pointed star and the features of the standing man are quite different.

Furthermore one can notice an alteration of Plate II as reproduced in *BCW*, XII, facing p. 580 from Plate II as printed in Besant's version ("Esoteric Writings", p. 398), and both are quite different from the original of 1889 printed by the Aryan Press (p. 146). The features of the standing man have been changed, and the triangle which in the original was drawn within the Auric Egg, in the versions of Annie Besant and Boris de Zirkoff is huge, and reaches almost the feet of the figure out of the Auric Egg.

In Caldwell's compilation of facsimiles of Esoteric Papers, the original Instructions I, and II printed by the Aryan Press (W.Q.J. New York) in 1889 are reproduced from pp. 79-154.

I believe these are facsimiles taken from copies extant in the US and reliable because its source is The Aryan Press. In this connection it is of great interest to read a letter from W.Q. Judge addressed to HPB, dated Feb. 20 1891, reproduced in Caldwell's *Esoteric Papers*, p. 301. Referring to the new edition of the Instructions (1891) by the HPB Press this is what he said:

I would like to call attention to the mass of stuff in the way of pretty but useless decorations put on the matter which has just gotten out on the press. It is a jumble of everything, from gods acting as mortals to assortments of snakes out of place, and used with other symbols with which they never had any unity or correspondence. . . .

This altered version of the ES Instructions edited (London, 1891) by A. Besant, presumably with the help of George R.S. Mead is reproduced in Caldwell's *Esoteric Papers* from pp. 337-468. It is this version of the ES Instructions which was reprinted by Boris de Zirkoff in *BCW*, XII, in 1980, (despite the misleading reproduction of the seal of the Aryan Press in p. 513) adding many alterations of his own, and maintaining many of the mutilations perpetrated by Annie

* In the Foreword to Vol. XII we read:

. . . In addition to that, the student will find in its pages the complete, unaltered and unedited text of HPB's *Esoteric Instructions*.

The continued interest and helpful assistance of our collaborators . . . Dara Eklund, Nicholas Curtis Weeks, Shelley von Strunckel and Peter S. Ryan . . . Our grateful recognition is extended to Grace F. Knoche and Kirby van Mater for special help and serious interest they exhibited in connection with the text of the *Esoteric Instructions*.

May 23, 1980. Boris de Zirkoff, *Compiler*. (*BCW*, XII, xxi)

Fohat is the Steed, Thought is the Rider

It is the "bridge" by which the "Ideas" existing in the "Divine Thought" are impressed on Cosmic substance as the "laws of Nature." Fohat is thus the dynamic energy of Cosmic Ideation; or, regarded from the other side, it is the intelligent medium, the guiding power of all manifestation. . . . Thus from Spirit, or Cosmic Ideation, comes our consciousness; from Cosmic Substance the several vehicles in which that consciousness is individualized and attains to self – or reflective – consciousness; while Fohat, in its various manifestations, is the mysterious link between Mind and Matter, the animating principle electrifying every atom into life. – Secret Doctrine I, 16



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