

THE UNION OF SOULS

By H. I. H. ALEXANDER
GRAND DUKE OF RUSSIA

TRANSLATED BY LAURA I. FINCH



SERIES

"CONTEMPORARY THOUGHT"

ROERICH MUSEUM PRESS

NEW YORK

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FRANKFURT



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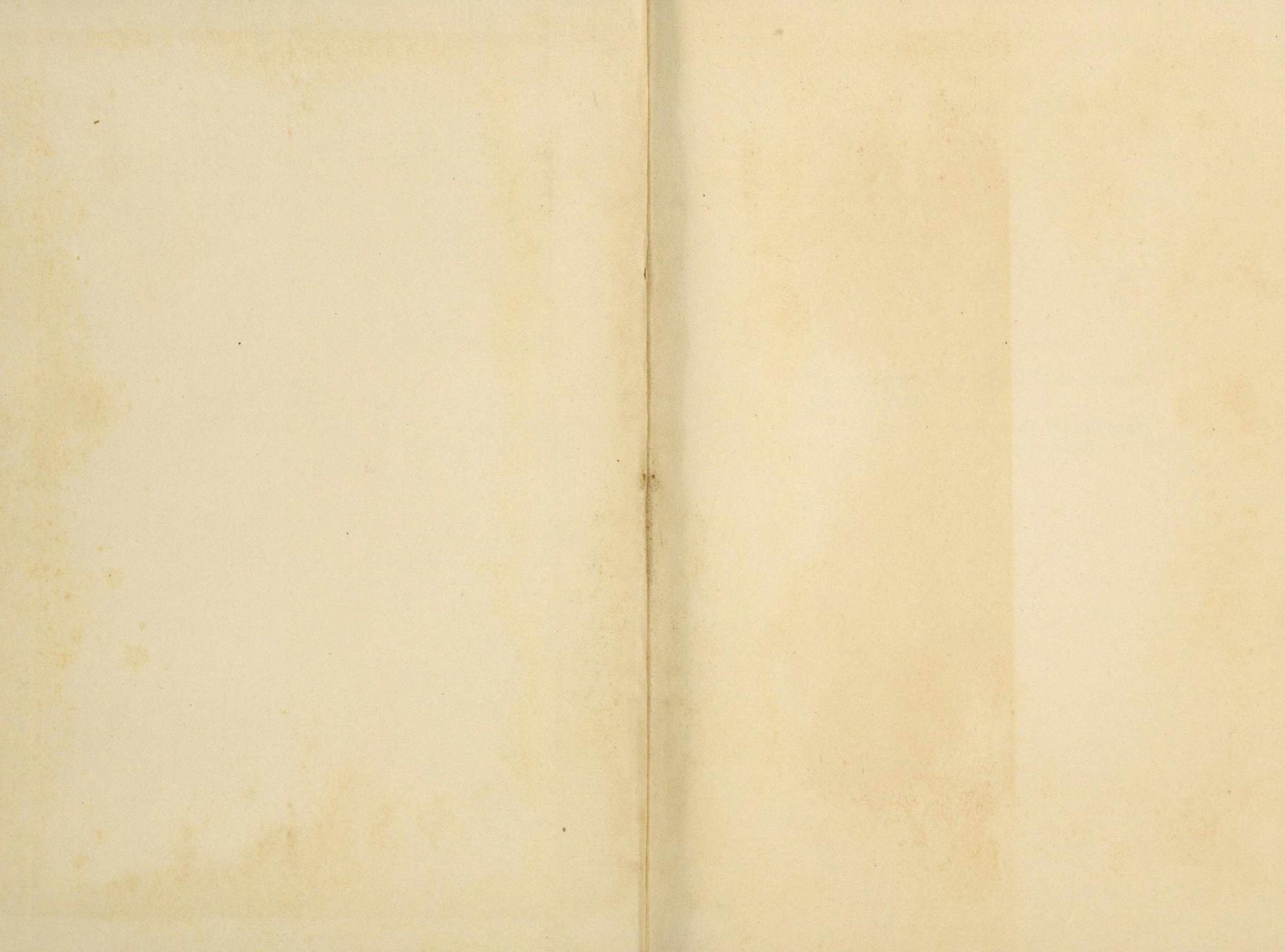


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*"To understand one's Soul is to know
God, the Truth."*

—H. I. H. ALEXANDER
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DEDICATION

I DEDICATE this book to your souls, my sisters and brothers in the spirit—Brahmins, Buddhists, Confucianists, Israelites, Christians, Moslems and others—and I call you to join the Union of Souls.

Those of you who see and feel the sufferings of your neighbours and long to help them find the way that leads to the truth, understand already that walking in this path they will perceive the meaning and purpose of our life on earth and that through love they will cross the threshold of the door that opens into the world of light, into the life to come, when their days here shall have ended.

To all women, my sisters, I offer prayers, that you, who make Heaven and Hell on earth, will use all the beauties of your souls to allure us, as you captivate us by your bodily charms and beauty. Be assured that you will hold us in thrall, and that by your Goodness, your Beauty and your Love, you will lead us into the presence of God.

Your brother Alexander.

Paris.

THE UNION OF SOULS

THE CALL

HUMANITY has lost the way of Truth and day by day grows worse. Hatred, evil, immorality, denial of existence of God, of the soul and its immortality, go on without end. It is of the highest importance to check the movement of mankind on the down-grade to danger, and guide it into the path of Truth.

No material force can do this, but the spiritual powers of our souls, which are within us and are at our beck and call, can and ought to accomplish it. This is why I call on the Souls of all my Spiritual sisters and brothers, without distinction of religion or belief, of race, of rank, or of wealth. I propose that we combine to form the Union of Souls.

We are all members of one family; we have one and the same Father, God, our divine (heavenly) Father, and in each one of us lives an infinitesimal portion of Him.

We all have a tendency to draw near to God; and every one of us well knows that, in order to approach Him, we must feel and understand clearly the great Truth, the only Truth, one and the same for all, which consists not alone in love for our neighbour, but in universal Love. That is to say that from our progress towards the Good, the Beautiful and Love, everything

must be excluded which is contrary to God; and this means that it is our duty to contend against and overcome evil and impurity in every form, but never to oppose evil by evil, but only and always by Goodness and Love.

The Union which I propose to you shall have in it nothing of materiality. It is purely spiritual. Each of you who may decide to belong to it, must believe in God, and consequently in the existence and immortality of his own soul; you must believe that the Good, the Beautiful and Love will prevail over evil, ugliness and hatred. Your faith must be unconquerable. You will be accountable to no man; but in your soul you will make a covenant directly with God. You will decide in your soul to serve God by showing Love towards all mankind and every living thing—Love composed of all that is pure and good and beautiful—. Your soul's conscience will guide you in this holy task.

By keeping ourselves pure in soul and body, by calling to our aid the souls of the departed, we shall all of us, sisters and brothers, in this Union of Souls be associated in the same work, bringing to bear upon all humanity our prayers and purest thoughts, thoughts which proceed from our immortal souls, overflowing with Goodness, Beauty and Love: thus shall we paralyze the evil that surrounds us and influence the Life of humanity. Once for all, we must rid

ourselves of those prejudices which exist between men who are not of the same faith. Let us always remember that those religions and beliefs which admit the existence of God and the immortality of the Soul and endeavour to come close to the Truth, do not disturb the supreme harmony of the Universe. As the sun's rays passing through a prism, are resolved by refraction into different colours, so the Truth reaches humanity as through a prism, at different angles and under different colours, manifesting itself in different religions and beliefs which all reflect the one and only Truth.

My words should touch women more deeply than men; because the soul of woman is more sensitive to purity, goodness and beauty; and, as mother, she, better than man, feels and understands real love; moreover, she is ever ready for the highest sacrifices.

This is the love which will know how to transform itself into universal Love. Woman will play the chief rôle in renewing and purifying humanity and in directing it towards the path of Truth.

Our Union of Souls will have neither president nor headquarters, nor any organisation like that of other Societies and Unions; neither will any contribution of money be requested. As I have already said, this is a purely spiritual Union.

With the help of our kindred prayers and thoughts, communication between ourselves and the souls of the

departed will be complete. The souls in other worlds will be always ready to help us in our sacred work although they can do so only through ourselves; and their aid will be efficacious. They will give us the necessary strength in order that our work may become fruitful for all humanity.

Those who read my appeal espousing my thought in their souls and thus becoming sisters and brothers in our Union must first of all uproot and cast away every prejudice against those of another faith, of other races, or countries; they must cultivate love for all suffering humanity without any distinction; they must destroy in themselves any feeling of hatred for another, whoever he may be. These are the first and principal directing thoughts of our Union.

We are to be guided by directing thoughts such as have just been given. All of us, sisters and brothers of the Union, are to send them on mentally, by our souls, towards the spiritual plane, whence they will return to our terrestrial plane, strengthened, reinforced by our helpers in the higher worlds, and then they will influence and guide those who have lost the way of the Truth.

Our watchword is the Soul in its highest and purest conception.

THE TRANSMISSION

IN ORDER to clearly understand how our thoughts can reach and affect humanity, we must believe without the slightest doubt that thoughts are forces, immense forces, which create good and evil: thought is one of the chief forces of the soul.

We must always remember that our body is but a temporary habitation of the soul which possesses unlimited powers, dormant, veiled for the present by our material life and thoughts. These powers which attract so little attention from us must be awakened by development of the soul in the way of Truth. For Truth is *the only key* which will open the door of those dormant powers; and the path of Truth is the only one which will lead us to that eternal goodness, beauty, purity, love and supreme justice, which is God. On this road we shall walk with all the pure souls of our protectors and our sisters and brothers who have passed on: and the forces of those souls, uniting with our thoughts, will send them back again to earth for the good of humanity.

We must believe implicitly that the directing thoughts which we send forth will win the day; faith and volition will work together in performing the task.

We, the souls of this Union, are like wireless telegraphy stations tuned for the despatch and reception of consonant thoughts, and when our thoughts express love for our neighbour, and universal Love, we are in direct communication with the pure souls of the Beyond.

In this manner our thoughts will reach humanity; because each soul of man has deeply buried in itself germs of the Good, the Beautiful and of Love, and our united thoughts, reinforced by the higher powers, will find the way to these germs which are always ready to bring forth alive the essence of primordial truth. But this we cannot do without exterior aid, stifled as we are by the material conditions of earthly life, and sensitive to the evil influences dominating the world today.

Light is indispensable for the reproduction of an image on the photographic plate; and so must the light of Truth shine upon your soul, that its beauty may be reproduced for the good of your neighbour.

Dwell upon the material illustration which I am going to present for you of what happens in the life of your thought in the spiritual world:

Picture to yourself a spider's web in the centre of which is humanity; along the threads starting out from the centre and at their ends are the brethren of the Union.

Conducted by these threads our thoughts reach

humanity at the centre. The threads connecting those which start out from the centre represent the contact between us. By this similitude we can picture to ourselves how communication exists.

During earthly life, each of us spins a spiritual web with his acts and thoughts; the threads of this web link his existence with that of his neighbours; all these millions of webs intermingle and influence one another.

Passing on to the spiritual construction of the universe, in the widest conception possible to our understanding, we feel God in the centre of the universe, in the centre of an immense globe which has no limits. From this centre countless threads go forth, in every direction; and in this globe, at different angles lie the spiritual planes of all the worlds which are in touch with each other and form universal harmony. They are all drawn towards the Centre which is God. It is God who holds all things and it is by these threads that our prayers and pure thoughts reach Him, if they are full of faith and insistence. Thoughts of evil, ugliness and hatred, remain with us and darken our spiritual sphere; but, sooner or later, the forces of Good, of the Beautiful and of Love will gain the upper hand. It is only a question of time in the earthly sense, but it is only a question of the power of love in the spiritual sense of eternity and infinity.

For true Love, space and time do not exist.

They who have the strength to follow the three principal directing thoughts given in my first appeal will remember that their decision to help suffering humanity spiritually must become the aim of their existence. This labour will have no surcease but it will take place in silence. We must not annoy our neighbours by conversation on the subject, conversation as detestable to them as is every thing which can give no practical, immediate result of personal interest. No, we must cherish these thoughts as a woman carries at the bottom of her heart self sacrificing love, ready if need be, to give her life for her friend.

The sisters and brethren of the Union will continue to live their usual life without any noticeable change. Our Union is not a religious or secret order; on the contrary, our aim is clear, our doors are open to all, our strength is in union and there exists no material power which can harm our work.

We must remember too that the language of souls is comprehensible to all souls: the different languages of different peoples of today are but expressions of their different modes of expressing their thoughts.

On our pathway of Truth, there is no obstacle; it is straight and brilliantly illumined for its light-house is God and the road-lights are the Good, the Beautiful and Love.

The great misfortune from which humanity has always suffered and still suffers today is non-compre-

hension of the soul. The result is that human beings in general live almost exclusively through their bodies and not through their souls; they do not realize that a life which is exclusively material is not a life at all, since the body is merely an accessory, an instrument, a temporary dwelling-place for the soul, which ought to direct the life.

From this error, this lack of thought, is born the falsehood in which we live and the false position of woman whom man has driven from the place for which she was created and which she ought to occupy.

Before we can hope to ameliorate and purify humanity, it is necessary first of all to bring men to recognize that the soul is the essential part of the being, and that we must study it and learn to know it.

The illustrious founders of our religions did this once but their teachings have become lost to view and it is our mission to bring them to life again.

Once man knows his soul, he will understand pure love for his neighbour and universal love: the end for which the Union of Souls must exist and do its work.

THE SOUL

PICTURE humanity as blind, that is to say, without organs of sight. The remaining four senses would enable us to hear, touch, taste and smell; but light, colour, the aspect of things, would be unknown to us.

From time to time, people more gifted with sight would try to make us understand that light exists, that the things we touch have colour. They would even give us precise descriptions of their appearance.

Some of us would believe what they said: but the majority would treat the theories of these persons as mad. We would not admit the existence of that which was imperceptible to us.

Some of us would experiment, making use of unknown forces, and thanks to these endeavours we would see. To our friends, to the public, through the press, we would relate that we saw light and colours, that plants were green, that the day was light and the night dark, etc. But the incredulous masses would take us for madmen or liars.

This is exactly what we see today. Humanity is blind, blind to all it cannot see or touch; men admit the existence of material senses which they believe are the only ones we possess; but beyond that they admit nothing.

THE SOUL

We must at last realize how ridiculous and vain is our belief that we only see and know everything through our material senses.

The soul and its spiritual body also have senses, which we refuse to acknowledge, but which are more numerous than those of the material body; we are all conscious of them, but we refuse either to study them or admit of their existence.

When I watch flies imprisoned under a glass trap, I think of some of our scientific masters, our *savants*, the great and small theorists, past and present, exclusively endowed with intelligence. Like flies, they try to pierce the glass walls which surround them on every side; not seeing the large opening at the base of the trap, they try to pierce through to the Unknown, the Infinite, the mystery of God Himself; and when they cannot discover anything, they deny the existence of God, of the soul and its immortality. Why? Because they will not see the wide-open door which is quite close to them: the door of their own soul.

If they would only come down from the heights towards which they take their flight they would see that before venturing to understand the great mysteries around them, before trying to understand God, they must understand the great mystery within themselves, their own souls. Then they would know.

Have you ever seen the perfume of a flower? No.

Neither have I. But we perceive it through our sense of smell, and we deny neither its existence nor its source.

Let us compare the soul to a flower. A tiny bud gives out neither beauty nor perfume; but under the influence of the sun's rays, it gradually unfolds; and the flower in all its beauty delights our eyes and penetrates us with its delicious fragrance. The soul, like the bud, is closed: it gives forth neither beauty nor perfume; but under the influence of God's rays, which are Goodness, Beauty and Love, it expands, and then when we approach it, we breathe the perfume of that blossoming soul which comforts us, gives us peace and sheds on us the fragrance of love. The perfume of the flower and of the soul are both invisible; we only perceive their sweet smell.

Pure love without a shadow of selfishness, ready for every sacrifice, which does all things for its neighbour without desiring gratitude, without any personal interest, but solely in the name of that Supreme Love which is God, in the kind of love that constitutes the Quintessence of the Soul!

When this state is attained, then the Kingdom of God begins to reign within you; and once you realize it, nothing can ever destroy it. Your soul becomes pure; you have drawn near to God and through your soul, you begin to understand the great mystery.

In order to better picture the life of your soul, dur-

ing meditation always seek for material comparisons in the manifestations of life for these are about you everywhere.

For example, compare yourself to a caterpillar; it represents your life upon earth. The chrysalis is the transformation which we call death, the state of the butterfly is yourself in a new world; representing in all, the three states of your soul. The chrysalis represents your soul when it has left the earth; it is the preparatory state before rebirth into a new world; the condition of contemplation, during which (if your soul is prepared) you are no longer on earth. Your desire to reach a better world will help you to shorten this stage of your progress.

Finally comes the great moment of your new birth into the world of light. You are like the butterfly. Your material condition however has changed: you have become lighter, you can fly.

When the butterfly leaves its chrysalis, it is dazed—blinded by the light of the sun. Then little by little it discovers that it lives, and begins to try its wings. It feels light and happy. It flies; it seeks out the most beautiful flowers and feeds upon their honey; and though from time to time drawn downwards by the earth, it flies ever upwards.

This will resemble your soul's experience when you become accustomed to your new conditions. You will pass from one pure soul to another, seeking and

receiving the Light of Truth. You will be able to rise towards higher worlds but not any higher than your condition and your strength will permit. All that will depend upon the development of your power attained during your earthly life.

Look at the butterfly! How beautiful it is; what colours it wears! Your soul will be just as beautiful, just as luminous.

There are night moths which resemble souls who have passed their life in evil, in ugliness and hatred. The daylight hurts them;—they are afraid of it and hide themselves. The souls of these poor beings will remain on earth; they will not be able to endure the divine light nor the light of pure souls; but this is their own fault.

The pure souls will do everything in their power to help these sufferers; but still they will be unable to face the light until they have purified themselves. To do this they must return to earth and pass through another life.

The warmth of the sun's rays is essential for the birth of the butterfly; the warmth of God's rays and the rays of Truth are necessary to the new birth of our souls. The sun is for the material life of our earth what God is for our spiritual life.

Without the sun, all living things would wither and die; without God, our souls could not live, or at least they could not develop and progress: they would re-

main in a stationary condition which resembles death. If you hide your soul from the beneficent influence of the divine rays, it will be ready to respond to the influence of evil, ugliness and hatred. Then like a poisonous flower, your soul will contaminate all who approach it, and you will become a poisoner of souls,—perhaps without knowing it.

We must protect ourselves against such venomous souls by waves of love which alone can wash away the waves of hatred.

Think of these three states of your soul; the life on earth, the life after its departure (death) and the new birth.

Our short life on earth will scarcely enable us to understand these different states; but do not try to go further until you have understood the three transformations. Recall them to mind, let your soul go free; do not screen yourself around; the soul hates captivity; its road should not be a road between walls, but a free flight, ignoring time and space, so that it may learn to know its powers and its life.

“To know one's soul is to know God, the Truth.”

If our earthly life is more or less happy, if its current brings us neither great joy nor great sorrow, if the gladness and the sufferings of others do not move us, Something within us—(that Something is the soul)—has no occasion to manifest itself, and we may pass through the whole of our earthly existence

without perceiving that, outside body, outside purely material sentiments, we possess something infinitely more precious than matter.

It is the great emotions of life which awaken within us sensations which have nothing to do with the body. The great upheavals in our life force us to recognize the existence of another, a spiritual self.

The feeling of joy or happiness, suffering or sorrow, makes us know the existence of the soul, and after that discovery of the Truth, our life changes. It becomes double, we begin to experience two different lives; an inner life, that of the soul; and an outer life, that of the body; the first is spiritual, the second is material.

It is our great problem to balance the two lives and maintain them in equilibrium conducive to perfect happiness. Sooner or later we shall learn that material satisfaction without spiritual bliss cannot make life truly blest.

When it has been our good fortune, through joy, happiness, misfortune or suffering, to be conscious of our soul, we should not let that golden moment slip by, for it is our high-tide of blessing. It brings us the chance to begin a new life, the spiritual life.

The starting point of our soul's development commences from the moment we are touched by the knowledge of our soul's existence and it depends on us whether that development shall continue or cease.

It is said that God sends us heavy trials and great joys to turn our steps towards the Truth. This is an undeniable fact, since suffering on earth opens for us the door of the world of light. Joy does this also, not selfish joy, but the joy of doing good and loving one's neighbour. That kind of joy is often brought forth by suffering. The mother giving birth to her child is the material symbol of joy in suffering.

When we have felt the existence of the soul, and try to develop it, to know its powers, its origin, the purpose of its existence and its future, we begin to perceive truths which were previously unknown to us, and if we had suspected the existence of these truths without a knowledge of our soul, they would merely have brushed by us leaving no trace. The reading of books which treat of questions concerning the soul is useless if within ourselves we are not aware that the soul exists.

For Christians the reality of the soul's existence and the growth of its powers should be based upon the teachings of Jesus Christ. We must read the Gospels; but we must understand them through our soul and must grasp the spirit and meaning of the Master's words; we must always in reading forget our present life and circumstances, and go back in imagination to the time when Jesus lived on earth. We must see him and hear him speak as when he was here among men. Then we shall clearly understand all the greatness

and purity, the truth and love with which each word he spoke is impregnated.

Even the reading of a simple novel, transports us into the scenery and surroundings of the personages of the romance. Evidently we must follow the same method, in reading the Gospels, which are to be our guide through life.

It is in the Gospel that we find every truth, and in thinking over each one we must let our soul meditate upon it, the voice of our soul will guide us and prevent the mind being misled and reaching conclusions contrary to the true meaning of our Saviour's words.

Every founder of a great religion has left his sacred writings. We should read each one with the same sentiments and in the same spirit as we read the Gospel of Jesus, because these scriptures are also paths to the Truth.

If you are not conscious of your soul, in order to awaken and feel it, read the Gospels; use all your will-power in order to understand the hidden meaning of each saying. Then review your life, all your acts and thoughts, and compare them with the words of Jesus; and you will hear the voice of your soul speaking to you. You will take a step towards the Truth, towards knowledge of your soul. Continue thus; do not darken your spirit by questions you cannot answer and by reasoning which is useless to your soul.

Listen to Jesus who tells us the laws and truths proceeding from God, as you listen to the words of your mother and father, whom you love and respect in all the simplicity and humility of your soul.

Remember that each of us represents a speck of dust in the universe and that unless this speck be animated by the soul, it is as nothing; it even disturbs the harmony of the world. But if you are listening to your soul, if you are following the path of truth, you are working for the harmony of the world, for God; and your earthly existence becomes useful to every living thing and to yourself.

Knowledge of the soul opens the door to that love which contains no trace of selfishness. The love which comes from the soul is unlike the love which comes from the body or the mind; it is the true love which makes us cherish the good and the beautiful in everything, and permits no wrong to any one. When we have attained that knowledge, we begin to know God and to draw near Him.

He who hears the voice of his own soul is never indifferent to the misfortunes and sufferings of his fellow-creatures; he becomes charitable through the soul. He does right not for the sake of reward here or hereafter, but because he cannot do otherwise; for it is the soul that guides him; and the soul acts without any personal interest, but entirely in the interest of others.

We must begin by teaching our children, from seven years of age, that they have not only bodies but souls also; we must speak to their souls. The sleeping soul of a child must be awakened; we must accustom him to the idea that we speak to his soul, then he will begin himself to distinguish his soul's voice and later on he will know it and recognize it more easily.

Never forget that your body is only the temporary habitation of your soul; make your soul speak, and listen to its voice. This directing thought must dwell with us always, and we must send it on to humanity.

FALSEHOOD

"LISTEN to the voice of your soul which knoweth neither falsehood nor insincerity because it is virgin and cometh from God."

Humanity lives in a falsehood that lays hold of and poisons everything on which our well-being depends, beginning with the family, passing through all situations and professions, ending up with political life and The Church. This straying from the path of Truth is the greatest scourge of the human race, and accountable for the existing illusion on our unfortunate earth.

I employ the word "Church" in its widest conception. "The Church" in this sense consists of all of us who are united by one or other religion, by which we profess our faith in God.

If humanity desires to become better, to purify itself, to become worthy of the source of its origin, which is God, it must begin with The Church, the basis of man's morality which distinguishes him from the animal. In our days, however, animals are nearer to God than we are. At least they live their lives in accordance with Nature's laws, not knowing and not understanding the great truths revealed to us. Some of us refuse to admit these truths: others assent to them

but do not follow them. Why? Because the truths have become deteriorated and applied to material life, according to the needs of civilization and politics. Civilization has killed the soul; politics are in the highest degree egotistical, working for the good of the minority, for whom God does not exist.

A religion which holds the people of its church by fear, is a religion which has not its source in God. By fear men are kept in the darkness of the unknown; the soul is not allowed to unfold in all its beauty. Look at the result:—humanity, in despair, prefers to believe in nothing and becoming deadened, sinks deeper and deeper into evil.

The Master said: "I am the Light of the world, . . . seek, and ye shall find it."

What are religions doing? They give us a feeble flame which reveals nothing at all; they do not seek the Light, and, what is worse, they forbid us to seek it! It is heart-sickening to have to say it, but the religions of today have separated us from God by a curtain and have warned us not to dare to look behind it. Nay, the curtain should rather be raised; then the souls of men would see the true Light towards which the Master calls us. Then nothing could prevent the union of our souls with our Father, God.

The Church as we know it is the most remarkable of human institutions. It was created to unite all peoples in one faith. Our aim and our duty are not alone

the performance of rites and the repetition of monotonous phrases with more or less variation; but we ought to help all souls to understand themselves, awakening them to life, in order to show mankind the meaning of terrestrial life and the meaning of what we call "death." We may not promise Paradise to some and Hell to others. The invention of a hell with God as executioner is as criminal as the invention of an unintelligible heaven. The evolution of the soul is eternal, and we have no right to set limits to it.

The purpose and meaning of life, to those who understand them, are a poem of the soul's evolution on an underlying theme of love.

The Master said to us, "Ask and it shall be given to you; seek and ye shall find; knock, and it shall be opened to you; for every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh it shall be opened." It may be that we have asked but have not sought, while others of us who should have asked have kept silent.

We have instituted beliefs, formulas and teachings. If we wish to remain members of The Church, we must not seek for anything outside these. And therefore, those who ought to progress and unfold in seeking the light, do not do so. For centuries we have been standing still. We are ready to cut each other's throats over words whose meaning is an enigma to us. And this we call "The Church," and the "Christian

Church" into the bargain.

All material sciences are progressing; but spiritual science, the science of the soul,—that is, of its evolution, its powers, the means which can and ought to make it possible for us to know the soul and to lead it to God,—that science is missing. And when we think that after all, the soul and its development are the only things that count, the only things that will transform life, which is naught but suffering as conditions are,—we are compelled to speak to the souls of men in order to awaken them, to make them see at last, that in ourselves alone exist all our possibilities.

Instead of bringing men up in the truth of the non-existence of death, which is only the new birth of the departed soul, we have invented funeral services, mourning and black everywhere, the colour of darkness, and such usages fill us with fear.

Rather should we have been taught not to weep for those that have gone on with tears of sorrow and desolation, but with tears of tenderness, in the assurance that our soul will remain in full spiritual communion with our beloved who will continue to sustain and aid us, and that when our turn shall come to be born again (to die) our souls will again be united.

Funeral services, burials, all such spectacles, show how far we are from the truth. Everything is referred as to the body and nothing to the soul. Yes; if you prefer to weep for the body left behind by the de-

parted soul, continue these doleful performances, which, instead of bringing you nearer to God and the spiritual world, bind you more closely to earth.

It is the light of the soul's growth in Goodness, Beauty and Love, in knowledge of the meaning of life, of the departure of the soul (death) to be born again, into another world—that He wished us to seek for, but we will not do so. In all Christian religions there is almost nothing Christian; Love has vanished, Goodness is embodied only in devious phrases, and as for Beauty, let us not speak of it!

How far we are from likeness to Him, most beautiful, most unassuming, whose love for men has surpassed all that we can imagine. By His thought alone, He could have annihilated those who sought His life. But no; He would not. He shed his blood for us.

And how have we responded to His unbounded love? For nearly twenty centuries we have answered Him with wars and persecutions. How many millions of human beings have been massacred in the name of Him whose life was love? And we dare to call ourselves Christians.

No: we are not worthy to bear His holy name. All is falsehood today.

Since this hypocrisy begins in the church of which we are the framework and which consists of ourselves,—in the institution which should be the purest and noblest of all, for which Truth without a shadow of

compromise should be the symbol and guiding star, we must not be surprised that falsity runs riot everywhere. It is only logical.

We must help each other to find the way out of the darkness in which we are lost; and it is the light of our purified souls which will lead us back into the path.

We must give to men not only the hope, but a *certitude* beyond the shadow of a doubt of a future life in a better world, as a sequence to an earthly life lived in Goodness, Beauty and Love, and to those who have spent it in evil, ugliness and hate the sure possibility of growing better. This certainty will give us joy and strength in life. It will forever dwell in us under all conditions, good or bad. It will be as indispensable to us as the air we breathe.

The sun sheds his burning rays on all. We may shelter or hide ourselves from them, but we cannot deny their existence or their source. In like manner God sends us His rays, His warm rays of faith in the Goodness, the Beauty and the Love which shine on our souls from Him. We must open our soul to these heavenly rays, and then nothing shall be able to veil it from their penetrating influence. Men who do not believe in God try to shield themselves from His glory behind inadmissible theories, which, though accepted by the intellect, are forever unheard by the soul.

Honesty and uprightness are inseparable from love.

All our acts and thoughts in one way or another affect our neighbors, and if every act and thought were prompted by love, falsehood would be impossible, since the motive of untruth is always the desire to do harm to one's neighbour. Suspicion and calumny in our thoughts and conversations do much more harm than we suppose. When we suspect that our neighbour is capable of a dishonorable or evil deed, we prove that we ourselves are capable of such an action. If we had been in his place we ourselves would already have committed that act. But this is not the worst of it; the worst part of it is that in thinking of it, since thoughts are forces, we suggest that deed to the person we have in mind, who otherwise perhaps would never have thought of doing it. We are the ones who in thought have already committed the wrong act of which we are suspecting or accusing another. The harm is done. It is hard to tell how much harm we do by suspicions and evil-speaking which have no foundation.

When we do not know our own soul, how dare we think that we know the soul of another? Before judging our neighbour we must judge ourselves.

The habit in our time of seeing (suspecting) wrong and injustice in everybody, of thinking that nobody is capable of doing anything whatever without self-interest but wholly for the good of others, is another evil which afflicts mankind, and creates a stifling atmos-

phere so that we no longer have courage to live in this vast ocean of misrepresentation.

We must bear in mind that it is of first importance to keep our thoughts in order. We must always try to reject all evil, unfair and immoral ideas; because, I repeat, by the power of these thoughts we do enormous harm, perhaps without being aware of it.

To uproot from ourselves the possibility of falsehood we must always be honest about ourselves. Beginning with the very smallest events of our lives we must never admit the least compromise with our conscience. Conscience, springing from the soul, which is pure intrinsically and by its origin, should be our guide in all the circumstances of life. This is why I said in the beginning, "Listen to the voice of your soul," for this voice is the conscience.

We must never forgive ourselves for lying acts and thoughts and words, trying to find extenuating reasons which, according to us, have given us a right to betray our conscience. This must be ruled out. It is treason against God whose divine spark burns within us.

We must never pretend to be what we are not. This unfortunate habit has made travesties of human beings. Naturally everybody is trying to find out the truth about you behind your disguise. Hence arises distrust in all human relations, between men, between women and between women and men. It is a masked

conflict carried on all your life long, which consists in the effort of each to find out what the others really are.

The human being is like a page of music which says nothing to us as long as it is mute, but let it be played and you will discover the beauty or the discord hidden in the written page. Likewise in our relations with others we must always cause them to sing the music of their souls, while we respond with our our soul's harmony, and then the light will appear.

In all intercourse with our fellow-beings we must remember that they are not material bodies only, but that they have souls akin to our own through our Father, God.

Only when we shall begin to know our own soul and its powers shall we know God, and accordingly as the development of our soul shall progress, falsehood will disappear, and truth and love will take its place.

The saying with which I began shall be our directing thought. Send it on with all the love and power of your souls to those other souls who are athirst for the truth.

Listen to the voice of your soul which knows neither falsehood nor insincerity, because it is virgin and is born of God.

WOMAN

A MAN cannot be upright and happy as long as his relations with woman—that indispensable element of his existence, both spiritual and material—are not fitted to restore her to her rightful place in the world's harmony, in which mankind plays the leading part.

Beholding a woman we must never forget that she is our mother, spouse, daughter or sister, and always our friend, who should have our complete love, respect and protection. Remember also that she is a creator, that she gives material life to the beings who receive their spiritual life from God.

When love unites the soul of a woman with the soul of a man their espousal becomes the highest human power on the spiritual plane. Theirs is the bond from which are born the Good and the Beautiful. The union of millions of couples bound together in spiritual love is the essence of universal Love, the harmony of our world in unison with God.

The souls of man and woman have reached the stage of their evolution which enables them to hear the divine call. They are therefore set at the head of all earthly beings and are drawn near to their source, near to God, from whom are sprung our very selves. Yet man, in the snare of his material senses, has

WOMAN

failed to understand that woman is not merely a thing created for his pleasure, to gratify his selfish instincts; but that she is the other half of his soul, that it is the creator's will that the two halves should be equal and that harmony can never admit of the subjugation of one half for the apparent advantage of the other.

From that error arose relations between man and woman, absolutely unjust and harmful to humanity, which exist even in our own time. On the one hand man cannot see what woman ought to be to him; he continues to hold her in servitude. The woman's soul does not exist for him; it is only her body that counts. On the other hand woman, seeing that she will never be understood, that man has no need of her soul, endeavours to seduce him by all the means at her disposal, without making use of the treasure enshrined within her,—her soul. This precious jewel has no possibility of appearing in its flawless perfection. She keeps it jealously hidden for herself.

This combination of circumstances results in war to the death, which has been going on for centuries, and never comes to an end. Man, the brute, thinks that he is master, privileged to possess himself of everything by violence and seduction in which the soul plays no part; while woman, seeing that her soul is ignored and of no use to man, defends herself as best she can, by ruse and by all the power she derives

from beauty and physical attraction.

This state of affairs must not continue. Our Union of Souls must put woman back in the place which, thanks to us men, she has lost. In the position she occupies and in possession of her rights, woman should be equal to man; but she is weaker than man, and her value lies in her beauty of soul and body.

Man must be vigilant to preserve these beauties intact. He must not deny that woman has a soul; he must soil neither her soul nor her body by his brutal passions. A man must care for and cherish a woman as one tends a lovely flower, which only as thus cared for can reveal all its beauty.

In woman appears the mystery of divine creation. She is God's fairest handiwork on earth. It is for her ever to inspire us with the Good, the Beautiful and with true Love.

Men and women all of us, must work for our own good and that of our neighbours; but in the bosom of the family we men must find that repose of the body with which begins the travail of the soul. This spiritual travail must be inspired by woman, and in the protecting presence of her fair soul shall our life be passed. The heavier our toil for daily bread, the sweeter rest shall woman bring us in the development of our soul, lightening our life and its labours.

Woman's chief calling is maternity. She must watch over the souls of her children, who fully trust

in her and this responsibility of hers is unlimited.

Our first love is love of woman, our mother, and then of our sister, wife, friend and daughter. It is our first love, love of our mother, which should rule us in all our later loves. This pure love, love from the soul, is a woman's by right due to her from us.

But love for our neighbour, unselfish love which lies at the foundation of all religions, is absent from our relations with woman. It would seem as though to us she is an inferior being who has no soul. Who among us can boast of not having committed the odious crime against woman? Who of us has not aided in her degradation? As long as this characteristic shall persist, humanity cannot be purified and uplifted, since it is in our relations with woman that falsehood begins and pursues us all our life long.

Let the sisters and brothers of the Union send forth with all the strength of their souls for the truth, the following thought:

"It is with our love of woman that our love of our neighbour and of all living beings must begin,—universal Love."

THE UNIVERSAL CHURCH

THE DIFFERENT religions unite the nations they divide, as the oceans, the countries, they separate: we must consider religions from this point of view.

In bygone times—ancient from man's point of view—the seas offered insuperable obstacles; but he has discovered means of access and routes, thanks to which these same obstacles constitute today a link between the peoples of all races.

Every religion which believes in God, in the existence and immortality of the soul, will continue to exist and prosper; but all religions unitedly must form one single church of love, The Church of the family of God.

I here use the word "Church" in its widest meaning. The Church is made up of all of us, united by one or another *religion through which we profess our belief in God*.

Religions are roads which will converge towards the one and only Truth. Each great master-founder of these religions has given us means and ways to reach the Truth; some are long and some short, but all of them lead to the Truth.

We can leave Paris for Moscow by airplane, railway, automobile, on foot according to our choice. We

THE UNIVERSAL CHURCH

shall all reach Moscow; it is only a question of terrestrial time. Thus all souls are travelling towards the Truth, towards God; but for the journey of the soul time has no existence; it is only the power of love that counts.

We must understand that if, up to the present time, all men are not united in one church, it is because our material minds have prevented it; we have forgotten our souls. The hour is not far distant when this fact will be realized by everyone; but we must find a bond to unite all souls in order to accomplish The Church. That bond is within us; it is love of our neighbour, love of all living things, universal Love, it is the love of God.

What are the difficulties which prevent our union? They lie in the intolerance of one religion towards another. Each religion has made a God for itself which it keeps most jealously, forbidding the follower of another religion to touch it.

Only a little while ago, we went so far that, during the world war the Germans had their own God and the Allies another one! How is it possible to live in peace, in love, when we have succeeded in imagining several Gods whose duty it is to help us kill one another!

There is still another difficulty; the difference of races and nations. Souls have neither race nor nation: there are no English or French souls, no Russian or

Turkish souls. But bodies? Ah, yes; and this it is which separates us.

I wish to be clearly understood when I speak of souls. I mean souls in the spiritual sense, the divine sense. I do not deny that on earth our souls have their ideal which constitutes the soul of a people in the earthly sense.

The ideals of love are everywhere more or less the same. The love of woman,—for her soul,—which ought to be the mirror of God, should be our inspiration for the Good, the Beautiful and Love.

And love for one's country; not love in the sense of hatred and vengeance towards other men's countries, since love for the welfare and beauty of one's country and one's people is the same everywhere.

There is still another link which binds us together:

We must seek and ever keep on seeking the good points in each nation, those qualities which draw us together. It is in the soul of the people that we shall find them, and they always are the expression of love under its different forms (especially in music and poetry).

Many of us have friends belonging to other races and peoples: our souls love one another and are companions in pursuit of the same ideals. It is this friendship between individuals, which we must cultivate throughout the world.

The apparent obstacles to our Union are not so

great after all as one might imagine, but the chief requisite for rising above them—the indispensable one—is for us to reject all the prejudices with which we have been inoculated for centuries. All that hate, intolerance and vanity in the presence of one another, is a misconception which we continue to cultivate, so that we are separated from everything with which we should be joined.

Every religion has its rites, its laws, its customs: but the foundation is always the same; the outward adoration of God. Under different forms, it is the sending forth of our prayers to Him who alone can hear and answer them: it is He, the divine Father of us all, Who unites us.

God and love are the only bonds which can unite us; and from that plane of love, where we shall all meet some day, must come the strength to labour for the founding of The Church which shall embrace all religions, which “shall gird with one flame the countless hosts.”¹

Our universal temple is open to all: it is the temple of love, where all of us children of the same Father, without distinction of religion or of race, — shall gather together to sing the same hymn of love, ascending in joyous unison from our united souls. And on that day all the souls who await us in other worlds,

¹Emerson.

will hear us and will take up our hymn of peace and love, to carry it to God.

Then the harmony of the universe, troubled by us for so many centuries, will be restored; and from that day a new era will begin on earth, because our material efforts for the welfare of man will be vivified by the powers of the soul.

We, the sisters and brethren of the Union of Souls are now beginning, in the Spirit, to build this temple: each one of us will lay his little stone; and when that temple takes definite shape on the spiritual plane, the true church will be disclosed on earth.

Every work of charity, of art, of usefulness, is formed first of all in thought, on the mental plane; and then it materializes. Souls labour likewise; but for them the forces of realization are different; these are the forces of the soul itself, which we must faithfully acknowledge and develop. In both cases, faith and volition are indispensable.

The Love of God, of the Beautiful, of the Good in the spiritual sense, is the link connecting between all religions and all peoples. This also is a Directing Thought which we must send forth towards humanity.

THE WORK of the UNION

THOSE who have become sisters and brothers in the Union of Souls—(be they Brahmins, Buddhists, Confucianists, Israelites, Christians, Mohammedans or of any other faith)—must return to the pure teachings which the founders of these various religions left to their followers.

In all of the six different religions just mentioned—the principal religions on earth today—the same principles exist: the one and only God; love for one's neighbour; universal Love. We must not approach any religion with the idea of trying to change it; but we must try to purify religions by ridding them of those agglomerations which have dimmed the pure and simple truths taught by their founders.

We may compare Truth to a lighthouse. We are travellers journeying towards that beacon whose light is clear and seen from afar off. But a mist temporarily hides the light from us and our aim is to pierce through this mist, so that all may see the solitary signal light—the one and only Truth.

Every religion is spiritual in its foundation, in its principles and ideals. In proving to men that the same truths animate every religion, oppositions will be renounced in favour of the formation of a universal

church,—opposition which might be so easily fermented by a fanatical clergy.

Unfortunately the external signs of worship—rites and dogmas—constitute for the masses the principal meaning of religion. That is why we must never attack the material expression of a religion. Outward expression has no importance for our souls, once they follow spiritually the path of Truth. External signs are the technicalities of religions. They may help some to feel the spiritual meaning behind them; but technicalities have gone too far; they have killed, are still killing, the soul, which remains dumb.

Men, elected by the nations should compose and publish in every language a Gospel in which the teachings of the great founders of the different religions are shown on parallel lines and clearly and simply explained. This Gospel will contain everything touching on God and the Soul; it will contain no comparisons endeavouring to make one religion more worthy than another. The adherents to every religion will find their ideals and beliefs in this Gospel: they will see that the same principles unite us all, and that the differences between us are based on misunderstandings which will thus be set aside.

At the end of this Gospel will be a *resumé* of every truth which has been revealed since the world began. It will become the good tidings to all men of the universal church of love, Church of the family of God.

Do not doubt, that in our labour for true peace and love, we shall encounter many difficulties and the bitterest most intransigent opposition. Those in official administration of the various religions will endeavour to find in our labours a desire to destroy the foundations of every religion. Massed opposition will be brought against us to prove that the differences between Christian and non-Christian churches are chasms which no bridge can span. We shall be treated as, heretics . . . pagans . . . pariahs. The Christian churches will excommunicate us.

But we must disregard all this and not be appalled by the combined war led against us. We must never forget that in our work for the holy cause,—God, the Christ, all the great Masters, all the pure souls of the Beyond, will be with us and will help us; because our work will contain nothing selfish, nothing material. It will be a labour of the soul, filled to overflowing with love for humanity, filled with longing to help men to know their own souls and the truths lying hidden under a mass of prejudices and external forms of adoration of the one and only God, the divine Father of us all.

I am quite aware that the greatest resistance will come from those who have vowed themselves to the service of God, from the Christian religions, which, long since, should have formed one and the same religion. They would never have been divided if they had

followed the spirit of Christ and not merely the letter, if the teachings of Christ had been received by the soul and not by the material intelligence. But even all these Christian religions, with the differences which, if I may dare say it, have no importance in the eyes of God, could continue in their divergencies if they had not created hatred, intolerance and deception, exactly the opposite of what the words of Christ should give us.

But our Union will try, and will know how to smooth away every difficulty and remove every reason for the continuance of the existing animosity between different religions, by proving that no spiritual causes exist to justify such antagonism. And the material causes, our bodies, with their limited and selfish intelligence will be unable to withstand the souls whose powers, once they are known and utilized in divine ways will obtain supremacy over all which is not soul.

This work will begin when the sisters and brothers of the Union are united spiritually, when the contact between our souls and the souls of other worlds shall be complete. That union, that contact, will come when, by the senses of our soul, we shall perceive that this is a holy cause which nothing can overthrow since it is dear to God.

Fear of failure, of ridicule, a mistrust that perhaps we are undertaking an ill-starred task, that we are

daring too much, should find no place with us. Fear and doubt are thought—forces which destroy the good impulses of the soul—hide the soul behind a veil and prevent the good forces from reaching it.

Do not forget that those who will contend with us will be using the very evil forces of which I have just been speaking.

Our work will have no room for the feeble and hesitating, our mission must unite all souls who feel and know that our cause is just and that our path is the only one which will lead humanity to salvation.

Our work will have the help and protection of all clergy of every religion, Christian or not: this is their duty and alone, without us, they can do nothing.

Those who should be leading us towards the Truth are now often looking at it through the wrong end of the telescope, the wide end, the end which sets one away from its path. It is our object to show them the correct use of the telescope; then they will see quite closely in full detail, its meaning and beauty.

Today our Union is like the first phase of the moon which is beginning to enlighten the darkness in which humanity exists; you see her soft and timid light . . . but already she is penetrating your souls . . . you can catch a glimmer of her dawning Light.

Our work is delicate; it must not be undertaken abruptly, in such a manner as to mislead. It should gradually develop and take on effulgence like the

moon in her successive phases, revealing her light gradually, but more and more fully, until at last we behold her at the full, in all her alluring splendour, over-aweing us as if by a sense of mysticism.

It is then that our work will touch the souls of men. . . . But that day has not yet dawned . . . we shall not yet awhile see the Truth in all its dazzling radiance.

Finally the sun will appear, and then it will be day for all—the day when humanity will be enlightened and penetrated by the rays of the sun, by the rays of Truth, which will call us to a new life, to the life of love and peace in the one church of the family of God.

The union of souls is the beginning of the future universal church.

The sisters and the brothers of the Union should remain adherents to the religions which they have separately professed; but, at the same time, they should remain free of the distinction of the religion or the race to which they belong, as we must, in serving humanity, serve God, the divine Father of us all.

The covenant with God of which I speak in my appeal is neither vow nor promise, but only our firm decision,—aided by unshakable faith in the truth of our cause and by the power of our unconquerable will,—to follow the road which leads to the only

Truth there is,—that universal Love which draws us near God. Universal Love is love of our neighbour, love for every living thing, love for all that is good and beautiful; by that love we shall contend against evil, ugliness, hatred in all their forms. By that Love we shall contend with every existing animosity, every antipathy between individuals. By that same Love we shall wipe out all hatred between different races and nations. I want it understood very clearly that this work of love will be spiritual; it is the force of our souls which will influence humanity. At the same time, those who have means and capacity to undertake the propaganda of our ideas will do so,—but this will come about as the natural result of the labour of our souls.

Universal Love must rule the souls of those persons to whom nations entrust the power to govern and lead them towards peace and happiness. That transcending love will become the basis of home and foreign politics in every land. Its influence will be felt, and affect the souls of the governed. Material acts of universal Love will follow of themselves. That is to say, that our spiritual transformation will gradually give results which we may not be able to observe at the beginning.

The society of nations (or any other such institution), will not attain the world—peace which would give happiness to all peoples, as long as it is com-

posed of representatives of different nations guided exclusively by the egotistical principles of each state and serving the interest of a minority. Such an institution is purely material, not taking into account the principles of any religion, Christian or otherwise, on which is based the life of the souls of mankind. The peace, welfare, and happiness of humanity cannot result from material measures, which while they may yield an apparently salutary result, will not be for long duration.

We must begin by giving to the souls of the world peace, happiness and spiritual well-being. Then only will the material equivalent of these blessings begin to make itself felt.

How does it happen that the results of many conferences of nations in recent years have been suspended in mid-air, have given such mediocre results, or even no results at all? Because the soul is absent from them. Many words have been uttered ostensibly aiming at the peace of Christendom,—but they were empty words—like scenery which is taken away when the play is over.

How is it possible to make peace when everybody carries a hidden stone to throw at his neighbour? We are finally obliged, in all honesty to admit that those who should labour for peace labour in reality for war. The entire political game of today consists in deceiving men who, some day, will be called upon

again to shed their blood and yield their lives for their country. . . . But for whom in very truth, will our manhood be shedding its blood? I am ashamed to say. . . .

It is not astonishing that the masses who realize this fraud should not consent to be duped a second time; and hence arise the distrust and instability which are turned to advantage by those who serve the forces of evil.

We are living on a volcano; everyone knows it and everyone hopes that the final explosion will not come yet awhile. Recalling Pompeii and Herculaneum in their history, you see an image of the disaster that threatens our world today.

No! there is only one way, and that is the creation of the Universal Church. She alone will save the world from final, moral and material ruin. The Union of Souls has undertaken this task, but it is quite indispensable that the leaders of all nations should become impregnated with the same ideas, the same ideals, as our Union, and follow them.

I can guess the thoughts of materialists; they are asking how the Union of Souls can give material results, visible, palpable results.

I will reply by an example. When a town is visited by an epidemic, multitudes of the inhabitants fall sick. Sanitary measures are taken to arrest the progress of the malady. The sanitary results are not im-

mediately visible, but they will become apparent by a gradual decrease in the number of the victims and, finally, in the extinction of the disease.

The work of the Union of Souls will have the effect of sanitary measures. Humanity is dangerously ill; and this illness is taking on alarming proportions and is poisoning the world.

The spiritual efforts of the sisters and brothers of the Union will give results, not visible at once, but to be manifested in diminution of the possibilities of war, in the moral uplift of mankind, and in their union in the one and only Universal Church of the family of God: the Church of Love.

Every human being must believe in God and in the existence and immortality of his own soul, which comes from that divine source. This it is which distinguishes him from a being (an animal) which has not yet reached the degree of its soul's evolution which would allow it to understand that it is something more than a body.

But to be a believer does not mean to be religious in the present sense of the word. It does not mean that you should withdraw from life and its wholesome pleasures. It is not at all necessary to create around oneself an atmosphere of sanctity. No. We must go on living as usual. But for Christians, the principles of Jesus must be their very life. I mean that life and religion should complement each other and then The

Church in its true meaning will be born again.

As a result, we shall feel the joy of living; and we shall lead a life resting on the happiness and well-being of our neighbours; and not the contrary life which we see today.

All systems of religion, of Christianity or of other creeds, have fallen into an erroneous separation of religion and life. This state of things has existed since the world began. The clergy, in order to hold the people in their power, have made a mystery of religion, a mystery which could be revealed only to the elect, the elect being themselves.

The great master-founders of religions came to dispel mystery; they tried to make men understand that the great truths are not hidden, nor are they something apart from life.

Then Jesus our Saviour revealed to us the high road of love, which leads to God. He wanted us to live, actually live on this road. . . . But the traditions and customs of the clergy of different religions up to His day have served as an example to the Christian clergy, and without noticing it, they continued to separate life from religion.

Today we have believers and unbelievers; but the latter, to whom the religions of the day do not suffice, are often on the road of truth, whilst the former are not.

Religions have become hypocritical, and this is why

they are losing so many adherents. In the sublime truths revealed to us by Christ and the other great masters, there is not a shadow of hypocrisy; this is why I said before that our existing religions must be purified.

The purely Christian belief shines like the rays of the noonday sun, shedding light on every question that touches our souls, athirst for the truth.

We must not be told merely to believe and, at the same time, be forbidden to seek for ourselves. To be able to find, we must always begin by believing: then faith will open to us the knowledge of the soul. When we are in the act of creating something, in any branch of art or science, we begin always by believing that we shall reach the end we are aiming at and thus succeed. Likewise when we seek the solution of the anxious problems concerning the soul, we must believe in all the truths which Jesus revealed to us, and the light will dawn on us.

The development of the soul, to which we shall attain here below, is the only wealth which will always remain with us and which we shall carry away with us when we depart for another world. And this is the wealth which will help in the future evolution of the soul.

NEVER FORGET

THE UNION OF SOULS will save humanity.

- 1.—The Soul is an infinitesimal part of God.
- 2.—The Soul is the source of the Good, the Beautiful and Love.
- 3.—Keep your soul pure.
- 4.—By following the teachings of Jesus you will open your soul to the knowledge and possession of its own powers.
- 5.—The kingdom of God is within you; seek and you will ever find it.
- 6.—Your neighbours are souls and not merely material beings.
- 7.—Do no harm to the souls of your neighbours or to your own.
- 8.—Overcome evil with Good; never with evil.
- 9.—It is only by remaining pure in body and soul that you have any right to the respect of others.
- 10.—Seek consolation in the help of our protector's (guardian angel's) soul.
- 11.—The soul of your protector is always ready to help you, if you cry out for help from the very depths of your believing soul.
- 12.—That which the pure soul of a woman desires is the will of God.

- 13.—It is a heinous crime, the worst of all crimes, to kill or poison your neighbour's soul.
- 14.—If your soul is developed in the sense of the Good, the Beautiful and Love, no temptation to evil is dangerous for you.
- 15.—Be always what you are.
- 16.—Compromise with your soul (your conscience) leads to perdition; it is an unpardonable crime.
- 17.—Be not a fatalist.
- 18.—By your faith and the power of your indomitable will, you can shape your destiny.
- 19.—Woman is the equal of man, but her soul is better than his.
- 20.—You are everywhere and always surrounded by good or bad forces, according to the state of your own soul.
- 21.—Your soul's purity, the power of prayer rising from the depths of your soul, and the Cross will always preserve you against the influence of evil forces.
- 22.—Earthly happiness lies in work, in the soul's love and in the good you do to your neighbours.
- 23.—If you are honest with yourself, you will be honest with everybody.
- 24.—Never think yourself better than another.
- 25.—If you are afraid of anyone or anything, it is your own fear thought, which attracts danger to you.

- 26.—Pity those who believe not in God nor in the existence and immortality of their own souls: they are inhuman debased beings.
- 27.—During at least five minutes every day, forget your body and live through your soul.
- 28.—To have children is the greatest happiness in your earthly life and your greatest responsibility is towards those souls who have entrusted themselves to your care.
- 29.—When you leave the earth you will be able to take away with you only the wealth which your soul has gained; if you lack such wealth your future life will be past hope.
- 30.—Be always ready to leave this earth for the world of light.
- 31.—It depends only upon yourself to reach the world of light.
- 32.—Marriage without true love (love between souls) is inadmissible.
- 33.—Never belong to any secret society; the Truth, the Good, the Beautiful and Love are not afraid of the Light.
- 34.—Never suspect or calumniate anyone.
- 35.—Your suspicions and calumnies will recoil upon yourself.
- 36.—The evil you do in repeating scandal is incalculable.
- 37.—When judging your neighbour, compare him to

- what you are yourself in the depths of your soul.
- 38.—Always speak from your soul and make your neighbour's soul speak.
- 39.—In intercourse with your neighbour, always seek for and touch the good of his soul.
- 40.—From beginning to end, the teaching of Jesus is addressed only to the soul; and it must be not our religion but our very life.
- 41.—Life is a desert when you do not feel your soul.
- 42.—During misfortune, chagrin and suffering, seek consolation in your soul.
- 43.—In your joy and happiness, think of the sorrowing.
- 44.—When you think ill of another, at least keep silent.
- 45.—Never seek to learn your future, because that future which you believe to be yours will come to you in spite of your endeavours.
- 46.—Knowledge of the future turns aside the normal current of your life.
- 47.—You are able to shape your own future by the powers of your soul, if you have faith and a strong will.
- 48.—Keep your soul utterly free.
- 49.—No one has a right to hold your soul in leash.
- 50.—Mistrust those who try to hold your soul under

- their control whether their motives be good or bad.
- 51.—God wishes you to develop your soul yourself. Our Lord has given you the means and shown you the way.
- 52.—If your life is founded on the word of God the development of your soul will know no limitations.
- 53.—A beautiful woman without a soul is only a work of art.
- 54.—A beautiful woman with a soul is the *ne plus ultra* of divine creation on earth.
- 55.—Material love debases you.
- 56.—Spiritual love (of the soul) draws you near to God.
- 57.—Have no superstitions; the soul does not admit of them.
- 58.—Keep your soul always on the alert.
- 59.—A moment of doubt destroys the faith, or any other creations of your soul, to which you may have attained after years of labour.
- 60.—Everything in the material life is the replica of the spiritual life.
- 61.—Pure spiritual life creates pure material life.
- 62.—Nothing must ever soil your soul; keep it clean. The unclean soul cannot see the Truth.
- 63.—Nothing ever gives you a right to despise your neighbour.

- 64.—Never be selfish. Selfishness closes the door of your soul.
- 65.—Like the locksmith who has a collection of keys to open closed doors, so in your soul must you possess every means of opening your neighbour's soul.

CONCLUSION

Directing thoughts for the sisters and brothers
of the Union.

1st: Reject and uproot from ourselves every prejudice against our fellows of another faith, another race, another country.

2nd: Cultivate in ourselves love towards all suffering humanity without distinction whatsoever.

3rd: Destroy in ourselves every sentiment of hatred towards anyone whomsoever.

Our souls must become profoundly impregnated with these three formulas; then only shall we begin to pour forth our directing thoughts upon humanity.

The directing thoughts to send towards humanity.

1st: To know one's soul is to know God, the Truth.

2nd: Listen to the voice of your soul, which knows neither falsehood nor insincerity, because it is virgin and proceeds from God.

3rd: It is through your love for womanhood that your love for your neighbour, for all living things, universal Love, should come into existence.

4th: The love of God,—of the Good, of the Beautiful, in the spiritual sense,—is the connecting link between all religions and all peoples.

Today there is the greatest need of prayers and thoughts for the souls of mankind to help them to fight and conquer the forces of evil by the forces of all that is Good and Beautiful and by the powers of Love.

The moral force which I entreat you to send to the people of the world must be expressed in your prayers and in your spiritual thoughts.

Think that you have an invalid who is dear to you, who is far away from you, who is dying . . . with all the strength of your soul you long for his recovery, for his salvation.

Cherish a profound faith that, in this manner, your aid will be efficacious.

Again to the souls of women, my sisters, I address myself most especially, to women who have shown so much purely Christian devotion during the world war; spiritually give your delicate care to our souls which are mortally wounded by those who know not what they do. Doubt not that your aid will bear fruit and will give us the strength to contend for Him who gave us life.

The Union of Souls will follow the great principles of Liberty, Equality, and Fraternity, but in inverted order.

Fraternity in the ideal sense is the union of souls based on Christian principles; then follows equality. Nobody could endure the sight of suffering and unhappiness among his beloved brother souls. Last of

all will come liberty, because liberty is possible only when human beings are following Christian principles or other like principles; and then evil will not exist. Only under these conditions is liberty possible.

Humanity is sick; we must begin to heal it. The progress of civilization, material measures, have nothing to give; but knowledge of our own souls and their powers will some day bring about the healing for which we all yearn.

Know and keep it in mind that the forces of evil are leading a dread assault against the forces of good. It is our sacred duty to oppose with a united front this immense danger.

I have finished. I speak to your souls; think in your souls of what I have said to you, (forgetting that through your bodies you are attached to the earth), knowing neither time nor space, which have no existence in the universal acceptance of infinity and eternity, but are only a temporary avowal of our limitations necessary in adaptation to our small world, the earth, which is nothing more than an ant-heap.

To get an idea of infinity and eternity consider your thought; it travels with vertiginous rapidity. It reaches back to all it knows in the past, embraces the present, and dares to probe the future,—taking no heed of time or of space.

