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## THE IMMORTAL AND THE MORTAL SELF

A Paraphrase of Adhyaya VIII. of the Bhagavad Gita

By James Morgan Pryse

The psychic selfhood of incarnate man  
Is of a dual nature: he embodies  
Twain other selves of him, one that in-  
habits  
The Heaven-world, the realm of the Divine  
World-soul, and mirrors mentally the wis-  
dom  
Of his Enlightener, the Starry Self;  
The other is the spectral counterpart  
Who in the Mid-world haunts incessantly  
The phantom-regions of the Brute World-  
soul.  
The Heaven-habitant is man's true guide  
To freedom from rebirth; the earth-born  
phantom  
Constrains him constantly to reincarnate.  
Engendered during many incarnations  
By emanations from the time-worn, tainted  
Gross elements whereof the outer bodies  
Of mortals are composed, it tempts him  
ever  
To evil during life; and when his lifetime  
Is ended by inexorable Death  
It dies not with the body, but remains  
A vagrant spectre in the Brute World-soul.  
In man these twain antagonistic selves—  
His mighty Midworld personalities,  
The demon and the demigod in him—  
Contend for mastery throughout his many  
Successive lives in sequent human races.  
Thus in the world are two divergent ways  
Of mortals, who are swayed by one or other

Of their twain psychic personalities.  
Men dominated by their nobler selves  
Are gentle, modest, mild, compassionate,  
Unselfish, patient, generous, sincere,  
Clean-hearted, tolerant, considerate,  
Uncovetous, fraternal, and courageous,  
The open-minded followers and brave  
Defenders of the Truth, and the reverers  
Of the Divinity in Man and Nature.  
But men o'er whom their elemental selves  
Gain the ascendancy, thereby beguiled,  
Turn wilfully from Truth and entertain  
The fallacies of fancy and unreason.  
This world, they say, is a fortuitous  
Concourse of atom-fashioned elements,  
Springing from no Divine First-Principle,  
Guided by no Supreme Intelligence,  
And having no perfective moral Law  
That makes for Holiness and Peace  
Eternal;  
No worlds there are above it or beyond;  
Gross matter is the sole concern of Science,  
Wherefore Religion and Philosophy  
Are but the reveries of Superstition;  
From generative lust all life evolves,  
Unpurposed save for sensual enjoyment,  
And death is but the due return to dust.  
Men thus beguiled by their invisible  
And evil phantom-selves treat flippantly  
The lofty aspirations of the wise,  
Honour and moral worth. They give the  
reins

To their inordinate desires and passions,  
 And seek by any means, or fair or foul,  
 To heap up wealth wherewith to gratify  
 Their vanity, ambition and insensate  
 Craving for gross sensations, false delights  
 And sensual enjoyments. Some, however,  
 Through inconclusive half-belief or sheer  
 Hypocrisy, conform to the externals  
 Of exoteric faiths. From these arise  
 The false religious teachers, crafty priests  
 And charlatans, who prey upon mankind,  
 Fostering superstition and befooling  
 The half-awakened seekers after wisdom.  
 But whether crass materialists, misguided  
 Religionists, or hypocrites, they all  
 Are enemies to Truth, obstructionists,  
 Who strew with stumbling-blocks the path  
 of progress.

Whene'er in power as rulers of the nations,  
 And sacerdotal despots, they become  
 Oppressors of the masses, and occasion  
 Dissensions, wars and misery untold,  
 So that successively in this Dark Age  
 Civilizations perish, and the people  
 Revert to anarchy and barbarism.  
 From birth to birth these foes of human  
 progress

Degenerate, till finally they fall  
 Into the nethermost and foulest realm  
 Within the Brute World-soul, and suffer  
 there

Until reborn on earth to undergo  
 Dread purifying punishment and make  
 Atonement for their sins. Three gaping  
 portals

Give entrance to that netherworld of woe;  
 Lust, the perversion of creative functions;  
 Anger, the slayer of the heart's compas-  
 sion;

And Avarice, the carnal mind's degrading  
 Unquenchable desire for worldly wealth.  
 The wise man who with guarded steps re-  
 frains

From passing through those portals, and  
 advances

Along the peaceful path of purity,  
 Unselfishness and kindness to all  
 His fellow-men, attains true happiness;  
 And finally, matured by moral merit,

He turns away from all illusory  
 Concerns of mere material existence  
 And boldly and exultantly resolves  
 To seek the way of freedom from rebirth.  
 Courageously exploring the tenebrious  
 Depths of his psychic nature, he encounters  
 His foremost foe, the elemental self,  
 That earth-born haunter of the ghost-  
 domain,

Who now confronts him as the frightful  
 dweller

Upon the threshold. Cunningly it tries  
 To tempt him to return to carnal ways;  
 For well it knows that if triumphantly  
 He treads the way of holiness it must  
 Inevitably perish—be resolved  
 Into the elements wherefrom it sprang.  
 Failing to tempt, it tries to terrify  
 The bold aspirant, and against him leads  
 Its spectral cronies, loathsome denizens  
 Of Ghostland. Valiantly he puts to rout  
 The grisly crew, and frees himself forever  
 From that impure and perishable self.  
 Thus having purified his psychic nature,  
 And by his deep devotion having won  
 The approbation of his Starry Self,  
 He thereupon auspiciously begins  
 His cycle of Transcendent Meditation  
 And journeys to rejoin that deathless Self.

## ANCIENT CITIES OF THE MORYA DYNASTY.

By M. M. Salaneve

When asked once if there was any con-  
 nection between the Mahatma M. and the  
 Morya dynasty, Mme. Blavatsky replied  
 that she did not care to speculate upon the  
 subject but added that the Rajput Mori  
 tribe had descended from the ancient Mor-  
 yas. As the Mahatma M was a Rajput, the  
 connection to me seems fairly obvious.  
 Mme. Blavatsky also said that most of the  
 Tibetan Chohans likewise descended from  
 the Moryas, 'there being up to this day  
 three of the members of this once royal  
 family living in India.'—*Five Years of  
 Theosophy.*

Having first become interested in Buddhism through the books of Mme. Blavatsky it was but natural I should feel particularly interested in this obvious connection with the Rajput Mahatma M, himself a Buddhist, and the Morya dynasty. King Asoka was also a Buddhist and a Morya, and Shakyamuni, the Buddha, likewise came from the same line of descent.

Recently I pilgrimaged to the Buddhist Holy Land in India. First, to Buddha Gaya where under the sacred Bodhi tree the Buddha became enlightened. After spending several days at the Dharmasala there in company with a Burmese family also on pilgrimage, I went on to Sarnath two miles outside of Benares, the holy city of the gods, said to have been built 'before Time the Destroyer was born'.

It was at Sarnath in Deer Park the Buddha preached his first sermon and turned the Wheel of the Good Law. After ten days spent in quiet meditation in this holy spot I left for Kusinara, 'Town of Kusa-grass', which Ananda, cousin and companion of the Buddha, described as a 'contemptible little wattle and daub town in the midst of the jungle', an apt description of the village today. Here it was the Buddha entered Nirvana. From this thrice sanctified spot I journeyed next across the border of Nepal to Lumbini where in the garden resting between two sal trees Queen Mayâdevi had given birth to the Buddha Child.

Buddhists of all times are deeply indebted to King Asoka who, at each place he visited on his 'pious tour', erected pillars and stone edicts upon which were inscribed the circumstances and details of his pilgrimage. Thus it is that the major incidents in the Buddha's life are proven facts—authentic history—and not built up from a collectanea of legendary myths.

After the Buddha entered Nirvana at Kusinara and after 40 years his body was prepared for cremation, kings and nobles of the surrounding country assembled to receive their share of the relics from the

cremation. According to records left by the famous Chinese pilgrim Hiuen Tsang who pilgrimaged there about 640 A.D., the Morya kings arrived too late and had therefore to content themselves with some of the ashes and sandalwood embers. The place of cremation located about two miles from Kusinara then as now was known as the Ember Stupa.

About forty or fifty miles distant from Kusinara, in the villages of Rajdhani and Updhauli I learned there were extensive ruins that had been identified as the ancestral city of the Moryas of Magadha, the same Moryas who had arrived too late for the Buddha's cremation ceremony. I determined to visit these ruins on my return from Lumbini. Arriving at Gorakhpur I found a man to accompany me, but who confessed he had never heard of the ruins. As I had a map on which they were indicated I felt sure of their existence, so off we started.

Gorakhpur is an interesting city in Northern India up to whose very side doors almost, sinuously creeps the mysterious jungle through which roam at night the wildest of jungle folk. Driving through the heart of the jungle at midday over the fine metallized road the ride was enjoyable and I wondered if any of the fourfooted jungle folk were peering out at me from behind thickets and also perhaps wondering. All too soon the good metallized road became a bad clay one furrowed into deep trenches by heavy ox carts.

After several hours of driving and getting nowhere, I asked the man to stop to inquire of passing travellers if they had ever heard of such ruins and if we were on the right road. But the peasants evidently throughout the successive ages had spent their evenings telling their children and grandchildren more exciting tales than such ancient history. None had ever heard of the ruins. To climax my increasing discouragement we were suddenly brought to a stop by a sizable river.

While we were discussing this unexpect-

ed obstacle to our progress an Indian came up. He proved to be an intelligent man and not only knew of the ruins but had actually visited them, so since what he said tallied up with my own information, I was eager to hear all he had to say.

The ruins he declared extended at least three miles in length, almost to the far bank of the river before us. But through the passing years peasants had carried the bricks away to build their own houses until now little remained to show there was once in the long ago a great city, except the excavations. He added there was no way of reaching the place except by elephant as we would have to ford the river on whose banks we then stood. Bridges in out of the way places of India are conspicuous by their absence, as I had already discovered going and coming from Lumbini when I was obliged to cross several rivers by ox cart and elephant.

My driver suggested my remaining over a day, when he would secure an elephant, but since delay would interfere with plans previously made I was obliged, reluctantly, to turn back, defeated in my object.

It would have been, I thought, a great satisfaction to have stood, if only for a moment, on the actual ground of that ancient ancestral city of the Moryas of Magadha, so closely associated with the Buddha. But I had to be content with standing on the banks of the Rapti river flowing as serenely as it doubtless had in those days, and in imagination see the tardy Morya kings hurrying across the river by elephants on their way to Kusinara.

About two months later en route to Bombay after pilgrimaging to other interesting places in Northern India over all of which country the Buddha must have often trod, as well as King Asoka, and without doubt in more recent times Mahatma M, I stopped off at Sanchi in the Bhopal State. With the exception of the frescoed cave temples of Adjanta there are no more splendid Buddhist memorials in

all India. But neither the Chinese Buddhist pilgrim Fa Hien who visited India at the beginning of the 5th century nor Hiuen Tsang who travelled the same route 200 years after, mentions these ruins in their record. Presumably they did not travel that far. It seems strange, however, that so little mention is made in other ancient Buddhist literature.

The present city of Bhilsa near Sanchi, is believed to be near the site of ancient Vidisa, whence came one of Asoka's Queens. Many flourishing monasteries occupied the neighbouring hills, the ruins on one being thought to be those of a monastery built by Asoka for his son Mahindra. The natural scenery is beautiful and the view from the hills superb. From one point of vantage it is possible to see 100 miles distant. The hillsides at the time of my visit were ablaze with the 'flame of the forest', the *dakh* trees whose gorgeous clusters of blossoms made a perfect setting for the old gray stone ruins still breathing of a religious past.

Around the enormous stupas are huge stone railings with splendidly carved gates upon which, like the stone treasures in the Lahore Museum, the Jataka or Birth stories are beautifully portrayed. It should be borne in mind that in Asoka's time images of the Buddha were unknown hence He is always represented by symbols such as the chakra or wheel, footprints, the sacred lotus seat and numerous others. On the East and most important gate at Sanchi is carved the entire life story of the Buddha in addition to which are fine decorations of peacocks.

The peacock with its beautiful markings on the tail, like so many eyes, is symbol of the Hundred eyed Wisdom, as well as the bird of Karttikiya, god of war. It was a symbol of the Moryas and used on their coinage, and as Asoka descended from their line it follows the peacock emblem is much in evidence on the Sanchi carvings. On these gates the detailed history of Asoka's life is also depicted. Indeed

it is said to be the only spot where his history is portrayed hence for that reason alone these ruins are of greatest interest.

Presumably most visitors to beautiful Bombay also visit the Island of Elephanta several miles distant from the city and whose cave temples are famous as containing a wonderful collection of Hindu carvings of Brahmanical origin. Elephanta is said to have received its present name in the early 16th century on account of a large stone elephant that stood guard at the south side of the old landing. This is an especially interesting fact since in Northern India the elephant was anciently regarded as guardian of the South: The lion of the North, the bull or ox of the East, and the horse, guardian of the West. Some Asoka pillars have great carved lions on their crown and, according to the stone inscriptions there was a horse crowning the pillar at Lumbini though it has never been discovered. The Asoka pillar at Allahabad has nothing on it to indicate what might have been its crown. The one at Sarnath had four splendidly carved lions which may be seen in the Museum there.

The ancient stone elephant from whence Elephanta received its name now stands outside the Victoria and Albert Museum at Byculla. The original name of the Island, however, was Gharapuri where in those far away ages the great Morya dynasty had its capital. Nothing remains today to show the stately palaces and sacred shrines that must have graced and glorified the place. Probably few of the great stream of visitors to the Island of Elephanta to see the cave temples would be even slightly interested in the romantic history of the ancient Moryas from whose line of descent came the Buddha, King Asoka, and, may we not with the same reverence, include the venerable Mahatma M.?

There are other ruins of the Morya dynasty in India. Pataliputri where now stands Patna as well as an insignificant village near Prayag were once their capitals. These capitals were frequently moved.

In spite of the wonderful collection of carvings and images already excavated at Sarnath, to see and study which artists and scholars come from the globe's four quarters, there is a great deal of excavation yet to be done when it is expected many relics of the Morya period will be disclosed. They will be difficult to reach as they are doubtless buried under many buildings of later centuries as is so common in India. Some cities, for instance Allahabad, once ancient Prayag, are said to be built upon former cities five or six deep.

The imperial Morya dynasty which endured for about 137 years according to the Purânas, became extinct, it is believed, in less than half a century after King Asoka's death. But, according to Hiuen Tsang, Asoka's descendants, apparently unimportant princes, continued as local rulers in Magadha for about 8 centuries. Hiuen Tsang also relates that only a short time before his visit to India the last descendant of the great Buddhist king had restored the sacred Bodhi tree at Buddha Gaya which some impious king had long before destroyed.

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"During the last two months," according to the September "Theosophist", "there is no change whatsoever to be chronicled regarding Dr. Besant's health. She reads quietly in her rooms or in her verandah, and does not desire to go out. She does not desire to read any newspapers recording current events. She has said that her work for this life is over, and several times she has expressed an anxiety not to stand in the way of younger people because of her age and authority; it is the younger ones who must now carry on the work. A few days ago, on being informed of the date of the American Convention, she wrote the following message to Wheaton. 'My love to the American members. I pray to our Masters for Their blessing on all members who are faithful to Theosophy and who work to spread it in the world.'"

## THE YOGA SUTRAS OF PATANJALI

*"The Book of the Spiritual Man"*

An Interpretation by Charles Johnston

(Continued from Page 205.)

30. *By perfectly concentrated Meditation on the centre of force in the well of the throat, there comes the cessation of hunger and thirst.*

We are continuing the study of the bodily powers and centres of force in their relation to the powers and forces of the spiritual man. We have already considered the dominant power of physical life, the creative power which secures the continuance of physical life; and, further, the manner in which, through aspiration and sacrifice, it is gradually raised and set to the work of upbuilding the body of the spiritual man. We come now to the dominant psychic force, the power which manifests itself in speech, and in virtue of which the voice may carry so much of the personal magnetism, endowing the orator with a tongue of fire, magical in its power to arouse and rule the emotions of his hearers. This emotional power, this distinctively psychical force, is the cause of "hunger and thirst," the psychical hunger and thirst for sensations, which is the source of our two-sided life of emotionalism, with its hopes and fears, its expectations and memories, its desires and hates. The source of this psychical power, or, perhaps we should say, its centre of activity in the physical body is said to be in the cavity of the throat. Thus, in the Taittiriya Upanishad it is written: "There is this shining ether in the inner being. Therein is the spiritual man, formed through thought, immortal, golden. Inward, in the palate, the organ that hangs down like a nipple,—this is the womb of Indra. And there, where the dividing of the hair turns, extending upward to the crown of the head."

Indra is the name given to the creative power of which we have spoken, and

which, we are told, resides in "the organ which hangs down like a nipple, inward, in the palate."

31. *By perfectly concentrated Meditation on the centre of force in the channel called the "tortoise-formed," comes steadfastness.*

We are concerned now with the centre of nervous or psychical force below the cavity of the throat, in the chest, in which is felt the sensation of fear; the centre, the disturbance of which sets the heart beating miserably with dread, or which produces that sense of terror through which the heart is said to stand still.

When the truth concerning fear is thoroughly mastered, through spiritual insight into the immortal, fearless life, then this force is perfectly controlled; there is no more fear, just as, through the control of the psychic power which works through the nerve-centre in the throat, there comes a cessation of "hunger and thirst". Thereafter, these forces, or their spiritual prototypes, are turned to the building of the spiritual man.

Always, it must be remembered, the victory is first a spiritual one; only later does it bring control of the bodily powers.

32. *Through perfectly concentrated Meditation on the light in the head comes the vision of the Masters who have attained.*

The tradition is, that there is a certain centre of force in the head, perhaps the "pineal gland," which some of our Western philosophers have supposed to be the dwelling of the soul,—a centre which is, as it were, the doorway between the natural and the spiritual man. It is the seat of that better and wiser consciousness behind the outward looking consciousness in the forward part of the head; that better and wiser consciousness of "the back of the mind," which views spiritual things, and seeks to impress the spiritual view on the outward looking consciousness in the forward part of the head. It is the spiritual man seeking to guide the natural man, seeking to bring the natural man to concern

himself with the things of his immortality. This is suggested in the words of the Upanishad already quoted: "There, where the dividing of the hair turns, extending upward to the crown of the head"; all of which may sound very fantastical, until one comes to understand it.

It is said that when this power is fully awakened it brings a vision of the great Companions of the spiritual man, those who have already attained, crossing over to the further shore of the sea of death and rebirth. Perhaps it is to this divine sight that the Master alluded, who is reported to have said: "I counsel you to buy of me eye-salve, that you may see." It is of this same vision of the great Companions, the children of light, that a seer wrote:

"Though inland far we be,  
Our souls have sight of that immortal sea  
Which brought us hither,  
Can in a moment travel thither,  
And see the Children sport upon the  
shore  
And hear the mighty waters rolling  
evermore."

33. *Or through the divining power of intuition he knows all things.*

This is really the supplement, the spiritual side, of the Sutra just translated. Step by step, as the better consciousness, the spiritual view, gains force in the back of the mind, so, in the same measure the spiritual man is gaining the power to see: learning to open the spiritual eyes. When the eyes are fully opened, the spiritual man beholds the great Companions standing about him; he has begun to "know all things."

This divining power of intuition is the power which lies above and behind the so-called rational mind; the rational mind formulates a question and lays it before the intuition, which gives a real answer, often immediately distorted by the rational mind, yet always embodying a kernel of truth. It is by this process, through which the rational mind brings questions to the intuition for solution, that the truths of

science are reached, the flashes of discovery and genius. But this higher power need not work in subordination to the so-called rational mind, it may act directly, as full illumination, "the vision and the faculty divine."

34. *By perfectly concentrated Meditation on the heart, the interior being, comes the knowledge of consciousness.*

The heart here seems to mean, as it so often does in the Upanishads, the interior, spiritual nature, the consciousness of the spiritual man which is related to the heart, and to the wisdom of the heart. By steadily seeking after, and finding, the consciousness of the spiritual man, by coming to consciousness as the spiritual man, a perfect knowledge of the consciousness will be attained. For the consciousness of the spiritual man has this divine quality: while being and remaining a truly individual consciousness, it at the same time flows over, as it were, and blends with the Divine Consciousness above and about it, the consciousness of the great Companions; and by showing itself to be one with the Divine Consciousness, it reveals the nature of all consciousness, the secret that all consciousness is One and Divine.

35. *The personal self seeks to feast on life, through a failure to perceive the distinction between the personal self and the spiritual man. All personal experience really exists for the sake of another: namely, the spiritual man.*

*By perfectly concentrated Meditation on experience for the sake of the Self, comes a knowledge of the spiritual man.*

The divine ray of the Higher Self, which is eternal, impersonal and abstract, descends into life, and forms a personality, which, through the stress and storm of life, is hammered into a definite and concrete self-conscious individuality. The problem is, to blend these two powers, taking the eternal and spiritual being of the first, and blending with it, transferring into it, the self-conscious individuality of the second; and thus bringing to life a third being, the

spiritual man, who is heir to the immortality of his father, the Higher Self, and yet has the self-conscious, concrete individuality of his other parent, the personal self. This is the true immaculate conception, the new birth from above, "conceived of the Holy Spirit." Of this new birth it is said: "that which is born of the Spirit is spirit: ye must be born again."

Rightly understood, therefore, the whole life of the personal man is for another, not for himself. He exists only to render his very life and all his experience for the building up of the spiritual man. Only through failure to see this, does he seek enjoyment for himself, seek to secure the feasts of life for himself; not understanding that he must live for the other, live sacrificially, offering both feasts and his very being on the altar; giving himself as a contribution for the building of the spiritual man. When he does understand this, and lives for the Higher Self, setting his heart and thought on the Higher Self, then his sacrifice bears divine fruit, the spiritual man is built up, consciousness awakes in him, and he comes fully into being as a divine and immortal individuality.

36. *Thereupon are born the divine power of intuition, and the hearing, the touch, the vision, the taste and the power of smell of the spiritual man.*

When, in virtue of the perpetual sacrifice of the personal man, daily and hourly giving his life for his divine brother the spiritual man, and through the radiance ever pouring down from the Higher Self, eternal in the Heavens, the spiritual man comes to birth,—there awake in him those powers whose physical counterparts we know in the personal man. The spiritual man begins to see, to hear, to touch, to taste. And besides the senses of the spiritual man, there awakes his mind, that divine counterpart of the mind of the physical man, the power of direct and immediate knowledge, the power of spiritual intuition, of divination. This power, as we have seen, owes its virtue to the unity, the

continuity, of consciousness, whereby whatever is known to any consciousness, is knowable by any other consciousness. Thus the consciousness of the spiritual man, who lives above our narrow barriers of separateness, is in intimate touch with the consciousness of the great Companions, and can draw on that vast reservoir for all real needs. Thus arises within the spiritual man that certain knowledge which is called intuition, divination, illumination.

37. *These powers stand in contradistinction to the highest spiritual vision. In manifestation they are called magical powers.*

The divine man is destined to supersede the spiritual man, as the spiritual man supersedes the natural man. Then the disciple becomes a Master. The opened powers of the spiritual man, spiritual vision, hearing, and touch, stand, therefore, in contradistinction to the higher divine power above them, and must in no wise be regarded as the end of the way, for the path has no end, but rises ever to higher and higher glories; the soul's growth and splendour have no limit. So that, if the spiritual powers we have been considering are regarded as in any sense final, they are a hindrance, a barrier to the far higher powers of the divine man. But viewed from below, from the standpoint of normal physical experience, they are powers truly magical; as the powers natural to a four-dimensional being will appear magical to a three-dimensional being.

38. *Through the weakening of the causes of bondage, and by learning the method of passing, the consciousness is transferred to the other body.*

In due time, after the spiritual man has been formed and grown stable through the forces and virtues already enumerated, and after the senses of the spiritual man have awaked, there comes the transfer of the dominant consciousness, the sense of individuality from the physical to the spiritual man. Thereafter the physical man is felt to be a secondary, a subordinate, an

instrument through whom the spiritual man works; and the spiritual man is felt to be the real individuality. This is, in a sense, the attainment to full salvation and immortal life; yet it is not the final goal or resting place, but only the beginning of the greater way.

The means for this transfer are described as the weakening of the causes of bondage, and an understanding of the method of passing from the one consciousness to the other. The first may also be described as detachment, and comes from the conquest of the delusion that the personal self is the real man. When that delusion abates and is held in check, the finer consciousness of the spiritual man begins to shine in the background of the mind. The transfer of the sense of individuality to this finer consciousness, and thus to the spiritual man, then becomes a matter of recollection, of attention; primarily, a matter of taking a deeper interest in the life and doings of the spiritual man, than in the pleasures or occupations of the personality. Therefore it is said: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also."

39. *Through mastery of the upward-life comes freedom from the dangers of water, morass, and thorny places, and the power of ascension is gained.*

Here is one of the sentences, so characteristic of this author, and, indeed, of the Eastern spirit, in which there is an obvious exterior meaning, and, within this, a clear interior meaning, not quite so obvious, but far more vital.

The surface meaning is that by mastery of a certain power, called here the upward-life, and akin to levitation, there comes the ability to walk on water, or to pass over thorny places without wounding the feet.

But there is a deeper meaning. When we speak of the disciple's path as a path of thorns, we use a symbol; and the same symbol is used here. The upward-life means something more than the power, often manifested in abnormal psychical experiences, of levitating the physical body, or near-by physical objects. It means the strong power of aspiration, of upward will, which first builds, and then awakes the spiritual man, and finally transfers the conscious individuality to him; for it is he who passes safely over the waters of death and rebirth, and is not pierced by the thorns in the path. Therefore it is said that he who would tread the path of power must look for a home in the air, and afterwards in the ether.

Of the upward-life, this is written in the Katha Upanishad: "A hundred and one are the heart's channels; of these one passes to the crown. Going up this, he comes to the immortal." This is the power of ascension spoken of in the Sutra.

40. *By mastery of the binding-life comes radiance.*

In the Upanishads, it is said that this binding-life unites the upward-life to the downward-life, and these lives have their analogues in the "vital breaths" in the body. The thought in the text seems to be, that, when the personality is brought thoroughly under control of the spiritual man, through the life-currents which bind them together, the personality is endowed with a new force, a strong personal magnetism, one might call it, such as is often an appanage of genius.

But the text seems to mean more than this, and to have in view the "vesture of the colour of the sun" attributed by the Upanishads to the spiritual man; that vesture which a disciple has thus described: "The Lord shall change our vile body, that it may be fashioned like unto his glorious body"; perhaps "body of radiance" would better translate the Greek.

In both these passages, the teaching seems to be, that the body of the full-grown

spiritual man is radiant or luminous,—for those, at least, who have anointed their eyes with eye-salve, so that they see.

41. *From perfectly concentrated Meditation on the correlation of hearing and the ether, comes the power of spiritual hearing.*

Physical sound, we are told, is carried by the air, or by water, iron, or some medium on the same plane of substance. But there is a finer hearing, whose medium of transmission would seem to be the ether; perhaps not that ether which carries light, heat and magnetic waves, but, it may be, the far finer ether through which the power of gravity works. For, while light or heat or magnetic waves, travelling from the sun to the earth, take eight minutes for the journey, it is mathematically certain that the pull of gravitation does not take as much as eight seconds, or even the eighth of a second. The pull of gravitation travels, it would seem "as quick as thought"; so it may well be that, in thought transference or telepathy, the thoughts travel by the same way, carried by the same "thought-swift" medium.

The transfer of a word by telepathy is the simplest and earliest form of the "divine hearing" of the spiritual man; as that power grows, and as, through perfectly concentrated Meditation, the spiritual man comes into more complete mastery of it, he grows able to hear and clearly distinguish the speech of the great Companions, who counsel and comfort him on his way. They may speak to him either in wordless thoughts, or in perfectly definite words and sentences.

(To be Continued.) P. 275

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If you are a believer in the Brotherhood of Humanity you should belong to the only Society that makes this the sole basis of membership. The dues are \$2.50 a year, including subscription to the official Magazine. Will you not join?

## THE OCCULT IN SCOTT

(Continued from Page 216.)

By Cecil Williams

Elementals.

The belief in beings usually invisible to human sight, called in Theosophical literature, elementals, and described in the Theosophical Glossary as semi-intelligent and generated on the etheric planes, was once universal; they are referred to by Saint Paul, an initiate, in one of the most earnest passages of his letters. Put on the armour of God, he appeals, "for we struggle not with human beings, but against the principles (? lower human); against the influences (? astrological); against the cosmocrates (cosmic powers) of this darkness (Maya); against the mentation of the malices in the heavens (planes above the physical)." (*Ephesians*, vi 12). The "malices", or malicious beings, are (*Secret Doctrine*, London edition, I. 353) evil elementals.

These beings are described by Scott (*Lay of the Last Minstrel*, Canto first, verse 11) generally as

"The Viewless Forms of Air"

And he goes on to explain in a note to this verse that the "Scottish vulgar believe in the existence of an intermediate class of spirits residing in the air or in the water: to whose agency they ascribe floods, storms and all such phenomena as their own philosophy cannot readily explain."

The elementals are usually divided into four classes, and the division is stated in verse in the motto, evidently composed by Scott, to Chapter 11 of *Anne of Geierstein*, which contains the account of the Lords of Arheim, students of the occult:

"These be the adept's doctrines—every element

Is Peopled with its separate race of spirits.  
The airy Sylphs on the blue ether float;  
Deep in the earthy cavern skulks the  
Gnome;

The sea-green Naird skims the ocean-billow,  
And the fierce fire is yet a friendly home  
To its peculiar sprite—the Salamander.”  
The names here used for the elementals,  
together with an observation in his Intro-  
duction to *The Monastery*, show that the  
author had studied “the cabalistical phil-  
osophy.”

For his purpose a novelist might find  
that of the various elementals the most in-  
teresting were the tutelar or domestic  
“spirits,” and they certainly so appealed  
to Scott for he made one of these beings a  
chief character in *The Monastery*. Many  
great families in the Highlands were sup-  
posed to have an elemental of this type  
attached to them. “That of Grant was  
called May Moullach, and appeared in  
the form of a girl who had her arm  
covered with hair. Grant of Rothemureus  
had an attendant called Bodach-an-dun or  
the Ghost of the Hill.” (*The Lady of the  
Lake*, note to Canto third, verse 7), The  
May Moullach or Maid of the Hairy Arm,  
“condescended to mingle in ordinary sports  
and even direct the Chief how to play at  
draughts.” (Introduction to *The Mon-  
astery*). “The real Milesian families” of  
Ireland had similar elemental attendants.  
(Introduction, *The Monastery*). On the  
continent there were the White Ladies, be-  
lief in whose existence has not entirely  
faded, for two years ago (*Occult Review*,  
Vol. 52, page 200) it was reported that  
the White Lady of the Hollenzollerns had  
been seen at Potsdam.

Scott's handling of the White Lady  
theme in *The Monastery* was a failure, as  
he acknowledges in the Introductory  
Epistle to *The Fortunes of Nigel*. In his  
Introduction to the tale he has given us  
the ideas upon which he based his concep-  
tion of the White Lady of Avenel, and we  
readily discern that he erred by mingling  
incongruous elements. The attempt to com-  
bine in one being the ethereal loveliness of  
the water-sprite Undine, the capriciousness  
of a goblin and the gross boisterousness of  
the “Maid of the Hairy Arm” was doomed

to failure.

At the period in which the events of *The  
Monastery* are laid the Bible was forbidden  
to the laity, and the White Lady success-  
fully prevents the copy owned by Lady  
Alice Avenel passing into the hands of the  
monks of St. Mary's. In her Maid-of-the-  
Hairy-Arm aspect the elemental ducks  
Father Philip the Sacristan in the river  
(5, 6): in her capricious-goblin aspect she  
saves the life of Father Eustace while re-  
covering the volume from him (9, 10, 11);  
and advises Edward Glendinning to join  
“the living dead”, namely, to become a  
monk. (32). Edward's brother Halbert  
evokes the elemental (7, 8, 11, 12) who  
appears to him in the character of an  
etherial mentor. In the mystic cavern to  
which he is taken Halbert sees the Bible  
guarded by an unearthly fire. Towards the  
end of the story the White Lady directs  
Mary Avenel where to find the precious  
volume (30) under the floor.

“I used to doubt the existence of Cabal-  
ists and Rosicrucians,” Father Eustace  
thought while he was being tormented by  
the White Lady (9), “but, by my Holy  
Order, I know no longer what to say!—  
My pulse beats temperately—my hand is  
cool—I am fasting from everything but  
sin, and possessed of my ordinary facul-  
ties—Either some fiend is permitted to  
bewilder me, or the tales of Cornelius  
Agrippa, Paracelsus, and others who treat  
of occult philosophy, are not without  
foundation.”

The White Lady takes an active part in  
the enmity between Halbert and Sir  
Piercie Shafton. She provides Halbert  
with the means of infuriating Sir Piercie,  
prepares the grave for the victim of the  
duel which ensues, and then, when Halbert  
wins, heals Sir Piercie's wound. (17, 19,  
20, 21, 27).

The White Lady is supposed to have  
come into being with the house of Avenel  
and to pass out of existence with its ending  
(17), and to be seen “to yammer and wail”  
before the death of one of the family. In

the sequel to this novel, *The Abbott*, Scott abandoned the White Lady, only observing (37) that if her appearances were "infrequent when the house of Avenel seemed verging of extinction" she returned "to sport by her haunted well" when prosperity and happiness smiled on the family.

Some of the popular convictions about elementals are referred to in what the White Lady tells Halbert Glendinning. (The Monastery, 12). They are:

"Neither substance quite, nor shadow,  
Haunting lonely moor and meadow,  
Dancing by the haunted spring,  
Riding on the whirlwind's wing;  
Aping in fantastic fashion  
Every change of human passion,  
While o'er our frozen minds they pass,  
Like shadows from the mirror'd glass.  
Wayward, fickle is our mood,  
Hovering betwixt bad and good,  
Happier than brief-dated man,  
Living twenty times his span;  
Far less happy, for we have  
Help nor hope beyond the grave!  
Man awakes to joy or sorrow;  
Ours the sleep that knows no-morrow."

When Edward, sad and disconsolate, sees her by the fountain, she is weeping, as though mirroring his misery (37), "Aping in fantastic fashion, every change of human passion."

The tutelar or domestic "spirits" the *Bodach Glas*, the *Bahrgeist*, and the one seen by Lady Fanshaw, mentioned in the section Ghosts, while they have a similarity to the elementals, mentioned above, are *elementaries*, "the disembodied souls of the depraved" (*Theosophical Glossary*), though elementals may be used by elementaries to produce certain effects. The White Lady's reference to the life-span of the elementals (twenty times that of man) may apply *perhaps* more to elementaries than to the elementals proper.

"The spectre with the bloody hand" also referred to in the section on Ghosts, appears to be an elementary. It is mentioned in *Marmion*, (canto four, verse

22), as well as in *The Lady of the Lake*. In a note to the verse in *Marmion* Scott cites a clergyman as recording that in his time three brothers fought with the elementary of the Bloody Hand, "none of whom long survived the ghostly conflict." The tilt between Alexander III of Scotland and the astral body of Edward I. of England, referred to in the section Astral Bodies, was suggested to the author by an account of a combat between a baron named Osbert and a "spirit in the form of a knight" not an astral body. Two other conflicts of this nature are mentioned in the note, one in which a Belgian knight and his horse were slain and mangled and another which records that in a haunted house in Flanders, the severed limbs, body and head of a man fell from the ceiling, united themselves, and formed a gigantic warrior. These stories all seem to be the confused and distorted recollections of elementaries.

In a note to canto third, verse 7 of *The Lady of the Lake* allusion is made to "an evil and malicious spirit" known in the Highlands as the River Demon and in the Lowlands as the Kelpie. He appears in the form of a horse and was believed to frequent most Highland lakes and rivers. On the banks of Loch Vennachar the River Demon is alleged to have destroyed a funeral procession with all its attendants.

The persecuted Covenanters had a strong conviction of the reality of devils. "In fact," Scott observes in a note, Intercourse of the Covenanters with the Invisible world, to *The Heart of Midlothian* "a flood could not happen, a horse could not cast a shoe, or any other of the most ordinary interruption thwart a minister's wish to perform service at a particular spot, than the accident was imputed to the immediate agency of fiends." One of their "gifted seers" complained, "It is hard living in this world—incarnate devils above the earth, and devils under the earth." (15).

In two instances in the Waverley Novels an ape is taken for the devil.—in *Wandering Willie's Tale* in *Redgauntlet* (11) and

*Count Robert of Paris* (25); and Scott remarks (*Legend of Montrose*, 13) that in Scottish legend the devil is distinguished by a cloven foot and in Germany by horse's hoofs.

A variation of the story of the compact with the devil is given in *The Black Dwarf* (2). A witch was driving geese across Mucklestane Moor when they annoyed her by plunging into the pools scattered about. Forgetting the terms of her contract with the foul fiend she exclaimed, "Deevil, that neither I nor they ever stir from this spot more." Immediately they were turned into stone, and Scott, observes with a characteristic touch of humour, "the dimensions of the pillar and of the stones, were often appealed to, as proof of the superior stature and size of old women and geese in the days of other years, by those praisers of the past who held to the comfortable opinion of the gradual degeneracy of mankind."

Hobbie Elliott recalls, as he walks across the moor (2), that the scene where the witch and geese were turned into stone "was the resort of kelpies, spunkies and other demons, once companions of the witch's diabolical revels."

The Moslem equivalent of the devil is Eblis, and Saladin boasts his descent from him to the hero of *The Talisman* (3). "From whom should the proudest trace their line as well as from the Dark Spirit which would rather fall headlong by force, than bend the knee by his will?" he enquires.

Saladin then recounts a legend. The tyrant king of Persia formed a league with the Powers of Darkness and fed daily with human sacrifice two devouring serpents, which had become parts of himself. Seven beautiful daughters of a sage were seized for the sacrifice, and rescued by seven tall, dark men. One of them says he is Cothrob, king of the subterranean world, that he and his brethren were created out of pure elementary fire, and they disdained to do homage to a clod of earth because it was called Man. It was untrue that they were

cruel, unrelenting and persecuting. They were only vengeful when insulted, only cruel when affronted. From the union of the fallen angels and the maidens the race to which Saladin belonged was descended.

Saladin chants ancient verses to Ahri-man, which were translated for Scott by an anonymous clergyman. Ahriman in the Mazdean religion, is the embodiment of "Evil Thought" (Blavatsky's *Ormuzd and Ahriman*); it is man's lower self.

The evil genii are ruled by Eblis, and the story of the imprisoned genie and the fisherman is recalled by a parallel to it, told in a note to Canto sixth, verse 5, of *The Lay of the Last Minstrel*. The poet Virgil one day explored a cave in which there was a devil conjured out of the body of a man and imprisoned there till the day of judgment unless delivered by a human being. The devil beseeches Virgil to let him out promising, in reward, to show him hidden books of necromancy. Having obtained the books Virgil releases the devil by removing a small board, and immediately the fiend appears in the form of a gigantic man. Virgil challenges the devil to re-enter the hole and immediately afterwards closes it anew, deaf to the appeals and cries of the tricked demon. Thereafter Virgil "became very connyng in the practyce of the black scyence."

(To be Continued.)

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The article or series of queries headed "Mr. Judge's Diary" which appears elsewhere in this number, has been prepared by an English correspondent with the suggestion that it be sent to those most intimately concerned in the proceedings referred to. We fear that all of them do not take the matter as seriously as some who possess the historical instincts are inclined to do, but we would be deeply grateful to any or all who will answer these questions or throw any light on the problems stated.

# THEOSOPHY OR NEO-THEOSOPHY

## MOTION

It is the ONE LIFE, eternal, invisible, yet Omnipresent without beginning or end, yet periodical in its regular manifestations, between which periods reigns the dark mystery of non-Being; unconscious, yet absolute Consciousness; unrealizable, yet the one self-existing reality; truly, "a chaos to the sense, a Kosmos to the reason." Its one absolute attribute, which is ITSELF, eternal, ceaseless Motion, is called in esoteric parlance, the "Great Breath," which is the perpetual motion of the universe, in the sense of limitless, ever-present SPACE. That which is motionless cannot be Divine. But then there is nothing in fact and reality absolutely motionless within the universal soul.—H. P. Blavatsky, *Secret Doctrine*, Vol. I., P. 2.

WHERE WAS SILENCE? WHERE WERE THE EARS TO SENSE IT? NO! THERE WAS NEITHER SILENCE, NOR SOUND. (a) NAUGHT SAVE CEASELESS, ETERNAL BREATH (*Motion*) WHICH KNOWS ITSELF NOT. . . . (b) ..The One Eternal Element, or element-containing Vehicle, is *Space*, dimensionless in every sense; co-existent with which are—endless *duration*, primordial (hence indestructible) *matter*, and *motion*—absolute "perpetual motion" which is the "breath" of the "One" Element. This breath, as seen, can never cease, not even during the Pralayaic eternities.—*Secret Doctrine*, Vol. I., Pp. 54-5.

The expanding and contracting of the Web—i.e., the world stuff or atoms—expresses here the pulsatory movement; for it is the regular contraction and expansion of the infinite and shoreless Ocean of that which we may call the noumenon of matter emanated by Swâbhâvat, which causes the

The One, the All, we think of as Changeless, either as Absolute Motion or as Motionless, since in One relative motion cannot be. Only when there is differentiation, or parts, can we think of what we call motion, which is change of place in succession of time. When the One becomes the Many, then motion arises; it is health, consciousness, life, when rhythmic, regular, as it is disease, unconsciousness, death, when without rhythm, irregular. For life and death are twin sisters, alike born of motion, which is manifestation.

Motion must needs appear when the One becomes the Many; since, when the omnipresent appears as separate particles, infinite motion must represent omnipresence, or, otherwise put, must be its reflection or image in matter. The essence of matter is separateness, as that of spirit is unity, and when the twain appear in the One, as cream in milk, the reflection of the omnipresence of that One in the multiplicity of Matter is ceaseless and infinite motion. Absolute motion—the presence of every moving unit at every point of space at every moment of time—is identical with rest, being only rest looked at in another way, from the standpoint of matter instead of from that of spirit.—Annie Besant, *Thought Power, Its Control and Culture*, Pp. 14-15, 1914 edition.

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universal vibration of atoms.—*Secret Doctrine*, Vol. I., P. 84.

"The Mother is the fiery Fish of Life. She scatters her spawn and the Breath (*motion*) heats and quickens it. The grains (*of spawn*) are soon attracted to each other and form the curds in the Ocean (*of Space*). The larger lumps coalesce and re-

ceive new spawn—in fiery dots, triangles and cubes, which ripen, and at the appointed time some of the lumps detach themselves and assume spheroidal form, a process which they effect only when not inter-

fered with by the others. After which, law No. \* \* \* comes into operation. Motion (the Breath) becomes the whirlwind and sets them into rotation.”—H. P. Blavatsky, *Secret Doctrine*, Vol. I., P. 97.

## SYMBOLS

..The first figure, the Circle with the Point, is really no figure; it is simply a primeval germ, the first thing you can imagine at the beginning of differentiation... (1)

..This first, unmanifested Logos is simultaneous with the line drawn across the diameter of the Circle. The first line or diameter is the Mother-Father; from it proceeds the Second Logos, which contains in itself the Third Manifested Word. (2)

..The Point or One, extends to a Line—the Two; a Line to a Superficies, Three... (3)

..In its third stage the point is transformed into a diameter in the circle. It now symbolizes a divine immaculate Mother-Nature within the all-embracing absolute Infinitude. When the diameter line is crossed by a vertical one in a circle, it becomes the mundane cross. Humanity has reached its third root-race; it is the sign for the origin of human life to begin. (4)

..Their *Swastica*, with points in the angles, . . . implies that the “Central point” is not limited to one individual, however perfect. That the Principle (God) is in Humanity, and Humanity, as all the rest, is in it, like drops of water are in the Ocean, the four ends being towards the four cardinal points, hence losing themselves in infinity. (5)

There was a time, when the Eastern symbol of the Cross and Circle, the *Swastica*, was universally adopted. With the esoteric (and, for the matter of that, exoteric) Buddhist, the Chinamen and the Mongolian, it means “the 10,000 truths.” These truths, they say, belong to the mys-

Then the Point, with Line revolving with it, vibrates at right angles to the former vibration, and thus is formed the Cross, still within the Circle, the Cross which thus “proceedeth from the Father and the Son”, the symbol of the Third Logos, the Creative Mind, the divine Activity now ready to manifest as Creator. Then He manifests Himself as the Active Cross, or Svastika, the first of the Logoi to manifest outside the two highest planes, though the third stage of the divine Unfolding.—Annie Besant, *A Study in Consciousness*, p. 12.

teries of the unseen Universe and primordial Cosmogony and Theogony. “Since Fohat crossed the Circle like two lines of flame (horizontally and vertically), the hosts of the Blessed Ones have never failed to send their representatives upon the planets they are made to watch over from the beginning.” This is why the *Swastica* is always placed—as the ansated Cross was in Egypt—on the breasts of the defunct mystics. . . . .

Few world-symbols are more pregnant with real occult meaning than the *Swastica*. It is symbolized by the figure 6; for, like that figure, it points in its concrete imagery, as the ideograph of the number does, to the Zenith and the Nadir, to North, South, West, and East; one finds the unit everywhere, and that unit reflected in all and every unit. It is the emblem of the activity of Fohat, of the continual revolution of the “wheels”, and of the Four Elements, the “Sacred Four,” in their mystical, and not-alone in their cosmical meaning; further, its four arms, bent at right

angles, are intimately related, as shown elsewhere, to the Pythagorean and Hermetic scales. One initiated into the mysteries of the meaning of the Swastica, say the Commentaries, "can trace on it, with mathematical precision, the evolution of Kosmos and the whole period of *Sandhya*." Also "the relation of the Seen to the Unseen," and "the first procreation of man and species." (6)—H. P. Blavatsky, 1, 2, 3, *Transactions of the Blavatsky Lodge*, pp. 127; 16; and 88; 4, 5, and 6, *Secret Doctrine*, Vol. I., pp. 4-5; Vol. II., p. 556; Vol. II., pp. 585-6 and 587.

## RABINDRANATH TAGORE

By C. Jinarajadasa

[Written to celebrate May 8, 1932,  
the 71st birthday.]

Tagore is, in truth, "a sign of the times". For what Tagore is, we shall all have to be some day. Curiously, what Tagore is was discovered by Europeans before we discovered it here in India. Let me hastily enumerate the symptomatic qualities about Tagore which indicate how in the future the best of Indians will have to grow.

Of course Tagore is a Nationalist. But he is so great a Nationalist that he sees at once that to be truly national means to be international. His whole life is both international and national at the same time. He longs to take all that is greatest in India to the whole world, and at the same time he wants to bring to India what is precious in other civilizations. He shows us how if we are to be great Indians of the future, we must be international at our core. That is why his message is understood so quickly in the West.

Tagore stands courageously and uncompromisingly for a new attitude in religion. He is for a religion which tolerates no cruelty. We know in India how from immemorial times animal sacrifices have been used to placate God or the Gods. The true

Indian conscience has revolted against it, as exemplified in great Teachers like Buddha and Mahavira. But all the same, there is a part of the Indian conscience which is callous and tolerates evil, because to oppose evil means to invite popular fury. In Bengal today, I wonder how many of the admirers of Tagore still wink their eyes at the sacrifice of goats performed by their families at various family occasions and festivals? These sacrifices of innocent animals in the worship of God is one of the blots on Indian religion, and Tagore stands for a purer Hinduism.

Tagore has discovered another truth. It is that the life of ancient India is easier to be found among the masses than among the cultured. So he consorts with wandering minstrels out of the streets, in order to feel the old currents of underlying life which never change in India. He has found out what we all have to find out some day—that when among the masses we can often find a clear intuition born in us than when moving among those who live in the hard and stratified conventions which we term "culture" today.

Tagore teaches us to be young, though our beards are grey. This is only possible as the artist. But an artist is not one who sings and paints all the time; others can be artists too, at least part of their time. To be sensitive to life at all points is one aspect of the artistic temperament, and that Tagore would wish us to possess, as we read his poems or see his plays.

And lastly, Tagore is spiritual, intensely spiritual, but without the labels of authorized religions. A really spiritual man makes his own religion and Tagore has shown what a beautiful religion he has made, throbbing with beauty and intense humanity.

Now and then a Nation produces geniuses who are as the peaks of a great mountain range. Just as we think of the Himalaya range by its highest peaks, so will men think of New India by geniuses like Rabindranath Tagore. Another genius,

whom Bengal has produced, is his cousin, Abanindranath Tagore, the painter. But it is not my task to commemorate him.

These few words of mine are only to praise one who is great as an Indian and greater as an artist, and greatest of all as a humanitarian.

## GANDHI

By Lt.-Col. E. G. Hart, D.S.O., M. A.

Reader in Indian History, Dublin  
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For a dozen years now the name Gandhi—one pronounces it with a long A as in father—has been to us here as a black storm cloud on the horizon, to much of the outside world he has been a source of the keenest interest. For twenty years before the war he was anathema to South Africans. Who and what is this curious little wisp of a man—he weighs under seven stone—whom we see so often pictured seated cross-legged, nearly naked, toothless, spectacled, bat-eared, and with a cheerful, kindly smile?

He was born nearly sixty-two years ago in a little native state on the west coast of India, where his father and grandfather had been diwan, or prime minister. Not that this implies high caste; Gandhi belongs to the third of the four orders and his dark skin shows that he is far from being of pure Aryan descent. But if courage, sincerity, generosity and good manners go to make an aristocrat, then surely never a finer has sprung from the soil of India. One may honour a foe, and Gandhi is, as a man, very well worth our honour. That his policy is wrong and bad for his country and for a world that is so keenly in need of peace just now seems equally true. That there should be this inconsistency is by no means strange. It is character that brings a man success far more than brains, as is only too painfully apparent in whichever direction one looks, and Gandhi, whilst by no means deficient in intelligence—indeed

he has a surprising amount—has also most blanks, like finding a sixth form boy not knowing the Capital of France.

He cannot, for instance, see that the majority of mankind, even his beloved rural India, has no desire to go backward five thousand years, and will on no account do so. Yet this is the end at which he is aiming. He has come to the conclusion that what is wrong is modern civilization. The British connection, he thinks, shackles that civilization on India; with Swaraj—Home Rule—there is a big chance, he thinks, of throwing it off. Here again his intelligence is at fault. Time and again he has tested his countrymen out and they have failed him. He has seen this, acknowledged it in speech and writing, and yet goes on again to do the same thing. His great Non-Co-operation movement of 1920-21, of which the first part was to get all those holding titles and honours, all lawyers, and all students, to give up the titles, resign their practices, and leave the Government schools and colleges, resulted in only a hundred and sixty lawyers, out of sixty thousand, and seventeen hundred students, out of some eight million, obeying his orders. There was immense vocal enthusiasm—but little practical sacrifice. In 1918 he wrote "In travelling all over India I have come to realize that all the existing agitation is confined to an infinitesimal section of our people who are really a mere speck in the vast firmament. Tens of millions of people of both sexes live in absolute ignorance of this agitation." That of course was before he had begun his great campaign, yet in December, 1928, at the Congress at which the ultimatum was issued to us to give Swaraj in a year or else civil disobedience would begin, we find him saying:—"In the present state of the country when we cannot trust our brothers and our sisters, our parents and party leaders, or anybody else; when we have no sense of honour and when we cannot even allow our words to remain unaltered for twenty-four hours, do not talk

of independence." My quotation is taken from the Indian Review of January, 1929, a strongly nationalist paper, and it should be remembered that it is addressed, not to Indians at large, but to the Congress members in particular.

The great influences which have moulded Gandhi have been books, not men, though the personal examples of his father and mother seem to have unconsciously affected him greatly. To Tolstoi he owes his idea of the simple life, his great ideal. To the Sermon on the Mount he owes his idea of the means whereby to attain it—Satyagraha, or Truth force. He is at pains to distinguish this from passive resistance, for Satyagraha bids one love one's enemies while hating their systems and methods, and never believes in resort to violence, which he thinks Passive Resistance does. He says he is an orthodox Hindu and believes in its scriptures, though not beyond the point at which his reason is insulted. He also believes in rebirth, cow protection, which he interprets as taking no life, and does not "disbelieve in idol worship." The idea of rebirth, or reincarnation, though, seems very theoretical with him. I have nowhere come across any allusion to it, yet when strongly held, as many Hindus do hold it, it profoundly alters their whole outlook, and indeed many historians have put down the apparently meek acceptance of foreign dominion by Mahomedan and Christian invaders from outside India during these past nine hundred years to those fundamental beliefs of Hinduism—Reincarnation and Dharma—the latter having no exact equivalent in English, but means generally religious duty and acceptance of one's lot. But Gandhi has no such idea. He is a revolutionary of the Western type; only his method is that of the East.

Gandhi's influence was at its height in 1919-1921. As is almost invariably the case in political trouble, there were strong underlying economic reasons then. There had been bad harvests in 1919 and 1920.

Influenza had swept the country in 1918, even as it did Europe. There was the slump of 1920, with a phenomenal rise and fall of the rupee exchange, which left the trading classes badly disgruntled, there were the demobilized sepoy, finding life very dull in their villages after their exciting times during the war, and last, but most important, there were some thousands of the educated classes who had taken the places of Europeans during the war and done their work just as well, in their own opinion, who now had to take lower seats again. Then, too, he had the Mahomedans on his side. They were anxious about the Caliphate. With the coming of Swaraj in India they foresaw themselves in a considerable minority; they wanted all the help from outside they could get. If Gandhi could save the Caliphate for them as a protection against his own co-religionists, they were only too pleased to help him.

But Gandhi's campaign failed. Three times he called it off because of the violence of his followers. It was characteristic of the courage and sincerity of the man thus to own himself publicly in the wrong, to do what was obviously stupid from a political point of view, to court the condemnation of his followers. Then came his trial in March, 1922; probably the politest trial ever staged, with judge and prisoner complimenting each other, the judge consulting the prisoner as to his sentence, the prisoner asking for the heaviest that might be inflicted.

He received six years, and seems to have been quite genuinely pleased about it. In choosing the site for his Ashram, or religious school-settlement at Sabarmati, he mentions how glad he was to find one quite close to the jail, for, he said, a Satyagrahi must constantly be expecting to enter it. There was no fuss over his arrest. His calling off of civil disobedience the month before had disgusted many of his most earnest followers; the others had become convinced of its futility long before. Very few of the leaders of political thought had

been with him. Many had been actively against his policy. When he was released unconditionally after two years, following an operation for appendicitis, he found all he had striven for in ruins, all but a handful of his followers had deserted his cause. Presently he abdicated a leadership that was no longer his to dedicate himself to the social questions of the spinning wheel (by which he hopes to bring India back to the simple life), to Hindu-Moslem unity, and to the removal of "Untouchability"

But the warring parties in India presently found they had need of him again. The Simon Commission—to which no Indian was appointed—and Miss Mayo's book, *Mother India*, united them not only against the English but against the West as a whole, and raised a very strong party for Independence. It was to unite this party with that which claimed Dominion status that Gandhi was called back to take charge at the Congress where he spoke the words which I have quoted earlier. And in spite of those words he acquiesced in a resolution that made his futile struggle for independence last year a certainty. There is the inconsistency of the man—the blank against which comes in a nearly first class intelligence.

The Indian National Congress, once practically the only political body in India, started by an Englishman with the full approval of the then viceroy, Lord Dufferin, is now but one of several such bodies, and can by no means claim to speak for an united India. That it speaks with as much authority as it does is largely due to the great homage paid by uneducated India to a great man and a very great saint, if a poor politician and statesman, whose aim in life differs very much from the chief leaders of the Congress. They are out to seize power for themselves; Gandhi wants it to benefit the ninety per cent. of the population—rural India. And now the chances of looming as large on the horizon of the Round Table Conference in London as they have done on that of India

during the past few months have suddenly struck the Congress leaders as small. And Gandhi, always thinking of his village India, seems equally at a loss what to do. He has done many surprising things in his life. Perhaps he may yet do the greatest.

## LOYALTY TO THE SEARCH FOR TRUTH

By W. Wilson Leisenring

Respect is due to the authority of the General Executive. But it is possible that the effects of the Resolution to censor Correspondence may be "offensive" to those who would regret to see theosophical discussions watered down to a mild and superficial blandness. H. P. Blavatsky "got a rise" out of the intellectual portion of mankind because she was outspoken and offensive to the fixed convictions and silly religious prudery of her time. She broke the back of church dogmas for the world at large. And yet these same illusions have since come to roost in the branches of the Theosophical Movement which was inaugurated to help men free themselves from such intellectually stultifying beliefs!

Abstract discussions will never stem human folly. It is necessary to examine concrete instances and to show how dense a fog may rapidly spread from a tiny mental cloud. Blavatsky's language was offensive to conventional persons and to the Christian sects as she explored the historical and personal foundations of their beliefs and threw on them the light of philosophical intelligence. The history of Neo-theosophical thought is also intricately woven with the activities of personalities and their beliefs and opinions.

If younger members of the theosophical societies are not interested in this history they must be shaken out of their lethargy or they will never learn "to see things in the germ," and will be useless for real theosophical work in the future. For psychological errors of the past have grown into dogmas and beliefs in persons, to question

which is now offensive to many Theosophists. These errors are still perpetrated, and will be again by younger theosophists if they shrink from an offensive statement and refuse to react mentally or to re-examine events in the light of principles. Let us illustrate:—

The incidents related in "Side Lights on T. S. History" (June C. T., p. 124) are obviously of no importance in themselves. It is because they have given rise to fanatical and superstitious beliefs that they deserve scrutiny, just as much as do the cruder activities of the A.M.O.R.C. One cannot examine opinions and beliefs, however, without implicating the persons who hold them. If the beliefs have no scientific or philosophical basis, the persons who propagate them are convicted of error, however offensive the result may be to those who maintain that these persons are sacrosanct and above psychological criticism. It is, of course, no concern of others what any person believes unless he attempts to impose his *credo* on others, by secret or open means, to the detriment of intellectual freedom and human progress.

To an "independent theosophist" Mr. Pryse's letter, referred to above, reads as an exposition of *principles* involved in the events described; not as a controversy about these episodes, nor a mere record of *Opinions*, as the "Editors" of "Theosophy" regard it (p. 158, July C. T.). One admits the possibility that Mr. Pryse's recollection of these long-past events may not be absolutely correct in detail and that his attitude toward them then might not have been exactly what it is now. It may be, indeed, that at the time he did not realize the significance of these incidents so clearly as he did later. But, even so, surely he is entitled, as every other evolving human being, to change his mind?

It seems that the unknown "Editors" of Theosophy do not accept the idea of Evolution. Like the leaders of the orthodox church in Europe in the pre-scientific era, they express scorn and contempt for those

who do not "stay put" mentally. It is now evident to all that some modern theosophists are deadly serious fanatics who can harbour hatred for those who disagree with them. This is ominously important information. It has been elicited by the correspondence in previous issues of the C. T. which also evoked Mr. Pryse's "Side Lights".

Is it not, then, an alarming coincidence that, just when the C. T. has published some of the most illuminating correspondence which has appeared in its columns, there should be a move to put a virtual ban on controversy for fear of giving offence? For, how can an argument involving an important philosophical theme be adequately developed in 300 words?

It has been a marvel to many observers at a distance that the only periodical in the movement that is free and open to all types of professing theosophists should have run its course so long in a country where the intellectual atmosphere does not especially encourage distrust of respectable "authorities". A letter from a person with a bee in his bonnet or from an hysterical thinker will be printed in the C. T. It draws out the philosophical knowledge and wider experience of serious students. Others, including the present writer, have benefitted much from these letters of learned correspondents in the C. T. which have illuminated obscure points in the ancient philosophy and afforded a new point of view on matters of controversy.

One of the old members of the Toronto Lodge sincerely hopes, therefore, that *The Canadian Theosophist* will not cease to function as a clearing house for theosophical ideas and notions, although we cannot obviate the subtle influence of evolutionary changes so clearly stated by Mr. W. P. Pease on p. 156, July C. T.

"Loyalty to the search for Truth makes for change and movement so that some of the most fundamental tenets of the Secret Doctrine actually tell against cohesion of units and even long adhesion to any one group."

## ASTROLOGY

Modern Astrology has been, and is, classed, by those who have never studied the science, as a fortune-telling art. This is untrue, for as a science it is based upon astronomical or mathematical law, and is the interpretation of the most subtle forces of Nature, namely the planetary forces. It is gratifying to find scientists like Millikan experimenting with and classifying the power of "Cosmic Rays". The wonder of it is that these "hard-headed" scientists have not awakened to the truth that if the star rays can be felt on earth—that maybe Astrology has some basis in fact. As discovery succeeds discovery in the realm of physics, we may live to see Coleridge's prophecy come true—"There is no doubt about it that astrology of some sort or another will be the last achievement of astronomy".

There is nothing unscientific or mysterious about the study or practice of Judicial Astrology. Anyone of sound mind can gain a knowledge of the science. The data used by astrologers can be found in the yearly ephemeris, which gives the planetary positions day by day. Yet the man-in-the-street still thinks the astrologer is a "star-gazer", gazing into space reading the stars! One can be an astrologer without ever looking upon the stars—grand and sublime though they be. Natural astrology known in our day under the fantastic title of Astronomy gives the details of the planetary and Zodiacal positions to the astrologer and he interprets the influence of these 'starry positions'. The astronomer in other words, studies the movements of the heavenly bodies—the surface of the science; the astrologer reasons on them, going underneath into the world of causes—not effects—and so arrives at an understanding of their effect on mankind.

The horoscope is nothing more than a record or map of the planetary and Zodiacal positions in the heavens at the hour and

place in which one is born. The casting or writing of this symbolic chart is astronomy; the reading or interpretation of it is astrology. Within this chart or within its symbolism the astrologer can read the character, apparent or latent, as well as the general trend of the life of the individual it belongs to. Predictions of the future life of the person are based on the progression of this chart. The planets move on after birth and form new positions and aspects; and so the study of these give the astrologer knowledge as to the happenings of the future.

Some skeptics think that astrologers claim that the planets dabble in the petty affairs and quarrels of men. No such a claim has ever been made by a true astrologer. The influence of the Stars, however, is universal and all mankind react to it *according to their character*. It is character that is the true key to Astrology as well as to all Occultism. As the tides unconsciously react to the influence of the Moon, so do the great mass of humankind follow their evolution as outlined in the Zodiac since the dawn of time.

Truly—"The heavens declare the glory of God; and the firmament sheweth his handiwork".

"Day unto day uttereth speech, and night unto night sheweth knowledge".

"There is no speech nor language, where their voice is not heard".

"Their line (ray of influence) is gone out through all the earth, and their words (effects) to the end of the world. In them (the Zodiacal signs) hath he set a tabernacle for the sun".

"Moreover, by them is Thy servant warned; and in the keeping of them there is great reward".

Robert A. Hughes.

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The Almanacs issued by the astrologers for 1933 announce a change of Sovereigns on the British throne next year. This is a test for those who would prove their correctness.

## TANTALOS

According to a Grecian legend,  
A mortal man was once admitted  
By the high Gods to their table;  
And he misbehaved!

Greedily gulped ambrosia and nectar;  
Table manners seemed to him unknown.  
In that company so gracious  
Showed himself graceless!

But Greek gods had their human feelings—  
“Anthropomorphic” has that meaning—  
So Tantalos, unlucky mortal,  
He felt their anger!

Waist-deep in water sweet they set him,  
O'erhead ripe fruit was hung abundant  
And, as torment, sight—thirst—hunger.  
For he could not eat!

Starvation's pangs assailed and wrenched  
him,  
Prana, Kama, made them more severe.  
Mortal Man! What price art paying!  
Perpetual anguish!

We too, ever hungry, striving, have not;  
Questing mind, desires, emotions.  
One hour of heaven—now this cycle  
Of Cathay. Alas!

N. W. J. Haydon.

## SHALL WE LIVE AGAIN?

I feel in myself the future life. I am like a forest once cut down; the new shoots are stronger and livelier than ever. I am rising, I know, toward the sky. The sunshine is on my head. The earth gives me its generous sap, but heaven lights me with the reflection of unknown worlds.

You say the soul is nothing but the resultant of the bodily powers. Why then, is my soul more luminous when my bodily powers fail? Winter is on my head, but eternal spring is in my heart. I breathe at this hour the fragrance of the lilacs, the

violets and the roses, as at twenty years. The nearer I approach the end the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marvellous yet simple. It is a fairy tale, and it is history.

For half a century I have been writing my thoughts in prose and in verse, history, philosophy, drama, romance, tradition, satire, ode and song; I have tried all.

But I feel that I have not said the thousandth part of what is in me. When I go down to the grave I can say like many others,—“I have finished my day's work”, but I cannot say, “I have finished my life”. My day's work will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes on the twilight, it opens on the dawn.

Victor Hugo.

## 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 lawgiver, 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.

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### A PRESENT FROM THE EDITOR

This is the kind way in which Dr. K. S. Launfal Guthrie, 1177 Warburton Avenue, Yonkers, N.Y., voices his free offer of a copy of any one of his books mentioned below, on sending him the portion of the envelope covering the Magazine with its title, The Canadian Theosophist, etc. The books Dr. Guthrie suggest are most desirable for students. They are:

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## OFFICIAL NOTES

We are this month beginning a new series of the "deadly parallels" between the writings of H.P.B. and some of those who have been speaking in her name in the T.S. They have been prepared by "A British Student" who was responsible for the previous series printed in our Volume IX.

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"I trust that the Canadian Executive are not going to cramp your usefulness in trying to lessen the controversial scope of the Magazine. As you must be aware, it is the only sectional organ worthy of the name, and to curtail its outspoken usefulness would be nothing less than a tragedy". So writes a subscriber from the United States.

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It has been thought well to give the fullest possible account from independent newspaper sources of the passing of the

greatest of our Canadian Theosophists, Rev. Robert Norwood, D.D., D.Litt., D.C.L. This has been made possible through the donation of a member, defraying the cost of 16 pages extra in this month's Magazine.

✻ ✻ ✻

The libel action brought by Mr. Spencer Lewis against Mr. George L. Smith, in the trial of which the jury disagreed and a new trial was set for September 22, did not then come up and on Mr. Lewis' instance, the trial was again postponed though it is by no means clear that there ever will be one. In the absence of a verdict the A.M.O.R.C. Convention has passed a resolution of confidence in Mr. Lewis and no doubt the members feel that a great crisis has been surmounted.

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The visit of Mr. Krishnamurti to Toronto on November 4-6 will no doubt be of interest to many Theosophists, but he wishes it distinctly understood that he is not a Theosophist and is not speaking under the auspices of the Theosophical Society. The Committee in charge of his visit has accepted the offer of the Theosophical Hall, 52 Isabella Street for his public meetings, admittance to which will be by Invitation Cards which may be obtained from members of the Committee. This arrangement has been made as the accommodation is limited, but it is hoped that all who are truly interested may be present.

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Two deaths have occurred which are of melancholy interest to our members. Mrs. McIntyre, wife of George C. McIntyre, formerly a vice-president of the Toronto Lodge passed away on September 22, after a somewhat prolonged illness. She was well-known to and highly respected by the members. Mrs. Louise Carruthers, widow of James Carruthers, grain merchant of Montreal and Toronto, died on October 5. She had formerly been a devoted member of the society in Toronto, but ill health and

advancing years and travel in distant lands separated her from the work, and she was not known to the present generation of workers. Her sister, Mrs. Campbell, formerly a vice-president of Toronto Lodge died some years ago in Winnipeg.

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No one can regret more than we do, the necessity which requires that we strike from our mailing list the names of members who have not paid their dues. Payments fall due on July 1st, so that we are giving four months' grace. If any member does not find it convenient to send the full \$2.50 at once he or she may send in One Dollar and it will be received on account, and the Magazine will be forwarded as usual and the balance may be remitted any time. We shall be glad to cooperate with any member in any way desired; if a less instalment would suit. Five cents a week is not a heavy burden to gather together.

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A lady who attended a Point Loma meeting sends us her impressions of the proceedings, remarking on the improvement in some respects but deploring the insistence on authority and the monopoly of leadership claimed for the organization. The "effect is to destroy whatever good may have been accomplished by his 'fraternization' gesture, and, too, makes for anything but harmony. . . . If only Theosophists would forget themselves, forget their ambition to be leaders, and remember only the TEACHING, that attitude would automatically evolve the true spirit of fraternization—it would not be necessary to make a gesture of it."

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Dr. George Arundale has written a pamphlet, "On to Victory," which is really an address given by him on the occasion of the Olcott Centenary, August 14. Dr. Arundale is nothing if not enthusiastic, and enthusiasm begets oratory and rhetoric, and rhetoric begets loose thinking, and loose thinking begets the very devil. All this is negligible if people were in the

habit of thinking and discriminating for themselves. But unfortunately they rely on others and too frequently on the eloquent loose thinkers for their opinions and the natural result follows. There is not space to go through the whole pamphlet. But it is necessary to point out, even to Dr. Arundale, that the Theosophical Society has made strenuous efforts to maintain its freedom from dogma, even from the dogma of believing or forcing others to believe in the Masters. The last few pages of Dr. Arundale's pamphlet are largely concerned with making this belief a dogma and insisting that members not only accept it but act upon it, and refrain from any other action than this simple belief "That is why I have said very frequently, and repeat now," he asserts, "that whenever in Their own good time there comes the necessity for the choice of a new President, so far as I am concerned I pray fervently They may indicate Their choice even though, of course, I know full well the difficulties of such an eventuality. But I believe the vast majority of members of the Society, who constantly look to the Elder Brethren, whose hearts and service are at Their feet, would be *infinitely* thankful and encouraged if there could be indicated, in such a critical moment as the present, Their choice, as was given to Colonel Olcott." That episode in 1907 was the result of an entirely unconstitutional use of power and influence by Mrs. Besant's friends. It was an unnecessary proceeding, also, which bars the Masters' participation in it. Nobody else was in sight to oppose Mrs. Besant and no one thought of opposing her. Yet we are asked to believe that the Masters had to expend the force necessary to make a miraculous phenomenon in order to get people to vote for her. It was not a compliment to Mrs. Besant, to say the least of it. But this will not satisfy Dr. Arundale. He proceeds: "You may say, if you like, that this is a democracy and must be conducted on democratic lines." We don't need to say it is a democratic Society. It

is. But, says Dr. Arundale, "I hold that our Society must not be the kind of futile democracy which we know in the outer world, but a democracy in which the wisdom of aristocracy has its place also. Since we have the Elder Brethren in our midst, since we know They are constantly with us, then, at every critical moment, we have a right no less than an opportunity to ask Them to be gracious enough to vouchsafe Their guidance for Their Society. "I do not want to see our next President democratically elected *from the standpoint of the outer world.*" It can be done of course. The rules of the Society say you can have a number of nominees, choose, and elect some one of them. But so far as I am concerned, I pray to know whom our Elder Brethren wish to lead Their Movement. I want Their choice to be presented to the suffrages of the Society, and then let them elect whom they will." "As for the question whether we could rely on the accuracy of a message giving Their nomination (if such is given), I believe that in each one of us there is sufficient intuition awake to enable us to know in all surety. Messages may sometimes be regarded with suspicion, for various reasons, but I am sure that such a message at a truly supreme moment would bear on its very face its own truth." He is also willing to accept the least whisper from Mrs. Besant as sufficient to indicate her successor. "Her words, even uttered through that feeble physical body, are priceless, and I should prostrate myself before her in acceptance of her choice." This, it may be said, is in the best Tingley manner of Point Loma as it was. And it is all wrong, even with the best intentions behind it. We are a constitutional body, and we are pledged to have no dogma about anything, not even the Masters. Our elections are all provided for in the Constitution. Mrs. Besant may nominate a successor if she chooses. Other nominations may be made. They are all to be considered without prejudice. The members are to vote according to their convictions. Dr.

Arundale does not want a constitutional election. He wishes us to submit ourselves, not to intuition, as he suggests, but to the Adyar nomination. If the Masters do not appear, somebody will take care to see them as on the last occasion, and tell the members what they are wanted to do. If the Masters have had so much to do with the Society, as Dr. Arundale suggests, they must know all about the Constitution and would wish the members to observe it, and we cannot believe that they would set the example of breaking it.

### AMONG THE LODGES

Orpheus Lodge Report:—Mr. Krishnamurti has recently visited Vancouver where he gave two addresses, one semi-private to about two hundred people and the other in Vancouver's largest hall to perhaps three thousand people, through a battery of loud speakers. In view of the fine courage which he had shown in throwing off not only the elaborate and ridiculous stage setting which had been built around him since early youth, but also the wealth and possessions admiring friends had bestowed upon him, the members of the Orpheus Lodge went to hear Mr. Krishnamurti with considerable expectations and they were not disappointed. The consensus of opinion of the members appeared to be somewhat as follows:—Mr. Krishnamurti told us that he had realized the Eternal and how his audience could do the same. His teaching is indistinguishable from the essence of Buddhism and comes down in a few words to this, that craving and the false sense of Ego to which it gives rise is the root cause of all sorrow and struggle. Only when the mind is free from the illusion of myself and others and there is complete absence of wanting can dualism cease and the "Eternal", the "Ecstasy of Life", be realized. The way to do this is by "thinking through". He said, "Anyone can realize Truth if he gives his mind and heart to intense living; if he becomes

aware, conscious of his own thoughts and feelings without trying to escape from them. When there is thought complete in emotion there is fulfilment in action. By thoughts alone, by lack of intense emotion we create prison walls. We are creators of our own illusions and must dispel our own ignorance. Think completely; think through." Mr. Krishnamurti speaks as if this were an easy thing, whereas all students know that to clear the mind completely of all preconceptions and to face oneself and one's conscious and unconscious cravings right through to the depths is the most difficult thing on earth. It demands the power of intense sustained, one-pointed thought, indomitable will and courage, and above all an over-mastering desire to reach Truth. Mr. Krishnamurti has not as yet worked out a technique. He sounds a splendid note and makes a spiritual appeal which stimulates the very finest in his hearers, and this is a very rare thing, but he seems to be unable as yet to show people how to reach the place where he stands. The man who realizes the Eternal in a measure has unveiled the highest instrument of Knowledge within him and needs no philosophy, no guide; as Light on the Path points out, for such an one "... no laws can be framed, no guide can exist." But for the earnest student whose mastery of mind and emotion is rudimentary to follow Mr. Krishnamurti's advice and eschew all philosophy and refuse all guidance, the real use and value of which is nothing other than to help him to gain this mastery, is to hopelessly muddle his mind. It is not possible, nor is it intended in this brief impression to do full justice to Mr. Krishnamurti's lectures in Vancouver. A spiritual appeal has this remarkable characteristic, that it leaves no one who can contact it untouched or indifferent; it attracts or it repels, it stimulates or it antagonizes, and this, as far as our observation goes, was true of Mr. Krishnamurti's lectures. The Orpheus Lodge has also been fortunate recently in meeting again an old

friend, Mr. Senzaki, a Japanese Buddhist monk of the Zen Order from Los Angeles. Mr. Senzaki lectured on two evenings to the Lodge, from which and also from several informal talks, we learned something of the Zen system of meditation.

## THE OCCULT DIARY

The present opportunity of clearing up once and for all the mystery of Mr. Judge's so-called "Occult Diary" should not be missed. This document played a part in the history of the T. S. (especially in America) parallel to that played by the "Decretals of Constantine" in the development of the Papacy; and its status and authenticity have been almost as much in dispute. For thirty-six years the Diary has been the subject of controversy among Theosophists, and violently conflicting views about it have been current. Now at last the scanty information contained in the E.S.T. Circular of 3/4/1896 has been supplemented by statements from Messrs. J. H. Fussell, E. A. Neresheimer, and James M. Pryse.

1. Mr. Neresheimer tells us that Mr. Judge's original Diary, which was handed to him by Mrs. Tingley, is still in his possession, and that most of the alleged extracts from it, published in the E. S. T. Circular, are not contained in it at all. He describes the Diary as "a blank book of some 150 pages, containing ten pages of various private notes and memoranda in the handwriting of Mr. Judge, and dated at various intervals in 1894. Nearly all of these memoranda relate to messages received by Mr. Judge bearing on the charges made against him by Mrs. Besant". As a proof of good faith Mr. Neresheimer offers to show the Diary to any "responsible Theosophist". He tells us in addition that all Mr. Judge's papers passed through his hands as executor, and that nothing whatever was found among them in Mr. Judge's handwriting naming Mrs. T., or anyone else, either directly or indirectly, as his

successor in the affairs of the T.S.A. or its Esoteric Section. Mr. Neresheimer also states that the Diary notes are very difficult to read in places.

2. Mr. Pryse tells us that the Diary was loaned to him by Mr. E. T. Hargrove (presumably in 1896; and that, among other matters, it covered the period when Mr. Judge and Mrs. Tingley were at Mineral Wells together (early in 1895). He also remarks that "the writing was clear and legible".

3. Mr. Fussell asserts that the extracts in the E.S.T. Circular were actually taken from Mr. Judge's Diary, and that he has seen them there; that therefore the book in Mr. Neresheimer's hands is not "the diary which is commonly called 'Judge's Occult Diary'"; that moreover the Point Loma archives contain "a number of Mr. Judge's diaries".

In reading these summarized statements, it at once strikes the eye that there are discrepancies between Mr. Neresheimer and Mr. Pryse: as to dates, the first named states that his volume contains entries dated "at various intervals in 1894"; while Mr. Pryse says that the book he saw was largely concerned with the visit to Mineral Wells in 1895. As to handwriting, Mr. Neresheimer says that it is difficult to read in places; but Mr. Pryse found it clear and legible. Now, while it *may* be that Mr. Neresheimer and Mr. Pryse are both speaking of the same volume, and that the former has not mentioned the 1895 entries as seeming of small importance, while the latter was so struck by them as to pay little heed to the earlier dates, yet the tendency of the evidence is to suggest that they are not speaking about the same volume; but that Mr. Judge may have used one volume in 1894 (now in Mr. Neresheimer's keeping), and another for 1895 (the one that Mr. Pryse saw). It is quite possible to conceive that Mr. Judge kept a diary in different volumes for successive years, and that Mr. Fussell may be correct in saying that some of these volumes are at Point

Loma. On the other hand it is extremely unlikely that he should have kept two or more diaries going *simultaneously*. It is in the last degree unlikely, for example, that he should during Nov., Dec., 1894, have used different books to make entries in duplicate. The fact, moreover, that the E.S.T. Circular refers to an entry as of "Dec. 5th, from notes made on Nov. 30th or Dec. 1st", and this appears in identical form in Mr. Neresheimer's volume, seems to prove conclusively that Mr. Neresheimer has the original from which the Circular extracts relating to 1894 were taken.

Now the passages in the Circular, which Mr. Neresheimer tells us are missing from the Diary, are from messages stated to have been received by Mr. Judge through Mrs. Tingley. They are dated Jan. 3rd, 1895; Jan. 9th, 1895; and April 3rd, 1895. That these were derived from a different source from the 1894 extracts is suggested by Mr. Hargrove's words. He says in the Circular:

"I will read you one or two passages from the *Chief's diary* and from other papers that he left behind. . . . ."

Then later, after reading the long "messages" of Jan 3rd and 9th, 1895, he said:

"Keeping in mind the extracts I have already read you in regard to 'Promise', I will now continue with further extracts on the same lines from the 'Rajah's' (Judge's) private diary".

He then gave some short passages dated Nov. 30th, 1894.

It would seem from the above—although it is not very clear—that Mr. Hargrove distinguished between the Diary from which the 1894 extracts were taken and the "other papers" from which came those of 1895.

To get the matter straightened out, would the three gentlemen concerned answer the following questions?

*Mr. Neresheimer:—*

1. Are the extracts, given by Mr. Hargrove as of 1894, included in the

Diary in your possession?

2. Does the volume contain any entries of 1895?
3. Does it contain entries corresponding to those described by Mr. Pryse?

Mr. Pryse:—

4. Did the Diary you saw refer to 1894 and 1895, or only to the latter year?
5. Were the passages in the E.S.T. Circular, or any of them, contained in it?
6. Was the Diary in the form of a bound volume, or on loose sheets? Could it have been identical with the "other papers", referred to by Mr. Hargrove?

Mr. Fussell:—

7. Do any of the Diaries at Point Loma cover 1894, especially Nov. and Dec. thereof?
8. Is there a Diary for 1895 at Point Loma, which contains the "messages" of Jan. 3rd, Jan. 9th, and April 3rd, above referred to, in Mr. Judge's handwriting?
9. Does it include the matter, concerning which Mr. Pryse has recorded his impressions?
10. Are the "other papers", referred to by Mr. Hargrove, at Point Loma? Are they in Mr. Judge's handwriting?
11. Would these books and papers, if in existence, be shown to any responsible Theosophist under suitable conditions?
12. In view of Mr. Neresheimer's statement that *all* Mr. Judge's papers passed through his hands as executor, do you know how the "other papers" and, or Diary of 1895, which Mr. Neresheimer did not know of, passed into Mr. Hargrove's charge?

## CANADA'S HOROSCOPE

Canada's Past, Present and Future ought to be of vital and ever-living interest to every Canadian. Unfortunately its past has been seriously neglected by its

citizens, with the opinion that so young a country has not had a history worthy of the name and so does not offer a subject for deep consideration and study. This is quite true, that what has been called history in Europe, the record of greedy and egotistical men and princes, is notably absent in Canadian chronicles, but some of the greatest movements in government and affirmations of people's rights have emanated from Canadian sources, and are well worthy of careful study and observation.

The movements of the future will obviously follow the trend of forces at work when Confederation was proposed, approved and adopted, so that Canada's Horoscope ought to be a subject of thoughtful consideration, for it is possibly the world's first free and self-governing nation, possessing a responsible government, responsible to itself alone, operating within the confines of an Imperialistic regime.

Unfortunately here we meet with the all too frequent circumstance that no one felt the necessity of recording accurately the times and the circumstances of the great movements of thought or even of action. We only know that the union of Upper and Lower Canada was under discussion and while the difficulties of this political arrangement were being wrestled with, the big project of a Confederation of all Canada suddenly was born. The union conference of the maritimes was induced to adjourn to Quebec where in October, 1864, the subject of Confederation was first considered behind closed doors. The exact date is not stated in either Prof. Grant's History of Canada or the article on Canada in the Encyclopaedia Britannica.

An agreement seems to have been reached however, about December of 1866 or January 1867, and the Commission sailed to England to present the bill before the British House of Commons. So effective was their work that on March 29th, 1867, the British North America Act was passed at London. An astrological figure for this event ought to be highly significant, did

we but have the hour, but that is lacking, so all we are enabled to do is erect a figure for noon of that day. Even this is highly significant, as witness Leo (the Lion) rising with the Sun, ruler, exactly on the meridian, in the sign Aries, sign of England. Mars, ruling planet of the mid-heaven, is in Cancer, while Venus, ruling the 11th house, (Parliaments) is in exact conjunction with Jupiter (the Greater Fortune) in the evolutionary, human sign of Aquarius. Uranus, ruler of Aquarius is also in Cancer with Mars. The significance of these positions increases as we advance.

On May 22nd, 1867, the B. N. A. Act, after having received the royal assent, was proclaimed in London and ordered that it become effective on July 1st, 1867. Again we are without an hour to govern us, so are again compelled to resort to our noon figure. Now we find Virgo rising, sign of the people in mass, also, in a manner, the sign of new birth, and of service. Mercury ruling, rules also the mid-heaven, as Gemini, the distinctive sign of London, occupies the meridian. The Sun is almost exactly on the Sun position of Queen Victoria, whose natal day occurred two days later. In both the figures described the moon is in the royal and aspirational sign of Capricorn.

Now to adhere strictly to the letter of the law, we ought to accept the hour of midnight on June 30th 1867, as the proper natal hour of Canada, but such a figure, in spite of the fact that it presents some interesting features, does not impress one with its vitality, or speak a new word such as we should look for in such a world-interesting event. Let us again return to our former course and erect a figure for noon on July 1st, 1867, and immediately we are impressed with the striking change in the whole tone of the figure from that of the previous ones. The seventh degree of Libra is rising, and its ruler, Venus, is placed in Gemini, the double sign, in the ninth house of religions and philosophy

pointing to the peaceful residence side by side of two languages and two religions. The moon has now deserted the autocratic sign of Capricorn and has placed herself in her own sign of Cancer in exact conjunction with the Sun and Uranus on the mid-heaven, pointing out the notable and unique governmental form now established.

The contribution made by Canada to the World War and the suffering experienced is indicated by the passing of Saturn over the mid-heaven in 1916 and 1917, while the arrival of Jupiter at the same position in November 1918, points to the happy termination of the struggle. It is co-incident also that 1916 marked the entrance into Cancer of the mysterious, new and unknown planet Pluto, thus marking the beginning of a new generation, which I have taken the liberty of naming "Post War", a name that will be altered by future generations into the one that is really significant.

No doubt other interesting features of these figures will be developed by sincere students, who will be able to tell us the nature and effect of the cosmic forces set at liberty at these times.

George C. McIntyre.

## REVIEWS

### THE CREST JEWEL OF WISDOM

This most precious scripture was translated by Mohini Chatterji in the seventh volume of *The Theosophist* and was promised a reprinting in *The English Oriental Department Papers of 1894-5*. A fine translation was made by Charles Johnston in the *American Oriental Department papers of 1894* and this we hope to reprint some day if we are enabled to carry out all our plans. But the Theosophical Publishing House, Adyar, has very wisely and fortunately reprinted in volume form Mohini's version at the low rate of One Rupee, two annas, with the Sanscrit text interlined, so that students of Sanscrit have at

once a Sanscrit text book and a book of devotion. It is impossible to indicate the value of this work to those who have not entered on The Path or at least have come to some appreciation of that inner life without which all that we see objectively is but Dead Sea fruit, dust and ashes, dissolving beauty with its bitter memories. A reference to Mr. Johnston's introduction to his translation will not be amiss in recommending this available translation of Mohini's. He says in part: O. D. Papers; page 24, March 1894: "The Upanishads, Buddha, and Shankara: these are the three great lights of Indian wisdom. The Upanishads far away in the golden age. Buddha, the Awakened One, who, catching in his clear spirit the glow of that early dawn, sought to reflect it in the hearts of all men, of whatever race, of whatever nation; sought to break down the barriers of caste and priestly privilege; to leave each man alone with the Universe, with no mediator between. But scattering abroad the rays of wisdom, Buddha found that the genius of each man, of each race, could only reflect one little beam; and that in thus making the light the property of all men, the purity and completeness of the light might be impaired. Then followed Shankaracharya—Shankara the Teacher—who set himself the preservation of the light; to burnishing the casket that held the lamp of wisdom. Busying himself chiefly with India, he saw that the light must be preserved, as far as its completeness and perfection were concerned, within the Brahman order, where the advantages of heredity, or ages of high ideals and right discipline could best secure the purity of the light; could best supply a body of men, fitted by character and training to master the high knowledge, to sustain the moral effort that made the glory of India's golden age. . . . . These Treatises of Shankara speak to the common understanding and moral sense in an unparalleled degree. They are an appeal to the reason that has hardly ever been equalled in clearness and

simplicity by the sages of the earth. Their aim is Freedom (Moksha), "Freedom from the bondage of the world." . . . One of these treatises, "The Crest Jewel of Wisdom," is translated here. It will be divided according to the natural sections of the text, beginning with the first steps on the path, and ending with the complete teaching of Shankara's philosophy so far as that teaching can be put into words. Hardly any notes will be necessary, as the language of the teacher is lucidity itself. Every word is defined and every definition enlarged and repeated." This is the work that Mohini has translated and is now given in 206 pages under the Sanscrit title of Viveka-Chudamani. We are heartily glad to see the Adyar press taking up its proper work of printing these golden books instead of spending money on the trashy and ephemeral psychic stuff which another generation will only scoff at. This is a book to buy and cherish and every Lodge should have a supply.

## THE THEOSOPHIST

### OLCOTT NUMBER

The Olcott Centenary number of The Theosophist for August reached us too late for notice in the September issue of our magazine. It is a worthy issue to place beside last year's Blavatsky number. It is a much larger and more complete work than the Blavatsky and indeed is about as large as the two Blavatsky issues in August and September last year, and constitutes practically a biography of the Colonel and his work in India. The number opens with this question from Mrs. Besant—"H. P. B. gave to the world Theosophy, H. S. Olcott gave to the world The Theosophical Society. Each was chosen by the Masters: which brought the greater gift?" It is a subtle and suggestive problem, and many will be unable to see the fallacy behind it, but each may judge of himself by the answer that he gives. One gift is for time; the other for the timeless. It is the unfail-

ing test. There are some notes from which we may be pardoned for quoting a few sentences. Speaking of "Old Diary Leaves," it is remarked: "He has undoubtedly exaggerated certain events, and in several places he has shown H.P.B.'s character somewhat out of perspective to the real facts. This was partly due to his sense of alarm that after her death her personality would be made the standard of truth and action in the Society—as unfortunately it has indeed happened among some of her disciples. Service was to him a wonderfully impersonal ideal, and not a matter of carrying out the commands of any Master. But his alarm at the growing cult of H. P. B. influenced him unduly to exaggerate certain elements in her character, as if by being so human she lost something of her occult greatness." Would it not be splendid if the Adyar group were as solicitous to prevent "growing cults" of certain more recent individuals in the Theosophical Society, whose exaltation far outrivals anything that any reasonable human being ever sought for H.P.B. Mrs. Besant supplies a biographical sketch of the Colonel and his inaugural address is given, and should be read by every member of the Society. Spoken in 1875 it is fresh and applicable to 1932 and needs to be understood to revive the ideals of the original movement. We regret to say that the copy

we have received has been both misbound and misprinted, page 494-5-6-7 and 490 and 491 with 500 printed on the back of 491, and 501 with 494 repeated on the back of it taking the place of the proper pages 495 to 503 which are consequently missing. On pages 494 repeatedly the name "Alfred Russel Wallace" is spelled with two LL's in Russel and so throughout the articles. These are the only blemishes to which we call attention. For the rest, the magazine is superbly illustrated with *fac simile* letters from the Masters and numerous portraits and illustrations. The relation of Col. Olcott to Buddhism and its revival in Ceylon and elsewhere is so fine and notable that the space given to this phase of the Colonel's work cannot be too much emphasized. It was without question his chief work and much greater and finer than anything he did in or for the T.S. This may be disputed but it is sufficient to ask the Buddhist community for their testimony on the matter, and we have no doubt of what the Christian community would say either. The T.S. stands apart, however, from all religions, with charity for all and malice towards none, and it is the business of Theosophists to cultivate the impersonality and impartiality without which it will ever be impossible for the Society to make headway among the many and various cults in the religious world.

## CORRESPONDENCE

Correspondents will please note that the Editor has been instructed by the General Executive to limit letters of a controversial character to not more than 300 words, and to eliminate offensive language in such correspondence. Readers and writers are also requested to recognize that criticism of opinions is not to be confused with criticism of persons holding them.

### S. D. AND "FUNDAMENTALS"

Editor, Canadian Theosophist:—The personal testimony to the personal effect on Captain Bowen of Dr. de Purucker's *Fundamentals of the Esoteric Philosophy* is of as much interest and worth as any other personal tribute for each is entitled to his opinion. But this is no reply, then, to an analysis of teachings which purport

to be iterations of a great and impersonal philosophy. Study of H.P.B. subdues Ahamkara and develops impersonality at the expense of personality. Perhaps one may be allowed to wish that after his five years' wandering in the wilderness Capt. Bowen had spent that concentrated year on even the Proem to the *Secret Doctrine*. Would he, then, one wonders, have per-

ceived any esotericism in the book he now so much values and would he have considered so esoteric teachings published for the world to read in a manner different from *The Secret Doctrine's*?

In his statement of "What I Owe to a Book" it is to be noted that the emphasis of capitals is given to the *Fundamentals* and not to the *Secret Doctrine*, possibly a minor, possibly a significant point.

On the statements on an impersonal philosophy, students who may or may not "comprehend" H.P.B.'s work have a little to say, however. As it seems, the analyses of Space and the Absolute fall into the very error fundamental to the book R. A. V. M. so ably criticized in the light of *The Secret Doctrine*. This exposition conceives of IT as something apart from man. Brooding over these great ideas indicates that man is infinite as well as finite for of that Essence "conscious existence is a conditioned symbol" and we are all IT as IT is we all. Thus, H.P.B. makes "appeal to the inner faculties rather than to the ordinary comprehension of the physical brain" as do personal books.

It would appear that Capt. Bowen knows not the senses in which H.P.B. uses Space. First, for example, as on p. 2: "...the ONE LIFE...which is ITSELF, eternal, ceaseless Motion...in the sense of limitless, ever-present SPACE." And one asks why in his quotation of part of this passage on p. 182 of the *Canadian Theosophist* did he leave out those all-important last seven words without indicating omissions on his part? Incidentally, the passage is not italicized and capitalized as in the original edition.

Then, on p. 6, we find: "Parabrahm is...the infinite Cosmic Space—in the highest spiritual sense, of course."

Next, for example, on p. 4: "...the first differentiation in the periodical manifestations of the ever-eternal nature, sexless and infinite 'Aditi in THAT' (Rig Veda), the point in the disc, or potential Space within abstract Space;" and again on p.

29: "...BRIGHT SPACE SON OF DARK SPACE," which is explained on p. 71 as: "corresponds to the Ray dropped at the first thrill of the new 'Dawn' into the great Cosmic depths..."

In these and other passages on Space, the Absolute, the All, as on p. 11 in the quotation from the Occult Catechism, on p. 35 in the commentary by H.P.B. and in the passage on p. 277 (all in Vol. 1) we learn, it may be, what esotericism veritably is by brooding over the ideas day in and day out for months at a time.

These passages, too, with the second and third items of the Ten Items of *Isis Unveiled* indicate the distinction between that Pralaya which is Non Being and the minor prayalas. To give the p. 2 quotation again with words previously omitted, italics, present student's.

"It is the ONE LIFE, eternal, invisible, yet Omnipresent, without beginning or end, yet *periodical* in its regular manifestations, *between which periods reigns the dark mystery of Non-Being...*"

H. P. B. taught of Pralaya in both senses as complete cessation of activity and as quiescence to some extent in activity. It is only necessary to turn to her summary on p. 21 of the first volume of the Stanzas of Dzyan where I, II, III, and IV are indicated as treating of the stages from "before the first flutter of re-awakening manifestation" to the process even of World formation in Stanza V. And in the footnote on p. 12 of volume I, she writes: "...after an absolute pralaya, or when the pre-existing material consists but of ONE Element, and BREATH 'is everywhere,' the latter acts from without inwardly: after a minor pralaya, everything having remained in *statu quo*—in a refrigerated state so to say, like the moon—at the first flutter of manvantara, the planet or planets begin their resurrection to life from within outwardly."

As to Capt. Bowen's point about the "Keys" we are now glad to note "Admittedly there is nothing unfamiliar in the

enumeration of the doctrines". The publicity about the *Fundamentals* had, on the contrary, indicated that these "Keys"—or some of them—were not to be found in the *Secret Doctrine*.

No student of the *Secret Doctrine* will agree that "understanding of the working of Reincarnation, Karma, etc., etc." does not "constitute knowledge of the Esoteric Philosophy". Who, for instance, is able to understand the working of Karma sufficiently to explain those esoteric passages on pp. 634-5 of volume I. over which not a few students have brooded for years: "Throughout the first two Parts, it was shown that, at the first flutter of reascent life, Svâbhâvat, 'the mutable radiance of the Immutable Darkness unconscious in Eternity,' passes at every new rebirth of Kosmos, from an inactive state into one of intense activity; that it differentiates, and then begins its work through that differentiation. This work is KARMA."

"The Cycles are also subservient to the effects produced by this activity. 'The one Cosmic atom becomes seven atoms on the plane of matter, and each is transformed into a centre of energy; that same atom becomes seven rays on the plane of spirit, and the seven creative forces of nature, radiating from the root-essence... follow, one the right, the other the left path, separate till the end of the Kalpa, and yet are in close embrace. What unites them? KARMA'."

It looks in these discussions as if the *Ceaseless, Eternal Motion* of the *Secret Doctrine* is identified with *Samsara*, the endless series of mayavic events in time—*Nirvana*, a negation to be avoided and *Samsara*, the real life. May it not be that we dwell too little on states of consciousness and too much on statistical charts which objectify and materialize metaphysical ideas that can never be put into the words of the English language?

A British Student.

## THE ESOTERIC ABSOLUTE

Editor, Canadian Theosophist:—Capt. Owen's confession of faith (Aug. C. T.) concerns himself personally. Others should rejoice when any one has found what he has been seeking. But those who find Salvation are prone to set up their own intellectual capacity as a universal standard. In this way Religions have always menaced human brotherhood and bred fanaticism. It is too late now to ask readers to administer an anæsthetic to their critical faculties before perusing Dr. de Purucker's book: it has been put on sale for the public at large and sent out widely for review.

Having assumed that these "Fundamentals" contain the only true and "esoteric" interpretation of the philosophy adumbrated by H. P. Blavatsky, believers must expect criticism from those who object to seeing the "Ancient Wisdom" misrepresented before the philosophical world. Theosophists can take care of themselves. They are accustomed to hearing Esotericists parry criticism in the manner of the old clerics who countered sceptics with a pontifical reference to mysteries inscrutable for unbelievers. When cornered by logic the Esotericist has always asked, "Does the critic understand the full import of this teaching?" In the *Aryan Path* for August a similar query is appended to a letter of Mr. Cecil Williams, who criticises an article in the March number which tries to show that the S.D. substantiates Kant's Subjective Idealism. The editor asks, "Is our correspondent sure that he has grasped all the aspects of these topics put forward in *The Secret Doctrine*?" A superlatively Superior Person might know "the full import" and "all the aspects" of the S.D., and this knowledge seems to be assumed on the part of these querists.

On p. 310 of his book, Dr. de Purucker states that "All the teaching of the Ancient Wisdom is given from our plane." Not being an esotericist I had come to a dif-

ferent conclusion, namely: that the "teachings" are given by incarnated Spiritual Geniuses whose purified personal skandhas enable them to contact higher planes of consciousness than that of our present human race; and that the "Spirit of these teachings" could survive only in those inner states of consciousness.

The consequence of his view is that Dr. de Purucker discourses on the abstract states of the S.D. in terms of our plane of concrete finite conceptions; and Capt. Owen follows his example by interpreting the, *to us unimaginable*, perpetual "Motion" of the Great Breath as "ceaseless eternal PROGRESS"! Scientifically and philosophically this is simply fantastic, and shows the danger incurred in the Kali Yuga in trying to translate symbols of transcendental states into a European language. H. P. B. was well-aware of this and pointed out that the finite mind of our plane cannot conceive of an infinite "Motion" (vibration or pulsation as distinct from gyration, that is uniformly changeless and beyond relative conditions; but that logically we must postulate this state as the *essential* polar opposite of manifested existence.

For Dr. de Purucker, however, "the very heart of the conception of the Kosmos... is Relativity, i.e. universally recurring relationships in space and time" (p. 204). Unlike the more intuitional amongst men of science who are seeking a homogeneous 'element' or 'atom', he does not realize that there could be no universe of conditioned relativity, of evolutionary interaction in time, were there no heart of unconditioned absoluteness—a state of timeless tension—that holds the heterogeneous relationships together. Tension is the great mystery of science, just as philosophy has its mystery, that Absolute which all profound philosophers have declared can never be discussed or described. It simply *is*, whether the Kosmos be active or dormant. It does not manifest, evolve or progress, and Pralaya is an interlude in *evolutionary* activity.

The Manvantaric aspects of the "Immutable One" are illusions, according to the Aryan philosophers; but for Dr. de Purucker and Capt. Owen the illusion is the other way round. And so long as we remain under the illusion that there is no state within our consciousness beyond time and flowing change, we shall never find that Focus of Being by which we could control the fluid universe of our mental gyrations.

W. Wilson Leisenring.

### DR GUTHRIE'S BOOKS

Editor, Canadian Theosophist:—I wonder how many C. T. readers have taken advantage of the generous offer of Dr. Kenneth Guthrie to send free copies of some of his publications to them on receipt of postage. Having benefitted myself, I would like others to know what a valuable opportunity they have here of adding true occult books to their Theosophical library. Dr. Guthrie's translations from the Greek have Theosophy as the keynote. The beauty of thought and expression of "The Philosophy of Plotinus" inspires one to study the complete Plotinus, while the rendering of "The Life of Apollonius of Tyana" makes the Master a close and familiar presence to a Theosophist. Personally, I am so deeply grateful to Dr. Guthrie for his gift, that I would urge other readers of the Canadian Theosophist to find ten cents in U.S. stamps, and write for one or more of the books offered while they last.

Maud E. Crafter.

Toronto, Ont.

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We commend to readers who wish to take a direct step into Bhakti Yoga, Western fashion, A. J. Russell's book, "For Sinners Only" (Musson). It leads all sorts of people to place themselves directly under the guidance of the Holy Spirit—the Master. If they have the courage for the act of renunciation the peace and joy of it are beyond telling.

# DEATH OF ROBERT NORWOOD

New York Times, Sept. 29, 1932

The Rev. Dr. Robert Norwood, rector of St. Bartholomew's Protestant Episcopal Church, Park Avenue and Fifty-first Street, died on Wednesday night in his home at 521 Park Avenue. He was in his fifty-eighth year.

Death was attributed to a cerebral hemorrhage. Dr. Norwood had returned from his summer home at Hubbards, N. S., only the day before, apparently recovered from the effects of the illness that had endangered his life last Spring. The attack came at 10 p.m. A half hour later Dr. Norwood was dead. Mrs. Pierce Ferguson of Fairfield, Conn., and Mrs. Malcolm McMasters, the rector's daughters, were at his bedside.

Mrs. Ethel McKeen Norwood, the rector's wife, learned of her husband's death at Augusta, Me., where she had stopped overnight while motoring from Hubbards to New York. She arrived in the city yesterday morning.

When Dr. Norwood left Canada on Tuesday, after a three months' vacation, his family was certain that he had been restored to health. He had been fairly active in Hubbards. He had cruised about it in his boat the Escadil; had completed work on his newest book, "Increasing Christhood," which was based on a series of Lenten talks, and was prepared to deliver his first Fall sermon, "The Well by the Gate," next Sunday morning.

The funeral service will be held at 11 o'clock tomorrow morning in St. Bartholomew's. Bishop William T. Manning will officiate. He will be assisted by the Rev. Clifton Macon, who was first assistant to Dr. Norwood.

Mrs. Norwood and her daughters will accompany the body to Hubbards, where it will be buried in the family plot.

Was Forceful Pulpit Speaker

The Rev. Dr. Robert Norwood, clergyman, author and lecturer, was called in 1925 to St. Bartholomew's Protestant Episcopal Church from the Episcopal Church of St. Paul, Overbrook, Philadelphia. He succeeded the Rev. Dr. Leighton Parks, who, in turn, had succeeded Bishop David H. Greer.

One of the most forceful speakers in the pulpit, Dr. Norwood preached almost invariably to a full church of more than 2,000 persons. He presided over one of the largest Protestant parishes in the Western Hemisphere. He was regarded as a liberal and was noted for his striking utterances.

Ever the mystic and the poet, Dr. Norwood often declaimed from the pulpit against materialism and materialists. The solemn stillness of his church often echoed his denunciation of the "hideous intellectual monsters" whom he held responsible for "the hard intellectuality of our times." He said of modern literature: "It is full of the beliefs of Sadduceeism, but it has no soul."

St. Bartholomew's was thronged with reverent visitors last February after the rector discovered in the veining of the brownish marble over the sanctuary door what appeared to be an image of Christ rising from the tomb. When Dr. Norwood was asked to comment on the phenomenon he said:

"I have a weird theory that the force of thought, a dominant thought, may be strong enough and powerful enough to be, somehow, transferred to stone in its receptive state."

He pointed out that he had first discerned the image after a series of Lenten talks on the resurrected Christ.

Although he held that there was much in common between Protestant and Catholic churches, Dr. Norwood was one of thirteen

Protestant Episcopal clergymen who, in 1930, signed a statement, later printed and circulated among their parishioners, taking issue with Bishop William T. Manning, their superior, who had held that the Episcopal Church "is fundamentally and definitely Catholic."

The statement signed by Dr. Norwood and the other clergymen held that "we are not willing to see this church separated in word or work from its Protestant affiliations."

#### Father Was a Sea Captain

His alignment with the evangelical school in the Episcopal Church, otherwise known as "low" churchmen, did not lessen Dr. Norwood's reverence for the Catholic Church and its practices. He once disclosed that whenever he passed St. Patrick's Cathedral he could not resist the poetic impulse to enter and light a candle in memory of his son, Robert Edmund, who was accidentally killed in a hunting accident.

Dr. Norwood was a Canadian and was naturalized as a citizen of the United States in 1923. He was born in New Ross, N.S., on March 27, 1874, a son of Joseph William and Edith Matilda Harding Norwood.

Although he was born in Canada and did not become a naturalized citizen of the United States until 1923, he was of American stock, his ancestors having settled in this country long before the Revolution. Being staunch loyalists, they emigrated to Canada during the revolutionary war. His father studied in Boston, took orders in the church and served as a missionary in Africa before he became rector of a church in New Ross, Nova Scotia.

He was early taught navigation by his father, who was a sea captain at the age of 18. His father left his ship, the *Race Horse*, a famous Boston clipper engaged in the Mediterranean fruit trade, and enlisted in the Federal Army at the outbreak of the Civil War. Captain Norwood was wounded at Fair Oaks, and after the war he returned to the sea. Captain Norwood

decided to enter the ministry and eventually sailed from Philadelphia to Africa as a missionary.

Dr. Norwood was the owner of a large sloop *Kite II*, which he personally navigated, and he was a member of the Halifax Royal Yacht Squadron.

#### Was Ordained in 1897

He was graduated with the degree of B.A. from the University of Kings College, Windsor, N.S., in 1897, receiving his M.A. degree from that institution in 1902 and D.C.L. in 1921. He was a post-graduate student in philosophy at Columbia University, 1908-10, and received the degrees of D.Litt. from Acadia University, Wolfville, N.S., in 1924; S.T.D., from the University of Pennsylvania, 1926, and D.D. from Rollins College, 1929.

He was ordained a deacon in 1897 and a priest in 1898. He was a missionary of St. Andrew's Church, Neil Harbor, C. B., 1898-99; Curate, St. Luke's Church, Hubbards, N.S., 1899-1901; rector, Trinity Church, Bridgewater, N.S., 1901-07; All Saints Church, Spring Hill, 1908-10; assistant rector, Trinity Church, Montreal, 1910-12; rector of Memorial Church, London, Ont., 1912-17, and rector of St. Paul's Church, Overbrook, Philadelphia, 1917-25.

He married Miss Ethel McKeen of Baddeck, Canada, on Sept. 12, 1899. There were three children, Ethel, Jean and Robert Edmund.

Dr. Norwood was a member of the Poetry Society of America; also the Franklin Club, Philadelphia, and the Andiron, Authors and Players' clubs of New York.

#### Tributes Are Paid

James B. Taylor, treasurer of St. Bartholomew's and a director of the American Can Company, apprised of Dr. Norwood's death, said: "Any tribute I could pay would be entirely inadequate. I was very close to Dr. Norwood and I have not the words to express my opinion of him."

Edward R. Finch, presiding justice of the Appellate Division of the Supreme

Court of New York state, also paid tribute to the noted clergyman.

"Dr. Norwood was universally recognized throughout the world as a preacher of first rank. His reputation was not confined to the United States alone but embraced Great Britain and Canada as well," said Mr. Finch.

"Dr. Norwood was also beloved by persons of all classes who came in contact with him. He was as warm and affectionate a friend to everyone as he was a great preacher."

#### Lauded Memory of Wilson

He was the author of "His Lady of the Sonnets," 1915; "The Witch of Endor," 1916; "The Piper and the Reed," 1917; "The Modernists," 1918; "The Man of Kerioth," 1919; "Bill Boram," 1921; "Mother and Son," 1925; "The Heresy of Antioch," 1928; "The Steep Ascent," 1928, and "The Man Who Dared to Be God," 1929.

Dr. Norwood likened supporters of prohibition to the Pharisees of the New Testament in an address last February before the New York State Division of the Women's Organization for National Prohibition Reform.

At a dinner honouring the memory of Woodrow Wilson in 1925 Dr. Norwood denounced the Republicans as "guilty in dealing with the integrity of the soul of Woodrow Wilson," and asserted that the Democratic party had "failed to rise to the dignity of the ideals of a man who will go down in history on a plane with George Washington and Abraham Lincoln."

Last June, while at Killibeg, the home of Mrs. Edward W. Sparrow in Locust Valley, L. I., Dr. Norwood suffered a severe nasal hemorrhage, similar to one he had had several years before. For a time little hope was held for his recovery, but by July he had regained sufficient strength to make the trip to Canada.

When his vacation was ended and he was about to return to New York, he remarked

to friends, according to the Canadian Press:

"I'm going back to demonstrate there is no truth in the old adage, 'The good die young'."

Dr. Norwood's last public appearance was in Nova Scotia, in the chapel at Kings College last Sunday afternoon, when he assisted at the unveiling of a tablet erected to the memory of his mother, as one of the conditions of a gift to the university by William Nelson Cromwell, New York attorney.

#### From Canadian Press

He was born in the little settlement of New Ross, Nova Scotia, 1874, the son of Rev. Joseph Norwood, who had stowed away on a vessel at the age of eight years, fought in the U.S. Civil War, and served as a missionary on the African coast. His mother was a daughter of a line of Nova Scotia sea captains. A sensitive boy, he was vastly impressed by the changing scene as his father moved from New Ross to Seaforth, a Halifax fishing village, to Calais, Maine, to Oak Hill, New York, to Grindstone, in the Magdalen Islands, where in the heart of a wood the boy decided to become a minister, to Shigawake Quebec, and finally to Hubbards, N.S., where he was sent to King's College in 1892. Under the tutelage of Charles G. D. Roberts, his poetic gifts were really awakened. His previous education had been more or less haphazard, so that his struggles with mathematics were almost epochal.

Graduated in 1897, he was ordained in 1898, and took charge of the mission at Neill's Harbour, Cape Breton. It was here that he married Ethel McKeen, of Baddeck. Three children were born, Aileen, Jean and Ted, who was killed in a hunting accident in 1925.

#### Comes to Ontario

Dr. Norwood was next called to Bridgewater, N.S., from there to Springhill, after a course in philosophy and history at Columbia. After a brief stay he went as

assistant to the rector at Trinity, Montreal, and thence to Cronyn Memorial Church, London, Ont. There he stayed five years, before, in 1919, he was called to Overbrook, Philadelphia, and six years later called to New York, when St. Bartholomew's erected a large and beautiful church in the residential section.

Early last year he spoke in Toronto on the request of the Toronto Public School Teachers' Association.

He also addressed the Dickens' Fellowship of Hamilton, April 9, 1931.

The message of Robert Norwood was given to various people in various ways. To the farmers and fishermen of the country parishes he served in his youth, as to the metropolitan pulpits of Philadelphia and New York, he was known as a brilliant speaker who subordinated ritualistic and academic theology to the power of a simple thought shrined in a ringing word. To these in great measure also, but more particularly to his literary contemporaries and critics, he was familiar as a poet whose line is infused with simplicity and grace. And to all whose contacts touched him, perhaps most plainly to his circle of friends and his neighbours about the summer home at Hubbards, Nova Scotia, he stood out as almost pre-eminent in the pure field of personality. He was a poet in the sense of Carman or Wilson MacDonald, a preacher who ranked with Phillips Brooks, and a personality who would have graced the Mermaid Tavern or was at home in the ploughed field and on the wharf.

By all three spheres of influence Dr. Norwood brought home his simple message. He preached beauty and love of mankind. He wrote it down in words. He talked and lived it wherever one or two gathered together. Beauty was to him a thing to live for; malice was the greatest sin. He was vastly tolerant of weakness, eager to show a puzzled spirit what he believed to be the way to satisfying life. Throughout his boyhood, contact with nature within sight and hearing of the sea or back in the

hills, as his preacher father moved from one small parish to another, was building up in Dr. Norwood the power to see all the minor and major details of life fused in the universe. And to him the fused whole was beautiful, his purpose to open the eyes of his fellows to its goodness, and thereby fulfil the second purpose of heightening its grace. Later on he was to express this metaphorically in what many regard his best lyrical poem, "The Spinner":

The world is spun

Out of the substance of the sun . . .

Always an eloquent preacher, Dr. Norwood was heard by some of the greatest congregations that ever filled a metropolitan church. Yet his sermons, however rich in pure verbal attraction, were never "stunts." He sweetened the medicine of austere intellect with grace of diction and simplicity of word, but the intellect was there. Every Norwood sermon was based on profound study. The results of that study convinced him that religion was not an involved and intricate piece of mechanism. He was fearlessly in the front rank of the moderns.

"The one place where ferment is most needed is in the sphere of religion," he said . . . "one cannot do much building while an impossible idea of the universe exists in men's minds. Challenge and shatter is the immediate programme, and out of the chaos we will build a new religious consciousness . . . other aspects of God await us on other planes, but here we must not worship a dehumanized Christ."

This eminence as a preacher delayed somewhat Dr. Norwood's acceptance as a poet. "The lesser gift obscures the great one," was the way in which Charles G. D. Roberts expressed it. "And so it happens that Robert Norwood, who since 1915 has given us seven volumes of poetry, of ever-increasing power and significance, is only now beginning to be recognized as first of all a poet. . . . Song is his most serious concern, his ever present enthusiasm and enduring aspiration."

Dr. Norwood's first poetry, "Lady of the Sonnets," was almost purely personal, although in it he announced his championship of woman. It was in his second book, "The Witch of Endor," an original interpretation of Saul, in which the witch is a lovely young woman with whom the king is in love, but who renounces happiness for his well-being, and is in turn renounced when his call comes to fulfil the prophecy of death, that his power of line, depth of research and originality of interpretation made its first sustained appearance. He had no fear of taking an original stand, as evidenced by "The Man of Kerioth," in which the act of Judas sought a sign, sought a temporal kingdom for his Master, tried to force Him into a supernatural declaration of earthly kingship.

Between these two had appeared, in 1917, "The Piper and the Reed," in which the poet again expressed in many lyrics what he had often declared in the pulpit and by the friendly fireside:

I have no temple and no creed,  
I celebrate no mystic rite,  
The human heart is all I need,  
Wherein I worship day and night.  
Love is the word God gave and said:  
"With this thou shalt mankind assail!"  
Then forthwith poured upon my head  
Anointing of his holy oil!

"The Modernists," mainly dramatic monologues, appeared in the following year, and in 1919 "The Man of Kerioth." "Bill Boram," in 1920, continued the theme of transfiguration through love of beauty. The subject is an uncouth and hard-boiled fisherman, drawn into a new path by his own love of flowers. During the next ten years only one volume of poetry appeared—"Mother and Son"—in which "The Spinner" was first published. Two outstanding prose works came from his pen during this time, "The Heresy of Antioch," a life of Paul, and "The Man Who Dared to Be God," the title of which is an indication of Dr. Norwood's approach to the personality of Christ. Journeys to the Holy Land

lent not only colour, but a wealth of research to the preparation of these volumes. The latest book, "Issa," is a spiritual autobiography, in which Dr. Norwood recites lovingly his observations of all sorts of men and things, and asserts the immanence in them of deity.

Again to quote Roberts, who wrote the introduction: "Robert Norwood has been spoken of as the greatest religious poet of our times in the United States and Canada. I think the label is a limitation. I prefer to regard him as a great poet who happens to be chiefly pre-occupied with themes of a religious character."

#### THE FUNERAL

New York Times, Oct. 2

The funeral of the Rev. Robert Norwood, rector for the last seven years of St. Bartholomew's Protestant Episcopal Church, poet and author, who died suddenly Wednesday night at his home, 521 Park Avenue, took place yesterday morning in the church, at Park Avenue and Fiftieth Street. More than 2,200 persons in all walks of life, among them clergymen of many denominations, crowded the edifice, and late comers stood at the rear.

Front pews on one side of the church had been reserved for relatives and those on the other side for the vestrymen, who served as honorary bearers.

Fifty floral offerings, which came from intimate friends, were placed about the chancel edge. The vestry sent a huge wreath.

#### Two Clergymen Officiate

The ritual was confined to the Order for the Burial of the Dead, from the Book of Common Prayer of the Protestant Episcopal Church, the service Dr. Norwood always used at funerals. Only two clergymen took part. Bishop William T. Manning read the sentences, beginning with: "I am the resurrection and the life, saith the Lord," and recited the prayers and pronounced the benediction. The Rev. Dr. Clifton Macon, the senior assistant, read the scripture lessons.

The robed choir of sixty men and women sang under the direction of David McK. Williams, organist and choir master.

In the long Procession of vested clergymen an unusual honour in a Protestant Episcopal Church was shown to the ministers of other faiths in that each of the latter walked with a priest of the Episcopalian communion. All in the procession were there by special invitation.

The clergymen of other denominations were the Rev. Dr. Henry Sloane Coffin, president of Union Theological Seminary; Professor James Moffatt of the seminary, the Rev. Dr. Henry Howard, pastor of the Fifth Avenue Presbyterian Church; the Rev. Dr. Edward H. Emmett, pastor of the Manhattan Congregational Church; Dr. Wilbur A. Thirkield, a retired Methodist Bishop in this city; the Rev. Dr. Ralph W. Sockman, pastor of the Madison Avenue Methodist Church; the Rev. George H. Smyth, pastor of the Presbyterian Church in Scarsdale, N. Y., and Charles Francis Potter, dealer and founder of the First Humanist Society.

Among the Episcopal clergy was Canon Quinton Warner, rector of the Cronyn Memorial Church of London, Ont., which sent him to represent it, as Dr. Norwood had been the rector there from 1912 to 1917. There were present many parishioners of St. Paul's Church at Overbrook, Philadelphia, from the rectorship of which Dr. Norwood was called to St. Bartholomew's.

#### Those in The Procession

In the processional and recessional Bishop Charles K. Gilbert walked next to Bishop Manning. Among the other clergy in the line were Dean Milo H. Gates of the Cathedral of St. John the Divine, the Rev. Dr. Bernard Iddings Bell, warden of St. Stephen's College, Annandale-on-Hudson, N.Y.; the Rev. Herbert R. Stevenson and the Rev. Eric C. Erickson of St. Bartholomew's staff, the Rev. Dr. W. Russell Bowie, the Rev. Dr. Karl Reiland, the Rev. Dr. Howard Chandler Robbins, formerly

dean of the cathedral; the Rev. Dr. Donald B. Aldrich, the Rev. Dr. Henry Darlington, the Rev. Dr. William Norman Guthrie, the Rev. Dr. S. DeLancey Townsend, the Rev. George A. Trowbridge, the Rev. Dr. Albert E. Ribourg, the Rev. Hutchins C. Bishop, the Rev. Dr. Alexander G. Cummins, the Rev. Dr. E. Clowes Chorley, Canon Pascal Harrower, the Rev. Dr. Archibald R. Mansfield, the Rev. Charles B. Ackley, the Rev. Guy E. Shieler, the Rev. Sidney T. Cooke, the Rev. George Sherman Richards, the Rev. Paul G. Favour, the Rev. Dr. Luke White, the Rev. Charles M. Douglas, the Rev. Albert J. M. Wilson, the Rev. Artley B. Parson, the Rev. Charles N. Shepherd, the Rev. C. R. Carrie, the Rev. Daniel M. Welton and the Rev. J. Brett Langstaff.

Among the clergymen who sat with the congregation were the Rev. Dr. Henry Everston Cobb, Senior Minister of the Collegiate Reformed Protestant Dutch Church of the City of New York; the Rev. Dr. Samuel Trexler, president of the United Lutheran Synod of New York; the Rev. Dr. Charles D. Trexler, pastor of St. James Lutheran Church; Canon H. Adye Prichard, rector of St. Mark's Church, Mount Kisco N.Y., and the Rev. John Howard Melish, rector of Holy Trinity Church, Brooklyn; Rev. Eric G. Ericson, vicar of the Swedish Chapel, 121 East 127th street; the Rev. Dr. Guy Emery Shieler, editor of the Churchman, the Rev. Dr. Donald B. Aldrich, rector of the Church of the Ascension; the Rev. Dr. Karl Reiland, rector of St. George's Church; the Rev. Dr. W. Russell Bowie, rector of Grace Church, and the Rev. Dr. William Norman Guthrie, rector of St. Mark's-in-the-Bouwerie; Rev. Dr. Luke M. White, rector of St. Luke's Church, Montclair, N. J.; the Rev. Dr. C. Malcolm Douglas, rector of Christ Church, Short Hills, N.J.; the Rev. Dr. E. Clowes Chorley, historiographer of the Protestant Episcopal Church; the Rev. Dr. Alexander G. Cummins, rector of Christ Church, Pough-

keepsie, N.Y.; and the Rev. Dr. Henry Sloane Coffin, president of Union Theological Seminary; Rev. Dr. James Moffatt of Union Theological Seminary, the Rev. Dr. Henry Howard of the Fifth Avenue Presbyterian Church, the Rev. Dr. Harry Emerson Fosdick, pastor of Riverside Baptist Church; the Rev. Dr. Ralph W. Sockman of the Madison Avenue Methodist Episcopal Church; the Rev. Dr. Henry Darlington, rector of the Church of the Heavenly Rest; the Rev. Dr. A. R. Mansfield, superintendent of the Seaman's Church Institute of New York and Canon Pascal Harrower, rector emeritus of the Church of the Ascension, West New Brighton, S.I.; Rev. Dr. Randolph Ray, rector of the Little Church Around the Corner; the Rev. Dr. George A. Trowbridge, rector of All Angels' Church; the Rev. Dr. Charles B. Ackley, rector of St. Mary's Church; the Rev. Albert J. M. Wilson, rector of St. George's Church at Seabright, N.J.; the Rev. Dr. Paul Gordon Favour, rector of Trinity Church, New Rochelle, N.Y.; the Rev. C. R. Carrie, rector of St. John's, Jersey City; the Rev. Dr. Charles Francis Potter, leader of the First Humanist Society of New York, and the Rev. Sidney T. Cooke, curate of St. James' Protestant Episcopal Church.

#### No Flowers On Coffin

The coffin was carried from the Mortuary Chapel, without flowers or pall, up the centre aisle into the chancel. Just behind walked the vestry. Its members were Robert S. Brewster, senior warden; Judge Edward R. Finch, junior warden; William Armstrong Greer, son of the late Bishop Greer; P. A. S. Franklin, William Williams, Carl Tucker, James B. Taylor, E. H. H. Simmons, George B. Post, William Nelson Davey and John S. Rogers.

The family, which used a side door for entrance and exit, included the widow, Mr. and Mrs. James Pierce Ferguson of Fairchild, Conn.; Mr. and Mrs. Malcolm McMasters of Greenwich, Conn., and Franklin Norwood of this city, a nephew of the

rector. Mrs. Ferguson and Mrs. McMaster are daughters of Dr. Norwood.

The musical selections included Handel's Largo, "I Heard a Voice From Heaven"; the Twenty-Third Psalm and the hymns, "Lead, Kindly Light" and "Hark, Hark, My Soul." As the congregation filed out, the organist played favourite hymns of Dr. Norwood, one of which he had played for the rector a few hours before he died.

The family of Dr. Norwood will accompany the body to Hubbards, N. S., his boyhood home, on a train leaving New York this afternoon. A second service will be held Tuesday at 3 o'clock in St. Luke's Church, there.

Some of the clergymen of New York and vicinity will devote their sermons this morning to eulogies of Dr. Norwood.

The entire service of the First Humanist Society, which meets in Steinway Hall, 113 West Fifty-seventh Street, will be a memorial service for Dr. Norwood. The topic of Mr. Potter will be "Robert Norwood, a Friend of Mankind." A poem, "The Song of the Humanist," which Dr. Norwood wrote and dedicated to the society and which Bernard Gabriel, the pianist of the society, has set to music, will be included in the program.

"The Ministry of the Poet: a Tribute to Robert Norwood." will be the topic of the Rev. Dr. W. Russell Bowie, rector of Grace Church, Broadway and Tenth Street.

The Rev. Paul Gordon Favour, rector of Trinity Church, New Rochelle, will preach on "The Well by the Gate," which was the topic Dr. Norwood had announced he would preach in St. Bartholomew's.

New York Times, Oct. 3

#### Deplored in Pulpits

Tributes to the memory of the Rev. Dr. Robert Norwood, rector of St. Bartholomew's Protestant Episcopal Church, Park Avenue and Fiftieth Street, who died last Wednesday, were paid yesterday by fellow clergymen of different denominations.

The Rev. Dr. Clifton Macon, who was Dr. Norwood's assistant during his seven

years as rector at St. Bartholomew's, praised him as "a great leader and an overflowing spirit who radiated joy," in his sermon yesterday morning.

The Rev. Dr. Henry Howard, pastor of the Fifth Avenue Presbyterian Church at Fifty-fifth Street, asserted in his morning sermon that in the death of Dr. Norwood not only the church but the city had lost a powerful force for good, adding:

"Dr. Norwood combined in a very wonderful way the gift of strength and the grace of tenderness. A brave and gentle knight of God, he drew his sword against all that was base and ignoble in the thought and practice of his time."

The Rev. Dr. Randolph Ray, before preaching a Founders' Day sermon at the Episcopal Church of the Transfiguration (Little Church Around the Corner), 1 East Twenty-ninth Street, asked the congregation to stand and join him in prayers for the Rev. Dr. Caleb H. Stetson, the Rev. Dr. Frank Warfield Crowder and the Rev. Dr. Norwood, "called to another sphere of life."

The Rev. Dr. Ralph W. Sockman, pastor of the Madison Avenue Methodist Episcopal Church at Sixtieth Street, paid in tributes to Dr. Norwood and Dr. Crowder, deplored the passing of "two great spiritual leaders of adjoining parishes within the space of one week."

Memorial services for Dr. Norwood were conducted at the morning meeting of the First Humanist Society at Steinway Hall, 113 West Fifty-seventh Street, by Charles Francis Potter, founder of the society. Dr. Norwood wrote "The Song of the Humanist" and dedicated it to the society.

**Evening Telegram, Oct. 5**

**Rests in Loved Land**

Hubbards, N.S., Oct. 5.—On the crest of a hill above the village of Hubbards, Robert Norwood was laid to rest yesterday.

"We mourn him because we love him," said Very Rev. J. P. D. Llwyd, Dean of Nova Scotia, pronouncing the brief address after the funeral service in the little church

where Dr. Norwood served as curate more than 30 years ago.

"I have often been asked," the dean said, "what was the secret of Robert Norwood's power. In one form or another, I have always answered, 'The centralness of love.' I never knew a man in which the power of heart was more marvellously developed than in himself.

**Maker of Song**

"We mourn him not only on account of his personal charm, not only for his intellect and the splendour of his achievements, but because of the man himself.

"He loved Jesus. Is not that the best tribute we can lay upon his memory?"

"You know what Nova Scotia meant to him—how he loved the province, how he took pride in everything that had to do with it. He made a song out of everything Nova Scotian.

"He made a song out of the singing brook. And now his life has gone singing on down to the everlasting sea of infinite love."

The body of Dr. Norwood, who died in New York last Wednesday night, was borne out of the church here by eight men who knew him as neighbours. They were Guy Harnish, Freeman Harnish, William Johnson, Clayton Dauphinee, Herbert McLean, Bazil Dauphinee, Graville Conrad and Baden Conrad.

**Overlooks the Sea**

With a glimpse of blue St. Margaret's Bay looking through the trees, the casket was committed to the earth. Fishermen and farmers of the district, doctors and scholars and figures in the province's political life, mingled in the throng around the grave.

In his last long poem, "Issa," Robert Norwood had pictured his ideal of a last resting place.

"Then let me have a home beside the sea.

"O let me be forgotten in a garden plot until my spirit rises with the daffodil."

Between avenues of young pines his body was borne to-day to find rest in the family

plot where his son, Ted, was buried eight years ago.

In the church numerous members of the Anglican communion gathered in the chancel. His Grace, Archbishop Worrell, Primate of all Canada, read the lesson.

**St. Thomas Times-Journal, Oct. 3**  
**Sailed His Own Boat**

One of the interesting things about visiting New York or most other large cities is the opportunity to listen to really great preachers. They seem to gravitate to the large centres of population. Toronto has quite a few of them whose names will readily occur to the reader. It is probable that the average Canadian visitor to New York thinks first of Rev. Dr. Henry E. Fosdick, of the Rockefeller Baptist Church up in Riverside Drive, who perhaps has a greater vogue than any preacher in the American metropolis. Another noted man is the Rev. Dr. Henry Howard, of the Fifth Avenue Presbyterian church, an English Methodist who reached New York by way of Adelaide, Australia, where he spent many years. Then those who journey down to Grace Protestant Episcopal church, the beautiful Gothic edifice in Broadway next to Wanamaker's store, will never be disappointed if they are fortunate in hearing the rector, Rev. Dr. W. Russell Bowie.

The past few years a Mecca of thousands of visitors has been St. Bartholomew's Protestant Episcopal church in Park Avenue, whose most important neighbour is now the new Waldorf-Astoria Hotel. Here Rev. Dr. Robert Norwood, the brilliant Nova Scotian, has been the rector for seven years. His death a few nights ago has robbed St. Bartholomew's of a man whose loss will be severely felt. One of the most forceful speakers in the pulpit, Dr. Norwood preached invariably to a full church of more than 2,000 persons. He was regarded as a liberal and was noted for his striking utterances. Ever the mystic and the poet, the New York Times in its obituary said that Dr. Norwood often declaimed against

materialism and materialists. The solemn stillness of his church often echoed his denunciation of the "hideous intellectual monsters" whom he held responsible for "the hard intellectuality of our times." He said of modern literature: "It is full of the beliefs of Sadduceism, but it has no soul."

Although he held that there was much in common between Protestant and Catholic churches, Dr. Norwood was one of thirteen Protestant Episcopal clergymen who, in 1930, signed a statement, later printed and circulated among their parishioners, taking issue with Bishop William T. Manning, their superior, who had held that the Episcopal Church "is fundamentally and definitely Catholic." The statement signed by Dr. Norwood and the other clergymen held that "we are not willing to see this church separated in word or work from its Protestant affiliations."

Two St. Thomas men attended a November evening service at St. Bartholomew's two years ago and heard Dr. Norwood preach a sermon that was more evangelistic than anything else. Afterward they were cordially received by Dr. Norwood in his vestry and learned that these Sunday night services had become a successful innovation and were attracting a class of people, the rector thought, who had not been accustomed to go to church—especially on Sunday nights. For be it known that in many New York churches for a good part of the year morning and afternoon services only are held. Dr. Norwood was interested in meeting St. Thomas visitors and enquired particularly about the welfare of Ven. Archdeacon J. W. J. Andrew, of Trinity church. Dr. Norwood was rector of the Cronyn Memorial church, London, Ont., from 1912 to 1917.

It was also pointed out by the New York Times that Rev. Dr. Norwood's alignment with the evangelical school in the Episcopal Church, otherwise known as "low" churchmen, did not lessen Dr. Norwood's reverence for the Catholic Church and its prac-

tices. He once disclosed that whenever he passed St. Patrick's Cathedral he could not resist the poetic impulse to enter and light a candle in memory of his son, Robert Edmund, who was accidentally killed in a hunting accident.

**New York Herald**

"He preferred to preach of 'the man Jesus' rather than of the Christ as Messiah. People of all times and climes, races and creeds, were pretty much the same, he argued. Dr. Norwood was not of the reforming zealots who thought human nature was likely to be changed. He once said that if all the churches and governments of the world were combined, they could not stop war. He pointed to the inability of legions of prohibitionists to abolish intemperance by law. Of prohibition he was a constant critic.

"Once, while on a vacation in Nova Scotia, where he had held a pulpit as a young man, objections against his 'modernistic preachments' were made to the Church of England archbishop in that country. After that Dr. Norwood announced that he 'deemed it wise to refrain from any further preaching' in the land of his birth.

"His own pulpit at St. Bartholomew's, he often said, would always remain 'free for discussion of timely events.' Sometimes his text would be taken conventionally enough from the Bible, but on other Sunday mornings the well-groomed congregation facing him would hear him take his theme from some event or personality in the news of the day—Lindbergh, Einstein, or, if an encyclical had just come from Rome, perhaps the pope.

**Sometimes Earthly Blunt**

"To his rich parishioners Dr. Norwood remarked on an October Sunday in 1930 that those who would follow the footsteps of Christ must first cast aside 'such encumbrances as social prestige and ancestral pride.' On another occasion he remarked that poverty, in itself, was not a virtue. And in 1932, when new and heavier tax-

ation for the nation was in prospect, he devoted part of a Sunday sermon to opposing a transfer tax on sales of securities.

"At times his sermons seemed permeated with mysticism; at other times he spoke with an earthly bluntness. Once he told a gathering of women that Americans were the rudest, most ill-mannered of all the peoples of the earth. In the next breath he paid tribute to the 'dignity and courage' of the British."

**Montreal Gazette, Sept. 30**

The death of the Rev. Dr. Robert Norwood, of St. Bartholomew's Church, New York, will stir widespread regret, and sorrow over the event will be particularly acute in Montreal, where he became well-known and highly-regarded during a ministry of about three years—1910 to 1912—as assistant rector at Trinity Church, before that old and revered Anglican building on St. Denis street was sold and the rector and congregation moved into their new church at Notre Dame de Grace. Dr. Norwood had a lovable personality and possessed great power as a preacher, and not a few people in Montreal can testify to an eagerness, which was one of his outstanding characteristics, to "show a puzzled spirit what he believed to be the way to a satisfying life." Born and educated in Nova Scotia, his name was a household word in that province, especially on the island of Cape Breton, where his church ministry began. Wide as was Dr. Norwood's fame as a churchman, he made an appeal to a greater public as a poet and prose-writer preoccupied with themes of a religious character. He was, in fact, spoken of as "the greatest religious poet of our times in the United States and Canada." Be that as it may, Canada lost a great Christian preacher and teacher when, in 1917, a few years after he left Montreal, Dr. Norwood accepted a call to Philadelphia. In 1923, two years before he went to St. Bartholomew's in New York, he became a naturalized citizen of the United States.

**Montreal Star**

Canadian literature loses one of its most distinguished figures through the death in New York of the Rev. Robert Norwood, formerly of the Mission at Neill's Harbour, Cape Breton, and for two years assistant rector of Trinity Church in Montreal. He was a born poet, and his poetry was of an unusually inspiring character. He made religion real in his verse—made men feel that it was an essential and invaluable part of their daily life. And he exercised a wide and beneficial influence because he was in every sense of the phrase every inch a man. Adored by the fisherfolk of Cape Breton, he had established a national reputation before he left the Mission. His fame as a preacher became more firmly established as he was heard by a wider public, and he was ranked as one of the most arresting orators in the pulpits of the continent.

But it is through his literary works that he will be best remembered. He wrote lyric verse of chiseled beauty, alike in rhythm and in the choice of the select word. His religious poetry was rich in dramatic imagery, and left a deep impression upon those who read it. Such poems as "Dives in Torment" will last as long as Canadian literature endures, and the sheer lyrical music of "Lady of the Sonnets" inevitably challenges comparison with Bliss Carman's best lyric verse. Few Canadian poets have succeeded in investing their poetry with such inspiring qualities as those to be found in Dr. Norwood's song, and fewer still have mastered the art of writing religious verse that had no suggestion of preachment, but carried, to all capable of hearing, a clear message in clarion tones of the worth of beauty and the need for brotherly love between man and man.

**Toronto Globe, Oct. 1**

One of the most luminous figures in the roll of Canadian writers passed at New York on Wednesday in the sudden death of Rev. Dr. Robert Norwood, poet, preacher,

and personality. His roots went deep in his native Nova Scotia through Loyalist ancestry, but his sea-captain father left his ship to fight in the Civil War, and opportunity later lured the son to a church in Philadelphia, and lastly to New York, where as rector of St. Bartholomew's Episcopal Church he served one of the largest and richest Protestant congregations in the New World. His invitation to Philadelphia came after a delegation, unable to enter his crowded church at London, Ont., reported back they had found the phenomenon of a preacher who could fill his church in these times.

Through his life Dr. Norwood revealed the influence of his childhood by the sea and in the forests of Nova Scotia. He possessed uncommon eloquence of speech, a radiant personality, and a generous heart. Some of the gifts of the actor enhanced the effectiveness of his public utterances. "He was a poet in the sense of Carman or Wilson MacDonald," it has been said of him, "a preacher who ranked with Phillips Brooks, and a personality who would have graced the Mermaid Tavern or was at home in the plowed field and on the wharf".

One week before he died, when in a circle of friends in Nova Scotia, he said: "The greatness of our future does not lie in any change of political order; it lies in a change of thought. Our great sin is contempt of our neighbour. We must learn to see him as a man, to recognize the soul in him."

Norwood flashed over the Canadian literary horizon a few years ago like a meteor. Here was a poet of brilliance, not always understood by the many, but with freshness, a touch of mysticism, colour and music. He sought to interpret the meaning of spiritual love, to idealize the things of life. This search for the ideal is hinted in such lines as these, from "His Lady of the Sonnets," published in 1915:

Accept the challenge of the royal hills,  
And dare adventure as we always dared!  
Life with red wine his golden chalice fills,

And bids us drink to all who forward  
fared—

Those lost white armies of the host of  
dream;

Those dauntless, singing pilgrims of the  
Gleam.

Another side of Norwood's poetry is seen in his admiration for rough men, men who are responsive to beauty as was "Bill Boram," the uncouth fisherman who was transfigured by his own love of flowers, whose character shone in the rough duties on board ship, as did the character of Jim Bludso, made memorable by John Hay. Bill was "the ugliest and the meanest brute I know," yet he loved his home, and in the poet's opinion his life was beautified by this influence:

On certain noons when black Northeasters  
flailed

The Grand Banks like a floor, and the  
duress

Of flailing made the sea a field of foam,  
Bill thought of daisies down behind the  
barn,

And Mollie tinkling up the cow-path home.

Death has stricken Robert Norwood at the height of his career. He leaves a place that will not easily or quickly be filled.

#### AS A THEOSOPHIST

In all the foregoing there is little or nothing said that would indicate wherein Dr. Robert Norwood's thought and convictions differed from the ordinary. This is not surprising. The newspaper press is antagonistic to new ideas, and particularly to Theosophy. A newspaper recently cut out in a statement regarding him, the fact that a prominent M.P. was a member of the Theosophical Society. Dr. Norwood was a member of the London Lodge of the T.S. in Canada and he made no secret of his convictions among his friends. When he came to be rector of the Cronyn Memorial Church in London in 1912, he got into the habit of reading the articles known as "Crusts and Crumbs" in the Toronto Sunday World. He could not find out who was the author and wrote to some friends

in Toronto to know if he could meet him. They happened to know him and offered to introduce him, and accordingly in 1915 after he had been reading these articles for some years, he met and eagerly discussed the basis of their philosophy, which was, as a matter of fact, The Secret Doctrine. Dr. Norwood was immediately and profoundly interested, and frequently in after years attributed the strength and charm of his preaching to Theosophy.

He procured and studied all of Madame Blavatsky's works and when The Mahatma Letters were published he got this also. After reading this volume he made a series of selections from it and had several copies typed for his friends as embodying those ideas and principles which he accepted. We hope to present these quotations to our readers. Following the Blavatsky assertion that Theosophy was the underlying truth of all religions he expounded the New Testament and the Christian mythos in this spirit and the charm and attraction of his preaching has been known to hundreds of thousands.

He has been described as a Modernist, and as a Mystic, but he was really a genuine Theosophist and in his preaching he might have been described as an Evangelical Fundamentalist. He preached Christ and Him crucified, but he did it with the illumination of one who had studied the Mysteries and had been imbued with the truth of the Secret Doctrine. Once a delegation of clergymen approached Bishop Williams of the Diocese of Huron to protest at what they considered were errors in Dr. Norwood's preaching. "If you all knew the Greek Testament as well as Robert Norwood we would have better preaching," was the reply they got.

Robert Norwood had an experience that went beyond the letter and it was this that fired his oratory, consecrated his poetry, sanctified his theology. When acting as assistant in Trinity Church in Montreal he was alone in his house at one time, and in his study which was curtained off from an

inner room, he was meditating one evening when he became conscious of some one behind the curtain. He walked to it and opened the curtains, spreading them wide. Then he fell on his knees before the Presence revealed to him. He spoke little of this experience, but it appears in "Bill Boram" and some of his other books, and is the basis of "Issa". On being shown the pictures of the Masters he recognized one



**ROBERT NORWOOD**

From the Painting by Joshua Smith, R.B.A., famous English portrait painter, now resident in Toronto.

of them and said it was He he had seen. He never told what words were spoken but he was faithful to the mission he had received. That was what made The Secret Doctrine a reality to him, and Madame Blavatsky a worthy messenger.

Had other ministers of the Church taken a similar course, the example of which was set by the Bishop of Norwich early in the

history of the Society, and joined its ranks and sought for that Universal Truth which hallows all the Faiths, the Theosophical Society would never have become the vehicle of bogus churches and fraudulent World Teachers. There is in Christianity as revealed in the New Testament enough of The Ancient Wisdom to redeem it from futility and inanity, but so little of the ancient teachings are made available to the congregations that it barely suffices to save it from corruption. Karma and Reincarnation are the keystones of the New Testament, but the ministers will not preach the Law and the congregations perish.

Dr. Norwood had tremendous courage to speak to his great and wealthy congregation in New York, but he did it with Love and Beauty and the people heard him gladly, for they felt moved by the Divine in him and were conscious of a like spirit in themselves if they could but hold to it and live by it. Robert Norwood was logical and truthful enough to be a member of The Theosophical Society which had carried to him the truths by which he lived. We can be proud of him and his labours whatever the weaklings and the fanatics may think or say.

It is difficult to speak of all one feels in the loss of a friend like Robert Norwood. Yet it is the human kindly things, that bind his memory to the unforgettable hours of life. Lying on a hospital bed, not in any way sure that he would ever rise again, searching for a greenback to buy a keepsake for a little girl; speaking in a meeting where there was no chance of any fame or applause from a crowd, and giving his very best to the comparatively few who had no proper conception of their opportunity; joyfully surrendering himself in a circle of private friends, chaffing, joking, flashing serious sunbright thoughts to the appreciative, reading his or a friend's poems; or dominant in the pulpit, with silver voice ringing clear, they were all only brief aspects of his larger profounder Selfhood. That remains and will return.