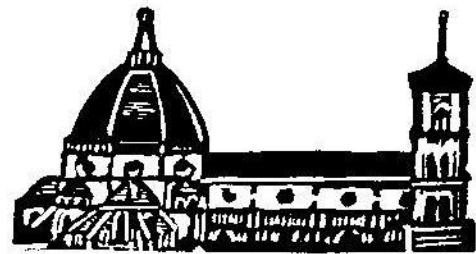


# The Remy Letter

80-46 234 St.

Jamaica, N.Y. 11427



Vol.9,N.3

Fall,1988

In the Testament of Mankind, an ecumenical statement on the unity of religions, formulated on July 6, 1975 one comes across the first great manifestation of the Triune Principle: that Spirit is not limited to anyone nation nor to any one personality. All the Earth's peoples, throughout the ages, expressed in their religions only whatever Spirit had revealed to them. To one Spirit was revealed as One God while to others Spirit revealed itself as many Gods. But the Native Faiths of all nations always were God-given revelations and their Scriptures agreed in essence tho' differing only in the specifics revealed for that day and era. These Scriptures constituted a Testament for Mankind.

The second manifestation of the Triune Principle refers to God-given revelations in our own times. While no one personality in religious history uniquely spoke for Spirit, each nation and each age had its own Wayshower or Revelator. Spirit acted through this person and/or prophet: Socrates, Zoroaster, Moses, Buddha, Confucius, Jesus, Muhammad, Baha'u'llah and in our own day that One Who is to come soon with a new revelation of Spirit for mankind. These Wayshowers are the ones who lead and awaken mankind to its true identity as Children of God made in His image. This is the highest dignity to which we are capable of aspiring and attaining: that the goodness and other attributes of the Divine Nature should be reflected in us as in a mirror.

The final manifestation of the Triune Principle has to do with Theosophy or the Wisdom passed on from prophet to disciple so that the teaching can be continued. In A Garden of Pomegranates, Regardie writes of the four steps that a disciple must ascend if he wishes to reach the upper rungs of the Ladder of ascent to where his Master stood. These grades are: neophyte, zelator, practicus and philosophus. Beyond these steps, the disciple also becomes a Master of the Wisdom of the Ages. Such a One was Charles Mason Remy, Founder of the Abha World Faith in 1960 in Washington, D. C.

# THE REMEY LETTER

## THE CHARLES MASON REMEY SOCIETY FOR HIS LIFE AND WORK

The Charles Mason Remy Society invites the general public to join in a memorial tribute to Charles Mason Remy, (1874-1974), a great American, a World citizen, an internationally famous architect and a prolific author in the field of Comparative Religion and Religious History. Mr. Remy's books, like Universal Consciousness and The Baha'i Movement, are classics on the history of religions. He designed the International Archives Building on Mt. Carmel, in Haifa, Israel, as well as the Baha'i Temples in Sidney, Australia, and Kampala, Uganda. In April 1977, a commemorative plaque was unveiled in tribute to CMR in Washington, D.C., on Embassy Row where he had his residence for many years and where his club, the Cosmos Club for scientists and scholars, was located too. Mr. Remy's plans to build an Interfaith Shrine in our nation's capital were unfortunately abandoned because of the tragic circumstances of the Second World War.

The Charles Mason Remy Society (formerly the Bellerose Chapter of the Vilatte Guild) is an ecumenical, non-sectarian, universalist fellowship: autocephalous of any denomination or sect, it welcomes all Seekers after Truth of whatever background to engage in the inquiry-with process for World Unity. Started in 1976 as an affiliate of the theosophically oriented American World Patriarchates, the Chapter became independent in 1979. The Society maintains an international network of contacts and correspondents. The Chapter is currently affiliated with the Vilatte Guild in Australia and St. Ephrom's Institute International for Oriental Studies in Solna, Sweden.

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# THE REMEY LETTER

THE REMEY PRESS  
Publications List

(Please make all checks payable to Francis C. Spataro )

1. **Charles Mason Remey and the Baha'i Faith,**  
by F.C. Spataro, President of the Remey  
Society.....\$7.70 pp.
2. **An Introduction to the Study of the Kabbalah,**  
by W.W. Westcott, Supreme Magus of the  
Rosicrucian Society.....\$6.50 pp.
3. **A New Sun,** by John Carre', Founder  
of the House of Mankind.....\$3.00 pp.
4. **The Baha'i Faith**.....\$1.00 pp.
5. **Tablets of His Holiness the Bab**.....\$3.50 pp.
6. **Back Issues of Vilatte Guild Publications:**  
.....each \$1.50 pp.
  1. **The Independent Catholic**(Spring, 1979).
  2. **The Independent Catholic**(Spring, 1980).
7. **Back Issues of Newsletters:**.....each \$1.00 pp.
  1. **The Remey Letter** (v.7,n.3,1986).
  2. **The Remey Letter** (v.6,n.1,1985).
  3. **The Remey Letter** (v.3,n.1,1982).

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# BAHÁ'Í FAITH

Man then, has evolved physically over a very long period of time, but when he attained a certain degree of development he began to form primitive civilizations which very slowly evolved and became more complex. For each civilization and at each epoch a Prophet or Manifestation of God appeared to man, guiding his spiritual and intellectual development or evolution. This spiritual and intellectual evolution has occurred in what we call "cycles", going from a low point and gradually progressing, and then falling back, but never as low as in the beginning. When mankind reached the end of the cycle a new Revelation from God was given through a Prophet or Manifestation, which produced another and higher cycle. And so the progress has been slowly upward until we reached this age when man is at the point of attaining maturity, and being worthy of the establishment of what is called the Kingdom of God, or the age of spiritual man.

## THE SPIRITUAL EVOLUTION OF MAN

These Manifestations of God who appeared in every age in the spiritual development of man, revealed both spiritual and temporal teachings. The temporal teachings guided man in the conduct of his society and the spiritual laws, governing individual development, never change because they represent the laws of the eternal life. The temporal laws governing marriage, diet, punishment of crimes, etc. were changed with each Manifestation according to the time of the Revelation and the place, because civilizations varied and the social and physical environments were not identical. Later, as man progressed, the Manifestations who appeared began to give Teachings which were more universal in application, and today Baha'u'llah has given us Teachings suitable for a world civilization, and for universal peace in the coming age of spiritual man.

"The child, from the moment of birth, cannot eat strong foods, and so is fed light things. Later the food is stronger and more diverse, according to the age of the child, until it reaches the age of adolescence. Reaching to that age it is nourished with subtle and precious foods and forbidden to commit error. You have understood, I believe, that religion and moral precepts are the food of the spirit. It is therefore obligatory that these religious laws be diverse; at times religious laws of the past must be abrogated (i.e. they must be suited to the time and place during human evolution)...until the child reaches the time of adolescence and becomes perfect in strength and capacity."

Siyyid Kazim, cited in SIYYID KAZIM RECHTI, by A.L.M. Nicolas

Mankind today is in the stage of adolescence and it has ignored the moral precepts, acting with arrogance and misplaced self-assurance, lacking in wisdom and spiritual insight. The result of this indifference to the Word of God cannot but lead to the downfall of the present imperfect world association of nations, and bring untold suffering to mankind. Concerning this failure of the peoples of the world to turn to God and the spiritual values, the late P.A. Sorokin wrote in his book THE CRISIS OF OUR AGE:

"This unteachableness manifests itself also in the current hope of extricating ourselves from the crisis by means of a variety of shallow artifices, without any fundamental reorientation of values, any thorough-going change of mentality and conduct, any persistent personal effort to realize man's divine creative mission on earth instead of acting merely as a 'reflex mechanism', or an organism endowed with 'residues', 'drives', and 'prepotent reflexes'. Hence the inevitability of a fiery ordeal as the only means of teaching the otherwise unteachable. Volentem fata ducunt, nolentem trahunt. The more unteachable we are, the less freely and willingly we choose the sole course of salvation open to us, the more inexorable will be the coercion, the more pitiless the ordeal, the more terrible the dies irae of the transition. Let us hope that the grace of understanding may be vouchsafed unto us and that we may choose, before it is too late, the right road -- the road that leads not to death but to the further realization of man's unique creative mission on this planet! Benedictus qui venit in nomine Domini."

(P.A. Sorokin was the head of the Dept. of Sociology at Harvard University)

The Word of God for this age has been revealed through the Bab and Baha'u'llah, and will be completed with the appearance of the third part of the Revelation of the Most Great Name of God. Because mankind has almost totally ignored the first two parts of this three part Revelation from God, we have brought our own judgment upon ourselves. A period of purification and testing must now prepare humanity for the final Revelation of the three part Revelation for this age, and the coming maturity of mankind.

John Carre'

PO Box 404

Rifle, CO 81650