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A SCRIPTURE CLASS

By THE EDITOR

On closing for the season a class in which twenty-six sessions of two hours each were spent on the book, *A Harmony of the Gospels*, by John H. Kerr, D.D., progress having been made to page 90, it has been thought well to note some of the ideas that made the deepest impression on those who attended. There was no attempt to supplant the religion of the New Testament as originally conceived, but many additions and infusions of unnecessary and alien ideas and the frequency of incorrect translation were seen to obscure the meanings of the text. Perfect freedom to accept or reject the conclusions arrived at was a condition of the study.

The keynote of the study was taken from St. Paul's statement in II Corinthians, xiii. 5, "Examine yourselves, whether ye be in the faith: prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobate?" The emphasis on "your own selves" here is obviously to distinguish the real self from the false self or personality, or soul, the *psyche*, most misleadingly translated in a number of fundamental passages as "life". This error has even been perpetuated in the Revised Versions, as in the Nelson edition, Luke ix. 24-25, where we have *psyche*, meaning the soul or per-

sonality, translated "*Life*" twice in the 24th verse, and in the 25th verse, *soul* in the authorized and *self* in the American revision. No wonder the pewholders are mystified by the pulpit quibblings to elucidate these errors.

Jesus sensibly warned people not to try to save their souls, the personalities which change from hour to hour, from day to day, from year to year, so that the man of twenty is usually unidentifiable in the man of sixty, and less time may extinguish earlier opinions, views, beliefs and all those impressions, more or less fleeting, which make up personality. The true Self, the Christ in us, the hope of glory, as St. Paul qualifies it, is buried under these fleeting aspects, buried in the flesh, awaiting the true resurrection, not out of an earthly grave, but out of the physical into a spiritual body.

This mystery, as St. Paul describes it, has been suppressed or ignored by the Church with the result that the religion of Jesus has been represented as one of vicarious salvation, instead of an evolution of the vehicles of consciousness through the physical, the psychical and the pneumatic bodies to still higher levels, recognized by St. Paul and named in Eastern philosophy as the *Nirmanakaya*, the *Sambhogakaya*, and the *Dhar-*

makaya, corresponding to the Christos principle.

Jesus became a Christ in the same way as Gautama became a Buddha, if we take the record as it stands, but the theologians changed this into the theory that those who believed that Jesus could save them would be saved by their belief, whereas the true teaching was that by following the example of Jesus, those who had "faith", that is, reliance on the Christ principle within them, the Greek *pistis* meaning just this Self-reliance, they would be able to perfect themselves, if not immediately, then in the course of several incarnations, according to their earnestness and devotion. The man who is willing to take up his own cross (Matthew x. 38) and follow the Master, becomes perfected.

The building of this inner body, the pneumatic body of St. Paul, the spiritual body of the New Testament translation, the temple not made with hands, age-lasting in the over-world, to translate the Greek literally, is a gradual process. The parable of the Pearl is used by Jesus to illustrate this. The man found a pearl of great price and sold all he had to buy it. The parable of the treasure hid in a field was supplementary, being the field of consciousness, which the merchant bought to secure the treasure. The pearl, be it noted, grows by the accumulation of delicate deposits of its lustrous material through long periods of time, just as the inner body is built up through many incarnations.

All these things were taught in parables, we are told, and it is amazing how illuminating they are when the occult key is applied to their interpretation. St. Paul goes further still, when he asserts that the Old Testament histories are allegories. The Gospels may be similarly regarded. It appears that the strongest contentions have arisen over the question of the historicity of the Gospels. One may ask why four writers who must have known each other in-

timately, and were familiar with all the facts, should sit down to write accounts of these things and contradict each other in important particulars? Could they not have compared notes and agreed upon their story? Or did they write as they did intentionally and with the design of making it quite clear to discerning students that they were not writing history at all, but allegory? Taking this view all becomes plain sailing and we know at once we are following the well-known method of the Gnostic Masters. "And without parables spake he nothing unto them."

Was Jesus a real man? Yes, he was a real man, but the Jesus of the Gospels is a composite picture, adapted from the lives of Apollonius of Tyana (which should be known to critics before they raise objections), of Buddha and others whose teachings are embodied in the Sermon on the Mount and other passages. Classical literature has also been drawn upon by the Gospel writers. This may come as a shock to devout members of the Churches, but they should remember that their theories are not holding the young men and women of the new generations, and that the conception of a unity of purpose and of persistent religious teaching all down the centuries is a more inspiring one than that of religious competition and conflict throughout the past.

St. John's Gospel sounds the note of this universalism. The Word, which is not the Bible, as too many preachers assert, The Word, the *Logos*, was with God and was God. The Word became flesh and tabernacled among us. The choice of that word tabernacled, points to incarnation, for it is a temporary dwelling with each man, not merely one man Jesus as the Church alleges. For "there was the true light that lighteth every man coming into the world."

That is a precious assurance, minimized by the Church, but the echo of the ancient Indian Gospel, "the Lord is seat-

ed in the heart of every creature." (*Gita*, x. 20; xiii. 17; xv. 15; xviii. 61) We are all sons of God, though an attempt has been made to restrict the title to one man, and the translators make it read "children of God" instead of "sons of God"; yet the fact remains, and until we are taught to be proud of our heritage and to assume its responsibilities, this sad old world will continue in its sadness. There are prodigal sons, to be sure, but it must not be forgotten that in the parable, the younger son changed his mind and came home to his father. We shall all find the road home, even after many lives.

THE HOLY GRAIL

In the speculations, hypotheses and suppositions in which J. L. Weston indulges in writing in the *Encyclopedia Britannica* on the Holy Grail there is evidence of the utter ignorance of our scholars as to the origin or basis of this sacred symbol. It has become more familiar to modern minds through Tennyson's reverent treatment of the subject, but even Tennyson with his keenly intuitive imagination was unable to pierce the mystery which has enshrouded it through the centuries since the symbol we are now familiar with replaced the Truth which it represents.

Occult truths were necessarily hidden or disguised in ages when sacerdotalism flourished on the ignorance of the multitudes and the bigotry and prejudice of those who depended on the priests to protect their material interests. In the present day there is less opposition to truth even when it stands out in contradiction of long established beliefs than has been the case for many generations.

Madame Blavatsky has been scorned, slighted and ignored for two generations but the truths she taught are being largely presented, printed and circulated by the Oxford University Press, in volumes prepared by Dr. W. Y. Evans-

Wentz. I had not come across these books till recently and was somewhat retarded in my reading of them by the statements made as to their inclusion of objectionable Tantric teachings. I am now reading the third of these volumes and am astonished to find the leading ethical teachings of The Secret Doctrine clearly and correctly set forth. In only one instance do I find a variance, and that I will deal with next month. For the present I wish to call attention to a matter which suggests itself to me as the real origin of the myth, a long way back, and with many transforming modifications in its descent from distant ages, of The Holy Grail.

The teaching of occult evolution tells us that man in proceeding to higher spiritual levels has the choice of three bodies, vestures, sheaths, robes or vehicles as they are variously styled. These are the *Nirmanakaya*, the *Sambhogakaya*, and the *Dharmakaya*. "The first is that ethereal form which one would assume when leaving his physical he would appear in his astral body—having in addition all the knowledge of an Adept. The *Bodhisattva* develops it in himself as he proceeds on the Path. Having reached the goal and refused its fruition, he remains on Earth, as an Adept; and when he dies, instead of going into Nirvana, he remains in that glorious body he has woven for himself, *invisible* to uninitiated mankind, to watch over and protect it.

"*Sambhogakaya* is the same, but with the additional lustre of 'three perfections,' one of which is entire obliteration of all earthly concerns.

"The *Dharmakaya* body is that of a complete Buddha, *i.e.*, no body at all, but an ideal breath; Consciousness merged in the Universal Consciousness, or Soul devoid of every attribute. Once a *Dharmakaya*, an Adept or Buddha leaves behind every possible relation with, or thought for this earth. Thus, to be enabled to help humanity, an

Adept who has won the right to Nirvana, 'renounces his *Dharmakaya* body' in mystic parlance; keeps, of the Sambhogakaya, only the great and complete knowledge, and remains in his *Nirmanakaya* body. The esoteric school teaches that Gautama Buddha with several of his Arhats, is such a *Nirmanakaya*, higher than whom, on account of the great renunciation and sacrifice to mankind there is none known."

In the book *Milarepa* the cremation ceremony of Jetsun is described, and in a hymn which is chanted there occur these lines:

The *Guru*, being the *Dharma-Kaya*, is
like the expanse of the heavens
Upon the face of which the Cloud of
Good Wishes of the *Sambhoga-
Kaya* gathereth;
Whence descend the flowery showers
of the *Nirmana-Kaya*.
These, falling on the Earth unceas-
ingly,
Nourish and ripen the Harvest of
Saved Beings.

That which is of the nature of the
Uncreated,
The *Dharma-Dhatu*, the Unborn, the
Voidness,
The *Shunyata*, hath no beginning, nor
doth it ever cease [to be];
E'en birth and death are of the
Nature of the Voidness:
Such being the Real Truth, avoid
doubts and misgivings [about It].

When the chanting of this hymn was finished, evening had set in; and the funeral fire had burnt itself out, so that the cremation-house was empty again. The multitude could see through it from end to end; but when the disciples looked into it some saw a great *chaitya* of light, others saw Gaypa-Dorje, Demchog, Sang-du, and Dorje-Pa-mo. Others, again, saw various regalia . . . yet others saw nothing. Early in the

morning Rechung dreamt that five *Dakinis* were taking out a sphere of Light from within the cremation-house. For a while he was fascinated with the sight. Then it suddenly occurred to him that the *Dakinis* might actually be removing the reliques and ashes. So he went to see; and the *Dakinis* all flew away. Calling his brethren in the Faith, he went inside the cremation-house; and then it was seen that the ashes and bones had been completely swept away. When the brethren had sung a mournful hymn, consisting of five long stanzas, there descended from the Sphere of Light, which was in the hands of the *Dakinis*, a lustrous relique like an orb as large as an egg. In a streak of light it came down directly upon the funeral pyre. All the disciples stretched out their hands eagerly, each claiming it for himself. But the relique went back again to the firmament, and was absorbed in the Sphere of Light which the *Dakinis* still held in their hands. Then the Sphere of Light divided itself, one part becoming a lotus throne, supported by lions, on the surface of which lay a solar and lunar disk, and the other part resolved itself into a *Chaitya* of crystal, clear and transparent, about a cubit in height. The *Chaitya* emitted brilliant five-coloured rays, blue, white, red, yellow, purple. The inside of the *Chaitya* was occupied by an image of Jetsun, about a span in height, surrounded by images of *Dakinis*, bowing down in worship. Having chanted another hymn, the *Dakinis* still held the *Chaitya* aloft in the skies. Then they placed it on a throne of precious metals and gems, in order to transport it elsewhere. More hymns having been sung, the form of Jetsun that was within the *Chaitya* addressed the brethren and asked them to listen:

Of the all-pervading *Dharma-Kaya*
realized by me—
Its true nature being Voidness—

None may say, "I possess It", or "I've lost it;"

When into Space the fleshly body was absorbed,

An egg-shaped and substantial relique yet remained;

And this became a *Chaitya*, emitting glorious radiance—

A field wherein all sentient beings might for merits labour.

In a Realm Divine it will now fore'er remain,

Attended by the *Dakinis* of the Five Orders;

By celestial beings and the *Dakinis* will it be worshipped;

If in the human world it should be left, it would slowly vanish.

Following this, among many other things, comes a warning:

The Orb of *Dharma-Kaya*, blemishless,

And a relique-orb formed of earthly matter,

Appear alike, but beware, and confuse them not.

The Incarnated Blossom of the Realm *Nirmanā-Kaya*,

And the Heavenly Blossom of a Sensual Paradise,

Appear alike, but beware, and confuse them not.

A *Chaitya*, such as gods miraculously produce,

And a *Chaitya* such as demons may make manifest,

Appear alike, but beware, and confuse them not.

While the hymn was sung, of which the foregoing lines are a portion, the *Dakinis* conveyed the *Chaitya* through the skies and held it directly above the chief disciples, so that it sent down its rays of light on the head of each of them, thus conferring upon them its power.

These events are understood to belong to the year 1135 A.D., and the ceremonies cannot be other than those usual on the death of Buddhist saints for fifteen centuries previously. Christianity has borrowed so much from Buddhism and metamorphosed so much of what it borrowed in the course of its adoption, that we may be excused for seeing in the *Chaitya* as described in these passages, the origin of the legend which has grown into the modern myth of the Holy Grail. A *Chaitya* corresponds to a *stupa* or *dagoba*.

The *Dakinis* are fairy-like goddesses of various orders, possessed of peculiar occult powers.

Those who have not read the story of Milarepa as narrated in the volume edited by Dr. Evans-Wentz, are not in a position to criticize Buddhism, Christianity, nor Theosophy.

A. E. S. S.

THE THREE TRUTHS

There are three truths which are absolute, and which cannot be lost, but yet may remain silent for lack of speech.

The soul of man is immortal, and its future is the future of a thing whose growth and splendour have no limit.

The principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard or seen, or smelt, but is perceived by the man who desires perception.

Each man is his own absolute law-giver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment.

These truths, which are as great as is life itself, are as simple as the simplest mind of man. Feed the hungry with them.—Idyll of the White Lotus.

INTRODUCTION TO "SERAPHITA"

BY GEORGE FREDERIC PARSONS.

(Continued from Page 59.)

Seraphita was conceived by Balzac in a moment of supreme insight and inspiration, to embody Swedenborg's noblest ideas. Not that Swedenborg can be regarded as the originator of the theory which he expanded and modified and stamped with his own individuality and his own imperfectly developed spiritual perceptions. For it must be admitted by all candid students of the Seer that his supposed revelations are often clogged and overlaid with the most palpable anthropomorphism; that he derives his notions of celestial phenomena and existences from his personal environment with a curious childish simplicity at times; that he exhibits in many ways his inadequacy as the vehicle of supra-mundane communications; and his inability, partly through intellectual conditions, to transmit with fidelity or even to observe with accuracy that which was presented to his internal vision. Indeed it may be said that whoever wishes to enjoy the beauties which undoubtedly subsist in his writings must be prepared to submit them to a certain analytic and refining process. For they may be likened to the great world-religions, which, issuing clearly and nobly from their sources, have in time become discoloured and polluted and changed sometimes into quite unsavoury and ignoble streams by the operation upon them, during long periods, of all the grossness, perversity, materialism, selfishness, mendacity, and iniquity which men bring to the amelioration of their condition and the improvement of the creeds upon which they profess to rely for the security of their future well-being. Not to carry the parallel too far, it should be distinctly stated that

Swedenborg assuredly infused no elements of evil into his representations and interpretations. He erred solely through temperament, and it may be surmised that the first period of his life, which was devoted to study in the physical sciences, strengthened in him that unconscious tendency to materialize spiritual things which is characteristic of his writings, and which imparts to much of his description of the higher spheres so strange and infelicitous an atmosphere of earthly commonplace.

To penetrate to the heart of his subject it is therefore necessary to clear away a good deal of obstructive and non-essential matter. Had the Sage been a poet he would certainly have written more interestingly, and it may even be thought perhaps, more accurately, concerning many minor details. But the broad outlines, the firm framework of his system, remain entirely unaffected by his lack of imagination and grace of fancy; and it is upon the body of doctrine itself, and not upon the narrative powers of the Seer, that his reputation and the vitality of his teaching must rest. Here there is no defect of nobility, no sign of narrowness, no subservience to inherited beliefs, no undue elevation of symbolic or ceremonial hypotheses. From the voluminous theological library given out by him during his life and added to by posthumous publications, may be obtained a perfectly harmonious, essentially lofty, and intellectually attractive religious scheme and cosmological theory, though the latter is less easily cleared from its impediments than the former. It would not be possible, even were it desirable, to indicate more than the outlines of this system here. Balzac himself has presented all that he thought necessary to the comprehension of "Seraphita," in the following pages, and it is the purpose of this introduction principally to supply explanations which he omitted, perhaps because, coming fresh from

mystical and occult studies which had filled his mind to saturation, he took too much for granted the intellectual preparation of his readers.

One interesting consideration related to the peculiarities of Swedenborg's writings remains to be pointed out, and it has a wide bearing. All who are sufficiently interested in spiritual things to have examined what may be called the literature of revelation, have probably been perplexed and possibly discouraged, by the innumerable contradictions and discrepancies which are apparent in this branch of mysticism. Relations purporting to embody truthful presentations of the unseen universe, and believed by the Seers to be faithful records of true visions, offer, when compared, apparently hopeless and inexplicable divergencies. One consequence of this striking lack of harmony and consistency has naturally been to reinforce scepticism, and to give ground for the facile explanation of all such representations upon the theory of hallucination or disordered imagination. Such as are content with that explanation cannot be expected to make any further inquiry into the subject; and this is the case with the majority, who regard with concealed or open dissatisfaction any hypothesis which by broadening the area of existence threatens to increase its responsibilities and extend its obligations. On the other hand, there will always be a considerable minority the character of whose minds leads them to explore the unknown, and the dominant influence of whose spiritual elements compels them to accept the possibility of a higher life beyond the grave, and under conditions difficult alike of conception and comprehension. These inquirers are aware that according to analogy the problem referred to is not incapable of solution. Even in purely material life, for example, observation is invariably coloured and modified by the personality of the

observer. Every court of justice is a perpetual reminder of this. Human evidence concerning the most ordinary matters differs radically according to the character of the witnesses. Six men seeing the same thing will each give a different account of it, and they will rarely be found in agreement even to essentials. Put six men into new and strange conditions, let them witness something the like of which none of them has ever seen before, and which is in itself seemingly opposed to all their experience, and we must expect still more divergent and irreconcilable reports. In such a case the evidence would be practically of no use in forming a conclusion.

In the researches by which men have sought to obtain knowledge of the supra-mundane the inherent difficulties must necessarily be very much greater. Supposing, for the purpose of the argument, that it is possible for certain peculiarly spiritual persons, by mental and physical discipline and preparation, or by natural aptitude, to penetrate behind the veil of Matter and obtain glimpses into the region of Spirit, it is nevertheless not credible that such persons should, while in the body, be capable either of clearly seeing or correctly repeating what they have seen. For however their spiritual perception may have been strengthened and clarified, it is obvious that its vehicle is ill adapted to the work of observation in so foreign and unfamiliar a sphere. Between embodied and disembodied Spirit there is a great gulf fixed. Ultimately all Spirit may be identical in substance, but Spirit mixed with the grosser arrangements of Matter which constitute material life and phenomena has not, and cannot be made capable of, perfect insight to a higher state of existence, or a radically different state.

That this is the case the history of all mystical visions appears to indicate. It is not that the various Seers are hallu-

cinated, or that they invent; it is that the divergencies in their reports represent the insuperable influence of their material elements upon their spiritual perception. This may be tested by harmonies as well as by discords, indeed. The student of such subjects knows that remarkable resemblances in outline occur frequently among the mystical writings of widely separated races and ages. These resemblances cannot, in many instances, be accounted for on the theory of simple borrowing, for the proof is frequently attainable that borrowing would have been impossible. It would rather seem that these coincidences point to and emphasize the limitations of human research in this direction. It might be thought that many aspiring minds in many countries and at various times had obtained a certain dim insight to these obscure phenomena,—had grasped, so to speak, some salient points and broad general outlines; but that this imperfect perception had marked the utmost verge of their discovery, and that in every case the attempt to give exact form and body to the vision had been baffled and defeated by the intrusion of those material elements which are inseparable from existence under the conditions with which alone we are acquainted at present. Thus we find that every so-called supernatural vision reflects, in greater or less degree, the educational equipment of the Seer, his habitat, his racial peculiarities, his every-day environment, and, almost invariably, the leading tenets of the religion he knows best, or which he professes. According to the theory here stated all these local characteristics are indications of spiritual myopia and defective enfranchisement from physical memories and material habits of thought. Nor is there one such vision, from the highest to the lowest, from the most ancient to the most modern, which does not bear the same marks of earthly distortion and

adulteration. The visions of Swedenborg are full of such unconscious interpolations and perversions.

The danger of self-deception in all these spiritual adventures and experiments is obvious, and there are other dangers independent of the seeker's volition. The temptation to receive without much inquiry the flattering suggestion of a special revelation is of course in the very front rank of these incidental perils. The inquirer who ventures without due preparation and study to cross the boundary which divides the seen from the unseen is exposed, however, to far more subtle and insidious foes than the weaknesses and vanities of his own heart. He may easily drift into a Fool's Paradise wherein illusions of every kind cheat his undisciplined senses, and he may return to material existence qualified to do much more harm than good by disseminating views which perhaps his personal character invests with a factitious authority. Nevertheless, the possibility of a certain insight to the phenomena of other conditions of existence is unaffected by these considerations, which after all only go to show the urgent need of caution both in essaying such excursions into the supra-mundane, and in dealing with the representations subsequently offered concerning discoveries made in them. It is perhaps scarcely necessary to point out that the novelist who undertakes such a theme as that of "Seraphita" must work under unfamiliar conditions. He is not free to give the reins to his imagination. He must be careful to maintain communication with his base, to use a military figure. He cannot employ machinery wholly unknown to his public, but must confine his efforts to embellishing and expanding those popular conceptions of spiritual phenomena reference to which is readily understood, even though the prevailing ideas may be poor, or grotesque, or gross. In "Seraphita" Balzac has fol-

lowed this course with the success to have been expected from the versatility and subtlety of his genius. He has produced the most lofty and beautiful spiritual fiction to be found in literature.

(To Be Continued)

MILTON'S SATAN

BY ALBERTA JEAN ROWELL

The whole nature of man must be used wisely by the one who desires to enter the way.—Light On The Path.

It was Dryden, Milton's contemporary, who declared that *Paradise Lost* would have been the most outstanding epic poem since the Homeric and Vergilian models if Milton had made Adam, instead of Satan, the hero of his masterpiece. William Blake, more cautious in his judgment, pronounced Milton "of the Devil's party without knowing it." A more modern analyst of his thought texture, Mr. Saurat,¹ sustains Blake's view that Milton was certainly the rebel angel's apologist.

At any rate this Miltonic Satan of Promethean proportions, operating in scenes of vast spaciousness and lurid colour effects awakens our admiration if not our love. Like a Titan assailing Mount Olympus he stalks defiantly to the fray of angels and gods. The stoicism and courage which prompt his decision to wage combat against frightful odds suggest his classical descent.

Just what does this masterful genius of evil symbolize? His astute creator having, in the realm of knowledge, "tasted of every dish and sipped of every cup", with true Renaissance versatility, knew full well the didactic character of allegory and myth. Perhaps, then, like some ancient glyph Satan is susceptible of more than one interpretation. He may represent that formless Chaos, before the morning stars sang together, on a microcosmic scale. Again, he may personify the liberal spirit or

Christian individualism epitomized in the saying that the Sabbath was made for man and not man for the Sabbath. As such the apostate angel voices Freedom's ringing challenge heard at intervals down the corridors of Time, to all forms of authoritarianism. His cry of unyielding pain is flung in the teeth of a god who can hate with the implacable hatred of an earthly tyrant.

There are substantial and obvious reasons why we cannot regard Milton's Satan as the anthropomorphic Evil One of Scripture temporarily released, by Divine consent, to wander abroad for a season, freed of his adamant chains and seeking whom he may devour. If the God of his theological treatise *De Doctrina* corresponds to the Absolute² of nineteenth century philosophy (as suggested by Saurat and others) and is immanent in all things, how could Satan be conceived by Milton as an actual being with mortal attributes? We only know God, Milton says, according to our limited comprehension for the reality of Him "far transcends the powers of man's thoughts". God is the sustainer of the universe. Moreover, Milton points out, He can neither be seen nor heard. In fact he regarded all scriptural references to God as couched in the language of accommodation.

Milton makes no effort to solve the problem of evil, symbolized by Satan, in the *De Doctrina*. But reading the latter in conjunction with the *Areopagitica* and *Paradise Lost* one feels justified in assuming that his view of evil did not differ fundamentally from that of the Stoics³ or his contemporary the scholarly Robert Fludd, author of that strange compendium of all knowledge, *De Macrocosmi Historia*. The Stoics regarded the world as perfect *sub specie aeternitatis* for had not gross matter as well as emotions and thoughts arisen from that primordial fire⁴ which was the Deity's own celestial nature? Also, according to Fludd evil corresponded to

something in God that was not evil.

In fact Satan, in spite of his scriptural source, is the poetic equivalent of the spiritual state of evil, which in the Miltonic scheme of ethics, was undisciplined desire. He is as purely a product of the imagination as the personification of the abstraction sin in the same poem.

Consequently, because of his metaphorical character -Satan may easily symbolize both human passion, uncontrolled by reason, and the irrational principle in Nature, intrinsically good but needing to be "digested into order by the hand of God." So the machinations of Satan come to naught because of their inherent tendency to "bring forth infinite goodness".

Men have ever wondered why evil continues to flourish like the green bay tree notwithstanding the zeal of the reformers and the imprecations of the virtuous. There is implied in the poem an explanation satisfying enough to banish our bewilderment. Indeed, in the figure of Satan we are presented with a novel attitude toward this evil. If wrong exists merely that the good might emerge⁶ how can it be of a positive quality? Man's inability, therefore, to reconcile the presence of evil in the world with a perfect creator derives from the intellectual illusion that the imperfect is a reality instead of an airy nothing whose foreordained purpose is to destroy itself in the process of unfoldment.

Satan, therefore, is the imaginative image of the unrationalized macrocosm, hastening toward perfection, as well as the passion-dominated microcosm, temporarily vanquished in the battle for virtue's "immortal garland". The dual character of his role is understandable since seventeenth century thinkers construed man as the duplicate, in miniature, of the universe.

Assigned by Milton then to play the majestic part of *Deus Inversus* he is

possessed of a certain nobility and grace. Though this colossal and winged creature is expelled from Heaven to range the infernal regions of the damned, he yet trails clouds of glory. As the projection of ethereal substance, "bright essence" of all created things, his radiance could not be otherwise than merely dimmed, like the sun's rays when intercepted by a mist. To have made him the incarnate emblem of evil, in the likeness of an Iago, would have travestied Milton's conception of evil's function in this mundane world of time, space and causality. Thus Milton describes him as a great light, just partially obscured. (P. L. Bk. I, l. 589-594)—

. . . . he above the rest

In shapes and gesture proudly eminent

Stood like a Tower; his form had not yet lost

All her Original brightness, nor appear'd

Less than Arch Angel ruined, and th' excess

Of glory obscur'd

Milton's Fallen Angel is also endowed with moral qualities which do much to prejudice us in his favour. The intensity and magnitude of his feeling, the courage of his resolve to essay the impossible, even though Hope was old and sad and so forlorn, win our sympathy, through him, for much maligned matter and human nature, the raw stuff for the spirit's tempering and right use. Driven by the strong gusts of passion to perpetrate deeds of infamy he yet retains the rock-like tenacity of an ancient Stoic. What energy and strength are breathed forth in the lines (P. L. Bk. I, l. 105-9)—

. . . . What though the field be lost?

All is not lost; the unconquerable Will,

And study of revenge, immortal hate,

And courage never to submit or yield,

And what is else not to be overcome?

Almost Miltonic accents these. They recall his own flaunting of established authorities. His own bitterness and disillusion when the Restoration made impossible an earthly kingdom of the saints for which he had toiled and dreamed. Then he too, like his magnificent creation, was conquered but undone. Yet in spite of the emergence of circumstances, which rendered the political dream null and void, the disappointed reformer still clung tenaciously to his republicanism as well as his anti-clericalism. Experience could not rob him of his principles. His idealism forever reared its head aloft fronting the stars.

Nor were Satan's emotions ice-encrusted like the ancient Stoic's who sought to extirpate rather than rationalize his emotions. He sheds real tears from the depth of a vast, unfathomable despair when he proceeds to rally and encourage his fallen legions with defiant speech. Like an earthly generalissimo he dominates the debate of the infernal council, met to confer as to the best plan of attack upon high heaven—"open war or covert guile." For only in destructive activity is his mental torture, begotten of regrets for lost bliss, at all assuaged.

More interesting than the angels of pure light with their choral harmonies and ecstasies are his able confreres who support him. There are: Moloch, the impetuous, Belial, the silver-tongued, Mammon the would-be creator of material things, and Beelzebub the wily sophist and opportunist who would conciliate all parties. They had known the sweat and heat of moral striving. But the angels who had never succumbed to the enchantments of matter, never known the tumult produced in the heart by chaotic emotions, radiated a virtue serene but colourless. Their goodness was as Adam's till he left the golden light of Paradise to seek a heaven within.

In the persons of Satan and Adam, divested of their allegorical trappings and biblical background, we are presented with two types of human beings. In both reason had been unseated from her rightful place as ruler of the emotions and senses. The impelling motives leading to the condition of the irrational were different however. Satan, figuratively alluded to as the son of the morning, was actuated by lust for power. His resultant condition is an obscuration of reason. His god-like faculty thus impaired after the Fall there ensues his tragic metamorphosis into the serpent of the field, the symbol of the extremity of cunning. As the power mania begets subtle contrivings on the part of the mind this would seem a logical denouement.

Adam, on the other hand, in spite of Raphael's description of Platonic love which had its seat in reason, finds himself overpowered by the senses. He submits himself unrestrainedly to the blandishments of feminine charm. Adam's Fall attaches to the fact that he failed to effect a just balance between lawless appetite and the ascetic ideal of complete abstinence.

Without doubt, Satan as character portrayal exceeds Adam in power of dramatic effect. He appears almost as a cosmic monster. Cleaving with outstretched wings the infinite regions of Chaos he stirs our sense of awe like some mighty convulsion of nature. Nor can anything in *Paradise Lost* approach in pictorial beauty Milton's description of the great angel uplifting his head above the burning lake, "with eyes that sparkling blazed"; nor the scene where round about him are scattered his fallen legions, numerous as the "leaves that strow the brooks in Vallombrosa." Adam, contrastingly, confronts his crucial hour in the limited space of idyllic Eden.

Nevertheless the mortal man with the angelic Lucifer convey the same

Miltonic teaching regarding virtue. It was not the rejection or belittling of sensation or emotion but its moderation or control through the exercise of reason. Milton's belief that it was the right use of desire that constituted the good life was as distinct from the Puritan ideal of flesh-mortification as it was from Ovidian voluptuousness. The passion for liberty that animated Satan was a glorious thing. Its defect lay in the fact that it aspired beyond righteous bounds. Thus Milton in his etching of Satan has already clearly outlined himself as the complete man who recognized the material as well as the spiritual, as Heine said of Martin Luther in ranking him as a true German.

NOTES:

- ¹ In the opinion of Mr. Saurat Milton in Satan was projecting his own undesirable qualities and in this way achieved, through the medium of art, a sort of moral purification.
- ² When Milton makes Satan declare that he is "self-begot" he is probably hinting that the story of creation in *Genesis* is as much a myth as the explanation of the beginning of things outlined in Plato's *Timaëus*.
- ³ According to the philosophy of Stoicism all manifestation was a balance of opposed forces. Evil was therefore a necessary contrast to good as darkness was to light.
- ⁴ As a part of the Divine fire Epictetus described man as the son of God which echoes the wonderful statement in the first epistle of John: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be"

That evil is an illusion, in the Miltonic philosophy, is patent to most students of Milton's writings. Nothing could be plainer than Milton's statement in the *Areopagitica*: ". . . . that which purifies us is trial, and trial is by what is contrary."

OUR DELUDED BRETHREN

Who am I to speak of a fellow student as deluded? That is a question one must ask oneself, and ask of others also, and the answer lies among one's own actions. By their fruits you shall know them. There cannot be two rights where direct contradictions are in question. The failure to see this may be the result of ignorance, or of mistakes, or of misunderstanding, or of anything else that our charity may suggest. Or it may be the result of foolish falsehood, of bad judgment, or of the inability of the undeveloped mind to recognize truth when one has it placed before him. From one or another of these causes the differences exist, and they lead to much bitterness, evil speaking, and even hatred. Also to much foolish and unjust action.

Karma of course will adjust all injustice, but few are philosophical enough to await the day of reckoning, which may be delayed for a century, like the instance in the case of the early life of Dickens, mentioned elsewhere in these pages.

We are supposed as Theosophical students to be eager in the search for truth, but our eagerness is too often satisfied with information, and many of us do not stop to consider whether the information is reliable, or valuable, or merely talk and of no consequence. In such cases untrained minds cling fast to what may interest them or what may appear to explain some of their difficulties, or perhaps merely because their informant was plausible and attractive and amusing or just "such a nice" person.

They forget that the Masters have assured us, and we may verify this to a certain extent, that nothing they tell us is disclosed that has not been tested and investigated and corroborated by generations of Adepts through thousands of years. Yet we find droves of people

accepting the most absurd statements, along with unlikely and improbable theories and conclusions by so-called authorities without any investigation at all and without any corroboration whatever. Even contradictions of statements by the Masters are swallowed by such simpletons without reason or justification.

Nor is it merely simpletons who are thus deluded. Most of us respect Mrs. Besant for her eloquence, her devotion, her sacrifices for India, but was she deluded when she abandoned the pledge she had given under the instruction of H. P. B., and placed herself under the tutelage of another teacher? Or was she deluded when she announced in her magazine that she had followed the new course for eleven years and had found it unsatisfactory and was abandoning it? Or was she deluded when she agreed with the findings of a committee formed of leading members of the Theosophical Society that demanded the resignation of one of their number for unmentionable practices, and asserted that she would never permit that person to enter the Society again? Or was she deluded when she changed her mind and reinstated him, and placed herself under his tuition? Was she deluded when she announced a World Religion, or when she withdrew it? Or was she deluded when she announced a World Saviour or when she acquiesced in his repudiation of any such function? And was she deluded when she rejected the evidence of Mr. Martyn of the continuance of the practices already condemned? Were the persons deluded who followed her loyally through all these changes of mind, or did they sometimes take a right course and judge for themselves?

One must face facts, and ever since 1907 when I had a long talk with her in London and we agreed to disagree, and the last long talk I had with her in Chicago in 1929, which an attempt had been made to prevent, we parted on the most

friendly terms of disagreement. She knew her own weaknesses better than her so-called "loyal" followers did.

We should be glad to have our errors and delusions pointed out to us, but usually such service only receives the scorn of the scornful, the hate of the hateful.

We mention Mrs. Besant because she is known to nearly all of us and her record is easily available. But we might have taken other notable examples. We are told that one of Mrs. Besant's colleagues writes so beautifully, so simply and so fascinatingly that he is irresistible. Well, Laurence Oliphant, a fine writer himself, was deluded by Thomas Lake Harris, and sacrificed himself and his lovely wife as well, to the psychic whims of the poet-mystic. That is a record that might well be placed beside Mrs. Besant's. Then there was or is T.K., one Richardson, who deluded Dr. J. D. Buck, one of the shrewdest, solidest and cleverest of men, and brought about his financial ruin and distressful death. T.K. is the subject of *The High Romance*, a novel by one of his victims who left Theosophy for his instructions and finally landed in the Roman Catholic Church, a frequent haven for failures in Occultism. Another fine writer, if fine writing is to be a lure, is George Dale Owen, whose four volumes on the heaven-world he describes, especially that on "The Highlands of Heaven", are books of marvellous interest as compared with the dreary wastes of the "Lives of Alcyone" whose scrap-book origin has been described in Ernest Wood's *Is This Theosophy?* Then we have "Brother Twelve" who wrote very well but prostituted his talent to the delusion of many poor, and other wealthy dupes. As he made his chief bid for notoriety in Canada we need not enlarge on his pranks nor his finish nine years ago. More recently we had the German spy, who came to Canada disguised as a Buddhist

monk, Mr. Ruh he called himself, with a party of Prussian neophytes. He set to work on some of our Lodges and in spite of our constant warnings of such duplicity, broke up one lodge completely. Then there is the A.M.O.R.C. who sued me in an obscure Californian Court for libel and I was found guilty without notice of the trial or copy of the charges. This Californian method was subsequently adopted in Toronto as the simplest way of putting through a lying indictment. In two massive volumes Dr. Clymer has printed all the acts with *fac simile copies* of the forged documents and all the evidence necessary to show the fraudulence of Spencer Lewis's claims.

One is asked, however, why bring up these matters? Why not let them die out and be forgotten?

Because they do not die out and are not forgotten. Every week nearly I get letters asking why so, and why not, and wherefore, about all these matters of dispute. Some people, like Mr. Luntz, for instance, who is mentioned elsewhere in this issue, are unable to appreciate the force of the splendid motto of the Society: There is no religion higher than Truth. We are fighting a War at present for the preservation of Freedom, but Truth is quite as valuable a heritage as Freedom, and we are just as culpable in being careless about the preservation of Truth as of Freedom. It does not worry some people that the president of the Theosophical Society should propagate false and even fraudulent doctrines. It is just a happy tolerance, they think, to let him do so. This is one of the gravest mistakes of ignorance, for one cannot conceive of any person, knowing the danger, sitting quietly and believing he was being virtuous in permitting such licence.

When German undersea saboteurs landed in Florida and elsewhere there was no gentle tolerance exhibited towards them. The nation understood

the menace. But our deluded brethren seem to imagine that the president of our Society can spread any falsehood he sees fit without rebuke or even remark. Our Elder Brethren of the White Lodge have told us that Buddhism is nearer to Theosophy than any other religion. Apart from the fact that our Adyar officials have adopted a bogus form of Christianity on which to bestow psychically inspired blessings, the Noble Eightfold Path of the Buddhist faith appeals to all who are not ethically blind or suffer from moral cecity. Buddhism sets its face against the primal weakness of believing. By teaching people to believe, Christianity or Churchianity has led people into such a morass of credulity that Europe lost all sense of truth and fact and even men like a Prime Minister of Britain was induced to accept the word of the greatest liar on record since language was invented.

The Lord Buddha was well aware of the danger and enforced the truth recorded in the Old Testament: Lying lips are an abomination to the Lord. Innocence is no excuse in such circumstances. To propagate false doctrine is to lie. We are enjoined to study ancient and modern religions, philosophies and sciences so that we may avoid falling into just that pit. The Lord Buddha tells us not to believe anything on hearsay, on tradition, on current acceptance, on authority however respectable, nor from custom, for a society of mere believers can only bring the world to confusion. There can be no progress for the individual nor for the world until the Noble Eightfold Path has become the moral standard of humanity. Such a standard would sweep away many religions, if not all of them, but it would leave Life purified and ennobled.

That Eightfold Path is not as familiar to Theosophical students as it should be. Right views, Right aspirations, Right speech, Right conduct, Right mode of livelihood, Right effort, Right mindful-

ness, Right rapture, mean a far different consideration of what we should expect from our officials as well as what we should expect to undertake, to be, and to do, ourselves. It is idle to say that we are not Buddhists, or that we follow some lower standard. He who follows a lower standard than that presented to him in his study, deliberately sins against his own better judgment, and against the Light. He is wilfully blind and wilfully leads others in his blindness into unknown perils. Such is the terrible responsibility of Wrong Views and Wrong Aspirations and Wrong Speech.

Karma is not to be eluded by sophistical excuses or fanciful preferences, nor by ignorant prejudice. All these considerations are weighed in the rigid, eternal Justice of the Universal Mind. It accepts no excuses and cancels no responsibilities. Considering all this, we may well ask under what delusions, under what temptations, under what weaknesses of mind or temperament our many leading officials are led to act like morons in direct opposition to all the warnings, instructions and traditions of the period of the Society's existence from 1875 till 1891. Fortunately the literature of that period still survives and those who are earnest and sincere can readily inform themselves of the truth of what has here been said. The world more than ever needs the remedies the Masters, and their messenger Madame Blavatsky, exhibited. More than ever must we apply them to ourselves and make them known to those who are undeluded enough to listen.

A. E. S. S.

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A STATE OF MIND

If any subject occupies the public mind today it is education. But what kind of education have we in view? To educate the mind is difficult enough, but how much more troublesome the education of the emotions. Accuracy of thinking is not, as is commonly supposed, a rarer thing than refinement or delicacy of sensibility. In my belief it is much more widely distributed and more highly appreciated. Far more care is given by the state to the education of the intellect than of the feelings. The values of quick wits, a good memory, sharp intelligence, and exact thinking are universally recognized. But where are we to look for a similar recognition of the values of right feeling, of taste, of delicate discernment, of quality rather than force of mind, of sensitivity and sympathy in social intercourse, which are powers and faculties of the soul? By his taste we distinguish the scholar from the pedant, by his possession of taste, the gentleman from the barbarian. It is the standard of refinement prevailing among its citizens that exalts a nation, and by which a civilization may be judged. Brains and knowledge you may have in abundance and yet remain a savage. Examples are not far to seek in the world today. Look around and you will, I think, become vividly aware that to educate and discipline the soul is of no less vital consequence in any society than to accumulate information or add a cubit to intellectual stature. — *William Macneile Dixon in FORTUNE.*

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OFFICE NOTES

So many enquiries have come in for the "Hymn for the Peace" that it has been thought well to reprint it. It is over twenty years since it appeared in our pages, and it was first printed in *The Sunday World* in 1918.

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"I have subscribed for years," writes a subscriber from Missouri, mentioning other magazines he patronizes; "they are good magazines but in my honest humble opinion *The Canadian Theosophist* is superior to them. Most of the articles strike me deeply: They seem to have more spiritual substance. It is the one occult magazine that I could not give up, because it gives me Light and keeps me balanced."

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"When I first had Theosophy brought to my attention half a century ago," writes a Western subscriber, "I gulped

down everything I read, as a small boy goes after a dish of ice-cream, and for the next few years I swallowed everything I was told with equal avidity. But when — — split the Society it became necessary for me to begin doing a little thinking on my own account. Since then I have developed an ever increasing wonderment at the finality with which Theosophists dispose of the most abstruse problems. Considering what we know of spiritual things is for the most part hearsay, it would seem that we might occasionally begin our pronouncements with "Thus have I heard". But few Theosophists are so modest. They usually lay down the law as though they knew everything about everything of their own personal knowledge. I trust Mr. A. A. Morton will find time to read your editorial on *Spiritual Monopolies*."

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Time, in its April 19 issue, in an able survey of the "Background for Peace," makes this observation on a point recently raised by our friend Mr. H. R. Williamson: "If the licence and self-righteousness of great states is to be taken down a peg in the interests of world order, one counterbalance to nationalism may be a supra-national language, a simple second tongue that all peoples can learn, in which all can communicate as traders, as guests, as students, as human beings. Recently Basic English has impressed some linguists with its aptness for this role. The European Governments in Exile have discussed English as a second language to be taught in all Continental schools; the Chinese Government has not revoked its decision to make English the second tongue of China. The British and American Governments may either blight this movement by linking it to condescension, or encourage it by living up to their ideals of freedom." Basic English consists of 850 words sufficient for all ordinary speech.

Mr. Heinemann's exposition of the Roman Catholic doctrine of the Mystical Body of Christ should be of interest to those beginning the study of Comparative Religion. All the modern dogmas of the churches are based on far older, generally very ancient ideas or conceptions of conditions of life and consciousness which we have either passed through or have not yet attained. Meanwhile by misunderstanding, by ignorant distortion, by personification, many of these ideas have grown in the imagination of priests and people into theories or truths to be believed. Once this stage is reached the priests take care to secure belief by making it mortal sin to doubt. So the *esprit de corps* of a society (ecclesia in Greek, translated Church by the priests), is transformed into something entirely different to take the place of the Universal Christ or Buddhic principle, into the consciousness of which humanity must gradually enter as Jesus entered and as he desired his disciples to enter.

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I received a most unexpected gift from Mr. C. Jinarajadasa, now domiciled in London, in the form of the book, *The Origin of Pickwick*. Since I received it a few weeks ago I have read it while puzzling my brains to account for Mr. Jinarajadasa's generosity. Perhaps I may put it down to the common interest of a fellow Dickensian. It is one of the books I have missed for in recent years I have had to abandon many former absorbing interests, Tennyson, Whitman, Dickens, among others, for lack of time and the slowing down of faculties that had to be concentrated on more important matters. This book, by the well-known Dickens authorities, Walter Dexter and J. W. T. Ley, was issued in connection with the Pickwick Centenary in 1936 and deals with the wrongs of two artists, to whom justice is now done after a hundred years. Truly, as Jesus is recorded to have said

(Matthew x. 26) "there is nothing covered that shall not be revealed; and hid, that shall not be known." The two artists are Robert Seymour and R. W. Buss. Seymour was responsible for suggesting the idea of a sporting club to the publishers, Chapman & Hall; to be called the Nimrod Club, he to furnish comic sketches for the work. Dickens, known as the author of *Sketches by Boz*, was engaged to do the letterpress. He was not satisfied with the sketches Seymour supplied and this, with the change of name to Pickwick Club, so wrought upon his sensitive and neurasthenic character that he committed suicide. His wife, who no doubt was of a similar temperament, attacked the publishers and Dickens himself in the most outrageous manner as only irresponsible and neurotic women can, and her lies are now contradicted and the evidence of her venomous fabrications placed on record. Buss, who was a well-known artist, was called upon to fill Seymour's place with only a few days to do the work. As he had never done etching before, his drawings which had been approved by the publishers, were submitted to another man to do the etching, with unfortunate results. The plates were not equal to the drawings and Dickens appeared to have insisted on the engagement of Hablot K. Browne, who had illustrated some of Dickens' work previously, and Buss was displaced with little compensation for his pains, the postponement for a year of his Academy picture, and a century long reputation of having failed as an illustrator of Pickwick. All this is set forth in detail. Justice may be said to be done to the long dead and gone, but what satisfaction to them? The lesson is for us, rather than for them, for our lies and deceptions will as surely be discovered and made plain to those who may learn from the disclosures, as these errors of a century ago. It may seem absurd that one man should destroy

himself and another permit his life to be soured by a woman's lies, but it is too common an experience to be allowed to upset the poise of a sensible mind.—A. E. S. S.

AMONG THE LODGES

The Hamilton Lodge closed for the season its Sunday morning Discussion Classes, which recently have been occupied with *The Mahatma Letters*, on the 25th inst. Mrs. Campbell of Toronto was present and presented at some length an account of her visit to Father Divine in New York. Unquestionably he wields great power and as far as is known his policies are beneficent and impartial for white and black alike. Mrs. Campbell brought some copies of *The New Day* which is the organ of Father Divine's movement. He takes Ruskin's view that the soldier is not enlisted to kill but to defend the weak and helpless and his home land from attack. Father Divine is assailed by many who do not know anything about his work and methods. But he is also assailed by many who despise him as a coloured man, and by some newspapers which seek to please prejudiced readers. He says: "Live for the good of living and doing good for land and Country and Humanity universally, and the good you desire to do to others, it must return to you."

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The Hamilton Lodge has been interested in a fourth marriage in the last three years of members of the Society's classes. The Hamilton Spectator describes the event as follows: "An interesting double-ring wedding ceremony took place on Saturday afternoon, April 17, at Ryerson United Church, when Phyllis Irene, daughter of Mrs. Florence Evans, was united in marriage to Mr. Norman Curtis, son of Mr. and Mrs. Walter Curtis, of this city. Mr. Robert Neal, uncle of the bride, gave her away. Rev. C. E. J. Cragg officiated. The

bride wore a gown of white silk jersey with tight-fitting bodice of silver brocaded lame, and carried a bridal bouquet of gardenias and sweet peas, her fingertip veil being caught with the same flowers. Mrs. Foster Eddy, sister of the bride, was matron of honour, gowned in turquoise blue silk jersey with bodice of crystal blue taffeta and matching sweetheart cap with shoulder-length veil, and carried a nosegay of pink and white sweet peas and Sweetheart roses. Mr. Leslie Martin, Toronto, was best man, and Messrs. Foster Eddy and Sidney Bowyer, Woodstock, were ushers. Miss Hazel Jamieson sang, accompanied by Mrs. Sidney Bowyer, cousin of the bride, who played the wedding music. Later, at the Corner House, the bride's mother received 30 guests. She wore a two-piece moss-green dress with orchid accessories and corsage bouquet of Joanna Hill roses. The groom's mother wore an ensemble of blue crepe dress with matching accessories and wore a corsage bouquet of red roses. The couple left for Montreal, the bride wearing for travelling a beige suit with matching topcoat and British tan accessories."

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One of the most distinctive and enjoyable events at the Toronto Lodge of the Theosophical Society was the Descriptive Recital given by Mr. Harry Adaskin, violinist, with Miss Frances Marr at the piano, on Monday evening, March 29th. The keen and appreciative audience numbered approximately two hundred, and among those present was Miss Kathleen Parlow, world-famous violinist. Mr. Adaskin's programme comprised the Concerto in E Minor by Mendelssohn; the Sonata, Opus 21, by Medtner; and after the intermission, a group of five short pieces, followed most generously by encores. In his prologue Mr. Adaskin told interesting facts about Medtner, now in England, and about how this sonata ranks in the evolution

of violin music. Referring to the first movement of this sonata, Canzona, we quote a review which appeared in the "Toronto Daily Star"—"With splendid melodic figurations from the piano the violinist did a continuous sequence of invigorating melodies, much in the whole-tone scale. The robust energy of this Canzona was in soaring melodic phrases, played with gleaming tonal sonority against a harmonic background." Mr. Dudley W. Barr, President of Toronto Lodge, introduced the artists to the audience and at the conclusion of the recital Miss Mary Stuart, Vice-President, presented Miss Frances Marr with a bouquet of flowers expressing the appreciation of the lodge. The audience were invited to stay for refreshments which were served upstairs in the Social Rooms, bright with vases of daffodils and other spring flowers. Mrs. R. Marks was refreshment convener, with Mrs. D. W. Barr and Miss Mary Stuart, presiding at the refreshment tables. Assisting in looking after the guests were Mrs. R. Somers, Mrs. E. B. Dustan, Mrs. R. Illingworth, Mrs. H. Anderson, Mrs. W. Gough, Mrs. J. Cunningham, Mrs. F. C. Feldstein, Mrs. L. Anderton, Mrs. G. I. Kinman, Mrs. Roy Emsley and Miss Adele Selznick.—M. K.

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Too late for our April issue came the news from Edmonton Lodge of the wedding on March 27 of two of the senior members, Miss Brown and Mr. E. J. Macdonald. Miss Brown carried on the work during a pralaya of the Lodge, until its remarkable revival last year, and both have been members for many years. The Lodge gave a party in honour of the happy couple at the home of the president, Mrs. Colbourne, and made them a presentation of a hand-embroidered luncheon set. Other details are furnished by the Edmonton Bulletin, as follow: Marriage of Nellie, younger daughter of the late Mr. and Mrs. Alfred Brown of Picton, Ontario,

and Edmonton, to Edward J. Macdonald, was solemnized Saturday evening at Knox United Church manse by the Rev. Elgin G. Turnbull. Attending the couple were Mr. and Mrs. George Macdonald, son and daughter-in-law of the bridegroom, and Harry W. Taylor, brother-in-law of the bride. For her wedding the bride wore an afternoon dress of contrasting shades of turquoise blue with accessories to tone, and a corsage of roses. Her only piece of jewelry was a triple strand of pearls, gift of the bridegroom. A reception to 40 guests was held at the home of Mrs. James W. McLeod following the ceremony where the tea table was set with a white applique lace cloth, centred by a bowl of pink and cream roses. Tall lighted tapers, and a three-tiered wedding cake centring the buffet completed the arrangement. Presiding at the tea and coffee urns were Mrs. J. Norman Eagleston and Mrs. E. P. Barnhouse. Dining room hostess was Mrs. Harry A. Elliott, and assisting with the serving were Mrs. Chester Hale, Mrs. Martindale, Miss Kit Burger, Miss Goodman, Miss Edith Willson and Miss Herberta McLeod. Receiving with the bridal party, Mrs. McLeod wore an afternoon frock of rose crepe, and a shoulder corsage of roses. The bride is well known in Edmonton, having excelled in professional china painting, basketry and the teaching of these arts. Mr. and Mrs. Macdonald will be at home after April 1, at 9217 99 street.—From *Edmonton Bulletin*.

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The death of another of the oldest members of the Toronto Theosophical Society occurred on April 9 in the passing of Mrs. Janet Tulloch Cornwell at her residence, Vermont Avenue, Toronto. Mrs. Cornwell had survived a serious operation some months previously, but finally succumbed. She was the widow of the late Alfred Cornwell, and left her son Arthur B. and his wife as

chief mourners. Mrs. Cornwell was born on February 9, 1868, and had all the fine qualities of the Aquarian. One of the handsomest women of her generation she had a generous disposition and was very popular in a wide circle of friends. She was born in the county of Bruce, her father, Thomas Tulloch, born on the Island of Sunda in Scotland, April 5, 1828, and dying April 23, 1926; and her mother Mary Muir Tulloch, born on the same Island, February 6, 1839 and dying March 13, 1938, indicate a striking family longevity. The late Mr. Cornwell was born in Essex, England, April 2, 1858, and died February 11, 1937. Their marriage took place August 20, 1890. Their surviving relatives are Arthur B. son, and Ann, granddaughter; three brothers, William, Thomas, and David Tulloch, William living in Walkerton, the other two in Toronto; and two sisters, Mrs. Bessie Lewis, Toronto, and Mrs. M. I. MacIntyre, Elmwood. The funeral on the 12th, was held at the Necropolis, the Anglican service being said by the desire of the relatives previous to the cremation. Mr. Dudley W. Barr, president of the Toronto Lodge, was one of the pall bearers, and other members were in attendance.

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5130-C Connecticut Ave., Washington, D.C.

MR. LUNTZ OF ANCIENT WISDOM

Mr. Luntz some time ago in a personal letter challenged me to retract the statement that he was joined with those who sought to overthrow the work of Madame Blavatsky. Not wishing to do him an injustice I wrote and asked him his opinion of Dr. Arundale's disquisition on the Virgin Mary. He replied that he did not agree with Dr. Arundale's views on the Virgin Mary, "but this does not mean that he has no right to express them if he sees fit." Mr. Luntz also thinks that this has nothing to do with the case. Similarly the Finlanders cannot see why the Allies are peeved because they are fighting the Russians; they declare they are not allies of the Germans. There are only two sides in the Great War. Mr. Luntz has doubtless read the Gita and is aware of Arjuna's perplexity when he sees all his friends and relatives lined up against him. But Mr. Luntz has no perplexity. He may not like Dr. Arundale's weapons but he fights alongside of him and with all of that ilk. I have nothing to retract.

THE ORIGIN OF LODGES

In the very early days of The Theosophical Society, those who wished to join it did so directly to the group which founded The Society in New York in 1875, and they might live in any part of the world. Those who joined this central group were afterwards most reluctant to transfer their membership to another group of Fellows who formed a 'Branch Society,' as in London in 1877. Joining such a Branch meant losing membership in the original group.

Each new Branch was at first called a 'Society,' e.g. The British T.S., 1878; The Bombay T.S., 1878; The Galle T.S., 1880; The Poona T.S. 1882; The Bengal T.S., 1882. This Branch or Lodge has retained its name to this day.

Because of this use of the word 'Society,' the original group became known as the 'Parent Society,' operating round Madame Blavatsky and Colonel Olcott wherever they might be. Their residence anywhere constituted Headquarters. So we read of the 'Parent Society' in residence at Adyar (1883) holding a special meeting to welcome the members of the Madras Branch.

In the United States members in New York, some of whom derived membership from these early days, called themselves The Theosophical Society in New York, and afterwards felt they had a special succession in leadership.

The group of Fellows in England, for various reasons, changed their name in 1883 to The Theosophical Society of Great Britain.

In 1888 it was decided to abandon the name of 'Parent Society.' The reason given was that while the early group formed the original Society and was therefore the Parent of all Branches, yet all together formed the whole Society, expanding from its formation in 1875. It was (and is) an indivisible Theosophical Society.

The title Branch was used throughout the world until in June 1883 the English Fellows, at the request of their President, Dr. Anna Kingsford, changed their name to the London Lodge of The Theosophical Society. This was done because probably the Founders spoke of The Great Brotherhood as 'The Lodge.' It was suggested to the President, T.S., that other Branches might do likewise. In many countries the title 'Lodge' became and remained the usage; while some countries have retained the older title of Branch, or its equivalent translation.

As early as 1877 Colonel Olcott was given discretionary powers to authorize Branches to carry out the objects of The Society, and they were at once endowed with considerable autonomous powers.

The Parent Society still claimed in 1879 the right to nullify any charter for cause, and to decree the expulsion of any Fellow of whatever Branch for disgraceful conduct, or the contumacious violation of the by-laws or rules. This claim was based on the fact that diplomas for members and Charters for Branches were issued personally by Colonel Olcott. He would sometimes send a charter to a person and ask him to form a Branch.

The statements made by the first London members throw an interesting light on what was then considered the real reason for forming a Branch. These statements express the spirit of Lodge work in a way which, in some measure, is still felt to be more or less that which inspires Lodge work today. Briefly their points were that, whatever might be the private opinions of members, the Society had no dogmas to enforce, no creed to disseminate. It had one axiom only: the omnipotence of truth; one creed: a profession of unqualified devotion to its discovery and propagation. They did not contemplate any religious propaganda. They desired to devote themselves to the ancient philosophies and to the cultivation of the spiritual life and practice, such as may conduce to the higher development of the innate powers of the human spirit. And, so far as was compatible with union with the Parent Society, they should have liberty of action and development.

It will be remembered that the Master K.H. thought a Lodge should, in addition to its general work, have a 'Mission,' and I gather this word was meant to indicate the pursuit of some ideal that was intended to benefit mankind, and especially the social order in the environs of the Lodge, by the practical expression of the ideal. Action was to be wedded to thought and devotion.

As has often been pointed out the objects of the Society changed in

emphasis, and this affected Lodge work and growth. One sentence summed up the first intention (1875): The objects of the Society are to collect and diffuse a knowledge of the laws which govern the universe. In three years this statement was amplified and became: To acquire an intimate knowledge of natural law; to study to develop man's latent powers; to exemplify the highest morality and religious aspiration; to make known among Western nations facts about Oriental religions and philosophies; to disseminate a knowledge of that pure esoteric system of the archaic period; and finally and chiefly to aid in the institution of a Brotherhood of Humanity of every race.

In 1879 The Society declared itself as formed on the basis of a Universal Brotherhood of Humanity, but Branches might be composed solely of co-religionists. Its plans were comprehensive: to keep alive in man his spiritual intuitions; to oppose and counteract, after due investigation and proof of its irrational nature, bigotry in every form; to promote a feeling of Brotherhood among the nations; to seek to obtain knowledge of all the laws of nature and aid in diffusing it; and especially to encourage the study of those laws least understood by modern people and so termed the Occult Sciences; to gather for the Society's library and put into written forms correct information on ancient philosophies, etc.; to promote in every practicable way non-sectarian education; and chiefly, to encourage and assist individual Fellows in self-improvement, intellectual, moral and spiritual.

In the years 1886 to 1896 the Society expressed the First Object as being—To form the nucleus of a Universal Brotherhood of Humanity, then the wording was changed to that in present use.

It was always clearly promulgated that the Society, the Lodges, the mem-

bers as such could not be partisan to any activity, yet stressing the obligation that members should feel towards promoting any noble and useful undertaking in any sphere of interest. Lodges were for long very seriously engaged in the study of other religions. Members were encouraged to do so by virtue of the second Object until 1896, which was—to promote the study of Aryan and other Eastern literatures, religions, philosophies and sciences and to demonstrate their importance to humanity. In consequence, many, if not most Lodges throughout the world collected quite important little libraries on these subjects. In the Articles of Association at the Society's Incorporation in India 1905, the founding and maintenance of a library or libraries was considered as of particular value.

Because of the stress laid upon Brotherhood, it has long been regarded as the chief object, and the very long list of activities undertaken by members shows how seriously they regarded the obligation to carry it out. Lodges have often been urged to make themselves centres of all that is best in the way of encouragement to all truly and spiritually progressive thought and action. And latterly, the Theosophical Order of Service has begun to urge more strongly upon Lodges their opportunity to render all sorts of service to the world at large. They have long been faithful to the dissemination of the Ancient Wisdom, and have presented it in all sorts of guises in public lectures from a platform that has been well, and on the whole completely, served. Few Lodges venture to undertake the Third Object; that, in her day, was H.P.B.'s province, but maybe some more members will arise who are equipped in the ways which constitute real teachers, and will be able to lead members along the delicate and difficult path of spiritual progress, and thus round out the willing devotion that so many thousands of

members give to The Theosophical Society through Lodges, little oases of fine and commendable brotherliness.

Josephine Ransom.

from the English Theosophical News and Notes, March-April.

THE WAR

No lesson has been more obvious from the War than the moral which the German race should lay to heart, that fighting qualities do not belong only to men who devote themselves to the art of war, but are inherent in every human being that is worth his salt, and who values life, liberty and the pursuit of wisdom beyond his paltry skin. Courage has been shown to be innate in all sorts and conditions of men, by the citations of those who have been distinguished in deeds of arms, and they, without exception, are ready to testify to the merits of others to whom honours have not fallen. The Germans themselves, when willing to talk, are ready to admit that the forces of the Allies are too much for them, and that even the despised Russians have astonished them by their prowess. In this connection, those who have not yet read Mr. Willkie's *One World*, should obtain it at once and gain his view of the War and its possible outcome. We have only room for a few sentences. Mr. Willkie is convinced that Russia is an effective society and has survival value. In addition Russia is our Ally and their hatred of Fascism and the Nazi system is real and deep and bitter. He adds, "we must work with Russia after the war. At least it seems to me that there can be no continued peace unless we learn to do so." Russia has recognized the assistance the Allies have rendered in the common cause by the campaign in Northern Africa now closing in the rout of the Axis forces. Japan is trying to make hay while the sun shines but a deep darkness threatens her from her Eastern neighbour which she has not fully estimated, and

which her scattered energies can do but little to curb and nothing to overcome. Her western neighbour meantime is not subdued, nor likely to be. The Mikado may be the last of his long line, for finally there is a last to everything. China has done wonders and will do more and more significant ones. As a fourth Ally of the three Great Powers a new era may depend on her help. Among minor issues there is the rankling quarrel between Russia and some elements in the Polish national groupings. A more serious element has developed from the friction rising out of the first German propaganda, by which Russia charges that espionage had been practised by some Poles associated with Commissions at work in Russia. Unfortunately there are dissident elements both in the Polish and the French ranks, and they seem unable to suppress their local allegiances for the sake of the larger issues of the war. This led to disaster to their nations in the first place, but as Russia intimates, they never learn and they never forget. In this connection, H. G. Wells, the novelist and amateur historian, has plunged into perennial hot water by charging that Vatican politics is responsible for most of these and other difficulties, if not for the war itself, as many believe. In Spain, in France, in Austria, as well as Poland, the ultra-montanés, as they used to be known, are always playing the same old game. Of course it will be denied and charges of intolerance will be hurled. But the war of the Spanish Republicans was suppressed by these elements who called in Italy and Germany to do the dirty work, while Britain and America stupidly looked on, not knowing what sort of a dish was being cooked for them. Spain would have been in the war to help the Nazis if it had not been for Vatican warnings that her help might be more useful later on. So Spain waits. Art is long and Time is brief, is interpreted differently

in Rome than it is in London or Washington. The Art of war can wait and Time passes quickly when you measure it not by calendars but by æons. These Long View calculations are not considered by ordinary statesmen, but the Vatican sits and waits with the Vaster Patience. Those who have not seen the picture *Desert Victory*, should make haste to repair the omission. They will learn that modern fighting is largely done in the machine shops, and that the soldier man is a militarized mechanic. The real man to man fighting is chiefly done in the air, where the battle will be won.

A. E. S. S.

"THE MYSTICAL BODY OF CHRIST"

BY RICHARD HEINEMANN

*An Address Delivered at the Ninth
Theosophical Fraternization Con-
vention, Cleveland, Ohio, August 31, 1941*

(Author's note: Since some questions have been raised as to the reasons for choosing this subject for a Theosophical Convention programme, I may explain that the Theosophical movement has endorsed St. Paul by speaking of him as an "initiate". However, an apparent conflict exists between Theosophical teachings and that portion of Paul's writings which deal with the Mystical Body. For some time a question existed in my mind: was Paul really not an initiate? Had the Theosophists made a mistake in endorsing him? Or if not, how could his statements be reconciled to other Theosophical teachings? This essay contains the answer I found to that question.)

One of the most beautiful teachings of Christianity, taught today only partially and with some very serious misinterpretations, is the idea of the Mystical Body of Christ.

So far as I have been able to learn, only the Catholic Church still gives this

teaching a really mystical significance, and even the Catholics have not fully understood it. They have, in fact, distorted it to fit certain preconceived ideas, with the result that much of the inner force has been lost.

In discussing the Mystical Body, I shall refer to various Catholic writers, both for the sake of showing what they have retained, and also to correct their errors in interpretation. I feel that the need for a true statement of this teaching is very great, for it holds an incomparable beauty and inspiration. Indeed, it was the central thought at all times in the mind of St. Paul, and an understanding of it is necessary if we are to read the full message of his various epistles.

I shall find it convenient to state first the teaching as it is given today by the Roman Church, and then to point out the places where they have gone astray in interpreting it.

The Catholic teaching is that Jesus had, and has, two bodies—a physical body and a mystical body. The physical body is that in which He lived while on earth, and which He took with Him to Heaven at His resurrection. The mystical body, they hold, is the Church . . . of which Jesus today is the active head. A person baptized into the Church becomes a part of Christ's Mystical Body, and this is held to be a very real body, an ensouled organism, ensouled actually by the Lord Jesus Himself.

For this idea there is a great deal of scriptural authority, mostly in the writings of St. Paul: but Paul was a mystic, and wrote with a mystic's pen, and not all things that he knew and understood were given openly to the world at large. The books of the Bible contain only as much of that knowledge as it was thought desirable to speak of openly. Most of the rest, the unwritten knowledge, was lost entirely in the dark ages . . . and it is due to this

loss that the churches today cannot read the inner content of Paul's writings.

The first reference we have to a mystical body anywhere in the Bible is in Jesus' last prayer before His crucifixion.¹ In this He speaks of His disciples and followers, and says:

"As thou hast sent me into the world, even so have I also sent them into the world.

"And for their sakes I sanctify myself, that they also might be sanctified through the truth.

"Neither pray I for these alone, but for them also which shall believe on me through their word;

"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us:

"And the glory which thou gavest me I have given them; that they may be one, even as we are one:

"I in them, and thou in me, that they may be made perfect in one."

It is these words of Jesus that form the basis for the teaching of a mystical body . . . the concept that Paul had mostly in mind in writing his epistles. However, Jesus gave these words to the world at large. We have no reason to suppose they are all He ever said on the subject. It is likely that a full explanation was communicated to St. Paul. The early fathers of the Church were not limited to pouring over vague passages of scripture. We have, indeed, Jesus' own words for this, when He said to His disciples:

"It is given unto you to know the mysteries of the kingdom of heaven, but to them (the multitudes) it is not given Therefore I speak to them in parables."²

It is true that Paul spoke in terms that identified the early Church with Christ's Mystical Body. However, at that time, it must be remembered, there was only one Christian Church, and that one Church was almost identical with the sphere of influence of Christ's teach-

ing. That one Church WAS, in a very literal sense, the material body of the Christian movement. The situation today is very different.

When Paul spoke of the Church, he spoke of the Christian movement as a whole. We must be very clear on this point. The outward organism of a church, that is, the formal structure of the church organization, was not what Paul had in mind when he wrote that: "We being many are one body in Christ, and all members one of another."³

There are persons belonging to every church organization who are not truly a part of the life of the Church. There are many calling themselves Christians who have little in common with the Christian teachings. Likewise, there are many outside the formal membership of any Christian organization, who none the less are entitled to call themselves Christians, for they study and practice and find inspiration in the Christian teachings. Then who is the Christian? the one who belongs in form but not in spirit, or the one who belongs in spirit even if not in form?

It must have been very clear to an Initiate like Paul, that a church, in the sense he used the word, is not an organization at all, but a sphere of influence. Whoever, inspired by the Christian teaching, shapes his thoughts and actions to conform with Christian ideals, is in truth a Christian, and is a member of the Church in any sense relating to Christ's Mystical Body.

A great deal of confusion in the present-day teaching comes from an attempt to blend together two entirely different ideas. One of these is the concept of an organization as a thing ensouled, having a life that is different from and not entirely made up of the lives of its separate, individual members. Every organization, formed for any purpose, has such an inward life. Every separate church, every group and sect that exists as an organization, has this kind of in-

ward life. The Catholics have made the very understandable mistake of identifying this inward life of their church, this ensouled nature of their church, with Christ's Mystical Body, which is not an organization but the sphere of Christian influence.

Whoever is touched in any way by the Christian teaching, to the extent that a change is produced in that person's way of life, becomes to that exact degree a sharer in the life of Christ. Something of the divine spirit, something of the divine essence, has entered into that person. We are not made up of negative qualities: virtue is not the mere avoidance of wrong actions. To defeat our tendencies toward evil, we must have within us a positive impulse to do good. Without such a positive force, our fight against evil will be purely defensive: very likely it will be a losing fight. With the positive force, we can neutralize and offset the tendencies for evil, building through them and around them until their force is lost in the sweep of a mighty current toward good. Thus rendered helpless, the evil forces may gradually wither away until they are replaced entirely. This is the meaning of St. Paul's words when he said: "The law of the spirit of life in Christ Jesus, hath delivered thee from the law of sin and death."⁴

What we receive, then, from an exalted master and teacher such as Jesus: what, in fact, we receive from any teacher, or from even the least person who speaks to us, is in no possible sense a mere abstraction. It is something real and tangible and powerful, even if unseen, just as electricity is real and tangible and powerful, although we cannot see it. Whatever ideal or idea or desire enters our consciousness is a reality, a cause that will produce effects. It is a definite something, that becomes a part of us, and sinks its roots deep into our being.

Carrying this analysis one step

further, the ideals and ideas and desires that enter our consciousness are definitely connected to the individual in whose mind and consciousness they came into being. For the reason that no force set in motion can be without its effects on the individual who set it in motion, every word that is spoken, every idea that is preached, every utterance or example that inspires, bears indelibly the mark of the person with whom it started. It is a part of the personality of its creator, and whoever receives that ideal or idea into his own being, receives also a definite portion of the life of its creator. To the extent that the idea has force and produces results within the life of any person, he is sharing to just that extent in the life and personality of the one to whom the idea can be traced.

Do you see now why the Mystical Body of Christ is not limited or limited to any formal organization among men? Whoever receives a portion of Christ's being into his own life, by means of the inspiration received through teaching or example, is a sharer in the life of Christ's Mystical Body. Whoever holds formal membership in an organization of men, although its teachings may be Christian, is only a particle of foreign matter within Christ's body unless he partakes in his own person of the inner life.

As I shall show later, the absorption of a portion of Christ's life into that of His followers is more real than appears. One's life on this material plane is not completed with the withdrawal of the soul from its material instrument or body. The changes that have been caused on this plane by the soul's participation in its affairs do not cease upon the death of the physical body. Whatever creative work the soul may have started, and whatever destructive work it may have engaged in, will continue to affect the course of world affairs. The statue produced by a sculptor will continue to inspire, and the

havoc wrought by a destroyer will continue to limit and restrict, long after the individuals responsible for them have departed from this plane. The persons, in one sense, are no longer active in the affairs of this world, but their works are active. Their works continue to participate in world affairs, and to take an active part in the lives of those affected by them. These active forces: can we say that the personality that produced them is not active? Can we say that the personality of Jesus is no longer an active influence in world affairs?

Father Joseph Rickaby, a Catholic writer, has said: "the Church is simply the extension of the Incarnation" of our Lord. If the word "Church" be taken as meaning the entire sphere of Christian influence, the expression is true exactly. The forces and influences left by anyone's participation in material affairs, continuing active after the so-called death, are an extension of that person's incarnation. So long as the last echo of them lingers, the person's active participation in this world is not yet finished.

In the case of Jesus, these forces and influences are not only active: indeed they are growing and developing in a manner most suggestive of the organism of a living body. Whatever comes within the sphere of their influence, like an atom of potential food that comes within reach of the assimilative machinery of the human body, is subject to their laws of attraction and repulsion. It either is accepted or rejected, and the choice depends on how well it could participate in the life of the whole body. If the choice is favourable, and the atom is accepted as a member of the body, some portion of the body's collective life enters into it and functions through it.

Does this not happen with respect to Christ's teachings? We, as atoms of human material, come within reach of their attractive force. If we have any-

thing in common with these teachings, we are drawn, at first slightly, into becoming an instrument for their expression in the world. To the extent that we do become such an instrument, a portion of Jesus' own life enters into ours as an active and positive force. This portion grows, it expands, as we supply the conditions suitable for its expression and development. Not only that, we are capable of being the means of transmitting it to others, and without any loss to ourselves in the transmission of it.

St. Paul insists, with all the intensity his pen could command, that the Christian movement is to be regarded very literally as a body, with an internal life that is inseparably connected with the living soul of Jesus Christ. "He . . . is the Head of the Body, the Church"⁵ declares Paul, while we "are together, the Body of Christ and severally His members."⁶ To the Ephesians he urges that "we shall . . . grow in all things into Him, Who is the Head, Christ. From Him the whole Body . . . draweth its increase into the building of itself in love."⁷

In this Body, he stresses, "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female. For you are all one in Christ Jesus."⁸ "We are members of His Body, of His flesh, and of His bones."⁹ In this Body "Christ is all, and in all."¹⁰ "As ye have therefore received Christ Jesus the Lord, so walk ye in him: Rooted and built up in him."¹¹ "Know ye not that your bodies are the members of Christ?"¹²

This teaching runs as the central thread through all of Paul's epistles. Indeed, to him it is the root from which must stem all Christian thought. However, we must be careful of the language when he speaks of Jesus as the Body's Head. The word "Head" expresses only a portion of the function of Christ within the Mystical Body. We may follow

the Catholic teaching on this point, and say that the "Head", as Paul uses the word, is "the principle that constitutes the organism's being, the centre and source of personality, the furnace radiating throughout the members the steady flow of conscious life."¹³

Each one of us then, to the extent he has received inspiration from Jesus, or indeed from any master, carries about in his being some portion of that master's life. He becomes thereby an instrument for the expression of that master's purposes in the world. He is not, however, the only instrument or the whole instrument.

The word "body" is defined in occult language as an instrument for carrying out the soul's work in this world. A portion of such an instrument is a portion of a body. The smallest portion of the instrument that is capable of functioning as a unit is, loosely speaking, an atom of the body. Whether these atoms are collected together in one whole or are diffused, so long as they serve actively to carry out the soul's purposes, they are entitled technically to be considered portions of the soul's instrument on this plane. In other words, so long as they hold any bond of attachment to the soul, they must be considered members of its body. This may sound like quibbling until we begin to draw conclusions from it.

We have seen that the forces set in motion during the incarnation of a soul on earth do not suddenly cease to function at the so-called "death" of the material body. To the extent that they remain active, the soul is still represented on this plane. Mystically, a bond of sympathy is retained between these representatives and the soul that launched them. They remain attached, by magnetic affinity, to the soul in its subjective condition of existence between lives, and return to it when it reappears on earth.

The material body of a man, between

lives, is made up of the life-atoms and skandhas and karmic balances that are attached to him. Although the parts are scattered, the magnetic bonds that hold them to the soul are the most real things in this material world. The mere fact of diffusion is unimportant in mystical anatomy.

Let us look again at these representatives of the soul in their diffused condition, as they exist between incarnations.

Every mystic knows that effects are causes developed in the passage through time. A cause set in motion admittedly belongs to the life of the causer, at least during the time it is being set in motion. However, an action is not limited to the moment of putting the cause in motion, but includes the whole life history of that cause and all of the results that it produces.

The cause unfolding into an effect does not cease to be a part of our lives, any more than a group of soldiers sent on special duty cease to be a part of the army to which they are attached. Our actions, in this sense, belong to us and are a part of our bodies, just as the life-atoms on which we have a claim are mystically a part of us, even though not at the moment present in our solid bodies.

In the case of an ordinary man, whose condition between lives is dreamlike and subjective, we should expect no very heavy traffic on the bonds that hold these instruments to the soul. In the case of a master, who is awake and active on the inner planes, we may expect these bonds to be vibrant with the intensity of the soul's life. This, in short, is the secret of the tremendous energy and freshness of life in the Mystical Body of the Christ Jesus.

This life, this inspiration, coming directly from the soul of Jesus on the inner planes, is a part of the life of every real Christian. As Paul says, "every one of us is given grace accord-

ing to the measure of the gift of Christ."¹⁴ And the measure of this gift is based, not on Christ's willingness to give, but on the willingness and ability of the individual to receive.

NOTES:

- ¹ John xvii.
- ² Matthew xiii. 11 and 13.
- ³ Romans xii. 5.
- ⁴ Romans. viii. 2.
- ⁵ Colossians i. 18.
- ⁶ I. Corinthians xii. 27.
- ⁷ Ephesians iv. 15-16 (Douai translation).
- ⁸ Galatians iii. 28.
- ⁹ Ephesians v. 30.
- ¹⁰ Colossians iii. 1.
- ¹¹ Colossians ii. 6-7.
- ¹² I. Corinthians vi. 15.
- ¹³ "*The Mystical Body of Christ*" by Rev. L. E. Bellanti, S. J., The Paulist Press, New York.
- ¹⁴ Ephesians iv. 7.

WHO IS FOHAT?

When studying Theosophy we are often asked, "Who and what is Fohat", so we will endeavour to answer that question from the Mystery teachings as follows:

We quote from *The Secret Doctrine*, 1888, edn.: "Listen ye Sons of the Earth to your instructors the Sons of the Fire. We, the seven, who are born from the Flame, have learned from our Fathers the Fundamental teachings of creation."

We are told in *The Secret Doctrine* that Fohat is the ruler and manipulator of Electricity which is Life Force, the Animating Principle. He is also spoken of as the Bridge by which Divine Thought is impressed on cosmic substance as the Laws of Nature. Also as the Thought Divine transmitted and made manifest into the visible world for the use of the Dhyān Chohans or Architects of the Physical World.

Fohat in its various manifestations is also the mysterious link, we are told,

between mind and matter, the animating principle electrifying every atom into life.

The Ancients represented Electricity as a Serpent, for in its movements it glides hither and thither in zigzags, and is the origin of the frequent use of this emblem in sacred literature and other ways.

We are told that Nature uses but one universal element, which is unborn, infinite and undying, and all the rest as in the world of phenomena are but so many differentiated aspects and transformations of that one Life Force, Electricity.

During the period of Pralaya when all is at Rest and nothing is manifesting but the Great Breath, Fohat is also in abeyance, waiting to emit the creative ray. When the "Divine Sun" breaks forth then Fohat becomes the compelling force which causes the One to become the Two, and Three, on the cosmic plane of manifestation. Fohat is then transformed into that force which brings together the elemental atoms, and makes them aggregate and combine.

Fohat, running along the seven principles of Akasha, acts upon substance, or the One Element, as declared above, and by differentiating it into various centres of Energy, sets in motion the law of Cosmic Evolution, which in obedience to the Ideation of the Universal Mind brings into existence all the various states of being in the manifested Solar System.

"Fohat then is the *personified* electric vital power the transcendental binding unity of all Cosmic Energies on the unseen, as also on the manifested planes, the action of which resembles—on an immense scale—that of a living Force created by *Will* in those phenomena, where the seemingly subjective, acts on the seemingly objective and propels it to action.

Fohat is not only the living Symbol and container of that Force, but is

looked upon by the Occultists as an *Entity*, the force he acts upon being cosmic, human and terrestrial, energizing their influence on all those planes respectively.

On the earthly plane his influence is felt in the magnetic and active force generated by the strong desire of the magnetism. On the Cosmic it is present in the constructive power that carries out in the formation of things from the planetary system down to the glow worm and simple daisy, the plan in the mind of nature on the Divine Thought with regard to the development and growth of the special thing.

Fohat is also called the "Pervader" and the "Manufacturer" because he shapes the atoms from crude material and hardens them.

He has many names and many occupations. In Egypt he was known as "Toum" issued of "Noot", the knowledge and deep insight into his activities being far greater than they are at the present day.

Fohat is also the separator or divider of the seven zones or Laya Centres. He is also spoken of as Eros (Divine Love) the electric powers of affinity and sympathy, and is shown allegorically as endeavouring to bring the pure Spirit, the Ray inseparable from the One Absolute into union with the Soul, the two constituting in man the Monad, and in nature the first link between the unconditional and the manifested.

L. A. W.

(It may simplify the matter for some Christians to tell them that Fohat is the Holy Ghost, "the Lord and Giver of Life."—Ed.)

CORRESPONDENCE

FOR A SANER WORLD

Editor *The Canadian Theosophist*:—
After reading the article "Worship of the Virgin Mary" in the Feb. *Canadian Theosophist* which referred to the latest

sacerdotal outburst from Adyar, one can see that things are progressing according to plan as laid out by the hierarchy of the T.S. Having contacted the American T.S. and been active in its affairs for 25 years I have watched this thing coming on steadily and surely right here in this state, and one can say that this condition has permeated the entire section to a more or less extent. There was a time when Theosophy as given to us by the founders was studied but gradually and insidiously the Leadbeater doctrines were pushed forward and many members accepted them. "Man, Whence, How and Whither", "The Lives of Alcyone", "The Perfume of Egypt," etc., were presented as truth not as the fables which they are. There were those who refused to accept these books for what they purported to be, but they were the minority and were powerless to change this trend. Leadbeater has been a thorn in the flesh of the T.S. ever since he came into it.

Even Col. Olcott could not tolerate him and it had been better for the T.S. that he had not been born. However the advent of the L.C.C. was the climax, for from that point on sacerdotalism dominated the thinking of a large number of the members of the Adyar Theosophical Society. Leadbeater was accepted as the final authority; an ecclesiastical system was set up and another sacerdotal outfit was on its way. From then on almost any T.S. member who was observant and who was not ostrich-minded could see what was going on. New members who joined the T.S. were given the impression that the L.C.C. was part and parcel of the Theosophical Movement, and many fell for it. Even the wife of the head of the Adyar T.S. was heralded as the world mother. Is it any wonder then that after all this mummery the priestly powers that be at Adyar are getting bolder and would inject into theosophy the Roman Catholic virgin Mary idea and add it to the

alleged clairvoyant investigations and other fallacious conceptions already put over on that part of the membership who fell for that stuff.

The article "Worship of the Virgin Mary" in the C.T. was very much to the point, and it is well that there exists a magazine where a dissenting opinion can be expressed on this sacerdotal bunk. I believe it was H.P.B. who said to the effect that priestcraft was ever the source keeping the truth away from the seekers for it and using their powers to delude the ignorant. H.P.B. also warned of crystalization as being the enemy of free thought and expression.

I have met many who have very little initiative of their own to work out their problems but must consult some priestly authority to solve them. Is it also any wonder then that Krishnamurti washed his hands of those who would set him up as another demi-god for the T.S. members to worship? Rather, he was like the Christ who when tempted by the powers of darkness to accept earthly glory rejected the temptation. So Krishnaji rejected the plan to make him an object of veneration and worship; much to the chagrin of certain ones at Adyar at that time. While it is not always wise to dig up the past, it sometimes is useful in showing the tendency which led up to the present. H.P.B. had no intention of having her message accepted without question merely because she was the messenger; but she wished mankind to do its own thinking to develop their initiative, and as per Emerson cultivate self reliance. She certainly repudiated personality worship which is a predominant feature of the Adyar T.S. today. As to worship, perhaps a few words from Gautama Buddha might not be amiss.

"Rituals have no efficacy, prayers are but vain words, incantations have no saving power. To abandon covetousness and lust, to become free from evil desires, to *renounce hatred and ill will,*

this *is* true worship." I think if we could apply the above, the world would be a saner place in which to live.

J. Arthur Faulk.

Garfield Heights, Ohio, Feb. 21.

THE BRAVEST BATTLE

The bravest battle that ever was fought,
Shall I tell you where and when?
On maps of the world you will find it not
'Twas fought by the mothers of men.

Nay, not with cannon, or battle-shot,
With sword, or nobler pen;
Nay, not with eloquent word or thought,
From mouths of wonderful men,

But deep in a welled-up woman's heart—
Of woman that would not yield,
But bravely, silently bore her part—
Lo! there is that battlefield!

M. J.

Sept. 5th, 42.

THE MAGAZINES

We have received the following: Toronto Theosophical News, April; National Money News, April; Canada at War, April; Theosophical News and Notes, March-April; U. L. T. Bulletin, No. 173, March; Lucifer, Boston, April; The Bombay Theosophical Bulletin, January; The Indian Theosophist, January; Theosophy, Los Angeles, April; Evolution, Buenos Aires, March; The Pro and Con Vox, Pittsburg, April; Ancient Wisdom, March-April; Eirenicon, Jan.-February; The American Theosophist, April; The Theosophical Forum, Covina, April.

BOOKS BY THE LATE GEORGE B. S. MEAD

Fragments of a Faith Forgotten; The Gospels and the Gospel; Thrice-Greatest Hermes, 3 vols.; Apollonius of Tyana; Did Jesus Live 100 B.C.?; The World-Mystery; The Upanishads, 2 vols.; Plotinus; Echoes from the Gnosis, 11 vols.; Some Mystical Adventures; Quests Old and New; Orpheus; Simon Magus; The Pistis Sophia.

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HYMN FOR THE PEACE

Words and Tune by Albert E. S. Smythe.



LORD of the Universe,
Brother and Friend,
We are Thy warriors
World without end.
In Thy Name conquerors,
Shod with Thy peace,
Crowned with Thy clemency,
War now shall cease.

Servant, Deliverer,
Thine was the power—
Bitter the agony,
Dark was the hour;
Brave hearts that trusted Thee
Met Thee in death;
Thee we give praise for them
While we have breath.

Speak to the nations, Lord;
Join us in one;
Grant in our Canada
Thy will be done.
Wisdom and equity
Give us, and love,
Take Thou our offerings—
Olive and dove.

Land of our heritage,
Glory of earth,
Haven of Liberty,
Home of new birth;
Mother invincible,
True-hearted, tried,
Canada, Canada,
God be thy Guide.