

[This was a typed paper found in the papers of the late Henry Dent. It is presumably something by Halliday. Perhaps an extract from a talk, or a piece of writing or note Halliday made.]

The Parable of the Unjust Steward

The steward is the intellect. The debtors are the sense- organs. The master is God. The intellectualised ego mismanages God's affairs, attributes power to where it should not. Then, hearing that God is about to dismiss it for misrepresentation, the intellego calls the senses to it and misrepresents their debts to God. This means that the intellectualist, when confronted with the idea of God, immediately puts as much energy as he can into sense-organ activities, becomes an empiricist, and thus imports values into the material world in his attempt to avoid God's judgement.

It is clear from history that profound egotists have, by their vigorous attempts at self-witness, been the instruments of many valuable improvements. Thus, after Cain had murdered Abel, God put a mark on Cain so that no man might kill him. Thus Cain, the intellectual, was preserved and enabled to carry on the work of empirically introducing order into the world disordered by the murder of Abel.

Thus also the unjust steward was allowed to continue in the houses of God's debtors- the intellect becomes co-resident with the sense-organs. Thus the intellectualist, working in conjunction with his sense-organs empirically, determines the nature of the physical world and operates with it as an instrument of God's will. The intellectualist-empiricist acts as a sort of earth-worker, doing all the dirty jobs- laboratory experiments with stinking chemicals, bacteria, poisons, etc. Thus the unjust steward is allowed to continue his existence and by his activity to set up his "everlasting habitations". For as long as there are rat-'oles, there'll be bungers-up of rat-'oles. So it looks as if they have got a job for years.

It is easy to see from the present position of science that the unjust stewards are nearly on the point of being forced to confess their original crime, and also to teach what they have always hated: that the universe is not a "fortuitous concourse of atoms" but a very immaterial, all-pervading spirit-power. And that this spirit which they have for so long denied is able to capitalise on every outcome of their separate and collective egotisms.

There is no crime which may be committed which God may not turn to good account. This is why he can afford to forgive them their trespasses. Ten million men may be contemplating murder. One man commits it. It is murder. It is the highest crime. The one man is caught after being hunted by a pack of man-hounds. He is tried in an open court. The sordid details of his life are exposed to the mob's eyes. The ten million murder-contemplators see all the procedure. They see the terrible indignity of the hunted and captured man. They see a million million eyes watching and they hear the tongues of those eyes calling for blood. And those murder-contemplators tremble for themselves and control their impulses from fear of the mob and of justice. So one man is sacrificed that many might live. And the one who sacrifices him dies also, as Judas did after betraying Christ.

No. The unjust steward does not get away with his crimes without payment. No-one can for one moment eliminate the effects of his actions or avoid the strange, silent, secret justice that God administers.

The unjust steward continues to live; but no longer in his first position. He is forced to take up his dwelling with those whom he previously counted his inferiors. He becomes the debtor of the debtors. And still at the last he is dependant on their good faith. And they know the degree of his reliability.