

THE THEOSOPHICAL PATH

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THEY of great-self (*mahâtmanah*), who have attained unto me, do not undergo rebirth, which is temporary and the womb of sorrow. They have attained perfection.

All worlds (*lokâh*) up to the abode of Brahman, ● Arjuna, are subject to successive births (*punarâvartino*). But having attained unto me, O son of Kuntî, rebirth is not known.— *Bhagavad-Gîtâ*, Adhyâya 8, ślokas 15, 16

THE SECRET DOCTRINE: by H. T. Edge, M. A.



IF there is any one subject which, more than others, can be regarded as the main thesis of Theosophy, we would say that it is that which is summed up in the words, “The Secret Doctrine.”

It was the purpose of H. P. Blavatsky, in re-introducing Theosophy to the modern world, to declare and to demonstrate that there exists, and has existed throughout human history, a body of knowledge, which is designated by this title and also by the names of the Arcane Wisdom, the Esoteric Philosophy, etc.

The Secret Doctrine embraces all that can be included under the name of knowledge, and is therefore equivalent to science, religion, and philosophy. It is often described as the synthesis of these three; or, better, since the use of the word “synthesis” might seem to imply an adding together of things that are essentially separate — an erroneous implication — it may be defined as the common and original root from which have sprung those artificial divisions of knowledge known as science, religion, and philosophy. It is the clue to all problems; it deals with general principles that are applicable to numerous and diverse special cases; it is concerned with fundamental facts and laws in Nature — not only in those organic processes and terrestrial phenomena which are generally connoted by the word “Nature,” but also in those higher domains of Nature whose laws are more commonly designated as Divine. Hence the range of topics susceptible of treatment under the heading of the Secret Doctrine is all-inclusive.

But we cannot mention knowledge without immediately thinking

of its possessors; for knowledge, without wise men, would be a meaningless abstraction. And in fact Theosophy points to the existence, both now and in past ages, of men in possession of this knowledge. The proof, as regards past ages, is to be sought in the historical evidence and in the various accessible records of ancient wisdom; and this work has been ably performed by H. P. Blavatsky in her works, *Isis Unveiled*, and *The Secret Doctrine*, as also in a humbler degree by many of her students. The subject of the present existence of sages is one that has to be handled with discretion for reasons that are sufficiently obvious. Still, it is pertinent to ask what can have been the source of the profound and comprehensive knowledge *shown* by the author of *The Secret Doctrine*.* We may *infer* that she had access to unusual sources — sources adequate to the observed results — or we may accept her own explanation, as given in the preface to Volume I:

These truths are in no sense put forward as a *revelation*; nor does the author claim the position of a revealer of mystic lore now made public for the first time in the world's history. For what is contained in this work is to be found scattered throughout thousands of volumes embodying the scriptures of the great Asiatic and early European religions, hidden under glyph and symbol, and hitherto left unnoticed because of this veil. What is now attempted is to gather the oldest tenets together and to make of them one harmonious and unbroken whole. The sole advantage which the writer has over her predecessors is that she need not resort to personal speculations and theories. For this work is a partial statement of what she herself has been taught by more advanced students, supplemented, in a few details only, by the results of her own study and observation.

The Secret Doctrine, as its name implies, is not known to the many; a circumstance which is evident enough as regards the present age. In past ages it has been at times much more widely diffused in the general knowledge, and at other times it has been more restricted and veiled, as is the case in our age. These differences depend on the fluctuations in the condition of humanity; for the long process of human evolution is marked by many ebbs and flows between materialism and ignorance on the one hand and spirituality and enlightenment on the other. There is much evidence that what we call historical times were preceded by ages in which a knowledge of the Secret Doctrine was more widely diffused, and that the greatness of Egypt, India, and other old civilizations dates back to times when this was the case. In fact, the student will find that the book of history, as read

* It will be understood that when the book of this name is meant, the words of its title are italicized; and that when the words are not italicized, the Secret Doctrine itself is meant, and not the book called by that name.

by Theosophists, shows the times that we call historical to have been a period of decline in knowledge and virtue, marked by a gradual increase of materialism and a gradual withdrawal of the Secret Doctrine from general knowledge into seclusion.

The introduction of Theosophy to the world marks the beginning of a new cycle in the history of the human mind. The fact that there is a Secret Doctrine was declared to a world that had well-nigh forgotten it; and that is the first step towards a revival of the knowledge of that Doctrine. The mere enunciation of the truths of Theosophy is enough to arouse the dormant intuitions of people, as though one were breathing to them a message of far-off times in which they had lived; and often the intuition will assent when the reasoning mind rebels. But for the reasoning mind also there is abundant proof in such evidences as convince the reason and appeal to the judgment.

The human race being of an antiquity which ordinary methods of observation and research have failed to fathom, it follows that the greater part of history is at present a sealed book. So far as the physical features of the earth's crust are concerned, we have evidence which geologists can to a certain extent interpret; and something can be deciphered as to the animals and plants which lived in long past ages. But man is a being who has always prevailed in far less abundance than either the sands and clays or the mollusks and crustaceans; and what remains he did leave were mostly buried, burned, or otherwise destroyed. Documents are either destroyed, lost, or concealed, and we have little more than certain stone monuments and inscriptions, whose meaning is still for the most part unknown. Such evidence as we have discovered, however, proves beyond any doubt that man, as a species, has undergone no radical change whatever in his physical structure since the earliest *known* times; but, on the contrary, has always fluctuated between refined and coarse varieties of the same type. From this fact we may reasonably infer that man has always been capable of high civilization, and that he has at many times in the past attained to great heights of knowledge and achievement; while correspondingly he has many times come to grief through disunion and strife, great civilizations breaking up and dispersals ensuing.

There have been epochs in the world's history when great racial cataclysms have taken place, involving the overthrow of empires and the dispersal of peoples; and such an epoch seems to linger in the memory of peoples now upon the earth. The scientist finds its traces

in an event which he alludes to as the Aryan dispersal from a land which he seems to imagine was the "primitive home" of humanity. How many of these primitive homes has humanity had at different times in its history! Myth and sacred allegory give us a symbolic record of the same event; and the folk-lore of both hemispheres abounds with its stories of a deluge and a confusion of tongues and an exile from a golden land.

This Golden Age of legend was the youth of our present Root-Race. Our historical period is included within the fifth sub-race of this Root-Race, so that there have been four other sub-races before it. Now the law of evolution provides that every Root-Race goes through a complete circle of progress, consisting of an ascent, a decline, followed by a re-ascent. Hence the earlier sub-races of our Root-Race were at a higher level of spirituality than the fourth and fifth sub-races have been. And this explains the existence of knowledge that has been attained and forgotten, but will be attained again with the addition of much wisdom from experience.

With the aid of the explanations given in *The Secret Doctrine*, the student can do a good deal in the way of interpreting the symbolism on such ancient monuments as those from Central America (replicas of some of which are now on exhibition at the Panama-California Exposition in San Diego, California). It is noticeable that this symbolism bears analogies to that of Hindûstân, as, for example, in the "Yoga posture" assumed by some of the human figures; or a figure riding on an animal, like the Vedic deity Varuna; or the winged circle, of which there is an example at Ocosingo, Guatemala, suggesting the winged circles of Assyria and of Egypt. These facts, of which there are so many, cannot be overlooked by anyone who desires the truth. The usual explanations attempted for them are very unsatisfactory. One is that Asiatics migrated to America at some epoch not very long ago comparatively; and even if such an explanation could be established for this particular case, we should still require to invent many other theories of migration to account for other similarities in the ideas of widely sundered peoples elsewhere. The other explanation — that these different races invented the same symbolism independently of each other — is too absurd to detain us a moment. The real explanation is reasonable enough for all who have an open mind and no pet theory to take care of. The ancient builders of America, and those of southern Asia and northern Africa, had inherited

their knowledge from a common source — the parent race from which both were descended. In their symbolism they represented the truths of the Secret Doctrine, using for that purpose a certain ancient language, the language of symbolism, which at once conceals and reveals the meaning. Thus has been preserved in indestructible stone, through the lapse of ages, a knowledge which can be interpreted by those who understand the symbols; and also there has been preserved a proof of the unity and universality of ancient culture.

The evidence for the reality of this Secret Doctrine and its world-wide diffusion in ancient times is overwhelming, as students of H. P. Blavatsky's works can see for themselves, and of course details cannot be entered into here; but some remarks on the significance of the fact will be appropriate.

At the present troublous time people are deploring the materialism of the age and searching for something on which to base a hope of improvement in the immediate future. Yet some men of science are propagating purely animalistic theories of evolution, which dwell exclusively on the lower side of human nature. Little or nothing is said about the origin and evolution of the human mind; although it is often implied, in the teeth of all facts, that this mind was "evolved" from the minds of the animals.

It is absurd for us to continue oscillating between materialistic theology and materialism proper, as though that were the only choice. Knowledge is properly one and single, not subdivided into religion, science, philosophy, etc. But we have been accustomed to keep our ethics in one box and our science in another, so that we lack a rational basis for our ethics and an ethical purpose in our science.

Indissolubly linked with the question of the origin of man is the question of his nature. Man is dual, being compact of the divine and the animal, the flame and the clay, the angel and the demon. The religions all teach this, but it is not a mere religious dogma but a scientific truth as well. There was a time in the remote past when the divine intelligences descended and informed the "mindless" man, who had been evolved from the lower kingdoms, thus converting him into a self-conscious and responsible being. Even though the present theories of the evolutionists as to the evolution of man's physical organism were true — which, however, are very incomplete — still the problem of his spiritual and mental evolution would remain open. The effect of trying to ignore this question is that it centers our at-

tention too much on our lower nature and provides a plausible excuse for such as are not able to master their weaknesses and appetites.

The true doctrine of evolution teaches that animals follow in the footsteps of man, who is in a certain sense their creator, for the models created by man's thoughts and habits enter into the composition of the animals. This is the true explanation of the resemblances; and it means that, so far from copying the animals, we should aim to elevate them, which we can do indirectly by using our own divinity for the purpose of overcoming our propensities.

It cannot be denied that the world is just now searching earnestly for a guide and a light — for something on which to base its future hopes and conduct; and the Secret Doctrine is the only thing that can possibly fulfil the world's quest. Timely indeed then was H. P. Blavatsky's work, coming as it did just at the crucial moment. The movement which she inaugurated has been safely established and is ready to serve the coming needs. We have the central work at Point Loma, and especially the Râja-Yoga College and School, to prove that Theosophy is not a mere study with no bearing on practical questions and on the needs of humanity.

In trying to forecast the future of humanity we sometimes fail because we try to look too far ahead; whereas progress is made by successive steps. As time goes on, the ideas of Theosophy will spread and influence the minds of men more and more, and thus there will gradually grow up quite a new view of life. One has but to consider the effect which would be produced (for instance) by a general acceptance of the fact of Reincarnation, in order to see what a difference this would make to our attitude towards life. The belief in continuity of existence for the Soul, and the habit of regarding death as but a temporary rest, would so alter the aspect of most of our problems that it seems hardly worth while discussing them from the present viewpoint. Again, if people were accustomed from their earliest childhood to recognize the duality of human nature, and the fact that man has a spiritual center in him as well as an animal one, all problems of conduct and education would be greatly simplified; and we should not have to invent complicated theories of psychology for the handling of children and of criminals and lunatics. The truth is simple, but not always welcome; hence we may often prefer a roundabout way. Moreover, knowledge is always associated with obligation, and with the performance of all duties, so the shirker cannot expect to win it.

THE LOST KEYNOTE: by C. Woodhead

“ . . . Tell us, when shall these things be? And what shall be the sign of thy presence, and of the consummation of the age?” asked the Disciples of the MASTER, on the Mount of Olives.

The reply given by the “Man of Sorrows”. . . is prophetic, and very suggestive. It is a warning indeed. The answer must be quoted in full. Jesus . . . said unto them:

“ Take heed that *no man* lead you astray. For many shall come in my name saying, I am the Christ; and shall lead many astray. And ye shall hear of wars . . . but the end is not yet. *For nation shall rise against nation, and kingdom against kingdom; and there shall be famines and earthquakes in divers places.* But all these things are the beginning of travail. . . . Many false prophets shall arise, and shall lead many astray. . . . then shall the end come. . . . when ye see the abomination of desolation which was spoken through Daniel. . . . Then if any man shall say unto you, *Lo, here is the Christ*, or there; believe him not. . . . If they shall say unto you, Behold, he is in the wilderness, go not forth; behold, he is in the inner chambers, believe them not. For as the lightning cometh forth from the East, and is seen even in the West, so shall be the presence of the Son of Man,” etc.

Two things become evident to all in the above passages, now that their false rendering is corrected in the revision text: (a) “the coming of Christ,” means the presence of CHRISTOS in a regenerated world, and not at all the actual coming in body of “Christ” Jesus; (b) this Christ is to be sought neither in the wilderness nor “in the inner chambers,” nor in the sanctuary of any temple or church built by man; for Christ — the true esoteric SAVIOR — is no man, but the DIVINE PRINCIPLE in every human being.

— H. P. BLAVATSKY, in *Studies in Occultism*; Vol. V, p. 1



THE world has been taken by surprise. It is a trite remark, but nevertheless significantly true, that had we been told eighteen months ago of the condition of affairs which now prevails in war-stricken Europe, not one of us would have believed, even for one moment, that it could possibly be.

We are faced with an unexpected calamity which taxes our utmost resources of thought and effort. Old ideas have been swept away in a maelstrom of pent-up forces. They seem to threaten a destruction, of which the end cannot be foreseen.

Let us look, firstly, at the causes which have led to this state of affairs. Let us try to realize that the monster which threatens us, is not one which has grown up suddenly in the twentieth century without any ancestry or parentage. It would take too long and might open wide the gates of invidious criticism to go into details — but the careful and intuitive reader of history knows well that this horrible and senseless war is but the culmination of centuries of wrong ideals of thought and action. “Unbrotherliness,” says Katherine Tingley, “is the insanity of the age.” But the insanity has been a growth which

has, at this "consummation of the age," found the opportunity for its greatest concentration of frenzy.

Many, if not most of us, have been taught in our childhood to believe that some religion was the saving factor in the world's distress and wrong-doing. And now the religions of Europe are challenged by this great catastrophe to prove their efficacy, and to lead men to meet together in peace and righteousness. Yet what do we find? Appeals are made in each one of the churches of every land to an extra-human God to interfere in favor of its own contestant in this inhuman strife. The immutable majesty and justice of the Divine Law of the Universe is (forsooth) to be modified, or directed in favor of this or that person or nation!

Divine Justice is set at naught. The great central fact that *all* men are brothers, and of the family of God, is forgotten. The teaching of the dogmatic creeds with their lip-service and their ritualistic intricacies has become a *reductio ad absurdum*.

While this is so, the heart of man in all the warring nations is torn with doubt and uncertainty. Whilst yearning for peace and good will (as was shown by the events of last Christmas day in the trenches) he engages in a conflict, brought about by forces which he does not understand and cannot control. It is safe to say that ninety-nine per cent of the peoples of the nations at war could give no rational explanation of what it was all about. Each one, however, is convinced that it is not his fault, and so, *for some reason*, the conflict must continue.

And so the religions (so called) of Europe, as described in the encyclopaedias and other works of reference and learning, have apparently proved to be a failure, since, at this great crisis, they have not availed to save from a destruction more awful than any recorded in known history.

Surely then there is something wanting in our methods of thought, and in the conduct of our daily life, something that shall lead us to deal rationally, justly, and lovingly as between man and man, of whatever race or creed or nation they may be.

For the world is too beautiful, and in his essence, man is too noble a being, for us to believe that there is no way out of this darkness of the lower pit, however great it may appear to be for the moment.

Let us ask ourselves whether, after all, the saving factor may not be found in *Religion*. Not in the religion of the man-made creeds,

and the dogmatic teachings of the scholiasts, but in that true religion of the heart of man which is naturally his own, and which is *the same for all men*. This we believe to be the Lost Keynote.

A few years ago a party of officers from the American Pacific Fleet were visiting the International Theosophical Headquarters, at Point Loma. After having been entertained by the students of the College, and just as they were preparing to depart, they gathered round the guide who was showing them the points of interest, and then the Admiral put this question: "Tell us in a few words, *what is the main idea behind your philosophy*"? The guide laughingly endeavored to evade the question, saying that he felt that anything he might say might possibly lead to further inquiry, and that there was really no time for discussion. The question however was pressed several times, and at last the guide said: "Well, I think the central idea is *The Essential Divinity of Man*." There was silence for a moment, and then the conversation was resumed about the points of interest of Point Loma.

The Divinity of Man! How few realize the sublimity of this ideal of man on the path to Godhood.

The teaching of the ancient Wisdom-Religion (once universal and the parent of all modern faiths of whatever degree of decadence) is, that man is dual in nature. Essentially and in his higher aspect, he is divine. In his lower formal aspect he is of the animal world. The contest between the two is the cause of the crucifixion which man endures in this world of mingled joy and sorrow. But the reward of him who triumphs in this contest is beyond all telling.

Once that man has recognized and fully faced this duality, he has set his feet upon the upward path towards the realization of his true nature. Then he is in a position to see wherein lies the religion of the human heart. The Divine Universal Law which has hitherto been as a scourge to evildoers, becomes a teacher of the Truth. His animal nature becomes purified in the fire of Divine Knowledge.

This philosophy of the essential Divinity of Man explains the religious nature which we recognize in many historical characters, who were not generally regarded as orthodox in their own day and generation. They have however been honored by succeeding generations as reformers and workers for humanity. We read of their having lived among all races and in all climes. Their words and their unselfish labors have borne the fruit which make men love their memories.

With them there was no question of a separate creed, or of a lower caste. Their teaching has ever appealed to the most potent forces of the heart. Their judgment has always been: "Neither do I condemn thee. Go and sin no more."

Thus the Divinity of Man, known as the *Christos Principle*, is the Lost Keynote, and, as has been said, it is the basic fact of true religion. It is the Savior of humanity, and by the recognition of it in some form or other, shall the world be saved from the present calamity.

For it should be recognized by all professing Christians, that the saving power is not a dead Christ, but a *living Christos common to all men*. We must banish from our minds the idea of an extra-human God, who is supposed to meddle with the details of immutable Divine Law. Let us replace it with the feeling in the heart of an *intra-human* Divinity which urges us to deeds of compassion and duty to our fellows. The first is a fiction of the brain, invented centuries ago, which has psychologized men too long. The latter is the Divine Truth which every man can realize for himself.

The march of civilization will doubtless be delayed a few decades by the present cataclysm of animalism. But if the lesson is learned, and men realize their true selves, and step forward into brighter paths of brotherly feeling, recognizing the divine not only within themselves but *also in others*, the dealings of Nemesis now so apparent will not have been in vain. For ages the laws of human solidarity have been broken. Men are now facing the results of the past, and reaping what they have sown.

H. P. Blavatsky has said of ancient truth: "It is essentially the philosophy of those who suffer, and have lost all hope of being helped out of the mire of life by any other means."

For humanity is so constituted that only calamity and the failure of old ideals will serve to bring them to a right conception of the truth.

Meanwhile at this tremendous epoch so truthfully prophesied by the Nazarene Master two thousand years ago—"the consummation of the age"—let us arise and do what in us lies to make known the Truth, the heritage of all humanity, which shall make *all* men free.

SAN DIEGO'S DREAM-CITY: THE EXPOSITION:

by M. G. Gowsell



OTHERED of dreams: Moorish, Castilian, Mexican, and American. The Saracen had done his work, with dreams of art and beauty; of conquest, too, battering down the castle barriers to the table-lands of old Castile. Such glimpses of futurity as were his were not in vain, for his imaginings were there in the service of Truth and Man. And here, as heretofore, the fruits were seen but after many days. Four centuries and more and old Spain dreamed her dreams, until Isabella and Ferdinand of Aragon. The quest renewed and new Spain searched the seas. That huge shadow of futurity stood then, as now, too vast a thing in its entirety for the minds of men to grasp. Then, as now, inspired imagination stood at bay. The hounds of prejudice, superstition, and what not, under the thin disguise of circumstance, had all but blocked the way. Then, as now, Goodness, Truth, and Beauty found their course up-hill and laborious, when not altogether grievous. . . . But those visitations of the divinity in Man! They must out. They must needs have new soil and congenial skies, as it were, for hundredfold returns.

In the progressive march of events leading up to the discovery of the Isthmus of Panama; the founding of New Spain's colonial empires — Eldorados seemingly without number; with the subsequent conception of an inter-ocean waterway and the vast benefit to be derived from such; and now, with the realization, the completion of it, it was for San Diego to commemorate this event in an Exposition worthy of it. With the cutting of the canal itself, we have little concern now; 'tis already a matter of history, another dream come true. And if we, as a people, fail to appreciate our own part in thus having actually brought men closer together, it must be for lack of a perspective that lapse of time alone may give us. 'Tis all too near and yet too new.

That the casual observer, as well as the student, should come so completely under the spell of the intrinsic beauty here spread before him, as to despair of expressing an adequate appreciation of it, is, in itself, the highest tribute. This could hardly have been were it not that San Diego is possessed of a vast park in the very heart of the city, a site particularly suitable for such an enterprise. Sufficiently removed, yet readily accessible to all parts, this park is rightly regarded as the greatest asset of its kind that ever city fell heir to. And in

this foresight of those city forebears, no one will gainsay that Wisdom was once more justified of her children. Here, then, is one of the corner-stones in the structure of your magic.

The face of these acres before the transformation differed in no whit from that of the surrounding country. Clothed in the chaparral of the region, it was always picturesque, yet unassuming. Ever responding to the season's rains, mesa and canyons were alike wreathed in smiles of loveliness. Native patches of purple and gold carpeted the soil, while the sumacs and the wild lilacs stood grouped about the golden poppy, much as they did in 1542, when Juan Rodríguez Cabrillo, in the service of Spain, entered what is now San Diego harbor and landed on Point Loma. So it was, that when the time came, there arose little question as to where this historic Dream City was to be.

To open a way for the throngs passing to and fro, from the real to the unreal, a long, seven-arched and very real bridge, Puente Cabrillo, spans the deeper parts of a scenic canyon on the west, from which, in crossing, one views a wondrous landscape. Overlooking the city of the real, there lies the harbor glistening in the sun. From the aviation camp on North Island we see the biplanes rise from the level ground, hear perchance their abundant hum, now fainter and fainter, as they grow smaller and smaller flashing like heliographs, as in their evolutions the sun strikes their armored bodies. Out across the harbor amidst the shimmering sheen of the Pacific the Coronado Islands raise their rugged heads, and beyond

A far-off marge where sea-skies meet the sea,
And sunbeams gambol with the sea's wild glee.

As the eye wanders back, up the winding canyon with its green-clad flanks, we see what may have hitherto escaped us — a *laguna* (little lake), whose exquisite nestling is enhanced by an exuberant growth of water-loving, semi-tropical plants. This is viewed from a height beyond that of the tallest tree-tops. At this point we have already passed the turnstile and are wending our way to the old stone gate by *La Puerta del Oeste* — the Gate of the West (Wind). We have passed — but what haven't we passed! There were graceful Dwarf Date Palms, said to be at home in South Africa, but which seemed more at home here. Ornamental Date Palms there were from the Canary Islands; now a clump of bright green-leaved Camphor Trees from far-away Formosa; a little further and a gorgeous clump of Scar-

let-flowering Gums, eucalyptus trees from Australia. These were a perfect riot of color for several weeks of their blooming season, the blossoms varying through all the shades of pink to the deepest scarlet. Among the bewildering variety of shrubbery that we passed, were specimens of what many had never until now seen outside of their conservatories at home, and these, to such, seemed glorified beyond belief.

But we have reached the end of the bridge, where, within the old stone gate, we come upon the fruit of many dreams. Now, as we tread the Prado, it dawns upon us that we are actually in a city of enchantment. Never were crowds so silent. One must almost be pinching himself in order to be sure he's not dreaming, so varied are the beauties and so ideal is the scene. However, one must accept this dream-mothered thing as one accepts the bright sun, a thing not to be explained but to be enjoyed. So one goes his way by the Prado to the Plaza, with little choice as to whether he shall turn to the right or to the left. Three sheets in the wind, as it were, with the serene beauty, as like as not he'll just wander, altogether unconscious of time or space, until, hard by some one of the rare beauty spots, the strains of one of Beethoven's symphonies come floating across the green-lawned Plaza from out the great pipe organ. Then it may be that by *La Laguna de las Flores*, (The Lake of the Flowers) or it may be within *Los Jardines de Montezuma*, (The Gardens of Montezuma) he then finds himself face to face with some old Moorish poet's lost ideal. If he be a lover of plants, then is this his Mecca of Meccas, and it may be long before he ventures into any of the beautiful buildings, out of sheer reluctance to lose sight of them. But wait! there is a botanical building, and a very beautiful one withal, where anyone might be excused for wishing to spend a whole day.

Photographs may give one a fair conception of the exquisite architecture of the different buildings, but where is the painter or the picture that will attempt to describe even a part of the surrounding plant life? The buildings are not to be thought of as separate from the trees, shrubs, and flowers, nor are these to be fully appreciated apart from the structures. They are inseparables, and have the appearance of having been so from the first. That this artistic blending has been a labor of love, there is every evidence, right down to the smallest detail. Here the color gradations will range all the way from the dainty and the delicate to the gorgeous and the flamboyant.

To particularize were only to fail utterly, as these units in the ensemble are out of varieties that are only to be named by the hundreds. Even at the model farm, the buildings and the ground show the same artistic discrimination — the right thing in the right place.

In Southern California, where so many thousands of exotics have found themselves as much at home as in their native habitat, it is not to be wondered at that few, even among Californians, realize what a wealth of *native* flora they have. So, for this reason, if for no other, the Exposition wild-flower field is a joy, an inspiration, and an education.

To come upon this special feature of the "Exposition Beautiful," one takes one of the many by-paths that lead away to as many quiet, restful spots, where one may rest, indeed. And if one be in anything of a receptive mood while among the stretches of wild flowers that seem to bid you welcome, as they nod and sway about in the gentle sea breezes coming up the canyon, then are you among Fortune's favored. Nor does it make so very much difference as to what particular month one should choose for this, there being a prolonged succession of bloom. In this there is even an advantage, perhaps, over those wonderful floral displays to be met with in some of our mountain parks,

Where purple lupines, shooting stars,
The mountain lily's plume,
And golden asters, amber-rayed,
Grace the waving seas of bloom.

But in visiting this dream-mothered Exposition one is all too apt to become lost in the details. 'Tis in the ensemble only that one actually drinks in the beauty, the romance, and the magic of it. Of Exhibitions, there have been many, and their connexion with the improvement or corruption of the manners of men, has been universally recognized, as Shelley observed.

San Diego possesses many scenic attractions, among which is the driveway and the view from Point Loma. This has long been conceded, by the greatest of authorities, to be among the seven most wonderful landscapes in the world. With the "Exposition Beautiful," she has become twice-famed. And were one to have traveled far for no other sight than this, there would be stored in the memory, for the hours of calm reflection, something beyond price and beyond wealth.

GOLDEN THREADS IN THE TAPESTRY OF HISTORY: by Kenneth Morris

PART TWO

CHAPTER II — CHINA BEFORE CONFUCIUS



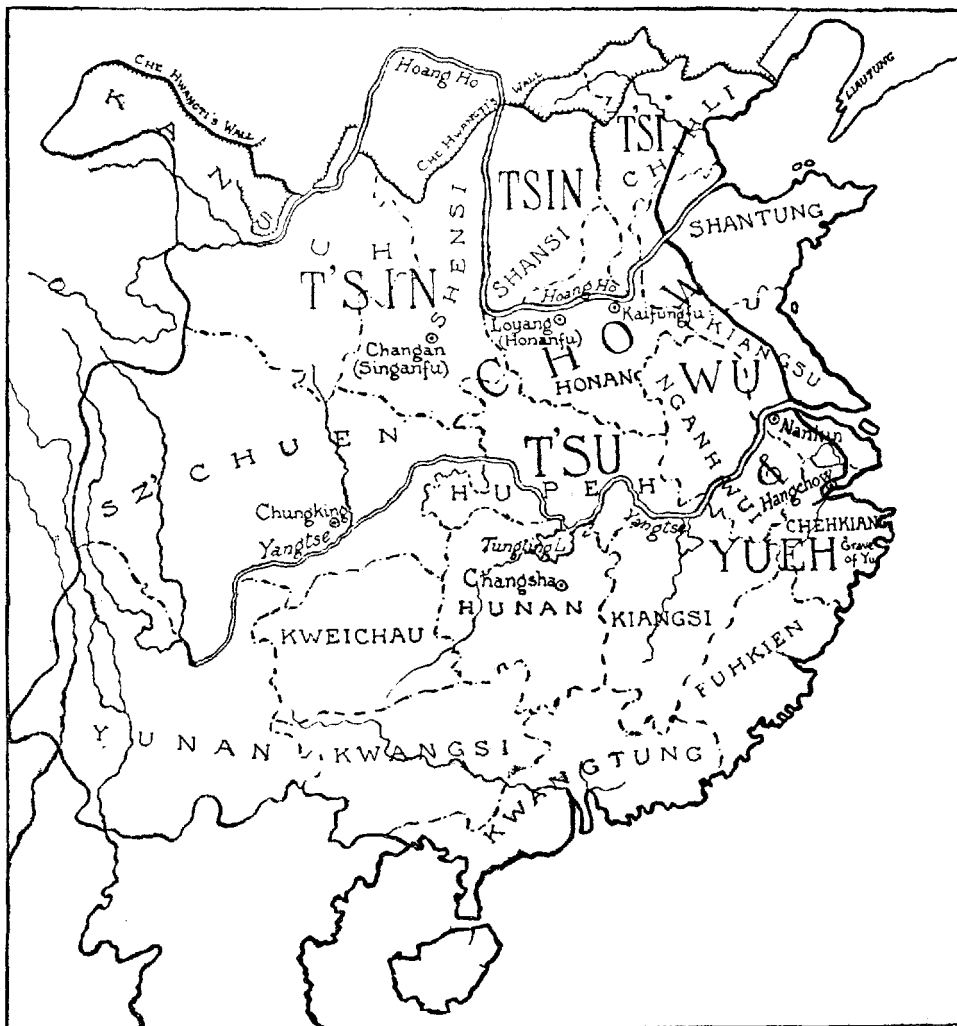
WE have seen that Chu Hia, All the Chinas, in the days of Confucius, covered but little territory: the province of Honan, and parts of Shensi, Shansi and Shantung: that was all. Beyond these limits lay several great and warlike nations, embracing within their dominions another seven or eight of the modern provinces; and beyond these lay a world entirely unknown to the Chinese. We may mark this period with the date of 500 B. C.; Confucius was then in his prime. The dynasty of Chow, reigning at Honanfu, had held the throne since 1122 B. C.; for the last three centuries, more, or less, they had been mere palace nonentities, the titular heads of religion, without temporal power. In the spiritual, or rather ecclesiastical sense, they held a loose overlordship over the neighboring great powers, as well as over their own Chinese vassals. China Proper (as it then was) had been declining for the best part of six hundred years, or since the first glorious days of Chow power.

But before the Chows there had been two other historic dynasties: that of Shang, which ended in 1122 and began in 1766 B. C., and that of Hia, which carries us back from that to 2205 B. C. Before the Hia Dynasty, reigned the Three Great Emperors, Yao, Shun, and Yu. With these began the historic, as distinct from the mythical period. Yao, Shun, and Yu were the patriarchs, we might almost say the patron saints, of China: the models of virtue for all succeeding rulers. So we see that China had almost two thousand years of fairly reliable history before Confucius came; and that he stands not so far from midway between Yuan's Republic and the legendary beginning of the empire.

Now the question is: Had Chu Hia been growing in extent and culture from the time of that beginning until the days of Confucius?

Common supposition would answer: *Yes*. We expect a continual ascent in history, despite all historical evidence to the contrary. In the veins of your Coptic fellah, ignorant enough, and submerged beneath heaven knows how many layers of conquest, may yet be flowing the blood of Seti and Rameses who swayed vast regions; empire has a way of expanding and contracting, and there is a systole and diastole in national life. It is true that from this nadir of Chow to the zenith

of Tang in the eighth century there was a kind of spiral ascent — ebbings and flowings of the tide, but each high tide higher, or at any rate, the last the highest of all. Han was greater than Chow, Tang than Han. Chu Hia, under the great Hans, included the eighteen



China, showing the correspondence between the ancient kingdoms and modern provinces.
Note sites of graves of Shun and Yu.

provinces, and dominated middle Asia to the Caspian. By 420 A. D. it had lost all this: lost even its original Hoangho Valley: and was bounded northward by the Yangtse. Tang flung its aegis over Asia; Sung, that followed it, and was but little, if at all, less in respect to keenness of life and culture, held only the eighteen provinces, and lat-

terly, in its most brilliant days, only the south. Kublai's Mongol Empire, that succeeded to Sung, was barbarian, and not comparable, for all its vastness, with that southern splendor; nor was purely Chinese Ming, that ousted the Mongols, and held the eighteen provinces again; and though the great Manchus, Kanghi and Kienlung, in the seventeenth and eighteenth centuries won back all the territories that had ever been Chinese, in all essentials of genius and originality, their China was of less account even than that of the Mings. So we see a spiral ascent from 500 B. C. to 700 A. D.; and a spiral descent from the fall of the Sung in 1278 to our own time; for each successive dynasty had its own period of power and splendor.

Did similar vast tides ebb and flow in the Preconfucian ages? Orthodox views would apprehend only the smaller motions: the periods of good government inaugurated by the incoming dynasties, and waning with their decay; but not the possibility that before Chow, before Shang and Hia, before the Three Great Emperors, Yao, Shun, and Yu themselves, there may have been ages of splendor to exceed even those of Han and Tang and Sung. And yet there is nothing to indicate that China did anything but decline during the six Preconfucian centuries of Chow, or during the thousand years of Shang and Hia. It is hard to tell, since the histories are not expansive, and only record kings and events baldly, leaving the general condition of life unnoted. But what evidence there is, I think, tends to prove a decline.

Confucius knew nothing of the Yangtse: it was far away, beyond the brim of the south; beyond the great Jungle and the barbarians of T'su. But Confucius based himself upon the ancients, particularly on Yao, Shun, and Yu; Yu was a native of Sz'chuen, undiscovered or forgotten in Chow times; the grave of Shun is south of the Yangtse, at Ch'ang-sha near Lake Tungting in Hunan; and the grave of Yu is at Shao-hing in Chehkiang, also south of the Yangtse, in those days in barbarian Yueh — almost unknown territory so far as the Blackhaired People were concerned. *The genuineness of these graves has never been questioned, we believe, by Chinese critics: who above all things are *critical*; and we of the West have absolutely no grounds nor right to question it. The Chinese critics had facts on which to base their decisions; we have none. T'sin Che Hwangti, the founder of the First Empire, visited these tombs in the latter part of the

* We borrow this argument from Prof. Harper Parker, who however, does not seem to realize where it leads.

third century B. C. He was the greatest revolutionary that ever held the Dragon Throne. He had done away with the Chows: put an end to a sacrosanct dynasty of nine centuries' standing, and with it, had overturned the ancient and immemorial religion of China. He had also ordered the destruction of the literature; his aim was to shut down altogether the era of Yao, Shun, and Yu, and to begin things entirely afresh with T'sin Che Hwangti. Such a man, of course, would be intensely critical of all things old and traditional; and he was; but he found no opportunity to question the genuine nature of the tombs of Shun and Yu. Now Yao, Shun, and Yu have for the last four thousand years held an extraordinary eminence in Chinese estimation: an eminence no less religious than national. They are to the Blackhaired People as a combination of Washington, Lincoln, and the Twelve Apostles might be to the Christian American: the embodiment of national ideals, the very quintessence of the higher Chinesity. Yet one of them was born in Sz'chuen, and the graves of two of them are outside the limits of Confucius' China: far away; beyond the Yangtse, beyond the barbarian; in unknown and undiscovered regions.

Now supposing civilization were to suffer a general overthrow, such as it has often suffered before; supposing Great Britain were depopulated, and recolonized by some people of another language; and that we forgot the art of navigation, and were cut off from Europe for a couple of thousand years, and meanwhile, had lost our literature, forgotten printing, and retained only a traditional account of the beginnings of the United States. And that then civilization were slowly to rise again; and we were to discover Europe, and find Sulgrave Manor in England, with complete evidence that it was the ancestral home of the Washingtons, and the birthplace of Roger Williams, equally attested, in Wales? I think we should conclude that there had been a time when the race held possession of Great Britain.

There is nothing so absurd in these suppositions. From the time of Agricola to that of Honorius, or from about 84 to 410 A. D., South Britain was a province of the Roman Empire; in the main, settled, well-governed, homogeneous with the rest. No doubt in Antioch, Athens, and Alexandria, the geography of Britain, with that of the other provinces, was taught in the schools. One might journey from those cities to London, or to York or Bath, without leaving the beaten track of civilization, or finding oneself among people in dress and language greatly different from other Romans. There would have been

far less of foreign or novel to be met with on such a journey than now. All the towns were Latin-speaking; all classes, except, perhaps the peasants and the native nobility in remote parts, would have been betogaed orthodoxly in the Roman manner. Britain was a far province, no doubt; but one could hardly have entertained superstitions about it — in the days of Constantine, say, to whom the British towns and landscapes were familiar enough. But how was it with Constantine's successors at Byzantium after a couple of centuries or so — no more than that? Britain had become a fabulous island in the west of the world, to which the souls of the dead were ferried by ghostly ferrymen in the night. The world had contracted; the memory of its old-time greatness had gone. No doubt there were those who were better instructed; but better instruction was decidedly esoteric.

Had a like obscuration of memories taken place in Preconfucian China? Perhaps such happenings are far more the rule than the exception in history; perhaps, in spite of books and documents, there is a natural limit to racial memories: a *Thus-far-thou-shalt-go* signpost set up always at some few thousand years ago. Books perish, and the keys to the interpretation of scripts are lost. On the horizon of that natural memory-scope we are apt at all times to place the creation, or else the end of mythological (and therefore, so we are pleased to think, barbarous) ages, and the beginning of civilization and the period of history.

Here is a matter so extraordinary, that we shall quote the passage containing it direct, from Professor Harper Parker's illuminating *Ancient China Simplified*. Discussing the question of Chinese origins, he says:

There is one gorge, well known to travelers, above Ich'ang, on the River Yangtse, one the way to Chung-k'ing, where the precipitous rocks on each side have the appearance and hardness of iron, and for a mile or more — perhaps several miles — stand perpendicularly like walls on both sides of the rapid Yangtse River: the most curious feature about them is that from below the water-level, right up to the top, or as far as the eye can reach, the stone looks as though it had been chipped away with powerful cheese-scoops; it seems almost impossible that any operation of nature can have fashioned rocks in this way; on the other hand, what tools of sufficient hardness, driven by what great force —

Do you remember Chwangtse's story of the Grand Augur and the Pigs? "Why should you object to die?" said the Grand Augur to his prospective victims, and expatiated on the honors that would be done them at the sacrifice. "For so many days beforehand I shall fast,"

said he; "and for so many more I shall purify myself. You will be brought before the whole concourse of the people, and offered with all ceremony to the spirits of the ancestors." And then: "Perhaps after all," he said, *speaking from the pigs' point of view*, "it would be better ——"

One brings that in mainly, it must be confessed, to indicate the kind of treasure that awaits the reader of delicious Chwangtse; yet one is reminded of it, too, by the passage above quoted. It is those unguarded and expansive moments, when our savants permit themselves to speak *from the pigs' point of view*, that are so interesting; even though orthodox memories flash back in an instant, and they are themselves again before the thought they were half betrayed into uttering has found vestment of words. The Grand Augur, look you, could get no farther than *it would be better*; then turned to his own viewpoint again, and went on adjuring the pigs to contentment. So the bias of this age is to belittle the ancients; whose glories, in the name of our vanity, we obscure and will not admit. We are the Grand Augur; the ancients are the pigs: "Why should you object to being traduced?" say we. But was there, after all, a great civilization before Chow, before Shang and Hia, before Yao, Shun, and Yu themselves; a civilization of the Blackhaired People extending south from Honan to the Yangtse and beyond, and capable of such mighty works as the cutting of the Yangtse Gorge?

The cities of Chow were but overgrown miserable villages; art and architecture were at a discount; but there was a great Art in the days of Shang. Of this Fenollosa says:

The shapes of the bronze vessels have now become specially plastic and beautiful: severe and strong in design, with simple, firm outline, and of a dignity and variety which make even Greek vases look somewhat thin. . . . Not only are the forms among the grandest that human art has left us, but the execution is worthy of the design.

Their artists were masters of style, and could create in the Grand Manner: a thing to be remembered. We cannot say through what other forms Shang genius may have manifested; the bronze vessels are but a little relic, perdurable, of what may have been an art as widespread and manifold as it was lofty. Now the following argument is not conclusive, perhaps; yet there is in it, I think, a whole world of suggestion. Style is only attained through long discipline; it comes not in youth or childhood, but when great experience has been gained;

you may be born a poet, but not a stylist: you must discipline yourself, or be disciplined, into that. But Homer? You will say. But Pindar? — who came in the childhood of Hellas. Not so; Greece was old before either of them: *Vixere fortes ante Agamemnona*, as we used to read in our Syntax; and it was a far cry back from the Trojan to the Atlantean War. One might write a volume on this, and not exhaust it; I think you would find, if you went into it deeply, that style is not an acquirement attainable in the youth of any race.

But in the days of Shang the Blackhaired People had attained it. They had long passed the crude energy of pioneer ages; they were settled, peaceable, unwarlike, and had achieved great triumphs in art. We do not, as we go backward, dwindle towards savagery, but rather emerge into a legendary light: a time uncertainly remembered, but golden — but peopled with Sages, Men, and Dragons.

Not that Shang was such a time, nor Hia; we are still in the light of common day, and among annals prosaic enough. But Western, and so far as we know, Chinese historians themselves, have not suspected Shang of having been greater than Chow; and it is a point that should be emphasized. Besides the evidence of its art, there is this other: Chow, middle and later Chow, as we have seen, knew nothing of Liaotung, much less of Corea. Yet in the latter country there remained legends, records even, perhaps, of embassies sent therefrom to the Shang court; and of a dynasty founded there by a Shang statesman, exiled from his own country. Such traditions are easily dismissed, of course; and yet there always remains the possibility that there is something in them.

It is a popular view to trace the line of Chinese migration from somewhere in the Caspian region, by the headwaters of the Oxus, along the southern slopes of Tien Shan, through the Tarim Valley, and so on into the Valley of the Hoangho. As Prof. Harper Parker shows, there is not the slightest evidence for it, or for any migration at all. In Honan they were when they began to write their history: a civilized people, long unwarlike, and with nothing in them of the nomad or the pioneer. For a certain time we see them expanding: growing in culture, and driving back or absorbing Annamese, Tartars, Lolos, Miaotse, and all kinds of barbarians. There is no reason why, long before, they themselves should not have been hemmed in and driven back by Lolos, Miaotse, Annamese; and lost their ancient records, and the splendor of their culture, in such a critical and troublous

time. Twice in recent ages the empire has shrunk till nothing was China north of the Yangtse. In prehistoric times it may have shrunk in the opposite direction, till nothing south of the Yangtse was left. On the fall of the Hans, at the beginning of the third century A. D., Chinese civilization was swept away; not to be re-established until the rise of the southern dynasties in 420. T'sin Che Hwangti, for dynastic and political ends, ordered the destruction of all literature; had his dynasty continued, and carried on his policy, not only the memory of Yao, Shun, and Yu, Hia and Shang, but that of Chow, even that of Confucius himself, would have been entirely lost, or surviving only as the vaguest legend. The creation of the world and the establishment of the Chinese Empire, we should have been informed, took place about 220 B. C., under T'sin Che Hwangti's auspices, who also built the Great Wall. So that when we read of the semi-mythical records of some two and a quarter million years supposed to have elapsed between the Creation and Confucius; and when H. P. Blavatsky tells us that the Chinese possess the esoteric records of five million years, there is nothing in either statement that need cause surprise.

Nor is there anything conclusive, as to the era of Japanese origins, in the fact that the Kojiki and the Nihongi, the first records of Japan, were compiled no earlier than twelve centuries ago; and assign to universe and empire alike, an antiquity of about two millennia and a half, reckoning from the present time. . . . That is the vanishing-point of Japanese vision; but time is shaped like an hourglass, so to say; and could we see past the narrow neck, we should always see landscapes expanding. Indeed, this is the most widespread of all popular intuitions: that beyond the dark there was a bright antiquity. When we first catch a glimpse of the Japanese, towards the end of the sixth century A. D., they were busily expanding at the expense of the Ainos. A thousand years earlier, or indeed much less, by far the greater part of the island empire was in the hands of the Ainos. What happened in the millennia preceding: the millennia before the traditional foundation of the dynasty and creation of man? Aino expansion at the expense of the Japanese? Quite possibly, we should say. The slow wane of a Japanese empire and civilization before the onslaughts of a then more vigorous race of northern barbarians, who have now become the fast vanishing Ainos? Again, it is exceedingly possible. For these Altaic peoples were colonies from a highly civilized Atlantis, or from highly civilized colonies from Atlantis, originally; and their

foundations are remote, remote; we see not their beginnings at all.

For the neck of the hourglass in China, whose records are so much older than those of Japan, it is not clear where we must look. As far back as the reign of Yao, whose date of accession is given as 2356 B. C., we are perhaps on firm historical ground; although one may doubt whether that date is early enough. Beyond that point we emerge altogether into the golden haze of the legendary: the clearest kind of light there is, for those who can suit their vision to its waves and rays. First we have the Period of the Five Rulers. Fu-hsi, the earliest of these, is said to have ascended the throne in 2852; his body "terminated in the scaly folds of a serpent, and he had six Dragons for his counsellors." Statements not merely intelligible, but illuminating, to the student of Theosophy; who knows that the Dragon was of old the symbol of the esoteric Wisdom-Religion and of its Initiated Adepts; so with Fu-hsi we are in the period of the Adept Kings, the Divine Instructors of the human race. Twenty-eight centuries B. C. will hardly do for it; we must look for this time ages earlier. These primitive records, I suspect, are summaries of history, given in symbolic form; as if we were to write English History thus: King Heptarchy begat King Wessex; he, King Feudal; he, King Absolute, and he, King Parliament; each reigned for a hundred years. It is enough to know, for exoteric purposes; when the vista is across myriads of ages. And probably in China the summarization was far more drastic still: Fu-hsi and his dragon counsellors may represent the cyclic coming of seven great Teachers, with ages between each; the Five Rulers, of whom Fu-hsi was the first, may represent five epochal phases of the life of the race. You look back at the lamp-posts in a street, and can make no mistake as to the wide distance that separates the nearest from the nearest but one; you can see that distance exists between the first four or five of them, but not between those afar.

Before the Five Rulers there were ten Periods of Ascent; before these, the three August Periods: the Reigns of Man, Earth and Heaven. In the Reign of Man there were nine Jin Wang or Man Kings, with the faces of men and the bodies of Dragons; they divided the earth into nine empires. In the Reign of Earth, which preceded that of Man, eleven brothers, the Ti Wang or Earth Kings, held sovereignty; they were a "monstrous progeny made up of the membra disjecta of dragons, serpents, horses, and human beings." Before

them came the Reign of Heaven, during which twelve brothers, the Tien Wang or Heaven Kings, Dragons all of them, reigned each for eighteen thousand years. Before the Tien Wang was P'an-ku; he "came into being in the great Waste; his beginning is unknown. He understood the ways of Heaven and Earth, and comprehended the permutations of the two principles of Nature. He became the Chief and Prince of the Three Powers, and thereupon development began from Chaos." — So one of the evolutionist philosophers of Sung.

P'an-ku labored in the dark abyss, shaping the constellations with his chisel and mallet, rending the blackness of universal night with his vast hands. With him were the dragon, the phoenix, the tortoise, and the unicorn, his companions, unknown of origin as himself. Eighteen thousand years he labored; growing at the rate of six feet a day; then died, and all visible things and the creatures were fashioned of his parts.

How hope to explain the profundities concealed beneath all this symbolism? Symbolism, remember, is the shorthand of philosophy: you can write, in one little symbol, picture or story, what it should take you years and fat volumes to expound in language, and in intellectual and philosophical terms. One must study Madame Blavatsky's *Secret Doctrine* and compare these Chinese teachings with the Cosmogony given there — Cosmogony according to the Esoteric School of all ages — to get the first glimmer of their meaning. Here, one can do no more than suggest that the labor will be found exceedingly worth while. If Madame Blavatsky's work illuminates this Chinese mythology — from which, if we recollect aright, she drew no illustrations, it in turn affords one more piece of evidence of the universality of the ancient Wisdom-Religion and of the existence of its Custodians.

We may note this much *en passant*: after the Creative Logos, P'an-ku, comes the Reign of the Twelve Heaven Kings, pure Dragons all of them, the Twelve Great Gods. Then comes the Reign of the Earth Kings, a "monstrous progeny" fashioned of the stuff of the inhabitants of past worlds and prior periods of evolution; the *Secret Doctrine* speaks of the attempts of Earth to create men, and how she brought forth monsters that were destroyed—"watermen, terrible and bad"—before the Gods, the Lords of Mind, incarnated. These last are the Jin Wang, or Man Kings, half men and half Dragons: the Divine Hosts when they had incarnated and mixed their dragonhood with human clay. And then there were "ten Periods of Ascent"

between the time of that incarnation and the reign of Fu-hsi, Man-
Dragon still, but now definitely sovereign of China: which may refer
to the three and a half Lemurian and six and a half Atlantean sub-
races that waxed and waned before the Chinese emerged as the last
sub-race of Atlantis.

These Preconfucian times remain, at least to our vision, too vague
for any very definite picking out of the golden threads. There were
Fu-hsi himself, and Yao, Shun, and Yu: these would have been mem-
bers of the Great Brotherhood, if symbolism counts for aught. There
was some stir of renewal in 1766 B. C., when the Shangs came in; an-
other in 1122: the figures of the Founder of Chow, and of his brother,
called the Duke of Chow, the founder of Confucius' native state of Lu
in Shantung, are not too shadowy, and would appear to have had some
power and spiritual reality behind them. The Duke was always on
the lips of Confucius, cited as an example of the Sage or Adept. But
with Muh Wang of Chow (1001-947 B. C.), we come upon a thread
that glitters strangely gold-like, and which was thereafter to run
through all the fabric of Chinese history, appearing and reappearing.
In 984 and the two following years, Muh Wang made an expedition
westward into the unknown: into the Gobi Desert — no desert then
— and fairyland. "With his charioteer Tsao-fu and his eight mar-
velous horses, he went wherever wheel-ruts ran and the hoofs of steeds
had trodden." He came to the Lake of Gems, on whose bank grew
the Peachtree of Immortality; from its branches birds of azure plum-
age ever and ever fly upon their errands of love. Near by was the
abode of wonder, the mountain palace of Siwang-Mu, the "Royal
Lady of the West," whom he visited; she lived there surrounded by
her hosts of genii. According to the *Secret Doctrine*, there is to this
day an unvisited lake in that region, in a far oasis whereto no caravan
comes; and in an island there the secret and sacred records of the
world are kept. . . . Certain writers have suggested that the mysticism
which, some few centuries later, blossomed in the teachings of Laotse,
drifted east from Siwang-Mu with Muh Wang's returning expedition.
The suggestion appeals, we must confess. The whole story smacks of
Taoism — a Taoism before Laotse. Taoism is steeped all through
with this spirit of wonder in the sunset and wonders beyond. Laotse
himself when it had become apparent that he could do no more in the
Chow capital, rode away on his ox into that same West. Out of
the unknown he came, and into the West and the unknown he returned.

A GRACEFUL CLIMB-DOWN

CURATIVE PROPERTIES OF THE TOAD

A CERTAIN writer says: "That some species of toads secrete a substance that is highly poisonous when taken into the circulation is now recognized by all authorities to be more than a superstition."

Reading further, we find that it has been found that the poison consists of two compounds, one of which is a useful medical agent known as adrenalin. A professor of science, speaking of it, recounts the history of the toad as a medical agent. From the earliest times various races have thus made use of its skin. The Chinese use it as a cure for dropsy; the New England colonists made an ointment for sprains and rheumatism by using water in which toads had been boiled. This professor succeeded in obtaining adrenalin from toads, and also another substance, which has curative properties in dropsy and has been named bufagin. And he remarks: "We have here another instance of the every-day observation of mankind justified by science. That powdered toad-skin could cure dropsy had been ridiculed by the learned for a century, and now we possess . . . the actual proof of the correctness of the old belief."

This comment seems to bring out the fact that there are some people who will deny anything which they cannot explain in accordance with their own formulas, or within the prescribed limits of their own knowledge — no matter how well the thing may be attested. This shows an inability to estimate the relative value of different kinds of evidence; and, as so often proved, that inability turns out disastrously. The writer we quote credits "science" with having justified the ancient belief, and thereby he incidentally saddles "science" with the blame for having first rejected the ancient belief. As for ourselves, we prefer to blame particular people rather than whole bodies; and if there are any such people in science, they discredit that holy name. What about the influence of the moon on vegetation and what about the divining rod? What about the curative waters that were called superstition because chemists could not find any curative salts in them, and then reinstated them when radium was discovered? E.

THE SUPREME SCIENCE: by T. Henry, M. A.



JUST as there is a supreme Religion, underlying all religions, so there must be a supreme Science, underlying all sciences. But the supreme Religion and the supreme Science are one and the same thing — or, at any rate, two aspects of the same thing. The supreme Science is the Science of Being, the Science which reveals to man the mysteries of his own nature, shows him the meaning of life, and sets his feet on the Way.

The desire to do right needs to be accompanied by wisdom, or it may waste itself in fruitless emotion. We desire to overcome selfishness, which we recognize to be the source of misery in ourselves and the world; but we should have a much better chance of succeeding if we understood our own nature better. Selfishness is the result of ignorance, say the scriptures; and rightly, for it is evidently a consequence of our confusion with regard to the nature of our own faculties. There is in us a function that looks after the personal interests; or, rather, it is a group of many functions, each of which is interested in some bodily concern. In the animal kingdom these functions work normally and harmlessly, and their due fulfilment constitutes the law of animal life. But man has the intellect as well. Hence what in the animals are harmless instincts, become in man powerful calculated motives. This combination of the personal desires and the intellect is not a stable combination, and it results in continued misfortunes and occasional great catastrophes. It is, in fact, a transition stage through which man is passing, and from which he is destined to emerge.

Here we have a key that will unlock a great deal of the mystery of human life. The pivotal point in a man's nature is this mysterious principle which has just been called the "intellect," and which is designated in Theosophical nomenclature *manas*. The animal has a certain degree of *manas*; but in man the *manas* is of quite a different nature, owing to the *fact* that man is half divine in his origin. For, as taught in Theosophy and all the old systems, man has, in addition to his natural heredity, his divine progenitors. Hence the mind in man is not merely conscious, but *self-conscious* — a condition never found in the animal kingdom.

But man prostitutes the light which he has acquired to the satisfaction of his desires; and he acquires a limited intelligence that suffices to lead him astray. Man is engaged in a far higher task than are his younger brothers the animals; for he is endowed with a portion of self-will and independence of judgment. This endowment

brings with it both privileges and penalties. Ancient allegories agree in telling us that man, at one stage of his history, was offered the choice of this gift and accepted it. In so doing, he incurred the liability of guilt, but also entered upon a long and mighty destiny. It is important for us to observe that this allegory has been sadly confused by the mistaken interpretations put upon it; so that man now finds himself, in his hour of need, hampered by many dogmas and illusions that hide the light of truth instead of revealing it. We need therefore to take our religions and see if we cannot interpret them better, and understand aright the message which the great Masters of Compassion really wished to convey to us.

The science of the question reduces itself to this: that man has to study and learn how he may disentangle his intellect from its bondage to the personal desires, and unite it more closely with the Divine image in man. For the reality of this Divine image in man we have abundant warrant in the different World-scriptures.

Now the point to be made at present is that the above is largely a *scientific* question; and that right living is not purely a question of sentiment and emotion but a question of common sense and science as well. And it may also be pointed out, in passing, that this is a very much worthier application of science than all the mystification and "hot-air" about higher powers and culture of the will and magnetism and astralism and what-not, that some people are running after. That cannot help the world; it is not Theosophy but vanity and vexation of spirit.

And now for a practical point. It is surely not too much to say that the whole face of the world would soon be altered if the rising generation could be brought up from childhood in the knowledge of their Divine nature, and in the knowledge of the ways of making that Divine nature manifest as a power in their lives. As it is, children are brought up in a state of doubt and confusion matching the state of confusion and doubt in which their parents and teachers find themselves. This being so, can we wonder that writers of every sort and kind — clerical and lay, literary and scientific — are flooding the papers with a perfect maelstrom of speculations and theories and moralizings and prophesyings, the total effect of which is to leave readers stranded as hopelessly as before. How can people expect to throw off at once the effect of so much wrong training administered in their youth? But the other side of the picture is full of hope; for, if peo-

ple can be educated in the right way instead of the wrong, the confusion will never arise.

Now the Universal Brotherhood and Theosophical Society is an organization of immense strength and resources, bent upon putting to practical use the keys given by H. P. Blavatsky, the Foundress of the Theosophical Society. One of these keys has just been stated; it is that of the dual nature of man — Divine and animal, with the mysterious human nature between the two poles. This would seem simple enough, yet the world seems to have forgotten it and to need reminding of it. Above all, the teaching has to be made practical and not allowed to remain a mere philosophic curiosity. It has been demonstrated that even Theosophy can be twisted into a mere academic study, barren of fruits, by people lacking in purpose and enthusiasm.

It is of little use merely to place teachings before the world on printed paper or in words from the lecture platform. Energetic and devoted work is required; and the only way to move the world is by example. Hence the Universal Brotherhood and Theosophical Society is a body of earnest workers, all endeavoring to realize the Theosophical principles in their own lives. Visitors from all parts of the world are now able to come to Lomaland and witness some of the results of this practical application of Theosophical principle; especially in the Râja-Yoga system of education.

This system of education is based upon Theosophical teachings, not least among which stands the above teaching of the essential Divinity of man. Not that the young people are troubled with any abstruse doctrinal questions, nor given any teachings that would stir their self-consciousness and make them morbidly introspective. Such a course is not necessary and would be harmful. It has often been said — and this is especially applicable to the case in hand — that right teaching consists largely in refraining from wrong teaching. So much can be done by merely refraining from teaching the children wrong things that children are generally taught. But in addition to this they *are* taught, from earliest years, to rely upon that inner source of strength which every human being has; and by its means to master their passions and weaknesses. Hence the results achieved by them and witnessed by the visitors.

In Theosophical Manuals will be found a table of the “Seven Principles of Man,” which should certainly be studied by those who wish to understand the question on its practical side. We should get the

idea that such teachings as this are intended to be of practical service.

From that table and its accompanying explanations we learn that the real Self or "I" in man is located in his higher nature, and that a temporary and fictitious self or personality is produced by the union of the mind with the lower nature. This shows us at once that our personality is not the immortal part of us, but is more like a mask that we have put on, or a part which the real Self is playing in a drama. Hence we have before us the prospect of an attainment to a fuller knowledge of the mysteries of life. This is a great consolation to weary souls who may have relapsed into a kind of pessimism, thinking the riddle of life can never be solved. For know, reader, that, like you, Theosophists may have had times when they have said to themselves that life is all a stupid cruel farce, and that the only thing to do is to wait for the great release — death. All deep-thinking people pass through such crises, and the strong natures emerge strengthened and purified; for it is our own earnest desire for knowledge that brings these trials down upon us. And it is possible to have other times — times when a ray of light strikes upon the mind from some interior source and we get a momentary sense that life is after all a sublime and beautiful thing. But naturally the weak untrained mind, ill-supported by its bodily instrument, is unable to grasp the reality of such a vision; and all but the dim remembrance fades, leaving however enough to strengthen resolve anew.

But it is possible to train our nature gradually so that the mind can reflect more and more of the light from within and we may be gradually lifted out of a narrow into a larger and better life.

It is mainly a question of getting ourselves oriented in the right direction at the start. One use, therefore, of the Theosophical teachings is to keep people from following false lights. The Theosophical teachings, with their appeal to reason and to the individual approval of each man, exact no arbitrary allegiance. They consist of an ancient and universal Science, the supreme Science, the Science of Being. This has been specially interpreted for modern requirements; and the proof that Theosophy is what it claims to be is given by H. P. Blavatsky in her writings, which she submits (as stated in her prefaces) to the judgment of the reader. Students of Theosophy, some of them old students under H. P. Blavatsky, and who have therefore studied the teachings for more than a quarter of a century, have found that the teachings are indeed a guide in life; and that their

knowledge grows in proportion as they strive to render those principles practical in their lives. The teaching of the Seven Principles of Man is no exception; it is the key that unlocks the mysteries of human nature. Theosophists are only anxious to pass on the help they have received from their teachers; for, though they make no claim to be more than students themselves, that does not prevent them from wishing to help.

In bygone days people used to demand "proofs" for anything which Theosophists might advance; and they were answered that the supreme and only satisfactory proof of the truth of a doctrine is its theoretical and practical efficacy. The time would soon come, we have often written in these pages, when the world would find itself in dire straits and would be asking for something that could help; and we are now able to say that that time is at hand. The world would be only too glad of a philosophy that could really help it just now to establish peace and lay the foundation of a permanent peace. And if Theosophy proves able to satisfy this demand, Theosophy will thereby have vindicated itself.

The Science of Being is no new invention, but has always existed; and there have been races and nations that knew a great deal more of it than our civilization yet does. Archaeology shows us that many peoples of the far distant past were consummate artists and builders; and it is only reasonable to infer that their intelligence was likewise of a consummate order. The Wisdom-Religion or Supreme Science was diffused over many lands, and this fact is attested by the wonderful similarity of culture and symbology which these ancient races show in their remains in widely distant lands. It is this Wisdom-Religion that is the source of all religions; but at present the world of scholarship is over-ridden with the fad of applying certain doctrines to everything, religion included; and so the scholars try to establish an evolution of religion from the supposed elementary sentiments and fancies of savage races. But knowledge is handed down; and it is also resuscitated and recovered by means of reincarnation. For the Souls of people who lived long ago must revisit the earth at the time appointed by cyclic law, bringing with them the knowledge they had before, which thus reappears as what we vaguely call genius and inspiration.

The truth is always grandly simple; yet we know that the simplest things escape observation and defy imitation. We can recognize the

beauty of a Greek temple, and we can say how simple it is; yet what better can we do than copy it? To discover or invent a new style demands a genius, an inspiration. And the same is true of folk-melodies. The teachings of Theosophy too are grandly simple when once known, and so are the rules which secure harmony in human life.

The field covered by Theosophy is boundless, for its keys can be applied to the elucidation of any problem in science, religion, or what not. But the first step is to learn the mysteries of our complex human nature, so that we may be able to stand firm amid the thousand distractions.

Modern physics and chemistry deal with a universe, and its contents, which are perceived and conceived under the form of spatial extension; and therefore the scope of these sciences are restricted. But spatially extended existences are by no means the only kind of existences. Thoughts, for instance, are actual existences; and when we think, we deal with substantial realities, just as much as we do when we handle physical implements. Modern physics is obliged to postulate elementary forms of matter in order to account for phenomena; but it always tries to conceive of these underlying forms of matter as being spatially extended, just as ordinary matter is. Yet there must be bounds to the physical universe, and beyond these bounds we step off into realms where matter is not subject to ordinary spatial conditions. The mysterious bridge between mind and matter is evidently the clue to an unraveling of many mysteries. There are higher branches of science, unknown to modern culture, which deal with objective realities just as much as our modern science does; but these realities are not objective to the physical senses but to other senses, not yet developed in the ordinary man. Hence science is really a question of self-development, and all branches of science are inseparable parts of the great science of life. Knowledge implies obligation; and the results of attempting to pursue knowledge in detachment from the sense of obligation to duty are disastrous; for the discoveries and inventions that are made become contributory to evil and in themselves prove powerless to prevent it. In studying such a work as H. P. Blavatsky's *The Secret Doctrine*, we can see that the author keeps back far more than she reveals. Yet she points the path on which the seeker for knowledge should set his feet. He must be able to show that the service of humanity is his prime motive. The student of the higher science must qualify before he can practise, just as in other studies.

THE TOWER OF THE GANDHARVAS: by Ephraim Soulsby Paton

(With Pen and Ink Drawings by R. Machell)



RIGHTNESS, honor, power, splendor of countenance and Vedic glory, these things, verily, were possessed in former times by Atidhanvan-Sanaka, king of the Videhas, in such measure that there was none like him to be found in the world, and even the gods were astonished. On his body, it is said, were the two and thirty marks of perfect birth; and the birthmarks of the Chakravartin: the wheel, the orb, the discus of unbounded sovereignty. To speak of the tributary monarchs that bowed down to him, would be, as it were, to limit the infinity of his power; from the seven continents they came, bearing wealth to his treasure house. His armies went forth even to Pâtâla; and such was the fame of his beneficence, that they achieved victory without the shedding of blood. He conquered the resplendent worlds. "Whatever tribute we may pay to him," said the kings of the earth, "it is upon us that the balance of benefit falls." Among the countless crores of his slaves and subjects there was none to hanker after the lightening of his yoke; none to complain, or desire any other lord than he.

All of which pertained to his rank as Chakravartin; but heaven knows he was more and greater than a Chakravartin possessing world-sovereignty. Shvetaketu-Dalbhya overheard seven flamingos discoursing as they flew over the palace in the night. "Short-sighted brothers," said the leader of them, "fly not too near, lest the splendor of the good deeds of Atidhanvan-Sanaka scorch your wings." Ushasti-Shâlâvatya listened while the bull of the herd was conversing with the cows. "As for Atidhanvan-Sanaka," said the bull, "he, verily, is to be named with Raikva with the Car." —"How was it with that Raikva?" asked the cows; "and how is it with Atidhanvan-Sanaka?" —"As in a game of dice," said the bull, "all the lower casts belong to him who conquers with the Krita cast, so all good deeds performed by other men belonged of old to Raikva, and belong now to the King of the Videhas." Prasnâyana-Jaivali heard the altar-flame soliloquizing. "Atidhanvan-Sanaka," said the flame, "knows

that Golden Person who is seen within the sun, with golden beard and golden hair, whose eyes are like blue lotuses, and who is golden altogether to the tips of his nails. Atidhanvan-Sanaka, verily, knows the Golden Person, the Lonely Bird. . . .”

And he who knows this, says the Upanishad, knows Brahman.

Certainly, then, the king knew Brahman. Though he was a warrior of the Kshatriya tribe, many that were Brahmins came to him to learn wisdom. They put questions to him, and he answered their questions: revealing to them the Self, making known to them the wanderings of the Lonely Bird. That which is the Breath of the breath, the Eye of the eye, the Ear of the ear, the Dwarf in the heart, he revealed it to them. Then he put questions to them, and they were dumb. “Master,” said those proud ones, “teach us!”

Kingly indeed was Atidhanvan-Sanaka: a majestic man, black-bearded, with dark and flashing eyes, severe and noble of aspect. He was constantly in action; constantly shining forth surrounded with the pomp and magnificence of his sovereignty; no one ever beheld him at rest. As with chanting of Vedic hymns and with ceremonial rites, the priests conduct the sacrifice; as the sun passes through heaven, adoring that Brahman; so Atidhanvan-Sanaka conducted the affairs of the world. “Whatsoever the sun or the moon sees, or the light or the darkness hears; whatsoever the heart conceives, or the hand performs, or the tongue whispers, he knoweth it, he knoweth it,” said the people. And yet where one feared him, millions loved him; and so great was the influence of his will and benevolence, that righteousness was maintained everywhere, and evil put down firmly in every quarter of the world.

Now in those days there dwelt three ascetics in the Forest of Grantha-Nagari: Vaka-Kâkshaseni, Satyakâma-Kâpeya, and Gautama-Kaushitakeya, or as he was called, Pautraya-Glâva. They were assiduous in the quest of wisdom, and had spent three hundred years in meditation; performing many penances, and silently repeating the udgîtha. They had attained to many powers; yet there was that, verily, to which they had not attained.

At the end of a hundred years, Vaka-Kâkshaseni said: “Sir, Satyakâma-Kâpeya, knowest thou that Brahman?”

“I know it not,” said he.

At the end of the second hundred years Satyakâma-Kâpeya said:

“ Sir, Gautama-Kaushîtakeya, or as thou art called, Pautraya-Glâva, knowest thou that Brahman? ”

“ I know it not,” said he.

At the end of the third hundred years Gautama-Kaushîtakeya rose up and said: “ Sirs, we have dwelt here these three hundred years in meditation, performing many penances, governing the inbreathing and the outbreathing, and silently repeating the udgîtha. We, verily, have attained to many powers; yet there is that to which we have not attained. And there is that Atidhanvan-Sanaka, king of the Videhas: a Kshattriya, housed about in worldly pomp, and performing day by day the mere duties of a world-sovereign: practising neither meditation nor study of the Veda; governing none of the breaths; performing no penance nor austerities, nor repeating silently sacred texts; and yet it is said that he knows the Brahman. Is it your opinion that we should go to him, and request him to teach us? ”

“ We are Brahmins, and he is a Kshattriya,” said they. “ Were we to seek as our Teacher one unworthy to teach us, our heads might fall off.”

“ Our heads might fall off, truly,” said he.

Then said Satyakâma-Kâpeya: “ Sir, Vaka-Kâkshaseni, what is thy opinion? ”

“ That one of us should go into the palace in disguise, and make inquiry as to the king’s knowledge, and by what means he has gained it,” said he.

And they said: “ Sir, Gautama-Kaushîtakeya, do thou go.”

Gautama-Kaushîtakeya took the guise of a sweeper, and went into the city, and mingled with the crowd that gathered in the morning when Atidhanvan-Sanaka came into the Hall of Justice. He saw the king ascend the throne, like the splendor of the sun at dawn into a sky of gold and scarlet, of clear saffron and bright vermilion. He listened while the judgments were being given, and understood that no lie might be maintained against the king’s perspicacity of vision. He saw that whatsoever deed was done, or thought thought, or word spoken, it was known to Atidhanvan-Sanaka, and could not be concealed from him. He abided there from dawn until noon, marveling more and more. The motions of the king’s hands, it seemed to him, were as the motions of Karma to administer rewards and punishments; the glances of the king’s eyes seemed to him to penetrate com-

passionately into all the corners of the earth. At the end of the morning the people prostrated themselves, and said: "Justice hath been done, even to the ultimate particular"; and Gautama-Kaushitakeya answered: "Yea, justice hath been done." And he was not a man to be impressed with outward shows.

Then he went back to the forest. "Hast thou any news, sir?" said his companions.

"Sirs," he answered, "the glory of Atidhanvan-Sanaka, as he ascendeth the throne of Justice in the morning, is like the glory of the sun at dawn ascending into a heaven robed in gold and scarlet, in diaphanous saffron and vermilion lovely to behold. His person, verily, is like the Golden Person that is seen in the sun, whose eyes are like blue lotuses, and who is golden altogether to the tips of his nails. I listened in the Hall of Justice during the morning, and ceased not to marvel even at noon, when he went forth. The motions of his hands were as the motions of Karma, rewarding hidden merit, and punishing concealed wrong. No lie in the world might be maintained against the clear perspicacity of his vision."

Satyakâma-Kâpeya said: "There is nothing in this concerning knowledge of the Brahman."

Gautama-Kaushitakeya, or as he was called, Pautraya-Glâva, said: "Sir, what is thy opinion?"

"That another of us should go in disguise to the palace," said he. "Sir, Vaka-Kâkshaseni, do thou go."

Vaka-Kâkshaseni went forth in the guise of a Kshatriya, and rode into the city at noon, and came into the Hall of Audience where the tributary kings and the ambassadors of foreign lands were waiting. There were seven score great princes present in the hall, all of them wise and mighty leaders: handsome to the eye of the beholder, and their apparel exceedingly rich and adorned with gold and rubies, with costly emeralds and pearls. Then came in Atidhanvan-Sanaka and took his place upon the throne, with sovereign magnificence like the heaven-riding sun at noon; and with glory of countenance and Vedic splendor so multiplied upon him, that whoever else was present seemed but as a little candle lighted at midday in the face of the golden sun. The motions of his hands were the upholding and giving peace to distant empires; the glances of his eyes were enlightenment

for far and barbarous peoples; the words of his mouth, even the least of them, brought peace where there had been contention, and brotherly kindness where there had been ambition, envy, and strife. Vaka-Kâkshaseni marveled until nightfall, and did not cease to marvel when the king went forth; although, as was well known, he was not a man to be impressed by outward shows and pomp.

Then he returned to the forest of Grantha-Nagari, and sought his companions.

“Sir,” said they, “hast thou learned the secret?”

“The glory of Atidhanvan-Sanaka,” said he, “is like the glory of the heaven-riding sun at noon: aloof, magnificent, sovereign, not to be contemplated with naked vision. All the other princes of the world, appearing in his presence, are as little candles lighted in the face of the noonday sun. I listened, marveling, while he received the kings of distant countries. The movements of his hands uphold their empires. The glances of his eyes bring enlightenment to barbarous peoples, and spread joy and delight over the world. Even the least of his words cause peace to be where formerly were strife, envy, and ambitious contention.”

Gautama-Kaushîtakeya said: “There is nothing in this concerning the knowledge of Brahman.”

Vaka-Kâkshaseni said: “Sir, what is thy opinion?”

“That the third of us should go to the palace in disguise, and make inquiries. Sir, Satyakâma-Kâpeya,” said he, “do thou go.”

“I will go tomorrow,” said he.

On the morrow he went forth in the guise of a sweeper, and came into the Hall of Justice at noon, when Atidhanvan-Sanaka had made an end of judging the people. In the doorway, as the crowd went out, he met a man of the sweeper caste, and questioned him. “Sir,” said he, “by what means is it reputed that the King attains his knowledge? All that hath been spoken or thought or done, it appears, is known to him. How is this?”

“Come into the garden and I will show thee,” said the sweeper.

They went out and came beside a lake wherein lotuses bloomed, some in color like the snows of Himala, some like the clouds of sunset, some like the middle blue deepness of the sky at noon. In the midst of the lake was a tower, very lofty, and built of coral and ivory; it rose from no island; about its base the floating leaves and the blos-

soms of the lotuses lolled, and the blue waters reflected the clouds.

“It is called the Tower of the Gandharvas,” said the sweeper. “The King goes up into it nightly, and feasts there upon celestial food, and Indra and Prajapati, they say, are his companions. And the Gandharvas, the celestial singers, come to them in the tower, winging their way hither out of the region between the earth and the moon. Many that pass through the garden in the night hear their singing; it is sweeter than any sound that may be imagined by man. They sing for Atidhanvan-Sanaka until dawn; making known to him, as to their Teacher, all that is spoken or thought or done.”

“That may be,” thought Satyakâma-Kâpeya; “but there is nothing in it concerning the knowledge of the Brahman.”

He went forth, and meditated upon that until dusk. Then he assumed the guise of a hotri priest, and rose up, and went into the Hall of Audience when Atidhanvan-Sanaka was making an end of receiving the tributary kings and ambassadors, and saw that all were filled with awe and astonishment on account of the Vedic splendor of the King. Going up to another priest, he said to him:

“Sir, tell me to what Atidhanvan-Sanaka owes his astonishing glory. There is none like him, truly, in the world; even, it is said, he knows the Brahman. Where gaineth he this perennial knowledge?”

“Sir,” said the Brahmin, “come with me into the garden, and I will show thee.”

He led him to the shore of the lake, and pointed to the tower. “Therein he receives illumination by night,” said the Brahmin. I think that one of the Rishis dwells there, and imparts instruction to him between nightfall and dawn. From his going in until his coming out, celestial music issues from the tower; wherefore the ignorant call it the Tower of the Gandharvas, and consider that it is those celestial singers who instruct him. It may be, indeed, that the Gandharvas sing during the instruction; or it may be that the music is caused by the mere words of the Sage his Teacher.”

“That is very probable,” thought Satyakâma-Kâpeya; “but there is nothing in it concerning the knowledge of Brahman.”

He went forth, and meditated upon that until midnight; then rose up, and took upon him the guise of a moth, and flew into the garden. Verily, the whole place was filled with celestial music that issued from the tower: a sweet flood of sound intense with holiness and peace, making the scented night wonderful with holiness and

peace. He lighted down on the closed petals of a lotus on the lake, and listened; and it appeared to him that he was very near to the knowledge of the Brahman. Then he flew up, and hovered round the tower, seeking a cranny by which he might enter; and found one at last, and went in. As he entered, he heard the music no longer.

Nor saw anything that he expected to see: neither the chamber of a king, nor the cell of an ascetic engaged in samâdhi. "He is not here," he said, and prepared to fly forth again; but stayed. "I will watch this conflict," said he. This is what he saw:

A lantern hung from the ceiling, shedding vague light over a room barren of adornments, with floor and walls covered with filth and



slime, and filled with an abominable stench that rose out of a vast pit in the midst of the floor. And there was a man in the room, struggling with a demon. Stripped to the waist he was; blood and sweat poured from his body scarred with old wounds and new. The muscles of his limbs stood out in his agony; the clutch of the demon was upon him; in dreadful silence they writhed and swayed and struggled. All night long Satyakâma-Kâpeya, strangely interested, watched

them fighting. Fouler and more hideous was the demon than man's imagining can paint. Now one, now the other seemed uppermost. All night long in dreadful silence they writhed and strove and made conflict: in dumb agony the one, in foul malignity the other striving. "But where is Atidhanvan-Sanaka?" thought the ascetic; "where are Indra and Prajapati?"

Dawn-light shone in at last, and then the man gathered up the demon in his arms, and lifted it in the air, and crushed the vile life out of it, and flung it into the pit that was in the midst of the floor. Then he stood up, and the sunlight fell upon him. And Satyakâma-Kâpeya saw the marks of the wounds upon his body glow in the sunlight; and behold, they were the two and thirty marks of perfect

birth; and amongst them, shining like the sun, the signs of the Chakravartin: the wheel, the orb, the discus of world-sovereignty. . . .

He flew forth meditating, and came in his own guise to the forest. "Sirs," he said, "I have found the secret. He, verily, is fitted to be our Teacher. Come!"

That day the three of them came to Atidhanvan-Sanaka, bearing fuel in their hands. "Sir," said they, "teach us the Brahman."

"Be it so," said he. "Abide ye in the palace as fuel carriers for seven years; then come to me again."

JULIUS KRONBERG: by P. F.

JULIUS KRONBERG, the eminent Swedish painter and one of the leaders of European art-life for the last forty years, early took his position as an exponent of the classic art of Antiquity, and of its renaissance in the fifteenth and sixteenth centuries. With extensive use of allegory in expressing his conceptions, a profound knowledge that commanded respect, and the assiduous industry which marks the true artist, he has given the world paintings so joyous and rich, and on so grand a scale, that they seem to breathe the life of the golden age of our race.

One of the leaders in the movement tending towards co-operation between architecture and painting, he has given some of his best efforts to the beautifying of public and private buildings. The late King Oscar possessed a rich artistic vein, and he was an ardent lover of classic art and literature. One result of the close understanding between the artist and his royal friend we have in the grand and exquisite plafond paintings in the royal Palace of Stockholm.

Among Julius Kronberg's earlier allegorical paintings are the series: *Spring*, *Summer* and *Autumn*, of which one is here reproduced. Other well-known paintings are *Cleopatra's Death*, *David and Saul*, *The Queen of Saba*, *Hypatia*, and many delightful portraits.

Sappho is one of his latest works; also *Eros*, a colossal painting which aroused interest all over Europe when first exhibited in Munich, and which in 1913 was presented by the artist to the Art Collection of the future Râja-Yoga College on Visingsö, when the corner-stone of that great educational institution was laid by Katherine Tingley.

GEORGE W. P. HUNT, Governor of Arizona*(From the Arizona Gazette)*

GEORGE W. P. HUNT was born in Huntsville, Mo. On the first of November, 1859, the future governor of Arizona first saw the light of day. His grandfather, Daniel Hunt, was one of the early pioneers of Missouri who had emigrated from North Carolina, where he was born in 1786, when Missouri was a territory, settling near Huntsville and donating land on which the county seat of Randolph County was built. This city is named in his honor. George W. Hunt was the youngest son of Daniel Hunt and, in conjunction with many others, in early life he crossed the plains when gold was discovered in California in 1849. After being in California several years, he returned to Missouri and married Miss Sarah Elizabeth Yates, the daughter of Judge John Marshall Yates, also one of the pioneers of Randolph County, and a man of considerable learning who lived an honored and upright life. Judge Yates was a descendent of one of the old colonial families of Virginia. He was a cousin of Richard M. Johnson, vice-President under Andrew Jackson; a cousin of Chief Justice John Marshall of Virginia and an uncle of the war governor of Illinois, Richard Yates.

Out in the country on a farm about ten miles from Huntsville, George Hunt passed his childhood years. His lot in early life included much of the drudgery that was common to rural districts in Missouri during the "sixties," for the estates of the Hunts, like those of many another southern family, were swept away during the years of war and depredation that found place in that epoch. But from the monotonous routine of farm work, George Hunt, the boy, found surcease sufficiently to attend the public school in winter. And for three months each summer over a period of several years, he went to a private or "subscription" school. But schooling by rule and rote within four walls of a rural "temple of learning" was ended when George Hunt was slightly more than eighteen years of age, for it was then that he entered the "university of hard knocks," in which he has been a student ever since.

The year 1878 found him on his way to Colorado, where he spent two years prospecting in the hills or working on ranches. But destiny had not yet led him to the appointed place where he should achieve full measure of success. It was in the fall of 1880 that he, with two companions, drove a burro to Santa Fé, N. M. From that frontier city the party made its way to San Marcial. There a fourth man

joined the travelers, and together, they built a boat and journeyed down the Rio Grande to Rincon. It was there that a business enterprise delayed the party's progress for a while. The capricious Rio Grande had risen so high that fording was an impossibility. Consequently, George Hunt and his companions installed a ferry, and for about two months they conveyed the ranchers and prospectors of that region to and fro over the river. When the river subsided the party continued its way to El Paso, which, at that time, was called Franklin. After a stay of from four to six weeks in that place, the young men, in quest of fortune, went to Shakespeare, N. M., near the city of Lordsburg, where they found employment in the mines.

It was in July of that year, 1881, that the lure of the hills, coupled with reports of rich gold deposits, led George Hunt and three other men to secure a pack train and set out for the White Mountains of Arizona in search of placer claims. Those were the days when the Apaches were giving Uncle Sam no end of trouble, but while the prospecting party of which George Hunt was a member encountered no actual warfare, neither did it succeed in locating the elusive gold mine. Eventually, the prospectors took the trail to Safford, in Graham County, from where two of them, one of whom was George Hunt, went to Globe, driving before them two burros laden with a camp outfit representing the sum total of their earthly possessions.

On October 12, 1881, in the city of Globe, George Hunt, who was then not quite twenty-two years old, began that long period of sustained endeavor and application to daily duties that has resulted in his success, both in business and in statecraft.

His first work after reaching Globe was in a restaurant owned by James Pascoe, where he remained employed for two years. His next employment was at the Old Dominion mine, and following this was a period of about six years during which, in the company of W. H. Fisher, he rode the sparsely settled range along Rye Creek, in northern Gila County, as owner of a herd of cattle and an "outfit," which he had acquired with his savings of the previous three years.

In 1890, George Hunt forsook the range to begin his business career in Globe, a place which had gradually evolved from a small mining camp to the status of a busy little city with a bright commercial future before it. With the fixed determination to learn the mercantile business by beginning with the rudiments and going upward, he obtained work as a delivery man in the store operated at that time by

A. Bailey & Co. This firm subsequently became merged with the Old Dominion Commercial Company, and after ten years of service in various capacities, each of which was superior to the preceding one, the erstwhile delivery man became president, not only of the store, which was the largest one in Globe, but also of the bank, which he had been instrumental in establishing.

Meanwhile, however, public honors had come to the subject of this writing. Two years after he had come in from the range to engage in mercantile life, his fellow-citizens began to write his name with "Hon." as a prefix, for he had been elected to the seventeenth legislature. Further political honors followed in quick succession. An appointment as treasurer of Gila County came in 1894, and in the same year, he was elected to the eighteenth legislature. His election to the upper house marked the year 1896. Membership in the twentieth legislature was forthcoming in 1898, and in 1900 George Hunt was the chosen delegate from Arizona to the National Democratic Convention at Kansas City, Mo. Surely, a triumphant return to the state of his birth, whence he had set out some twenty-two years before, to make a place and fame for himself in the world of men and affairs.

From 1900 to 1904, Mr. Hunt devoted his time, for the most part, to his extensive business interests and to working as a citizen to strengthen the organization of his political party throughout the state, as well as in Gila County. But in 1904 he received an election to the twenty-third legislature, and this honor was followed by his selection as president of the legislative council of that year.

In 1906, an unusual circumstance was added to George Hunt's political career, for while he was away on a trip through Europe, ardent friends of his at home obtained his nomination for the twenty-fourth legislature, and in his subsequent race for this office he was without opposition, since he received the indorsement of the Republicans. A similar incident occurred in 1908, for in that year also, while absent from home and from Arizona on a business trip, he was again nominated for representative in the legislature and received an election. Still a third occurrence of this kind made evident his unwaning popularity among the people of his home county when his name was placed in the nomination as a delegate to the constitutional convention during the summer of 1910, while he was away on an outing. His remarkable consistent record of service as president of that convention

is still fresh in the memories of Arizonans, and does not need to be reviewed in this article. After the convention adjourned, the man who had been most active in the embodiment of progressive principles in the constitution of the new state-to-be, became president of the Statehood League, and directed the fight for ratification by the people of Arizona, by Congress and by the President of the United States. His election as first Governor of the State of Arizona by a phenomenal majority followed in the fall of 1911 as a matter of course, as a fitting reward for unimpeachable integrity and long service in behalf of the public weal. In fact, on looking back over the foregoing narrative, one finds that George Hunt's life has been nearly all service, and service of the most effective kind. Furthermore, George Hunt's friends and neighbors, the people that know him best, will tell you that he will be just as kind and thoughtful, humane, and approachable in the governor's chair as he always has been in his business office at Globe. There is a persistent rumor afloat, which says that the doors of the executive chambers in the capitol at Phoenix are about to be opened wide to admit whosoever cares to enter and "pass the time of day." And that rumor is likely to be verified to the extent of becoming a fact.



THE Tao-teh-king, meaning literally "The Book of the Perfectibility of Nature," was written by the great philosopher Lao-tze. It is a kind of cosmogony which contains all the fundamental tenets of Esoteric Cosmogogenesis. Thus he says that in the beginning there was naught but limitless and boundless Space. All that lives and is, was born in it, from the "Principle which exists by Itself, developing Itself from Itself," *i. e.*, *Swabhâvat*. As its name is unknown and its essence is unfathomable, philosophers have called it *Tao* (*Anima Mundi*), the uncreate, unborn and eternal energy of nature, manifesting periodically. Nature as well as man when it reaches purity will reach *rest*, and then all become one with *Tao*, which is the source of all bliss and felicity. As in the Hindû and Buddhistic philosophies, such purity and bliss and immortality can only be reached through the exercise of virtue and the perfect quietude of our wordly spirit; the human mind has to control and finally subdue and even crush the turbulent action of man's physical nature; and the sooner he reaches the required degree of moral purification, the happier he will feel. (See *Annales du Musée Guimet*, Vols. xi and xii; *Études sur la Religion des Chinois*, by Dr. Groot.) As the famous Sinologist, Pauthier, remarked: "Human Wisdom can never use language more holy and profound."—*H. P. Blavatsky*

PAPERS OF THE SCHOOL OF ANTIQUITY

THE SCHOOL OF ANTIQUITY shall be an Institution where the laws of universal nature and equity governing the physical, mental, moral and spiritual education will be taught on the broadest lines. Through this teaching the material and intellectual life of the age will be spiritualized and raised to its true dignity; thought will be liberated from the slavery of the senses; the waning energy in every heart will be reanimated in the search for truth; and the fast dying hope in the promise of life will be renewed to all peoples. — *From the School of Antiquity Constitution, New York, 1897.*

THE SPIRIT OF THE HOUR IN ARCHAEOLOGY: * by Prof. William E. Gates (School of Antiquity)



WE are facing in the world of thought a division which is destined to have profound consequences not only in the scientific world, but in man's understanding of himself as well. Neither the situation itself nor the way in which it is developing are at all new to the student of events. It is quite easy to study history in either of two ways: we may hunt out and commit to memory the mere outward events themselves as they are thrown on the screen of time, the rise and fall of persons and nations, the never-ending battles, the continual changing of political and social conditions, the shifting of dynasties. Or else we may look behind all this and study history as the accentuation and interplay of forces whose inner meaning we can only realize (and even then but partly) after their work has been done, and human life and progress definitely modified by their presence. It is doubtful if we can ever estimate and appraise properly any of these epochal introductions at the time of their first appearance on the scene; that occasion is perhaps always like the planting of seed in the fall-time, to grow into grain and bread in a succeeding season, and after intervening rains.

The student of events, working along these lines, often comes to find much similarity in the histories of these fundamental changes. They very often start in a field outside the dominant one of the day; they seem most unlikely to start within the lines of the established order. Then too they usually start by some concrete discovery, made

* The opening lecture of a University Extension Course lately arranged by Mme. Katherine Tingley to be given weekly at Isis Theater, San Diego, under the auspices of the School of Antiquity, Point Loma, of which she is the Foundress-President. These lectures are being given by professors of the School of Antiquity, and others, and many of them are illustrated by lantern slides especially prepared from original and other material in the collections of the School of Antiquity and elsewhere. Other lectures will be published in due course.

either by what looks like pure chance, or else arrived at by the earnest search of one or a few people working earnestly in a temporarily neglected field. By field, we may here understand either some territorial political division, a country; or else a field of thought or action, social, scientific, or whatever.

It is quite as if a nation, a state, a system of thought, a department of science, a social movement, were born *energized* to play its future part, and then to yield on the torch to the next. And from this point it is most natural that we should not find these changes starting within the established order. The established order of the day (whether that "day" be a generation or a cycle of two thousand years) is made up either of the former pioneers grown old, or else of their simple followers. Their work has been done, their creative ideas put into application, used, systematized, crystalized, recorded. And whether political, social or scientific, when we reach this stage, the original type, however revolutionary at first, has settled to well-fitting, comfortable clothes, clothes mental or clothes bodily. And at that stage the wearers, the exponents, usually spend their time trimming and ornamenting the edges of these garments, perfecting the fit.

Nature is often charged with wastefulness; it is probable that she knows what she is about, and while she gives us all our chance, it is doubtful if she really wastes anything worth while using. But in her methods here she is certainly far from it. For instead of going to all the trouble of a frontal attack on the nicely systematic lines and thought-habits of the current styles, or trying to reform some nation which already has all the good things of the day and has well entrenched itself in their enjoyment; or some branch of science whose reputation is made and followers plenty, and little effort to keep up needed; instead of that she seeds and energizes with new life some other quiet corner of her great earth garden, plants the new urge or opens the new discovery there. And soon that field, protected by its very apparent unimportance to the established order, begins to be so interesting that more and more workers come, and before long all the defenses of the older city are let to go to ruin, because no one cares to live there any more. Read this metaphor in terms of nations, continents, political and social affairs, or fields of science and thought as you will.

This process has been so often repeated that the instances we could select in illustration are numberless. As a good one the course

of geological science for the past fifty years will serve us excellently. For the geological history of the globe it could well be said in Hutton's time that there was "no vestige of a beginning, no prospect of an end." Then some time after this Darwin's work and theories began to influence thought, and they were held to push back to an immeasurably remote epoch the beginning of life on the globe. There are always two schools — those who foreshorten everything, and always tend to pinch evolution and especially the period of human greatness and civilization on the globe, into the smallest and shortest time-compass possible; and those who see both of these in greater terms. Darwin himself belonged to the latter, and believed that almost unlimited time must have been required for the working out of "Natural Selection." So that then, to quote a recent writer: "geologists and biologists alike saw no reason for limiting their prodigal drafts on the bank of time."

Then came researches in an allied field of science, that of mathematico-physics. And Sir William Thomson, later Lord Kelvin, working from one particular set of calculated phenomena at hand, drew from the *observed* temperature-gradient of the earth's mass a *mathematical deduction* that the planet must be undergoing an irrevocable loss of energy in the form of heat. The outcome of this was the mental picture which soon filled all the public prints, of a time of a running down of the solar clock, the last man dying of cold in what was after him to be a dead globe forever revolving in a universe which also was in time to run down, and stop. In forming this conclusion Kelvin laid down a holding point in physics, a proposition which was accepted as fundamental, but which has since then been completely overturned and shown to have been a pure assumption on his part, namely (he said): "Since the store of energy *cannot* be inexhaustible." And the result of this was that, only fifteen years ago, Science settled down to the belief that the

globe was a molten mass some 24,000,000 years ago. It is rather remarkable that so many geologists were found willing to submit to this narrow limitation, says Prof. Alfred Harker, one of the world's leading geologists today. And he then goes on:

Doubtless they were impressed by the prestige of Lord Kelvin's authority, and perhaps some of them were influenced by a vague feeling that a result arrived at by strict mathematical reasoning is thereby entitled to credence.

On which a recent reviewer comments:

But what you get out of the mathematical mill depends upon what you put into it. The reasoning may be unimpeachable, but it merely proves that, if certain assumptions be granted, certain consequences will follow.

Kelvin, it will be remembered, had dismissed chemical affinities within the earth's mass as an extremely improbable part of the problem, and had proceeded on the theory that simple heat was the only element to be considered. And so the case then stood, a pure amplification of a small set of admitted facts within the physico-mathematical branches of general science.

Of course this led to the foreshortening of everything. Within that 24,000,000 years the earth had to cool, geological periods come and pass, vegetable, animal and human life develop. The very biological evolutionary processes for which Darwin had demanded practically unlimited time, simply had to pack themselves into a restricted period; to get into a bed quite as Procrustean as human history previously had to do in order to account for all the population of the earth and the great migrations, the rises and falls of empires, during the 4264 years that have passed since Noah's deluge. (See the marginal information in any copy of the Authorized Version of the English translation of the Bible.)

We might note here also that this Noachian deluge scheme was also founded exactly like Lord Kelvin's, on pure mathematical calculations. Archbishop Ussher, an unimpeachable dignitary and authority in his day, quite as Kelvin was in his, started with the theory that the Patriarchs were plain ordinary men — even if they did live unheard-of years, and did impossible or questionable things — and not symbols of world-ages; and so there was naught to do but add their life-years together to find out just when God created the earth. And when in time modern science showed such conclusions impossible, we at once had the cry that the foundations of knowledge were attacked and that God and the Bible were being denied. They got over that.

And then once more, just as the neglected physical science took away the field from the previous religio-dogmatic science so-called, at a time when the latter had finally shut itself within impregnable walls which it thought were built to keep out attacks, but really only served to keep its followers themselves shut in — so again.

The physico-mathematicians spun their unattackable theory, out of two or three acknowledged data. By their previous victories they had occupied the citadels of science, and taken the limelight, and the

cathedra. Then came two quiet earnest chemists, working in another branch of science which Kelvin had dismissed as a negligible contributor to the problem — M. and Mme. Curie — and without even a blow, the walls fell.

Since the discovery of radium we have learned that the earth possesses a vast store of energy in a highly concentrated form then unsuspected. Strutt has calculated from data of a very simple kind that the observed temperatures can be wholly accounted for by radio-activity if the rocks to the depth of forty-five miles contain as much radium as those at the surface.

And so, passing all of Kelvin's single facts, and all his computations based thereon, and the logic of his conclusions in consequence, as quite accurate and correct, still the position he took thereupon, and that of those who followed him, both was wholly incorrect, and now is universally known to be so. And it took less than fifteen years to do it.

And of course, as we may well note in passing, the qualities of radium were simply denied even after they had been proven; it could not be, because "it would destroy Science." Just as geology had been rejected because it would destroy "Religion."

There was another quite parallel case about a hundred years ago, now conveniently forgotten, where Dugald Stewart, another great scientific authority, also starting from and logically following out other dogmatic preconceptions, denied the reality of Sanskrit altogether, *because of the conclusions* which inevitably followed. And he wrote an essay to prove that it had been artificially put together by those "arch-forgers" the Brâhmans, after the known model of the Greek and Latin; that there was no such thing as a Sanskrit language and so the whole Sanskrit literature was a pure imposition, and the Bible saved again. That is, his understanding of the Bible.

At this point in our discussion I wish to quote from *The Secret Doctrine*, at Vol. II, page 663, the definition which H. P. Blavatsky there gives of the true province and business of the man of science. She says:

The business of the man of exact Science is to observe, each in his chosen department, the phenomena of nature; to record, tabulate, compare and classify the facts, down to the smallest minutiae which *are presented to the observation of the senses with the help of all the exquisite mechanism that modern invention supplies, not by the aid of metaphysical flights of fancy.* All he has a legitimate right to do, is to correct by the assistance of physical instruments the defects or illusions of his own coarser vision, auditory powers, and other senses. He has

no right to trespass on the grounds of metaphysics and psychology. His duty is to verify all the facts that *fall under his direct* observation; to profit by the experience and mistakes of the Past in endeavoring to trace the working of a certain concatenation of cause and effects, which, but only by its constant and unvarying repetition, may be called A LAW. This it is which a man of science is expected to do, if he would become a teacher of men and remain true to his original program of natural or physical sciences. Any sideway path from this royal road becomes *speculation*.

Instead of keeping to this, what does many a so-called man of science do in these days? He rushes into the domains of pure metaphysics, while deriding it. He delights in rash conclusions and calls it "a *deductive* law from the *inductive* law" of a theory based upon and drawn out of the depths of his own consciousness: that consciousness being perverted by, and honeycombed with, one-sided materialism. He attempts to explain the "origin" of things, which are yet embosomed only in his own conceptions. He attacks spiritual beliefs and religious traditions millenniums old, and denounces everything, save his own hobbies, as superstition. He suggests theories of the Universe, a Cosmogony developed by blind mechanical forces . . . and tries to astonish the world by such a wild theory; which, being known to emanate from a scientific brain, is taken on *blind faith* as very scientific and the outcome of SCIENCE.

The final crux of all Science is, at last analysis, evolution, and the history and "Science of Man." This is our special subject here this evening. And so now to go back for a moment to the early days of Darwinism, shall we forget that Huxley himself characterized the *mental barrier* between man and ape as "an *enormous gap*, a distance practically *immeasurable*"? Or shall we not say with one other most careful and experienced naturalist: "Nowhere is caution more to be advocated, nowhere is premature judgment more to be deprecated than in the attempt *to bridge over the MYSTERIOUS CHASM* which separates man and beast"?

There is a something in the essence of things which seems to force even the most hide-bound of men to use exactly descriptive words that at times destroy the very fundamental beliefs the users profess. Of all modern materialists it is probable that one could hardly pick one more typical, self-convinced, and sternly logical than Sir Ray Lankester; and certainly he is a man of great ability and achievements. But note a few of the phrases which forced themselves into a recent paper of his, on the very interesting "scientific" subject of why the courtship of man is different from that of the lower animals:

Man is the only truly "educable" animal. Monkeys and dogs have only small educability as compared with man, though more than fishes and reptiles

have. Man's mind, therefore, is *in this essential feature of it*, very different from that of other animals.

The third step in the development of mind is the ARRIVAL (for one can call it by no other term) of that condition which we call "consciousness"—the power of saying to oneself "I am I" and of looking on as a detached existence not only at other existences but at one's own mental processes, feelings, and movements. With it COMES thought, knowledge, reason and will. We may speak of CONSCIOUSNESS as *invading or spreading gradually over the territory of mind.* (*Italics added*)

About fifty years ago there began a phase of science and literature in the West, in which to gain certain things of value, other things also of great value were sacrificed, at least temporarily. Prior to that our horizons both mental and physical were smaller; it was possible to study and treat the different branches of knowledge comparatively and synthetically. Scholarship of those days was broader in its methods; it was able to and did include the study of principles and philosophy.

Then began the era of specialization, forced on by means of universal communication, the invention of instruments, the discovery of archaeological, geological, and similar facts, which at once both widened the horizons of study, and nailed investigation down to mere details. The fields of research became too many and too vast for single minds, and Science split up into separate sciences, just as Religion can split up into separate religions, mutually ignorant. Study of principles yielded to gathering of material; synthetic thought to analytic; the mere handling of scientific tools usurped the field; research became mechanicalized, and science classificatory. And then each separate field of work became more and more a cage in which its workers lived, and thought, rejecting all done before them, and naturally seeking to explain as much as possible, even the whole of the universe and Life, in terms of the phenomena they were familiar with. The very words Philosophy, Speculation, Metaphysics, became changed in meaning and naturally lost caste.

The whole attention being focused on fact-gathering and phenomena, the external and not the inner became the "real." The greatest science of all, the Science of Man, and of Life, ceased to be the science of that which constitutes man as Man, or of the universal life by which he lives while he lives; it became the *mere* study of the processes and changes of the physical organism which the Thinker is, and must ever have been, working to develop for his own use. And as the final and

greatest degradation of all, Psychology is made naught but a branch of Biology. No, there is one step more: the psychologist becomes chiefly the alienist, his study the aberrations of mind, his search not for the real Man, the guiding and overshadowing Self, but the *subliminal*. And the end of all is that all the inner and higher faculties of man, even his intellect and Himself, are proclaimed to be but the functioning of an organism, as if music were created by the instrument which plays it.

Our scientists are very fond of tracing problems of heredity and descent, and before passing to the relation sustained by Archaeology to the Science of Man, I would like the privilege of also tracing down some of the human results of this arrogation to itself by Biology of being the "Science of Man." Following on this incorporation of "Psychology" as a sub-phase of the development of man's body, we have had in these latter years an overgrown literature seeking to explain human customs, beliefs, culture, mythology and religion by a set of word-descriptions which have been held to constitute a theory of all these things and their causes, generically denominated "animism." By a very general device of making ourselves believe a thing is so and so by calling it that, this term taken from "anima" is accepted as being the knowledge of Soul, but accurately defined it is a set of hypothetical and purely formal and dogmatic assertions of "animal survivalism" in all departments of human life and thought. About everything we can put our finger on is a "survival" of some sort; but always a survival of something animal, or sub-mental. Divine survivals have no place in the scheme whatever. Man (including his "anima") is "an animal," and all these things his inheritance; though for convenience and other reasons they are painted up or wear now a mask to hide the fact that they are after all not good to look at.

The actual present influence not only on science and education, but on society and the very foundations of thought of all these "animal-survival" theories honeycombing Biology, Psychology, and all the related branches of university teachings and writings is evil beyond belief. And the worst phase of the whole is the rampant *mis-denomination*. Of course that is the direct outcome of Biology overstepping its natural province, and trying to explain everything in the universe in terms of its own phenomena, as we saw before.

Forgetting altogether Huxley's immeasurable gap made by the mental barrier, the mysterious chasm between man and beast, even

the self-revealing and half-conscious recent words of Sir Ray Lankester, the whole "science of Man" is held wrapped up in Biology. Taking up any standard work of the day on Psychology, supposed to be a study of those higher faculties which *distinguish* man from the animal, and include at least the efforts of his better nature to gain the mastery over the animal impulses, we find it filled from cover to cover with naught but a rayless wandering in the fields of the *sub*-liminal, the aberrational processes of mind, the diseases of the organism; not one word of knowledge or inspiration to right living from the beginning to the end.

And, still tracing our heredity of ideas, let us see what this bastard science does at last with our concepts of the two greatest things we know — Law, and Religion. Take up a volume of reports of a Congress of today which will meet to study the History of Religious Growth and "Évolution." There was one published a few years ago of a great international gathering — two thick volumes, with not a word about actual *Religion* from the first to the last. It was all speculation and gathering of details about rites, showing how peoples had done so and so because they were afraid to do otherwise. Not one word could be found in recognition of the divine reason for religion; there were gods innumerable, but no God. There were discussions on fetichism and all such old things that are no longer understood, and that at their best were but the worn-out formalism of previous wisdom or else are only part of the lower phases of man, in whatever age. For there are plenty of fetiches today; only we do not call them so, since they are just a little different. Fetichism, more truly and inwardly defined, is only the worship of something for the procurement of selfish or physical ends. Thus then we have the "religious instinct" *explained*: Animal fear becomes modified to what we call Awe; that leads men to *imagine* that not only the forces but the objects of Nature are alive, and have a purposeful inimical consciousness requiring his propitiation of them; this ensouling of Nature by timid (and of course ignorant) "primitive man" is Animism; the spirits of Animism become gods, among whom one finally graduated to supremacy; "original fear" finally begets reverence and love, the crudest selfishness begets the loftiest altruism, the struggle for life and the gratification of appetites and desires begets self-sacrifice and renunciation; and so comes at last Religion. That used to be thought of as compound of all that was noble and inspiring and divine; but Animism

of course knows better than that, for it has traced the heredity of the religious instinct and knows its ancestors. Of course Animism understands the mind of "primitive man," for Biology has measured his skulls — half a dozen or a dozen of them.

But in the mind of the day, all these words whose very presence in our language used to help men to be men and to aspire, have lost their hearts; there is no divinity left in them. or aught but earth.

Shall we see also what has been the effect upon our institutions by the like degradation of Law? Well, here this same "science" starts with the social instincts of animals, which of course seek nothing but the gratification of bodily appetites and impulses. As (the animal) man develops, these instincts grow less crude, and he learns to develop better means and systems for their gratification. There is a current writer who carries all this out so logically and fully that the temptation to couch a lance with her is always irresistible. That is Dr. Elsie Clews Parsons, and she has lately been publishing a book and a number of articles, the title of the book being *Fear and Convention*. Starting with the animalistic theories she carries them to a wholly delicious extent. She begins of course as usual with "primitive man" and with the principle that everything is based somewhere on fear; and shows how *all* modern habits are examples of that — derived from the past. You will doubtless recall how another scientist showed us some time ago that the sensations we at times have of falling from a height, in dreams, were "survivals" propagated through cell-transmission as memories of times when in leaping from tree to tree our ancestors lost their balance and fell. Or how another explained the alleged fear of open spaces that some people have, as like "memories" of times when we had to lurk hidden in forests, and feared to cross open spaces lest something catch us. Dr. Parsons explains all our modern social conventions that way.

As Society developed, protective "barriers" became necessary. both for the individual and for the larger units. The usefulness of these was soon recognized not only for Society, but by the strongest individuals who "naturally" soon rose to the top, and found how much more enjoyment they could get out of existence by making others live for them. These protective regulations became "things that must not be done," and as animistic conceptions of personified unseen forces evolved, tabus, sanctions and conventions came naturally, and just as naturally were quickly seen by the "ones on top"

to be far simpler and more effective than crude force, in keeping people in their place. In this way Dr. Parsons shows us that it "is now an axiom that the relation between religion and morality is a *late cultural fact*." Think of that! Religion is scientifically shown to have arisen out of fear through propitiation of animistically imagined "intelligences"; barriers, first necessary and then most convenient, to keep everybody in the places his stronger neighbors wanted to keep him, became conventions, and they became customs, and customs "morals" by the addition of tabus and sanctions superadded either by the craft of those who sought to profit by them and used them to delude the ignorant, or the hypocrisy of men in general who (being altogether animal and selfish) wished to pretend that their selfishness was something else — something indeed holy.

The limits to which this thing can be carried is shown by one illustration which I take from a late review of *Fear and Convention*, not having the book by me. But setting out with her idea that all our conventions are easily explainable as *barriers*, of course the author cannot avoid unlocking every door she sees with her fine new key. And among all the rest she also explains for us how all the fine and gracious things too in our life are only disguised "survivals" (again that ever-useful word) of the barriers which people had to put up to keep others away (I think she includes the sanctity of marriage and the home, and reverence for old age in the list). Finally she reaches that delightful custom we have when, at those social functions of such serious and graceful dignity we make our dinner parties, the gentleman offers his arm to escort the lady to the table. I confess I had always supposed the arm was accepted as symbolizing friendliness or confidence, or at least in courtesy. But it is not so; the habit is just a convention, and is done to raise an impalpable *barrier* between the two — an unconscious memory-survival of a period when the "primitive woman" was used to building some more substantial and physical barrier in order to make the male of the species keep his distance.

Do you tell me that these are only the dry speculations in scientific periodicals read only by a few specialists, who are supposed to be able to stand them, and do not affect our daily life and society, and our children? Not at all, for these ideas started in this "fetich and tabu-guarded" circle of people who because they have joined the learned societies and written books are supposed to have studied and thought and to *know*, permeate the whole of our current press, they

reach our text-books to the very primary classes, and they give the tone to the very structure and supposed essence of our social organization. And their natural and inevitable outcome is at last reached in a dictum I heard some years ago included as the fundamental basis of a decision by a Federal Judge, namely, that "Behind Law stands the power to enforce it"; not divine harmony nor justice nor the inherent sanction within *those* potencies, but "the power to enforce," the parent of all unbrotherliness and wars, and the very denial of society and civilization.

That dictum is *not true*; behind Law stands Right. And Right is not the outgrowth of selfishness, fear or convention.

Thus we have another geneological heredity series: From the social instincts (of animals) arise conventions (for selfish convenience); those becoming customs result in (so-called) morals; and the upholding of morals is the function of Law. No one can question the correctness of that series, *without the parentheses*. But look at the destructive effect they import, arguing out of existence every bit of reason and goodness in Life. And they are the immediate and sole result of these animal-survivalism and animistic "theories" which spring directly from this arrogation to itself by Biology of the title, the "Science of *Man*," and the incorporation therein of Psychology, as we have seen.

I doubt not that every one in the audience has been to the Exposition and has been through a department referred to as the "Science of Man." You will find nearly all the exhibits in the room are careful, accurate and instructive exhibits of the world of physical man as we know it today, selected and well selected out of a great store that has been gathered. But in one corner are a few very old things representative of a time as to which we pretend even to know but little, and have but a handful of material. You will find reproductions of skulls that have been found in various strata, built up in an artistic manner, decorated of course with skin, the faces filled over with flesh and hair, and an expression put into the eyes. All this latter part is theoretical. You can put into the eyes of these reproductions — for they claim to be nothing else — any expression you please, thoughtful and conscious, or bestial.

Among the skulls is a reconstruction of the lately found Galley Hill skull. Scientists of equal authority and repute of the day have reconstructed the pieces of that skull in two different ways, one show-

ing a man of high, even "modern" intelligence, the other making the original "man" little more than an animal ape in capacity. Perhaps you can guess which of the two reconstructions is exhibited: the animal type, the lowest one, only. And not a word nor a card to tell that the authorities disagree totally on a point acknowledged by them all to be at the very crux of the whole issue.

But that is not all. On the wall at the side are a number of pictures of "early man" of those periods; one of these shows a man in the "occupation of the period" with skin garments and a club, and in all nothing is portrayed except accentuated brutality. There is a picture of a supposed Pithecanthropus no longer accepted by any biologist, yet added to the collection, one is told, out of *justice* to the memory or the views of his "creator," the biologist of a generation ago who "reconstructed" him. School children go there with their teachers or alone, they see and gather from the exhibit that such is what Science tells was the early stage of man. There is no explanation that all is speculative; yet the controlling environment to the pictures came all from the mind of the person who put them there.

And yet, in another room in the Exposition are perhaps a dozen engravings, portraits of the leading scientists of the age, Virchow, and others. And perhaps half of those scientists totally disagree with the general view of what man was at that period, as shown by the "reconstructions" in the main exhibit building. Some of them hold even that in those far-off geological days man was just as civilized as he is today, and that such degraded animal-men, if there were such, were no more types than are the degenerates and criminals of our cities, or the black-fellows of Australia today.

So let us now return to our thesis, of the Spirit of the Hour in Archaeology; for in spite of the biological arrogation of the field, there are two other great branches of science by which the Science of Man can be approached, Archaeology and Linguistics. There is no Linguistics in the world of science today; true linguistics is the study of the constant effort of the Self to express its thought in speech and to communicate with other Selves in their joint work in life. It is a true creative molding and unifying social function of the real Self, the Man; but instead we have today naught but Philology: the mere study and classification of the external forms of words. Yet true Linguistics, united to true Archaeology, are the two sciences which

have preserved, and hold for us when we can read them, the real past history of Man; how his thought has found forms for expression, and what he has done. Archaeology and Linguistics are the sciences of man's past *social history*; what he has done, and therefore, what he must be.

But what have we done with Archaeology? Well, first we have separated it from the other subjects with which above all it should be studied: Mythology and Symbolism, and Astronomy. Practically at least we have, for we proceed with the fixed assumption that the ancients had no great and long civilizations, their astronomy rudimentary, their symbolism factitious and of no real use or meaning, their mythology silly fancies. Then each set of workers stays in his own geographical field and hunts small discoveries for museum shelves and monographs. And finally we plump the whole science into the biological "thought-cage," which as yet knows naught, and *will* know naught of past cycles of great civilizations.

Nevertheless, if I were to take up even a few of the discoveries that within the last two decades have been gradually forcing themselves to the front in Archaeology, I think we would see once more the beginning of the same process we referred to at first, whereby Nature easily gets rid of the "barren fig-trees." Archaeology can indeed be a very dry subject, with the best of them; it can have its magazines with pretty pictures, and mostly catalogs of a few small things added to this or that museum; comments on a new inscription in an already full and well-worked subject; and so on, and so on; all amounting to nothing, and yet rather interesting. But that older school of archaeology has served as an outpost in a neglected field, and now a new energy is coming in. I will quote just one writer, to whom no one can deny the value of the work he has so loyally done throughout his long life. One could hardly ask for anything more to the point than what Gaston Maspero has to say as regards his work in Egyptian excavations.

For more than twenty years the study of the Memphian tombs has led me to teach that the Egypt of the Pyramids was the end, and even the decadence of an earlier Egypt. The language was perishing of old age, art was revealing itself as nearer perfection the farther back it went into the past, political organization and social life tended to grow slack. The discoveries of Negadeh and Abydos enable us to put our finger on the civilization I only guessed at. Ideas and customs prevail there of which later generations only preserved a vague memory. And yet it must be confessed that we are still far from the very beginning.

The writing exists, and its system is already complete. As we already felt the Egypt of Menes, always powerful, always civilized, behind the Egypt of the Pyramids, so now we catch a glimpse of a still more primitive Egypt behind the Egypt of Menes. And even that prior Egypt was past its early youth, and well equipped for existence. And somewhere beneath the sand lie its monuments waiting for us to call them forth.—*New Light on Ancient Egypt*, p. 126

These words may prove to be even more significant as time goes on; for there are at least suggestions in *The Secret Doctrine* that the Denderah Zodiac by a very evident symbology shows a clear knowledge of three precessional cycles, and that the Great Pyramid may be rather 70,000 years old than five or ten.

But I believe that Central America is going to bring us still more and greater surprises. I believe that the Mayas of Central America possessed the tradition and history of the existence of Atlantis, and that when we need and can use that sort of inspiration, the proofs are there to be discovered to give independent and irrefutable confirmation to the story told by the Egyptians to Solon — and more.

Behind man at the point where he is today lies an immense past of rising and falling civilizations; when we shall have begun to throw away this animal-survival obsession, to look for greater things in life, then I think the time will come when these things will be given us, but not until we can make worthy use of them. All over the world of society as well as of science there are a great many other beliefs, and they are all going the same way.

Let us separate the Science of Man from the mere science of his body; let us study Man in his works, and let them speak for themselves, free from egotistic pre-conceptions. While biologists are quarreling, as they are, over the brain possibilities of each new skull, Archaeology is uncovering layer after layer of past cycles of civilization; and note this fact, for it is crucial. In spite of the fact that we see Nature working everywhere in cycles and spirals, in seasonal periods, times of work and rest and renewed effort, modern biology, a science in its very infancy, with the very fewest of working facts, generalizes a single ascending line. But the plotted line of Archaeology is one of constant rise and fall, civilization and oblivion, and with constantly growing evidence that the major curve has been for ages a *descending* one. None but a great race could have conceived or created the Maya monuments we have left, and yet that was at only the very end of that race. Nature herself works ever along lines of cycles, and now Archaeology is showing us history recorded in those

same terms. And it is easily to be suggested that it is being energized to take over the field of the Science of Man for greater and worthier results.

We are in crucial times in 1915. The race must find its greater self, or go out. In this present address, I have endeavored to present what I believed was the spirit of the relation in which Archaeology stands to human life, the Science of Man, in the books and in the mind of H. P. Blavatsky. The views and position are my own, but they were first hers. And in writing her books her standpoint was always that of drawing towards a recognition of the greater possibilities. If there is no divine background to Life, it is nothing.

We have seen what is happening to our civilization, what is coming of our continued attention to fear, and the animal side of man. The biologist, the religionist, he who studies religion, all study man as an animal. Suppose now I try to draw, weakly — I cannot begin to draw it as it should be — but try to draw for yourselves the picture of what civilization and man might have been today had the higher side of man's nature been accentuated, instead of considering man only as an animal. Suppose for the last fifty years men had been thinking of themselves as of divine descent, and had come somehow into their present state. Suppose they had been doing that all along the way, would not our science and our life, and our social ideals and our laws, be very different?

We are passing out of the stage of many separate, mutually ignoring branches, a true age of superficial sciolism, however great its mechanical achievements. We are to enter a broader age, of correlation, co-ordination, true scholarship, instead of mere data-hunting. Archaeology with its sister science Linguistics, will give us true respect for our selves of the past. Taking help from all other sciences in their proper balance — biology, geology and geodesy, mythology, astronomy, we shall see evolution as not mere machinery, but as the working of the Knower, the proof that there must be something greater than the external forms, and that we are true participants in it. And when we come to reach that knowledge, we shall find that the ancients were there with us. That not only is living a serious business, but it has always been a serious business — not in the mere getting a living, which is our association of the idea, but the knowing and helping the problems of the Science of Man and Life. That there were culture and morals, poetry and music and every art and science. And

when we get to a point where we are ourselves patriotic enough to realize the possibility of such a thing, I think we will find symbolism to be a real thing, and that there were in the past some of view so broad as to have left monuments or records for later ages to find, after descending cycles of darkness; actual keys to history or truths of nature, perhaps even to serve a double purpose of arousing men in some great time of need to an understanding of their own possibilities, and of preserving knowledge to a time when men could be trusted not to prostitute it to selfish aggrandizement and war, as they certainly would today. So that man, really knowing Himself, as something quite distinct from his biological reactions, might do his work, helping the work of evolution; playing his part and coming back again to play it; playing it like a man because he is one; and so passing through learning to knowledge and Wisdom.

I feel honored at the privilege of having part in a series of university extension lectures under the auspices of the School of Antiquity, because I believe it will be the purpose of that School of Antiquity always to hold to true science, enlightened by a recognition of the higher, of the greater and divine part of man's nature.

NOTES ON PERUVIAN ANTIQUITIES: *

by Prof. Fred. J. Dick, M. Inst. C. E. (School of Antiquity)



THE purpose of the present notes on Peruvian antiquities is to outline the general nature of some of the problems — suggested by the ruins, known history, and traditions of Peru — that still await solution. These problems may be found to bear an important relation, not only to American history, but also to still broader questions connected with the past history of humanity.

The center of ancient Inca civilization appears to have lain in the neighborhood of Cuzco, between the middle and eastern chains of the Cordilleras, amid scenery of unsurpassed grandeur; while the extent of the empire latterly under Inca rule was in length nearly three times that of California. In the valleys of the Cuzco region the

*A lecture, illustrated with lantern slides, given in Isis Theater, October 20, 1915; being the third of the University Extension Lectures recently inaugurated under the auspices of the School of Antiquity. As only a few of the illustrations are now reproduced, references regarding others will be found in foot-notes.

climate and products are like those of Italy and Spain, while crops like those of northern Europe are found in the more elevated plains and ravines. Above that level are Alpine pasture lands, and then bleak regions, rocky peaks and everlasting snow. At Quito, once under the Incas, there is a mountain just on the equator, whose summit is snow-capped throughout the year; Cuzco is about 11,500 feet above the sea.

Lake Titicaca, 250 miles south of Cuzco, is 12,500 feet above sea level. Corn will not ripen in the basin of this lake, which is about 300 miles by 100 in extent. The lake itself is now 120 miles by 40. Around its watershed the Cordilleras attain their greatest heights.

According to Sir Clements Markham the most ancient human remains discovered in Peru is the mummy exhumed at Tarapac in 1874. It lay beneath a volcanic formation called *chuco* of vast antiquity. With the body were cotton twine, a woven bag, and some cobs of maize. The perfection to which the cultivation of maize and potatoes had been brought by the Peruvians, and their domestication of the llama and alpaca are, Markham says, convincing proofs of the remote antiquity of this civilization. The maize at Cuzco has stalks fifteen feet high, and grain four or five times the size of ordinary maize grain.

The extent of ancient ruins throughout the Andean regions and Central America was very fully treated of by Dr. Heath in 1878, and an account thereof, with comments by H. P. Blavatsky, will be found in our Spanish magazine, *El Sendero Teosófico*, from September to December, 1912. It would take too long to describe a tithe of these wonders. There are three main types of pre-Inca construction: the polygonal Cyclopean, the Tiahuanaco styles, and the pre-Inca roads and aqueducts. One of these roads wound along the Andean heights all the way from Cuzco to Quito, a distance of fifteen hundred miles. It was macadamized, had many huge retaining walls, was often cut for leagues through rock, sometimes to a depth of sixty feet, and was evenly graded, necessitating the use in ravines of great masses of solid masonry, or occasionally, suspension bridges. Another proceeded from Cuzco to the Pacific coast and then on to Quito. The wild route of the former made the work a more difficult one than can be found in our transcontinental railroads. A suggestion may be hazarded that the Cyclopean builders were not wholly unfamiliar with the art of tunneling. As to this, time will doubtless show. One aqueduct alone was four hundred and fifty miles in length. The main roads

referred to were of unknown antiquity in the time of the Incas. When Huayna Capac went to Quito with his army, he found it necessary to repair them at some points. As to the extent of walled terraces, often Cyclopean, in the Andean ravines, Dr. Heath estimated their length sufficient to encircle the globe ten times, and he considered his estimate below the mark. That there are also innumerable buried cities is something admitting of little doubt. Professor Bingham, while pursuing his investigations in connexion with his discovery of the remarkable Inca city of Machu Picchu, perched on top of a mountain in one of the most inaccessible regions of the Andes, traveled over about ten thousand miles of country, and reported that they had but scratched the surface of Peruvian antiquities.

First let us glance at the nature of the problem presented by Peruvian polygonal Cyclopean construction. The fort of Sacsahuaman, near Cuzco, may serve for an object lesson. It will be seen that the Incas imitated in the upper walls the megalithic work beneath of their unknown predecessors. But what are we to think of the immense stones, many of them weighing from two hundred to three hundred tons, to be seen today in these lower ancient walls? The human figures standing beside some of them afford a better idea of their prodigious size than any merely arithmetical statement.¹ But it is not only their size, but the extraordinary manner in which, despite their polygonal and varied shapes, they were accurately cut and closely fitted, that excites astonishment. Some of them are known to possess as many as twelve faces. Surely it is self-evident that the people who handled and cut such blocks in the way they did, must have been of considerable stature, and have owned excellent tools. Were it but a case of handling one or two such blocks, the quarrying, cutting, and transportation would tax the resources of our day. But when we find thousands of examples of this extraordinary style, in America, Etruria, and other parts, there can surely be but one conclusion.

One writer says that the platforms on which the great stone images are, on Easter Island, are "very much like the walls of the Temple of Pachacamac or the ruins at Tiahuanaco in Peru," and that they are in this identical Cyclopean style.

"Callao was submerged in 1746, and entirely destroyed. Lima was ruined in 1678; in 1746 only 20 houses out of 3000 were left

1. Other illustrations of Sacsahuaman and Ollantaytambo will be found in the numbers of *El Sendero Teoséfico* above mentioned.

standing, while the ancient cities in the Huatica and Lurin valleys still remain in a comparatively good state of preservation. San Miguel de Puro, founded by Pizarro in 1531, was entirely destroyed in 1855, while the old ruins near by suffered little. Arequipa was thrown down in August, 1868, but the ruins near show no change. In engineering, at least, the present may learn from the past, as we hope to show it may in most things else," wrote H. P. Blavatsky in 1880.

Here we shall be obliged to take a short excursion into anthropology. According to the law of atavism, if in our own day we occasionally find men and women from seven feet to even nine feet and eleven feet high, it only proves that there was a time when nine feet and ten feet was the average height of humanity, even in our latest Indo-European race. But as science is in the habit nowadays of thinking in millions of years, we may as well follow the fashion, and take a glance into Miocene times.

The Commentary to one of the Stanzas of an archaic record, to which H. P. Blavatsky had access, and which is in safe keeping, says that after the Great Flood of the Third Root-Race (the Lemurians):

Men decreased considerably in stature, and the duration of their lives was diminished. Having fallen down in godliness they mixed with animal races, and intermarried among giants and pigmies (the dwarfed races of the Poles). . . Many acquired divine, more — unlawful knowledge.

Thus were the Atlanteans approaching destruction in their turn. Who can tell how many geological periods it took to accomplish this fourth destruction? But the Stanza goes on to say, and this brings us to Miocene times, about four million years ago:

They (the Atlanteans) built great images, nine yatis high (27 feet) — the size of their bodies. Lunar fires had destroyed the land of their fathers (the Lemurians). Water threatened the fourth (race).

The statues found by Cook on Easter Island measured, almost all, twenty-seven feet in height, and eight feet across the shoulders. As to how the records just referred to have been preserved, there is no time tonight to go into that question. The two volumes of *The Secret Doctrine* have been published for nearly thirty years, and they are packed from cover to cover with clues for devotees of Archaeology, Astronomy, Chemistry, Biology, Electricity, Magnetism, Anthropology, Ethnology, Philology, and other sciences, and it is one of the miracles

of the times we live in, that its teachings are not better known, or at least more openly acknowledged.

In *Numbers*, c. xviii, 11, we read of the giants Anakim. In *Deuteronomy*, c. iii, 11, we read of Og, a king who was nine cubits high (15 feet 4 inches), and four wide. Goliath was six cubits and a span in height (10 feet 7 inches). India had her Danavas and Daityas; Ceylon her Rakshasas; Greece her Titans. The only difference between the Jewish Scriptures and the evidence furnished to us by Herodotus, Diodorus Siculus, Homer, Pliny, Plutarch, Philostratus, etc., is this: While the pagans mention only the *skeletons of giants*, dead untold ages before, relics that some of them had *personally seen*, the Bible interpreters unblushingly demand that Geology and Archaeology should believe, that several countries were inhabited by such giants in the days of Moses!

The two sculptured torsos now shown, which stand in front of the church at Tiahuanaco village, and which are evidently portraits, like those on Easter Island, belong to human forms about 12 feet in height.

Inasmuch as the height of the megalithic gateway to Sacsahuaman fort is 12 feet, and width 6 feet, the conclusion is natural that these two torsos at Tiahuanaco are nothing but *veritable life-size portraits of two of the megalithic builders of Peru, of date nearly coeval with the cataclysm of 850,000 years ago*, which submerged the island continents of Ruta and Daitya, and which survives in the Race-memory as "The Flood." These torsos probably lay buried for long ages, and were thus fairly well preserved.

The figure next shown, also near Tiahuanaco, is, exclusive of the base, about $7\frac{1}{2}$ feet high. I shall refer to the details of this symbolic statue later on. Meantime it may be suggested that three widely different epochs are indicated by the ruins at Tiahuanaco. This, of course, is one of the problems requiring further investigation.

In Markham's latest book, *The Incas of Peru*, published in 1910 — and Markham is one who has devoted the study of a long lifetime to Peru and its antiquities — he says of Tiahuanaco:

Such a region is only capable of sustaining a scanty population of hardy mountaineers and laborers. The mystery consists in the existence of ruins of a great city on the southern side of the lake, the builders being entirely unknown.

The city covered a large area, built by highly skilled masons, and with the use of enormous stones. One 36 ft. by 7 ft. weighs 170 tons, another is 26 ft. by 16 by 6. [Another elaborately and accurately dressed stone, seen in the il-

lustration, weighs 108 tons.] Apart from the monoliths of ancient Egypt, there is nothing to equal this in any other part of the world. The moving and placing of such monoliths point to a dense population, to an organized government, and consequently to a large area under cultivation, with arrangements for the conveyance of supplies from various directions. There must have been an organization combining skill and intelligence with power and administrative ability.

The point next in interest to the enormous size of the stones is the excellence of the workmanship. The lines are accurately straight, the angles correctly drawn, the surfaces true planes. The upright monoliths have mortices and projecting ledges to retain the horizontal slabs in their places, which completed the walls. The carvings are complicated, and at the same time well arranged, and the ornamentation [symbolism, he means] is accurately designed and executed. Not less striking are the statues with heads adorned with curiously shaped head-dresses. Flights of stone steps have recently been discovered, for the ancient city, now several miles from the lake, was once upon its borders. Remarkable skill on the part of the masons is shown by every fragment lying about. Such are the angle-joints of a stone conduit; a window-frame of careful workmanship with nine apertures, all in one piece; and numerous niches and moldings. There is ample proof of the very advanced stage reached by the builders in architectural art.²

It appears that at the end of the sixteenth century Bartolomé Cervantes, a canon of Chuquisaca, gave to Oliva, who wrote a history of the Jesuits in Peru, a manuscript dictated by Catari, a *quipumayoc*, or keeper of the records, in which manuscript the statement is made that no judgment can be formed of the size of the ruined city, because nearly all was built underground. And Markham adds that Professor Nestler of Prague has proceeded to Tiahuanaco with the object of making researches by the light of the account of Catari.

IN THE THEOSOPHICAL PATH of July last will be found a reference to some of Professor Nestler's work there, but he appears to have been unable to prosecute his investigations, for some reason. The remarkable statement of Catari only serves to heighten our interest in what Tiahuanaco may conceal.

Geologically, the Andes are comparatively modern. The bones of a mastodon have been discovered at Ulloma, in Bolivia, which is now 13,000 feet above the sea. In the deserts of Tarapaca are numerous skeletons of gigantic ant-eaters, whose habitat is a dense forest. When the Andes were lower, the trade wind could carry its moisture over them to the strip of coast land which is now an arid desert. When

2. Besides the fourth plate now given, illustrations were Plates 26, 37, 38, 39 in *Die Ruinenstätte von Tiahuanaco*, by Stübel and Uhle, Leipsic.

mastodons lived at Ulloma, and ant-eaters in Tarapaca, the Andes, slowly rising, were some two or three thousands of feet lower than they are now. "If the megalithic builders were living under these conditions," says Markham, "the problem is solved, for maize would then ripen in the basin of Lake Titicaca, and the site of the ruins of Tiahuanaco could support the necessary population."

But if the *megalithic* Cyclopean belongs to an epoch hundreds of thousands of years back, it is certain that the monolithic doorways at Tiahuanaco belong to a far later period. The height of the doorways is sufficient evidence, it appears to me, that these belong to some time anywhere between say 10,000 and 80,000 years ago; and if it could be shown that the Andes were say 3000 feet lower within about these time limits, we should have the approximate date, at least, of these doorways. The people in the elevated province of Huarochiri had an actual tradition that in remote times it possessed a climate similar to that of the coast valleys.

Tradition throws another peculiar light, which one cannot ignore, on conditions once prevailing in that region. Markham suggests that the Pirua and Amauta dynasties may possibly represent the sovereigns of the megalithic empire, whose decline and fall was followed by long centuries of barbarism, so that the people had almost forgotten its existence, while the tribes of the Collao were probably of another race.

This at least suggests a continuous link through which ancient traditions might descend. The tradition now to be referred to was, so to say, *dramatized* by the lady Siuyaco, when she caused her son to appear, clad in shining gold, before the Incas on Sacsahuaman hill, who hailed him, Inca Rocco, as ruler thenceforth.

Now this is the tradition. In Cieza's *Crónica del Perú*, c. 103, we read:

Certain Indians relate that it was of a surety affirmed by their ancestors that there was no light for many days, and that all being in darkness and obscurity, the Sun appeared resplendent on the island of Titicaca.

Again, in vol. ii, c. 5, the Indians are reported as saying that, far preceding the time of the Incas, there was once a long period without seeing the Sun, and enduring great labor by reason of this deprivation, the people made great offerings and supplications to those they held as gods, begging the light they needed; and that being in this condition, there appeared on the island of Titicaca, in the midst of the great lake of Collao, the Sun most resplendent, at which all rejoiced.

This points to a time when the Earth's axis more or less coincided with the plane of the ecliptic, more than 400,000 years ago, when there must have been darkness for a good while each year at the place.

Here we have Inca tradition corroborating what was taught in the temples of ancient Egypt. Thus Tiahuanaco suggests another problem: *Do* we moderns understand the forces which control, or do we know all about, the movements of the Earth?

The next problem is in regard to the symbolism at Tiahuanaco. Was it related in any way to the religious belief, as it is called, of the Incas, or can any connexion be traced? If fundamental belief is best shown by *character* and *deeds*, what was it that mainly characterized their civilization? Says Markham:

Their name for the Supreme meant —“ The Splendor, the Foundation, the Creator, the Infinite God,” which shows the sublimity of thought attained by the ancient Peruvians in their conception of a Supreme Being — the infinite cause, the fundamental principle, the light of the world, the great teacher.

Under the Inca system all who could work were obliged to work, all lived in comfort, and there was ample provision for the aged, for young children, and for the sick. No money was necessary, for every family had a right to everything needed for the nourishment and well-being of its members, from the market, without payment. In case of disaster to any community, caused by weather, accident, or an enemy, the neighboring villagers repaired all damages, and gave all needful help. So perfect was the Inca organization that it continued to work efficiently, and almost mechanically, for some time after the guiding heads had been struck down, by the Spaniards. Under such a system there could be no want, for thought was taken for the nourishment and comfort of every creature. There was hard work, while provision was made not only for rest, but also for recreation.

Not only did they greatly prefer the arts of peace to those of war, but among them the injunction of all the Great Teachers of Antiquity, to love and serve one another, was raised to the rank of an everyday practical precept.

The Incas had many things we associate with the idea of culture. They used no money, but some of their buildings were surrounded by gardens of flowers with numbers of llamas and shepherds, life-size, all made out of pure, solid gold. The walls and floors of some of their palaces and temples were lined with solid gold. Their art work in gold and silver was something amazing. One would have to go back to the cities Plato tells of, that belonged to later Atlantean times, to find a parallel to conditions actually existing in Peru within what we call the historic period. The Incas had their sacrificers, speakers,

hermits, performers of family ceremonies, soothsayers, diviners, bards, reciters of history, musical composers for string and wind instruments, dramatic authors, dancers, recorders, accountants, designers of art work, architects, workers in metal, and so on. In fact their activities were endless. They had their festivals at the same time as the peoples of the Far East, that is, at the equinoxes and solstices, and for excellent reasons, too.

Possibly this picture of an Inca, surviving at the present day, may help us to realize what must have been the character of this noble race before it was finally stupefied into apathy through the horrors perpetrated by the gold-worshipping Europeans.

Some of the Inca pottery is now shown.³ The next picture shows two of the many specimens of pottery made by their neighbors, or possibly predecessors, in Chimú.⁴ The discoverer of the Chimú pottery in the Chimcana Valley, Mr. T. H. Meyring, placed its date as at least 7000 years ago, while some think 12,000 would be nearer the truth. There are many heads, statuettes, and vessels ornamented with heads; and the most remarkable thing is revealed by the portraiture, which is undoubtedly what we call Aryan. These artifacts exhibit not only great refinement of type and of coloring, but very considerable variety, imagination, originality, and humor.

This piece of an ancient tapestry from the great Inca necropolis of Ancon, proves an unmistakable link to have existed between the supra-physical teachings known to the Incas at one time, and those of the earlier builders of the Temple of Ak-kapana at Tiahuanaco. I use the word supra-physical, because "metaphysical" suggests little more nowadays than a kind of intellectual gymnastics, instead of actual knowledge of inner nature. That we have an inner subtle body, in which are the real organs of perception and action, constituting a link between the soul (through thought and will) and the objective world, was known to many Incas and Aztecs. This symbolic tapestry is one proof. In the original, the meaning was accentuated by the use of various colors.

This reproduction of an Aztec design on deerskin, possesses also some points of correspondence with Tiahuanaco symbolism. While largely astronomical, we find twice depicted, accurately and unmis-

3. Plate 41 in *Die Ruinenstätte von Tiahuanaco*.

4. See numbers of *El Sendero Teosófico* before mentioned.

takably, the sacred Tetrads, or Tetraktys, an ancient and universal symbol, as to which much is written in *The Secret Doctrine*.

The monolithic door at Tiahuanaco is famous among all archaeologists.⁵ On the interior side is the remarkable and most carefully executed symbolic design, which has long been one of the interesting puzzles of archaeology. The monolith, which weighed nine tons in its finished state, was broken across, probably during a severe earthquake. It was in fact completely overturned, and to this, fortunately, is due the very perfect preservation of detail, during what must have been an immense period of time. The eastern face, seen in the first picture, lay uppermost, and has plain traces of its lengthy exposure to the elements.

The next picture shows the detail of the central figure, and with some of the others is taken from Stübel and Uhle's splendid work, *Die Ruinenstätte von Tiahuanaco*.⁶

H. P. Blavatsky pointed out in *The Secret Doctrine* that there is not an old fragment but shows belief in a multiform and even multi-genetic evolution, and unless I am greatly mistaken we have here a fragment which proves this fairly conclusively, provided we admit that it represents neither a human king, nor an idol, nor an anthropomorphic deity, but that it stands simply — *a symbol of the divine-human race*.

The principles in Man, potential and actual, are typified radiating around the head, and in other ways, in conformity with the teachings of the ancient Wisdom-Religion. The dual ascending and descending evolution and involution appears to be indicated by the puma- and condor-headed scepters in either hand. There are astronomical meanings, by the laws of correspondence. The Aeon reached is suggested by the shape of the head and of the three inner planes from which it protrudes. The Root-Race of *this* Aeon passed and completed, is shown by the left hand covering the fourth division of the scepter; while the right hand and scepter shows that the Fifth has commenced, with two more still to come.

The surrounding figures indicate the distinction drawn between the higher principles and the lower. Notice the central position of the eye. An article on this topic will be found in the November number

5. See illustrations in THE THEOSOPHICAL PATH for July, 1915, accompanying "Studies in Symbolism," III.

6. Plates 5, 8, 11, 13, 15, 17, 18, 19.

of THE THEOSOPHICAL PATH. A winged figure surrounds the eye.

Notice the distinct manner in which the idea of ascending evolution is indicated, in the middle group of figures.

The next illustration shows detail of frieze below, which among other things appears to typify the solar powers, and the fourfold powers ruling manifested nature. A definite cycle, or rather succession of cycles, seems also to be implied, beginning and re-entering at the divisions indicated.

The Chavin stone of diorite, now at Lima, is seen in the next picture.⁷ It is twenty-five feet long, and weighs forty-five tons. It was found in the Marañon Valley. Belonging to megalithic times, its date is of course at present unknown. The symbolism is totally different in treatment, and clearly betokens a different race. But the subject matter is identical, and in some respects grander, than at Tiahuanaco, if that be possible. There appears to be a reference, too to the forces controlling rotation and axial changes, as was also found by Cambyses in an Egyptian temple.

The statue now shown is at Tiahuanaco. It is especially noteworthy in portraying, almost humorously, in a simple but most effective manner, the main teaching of Antiquity, namely, that humanity is the subject of both evolution and involution — Involution of the higher spiritual and mental powers descending at a certain epoch from above — or rather, from within: and Evolution of the physical and astral vehicles which constitute the lower nature, ascending from beneath — or from without, that is, the regions of objectivity.

This duality is emphasized by the belt of flame, beneath which is depicted the garment of the objective, composed of minute lives — only imperfectly conceived by us moderns as atoms or electrons — which underlie and build up all living and material forms. Their true supra-physical nature is typified by the detail shown in the next picture⁸ — threefold on the spiritual side, and fourfold on the objective.

The objects found at Tiahuanaco — models of various kinds — shown in the next picture,⁹ may be conjectured to have been used in the temple teachings, regarding stages in Man's evolution and involution. Their symbolical character is evident.

7. See *The Incas of Peru*, by Sir Clements Markham.

8. Plate 31a, *Die Ruinenstätte von Tiahuanaco*.

9. Plate 32, *ibid.*