

# THE THEOSOPHICAL PATH

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"A KNOWLEDGE concerning spiritual and Divine things is surely attainable with much greater precision than commonplace modern philosophy dreams of; it has been attained by great Theosophists in all ages; it is recorded in a hundred enigmatic volumes, the comprehension of which exacts the care and effort which in due time it will so well reward, and the pursuit of this knowledge is one of the great aims of the Theosophical Society. . . . And another great aim of the Theosophical Society has been to show how the pursuit even of the highest philosophical knowledge must itself, to be successful, be wedded with the wish to do good to the whole family of mankind. As a mere intellectual luxury, sought for in a selfish spirit, spiritual knowledge itself must necessarily be futile and unprogressive. This is a great mystic truth, and out of the full knowledge thereof on the part of those from whom the Theosophical Society received its creative impulse, has arisen *that primary watch-word of our association, 'UNIVERSAL BROTHERHOOD.'*"

— H. P. BLAVATSKY, *The Theosophist*, Vol. I, No. 2. Leading Article

## WHAT THEOSOPHY IS

H. T. EDGE, M. A.



THE above question can be answered and all doubts about it set at rest by quoting the statements of H. P. Blavatsky, the Foundress of the Theosophical Society. In this paper the subject will be outlined.

H. P. Blavatsky declared that "Theosophy is the most serious movement of this age," and that the sole purpose of Theosophy is the betterment of humanity, and that consequently the Theosophical Society is not a mere organization for the pursuit of merely fashionable inquiries or the promotion of tastes and ambitions. Its purpose implies the readiness for devoted work on the part of its adherents. Theosophy is not a new-fangled invention, nor a rehash of old theories, but the latest presentment of the 'Secret Doctrine,' which is a body of truths that has existed from time immemorial and that constitutes the foundation of all religions, philosophies, and sciences. It recognises the Divine origin of man and treats of his spiritual evolution as well as his natural evolution. It recognises the reality of superphysical nature both in the universe and in man; enjoins men to cultivate their higher nature; and establishes a universal brotherhood based on the spiritual unity of mankind. In conduct it urges the call of duty as contrasted with personal inclination; and, in short, its aim is to redress the evils of civilization by restoring a knowledge of the true laws of human life.

The next topic to be taken up is indicated by the following quotations.

"Theosophy is a scientific religion and a religious science."

"By combining science with religion, the existence of God and the immortality of man's spirit may be demonstrated like a problem of Euclid."

"Religion and science can be reconciled on the condition that both shall cleanse their houses."

"We cast our gauntlet at the dogmatic theologians who would enslave both history and science."

These quotations indicate the attitude of Theosophy towards religion and science; but Theosophy is not an attempt to bring about artificial union or a *modus vivendi* between the religion and science of the day. It points to the common origin of both; but both are, in their present form, marred by materialism — the bane of our civilization, and they will not amalgamate as long as they remain in that condition. Each

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must 'cleanse its house'; for, as each approaches its highest ideal, both will draw nearer together, and as they begin to approach one another, they will tend towards their common source — the truth.

It can be shown abundantly from the writings of H. P. Blavatsky that she had no quarrel with either religion or science, but merely sought to aid both by indicating at once their shortcomings and their possibilities; and this of course is still the attitude of Theosophists. The sacred character of the pursuit of knowledge is an idea familiar to antiquity but neglected in our day; some even going so far as to state flatly their theory that the pursuit of knowledge has nothing to do with moral or ethical values. Such a theory can be plausible only on the assumption that it is possible for any seeker for knowledge to maintain himself in an absolutely impartial condition; nay, even this is not enough, for it would be necessary to render the whole of society equally disinterested. We find, however, that the discoveries of science are exposed to the mercy of destructive forces; and as long as there are lust and passion in the world, these forces will always pervert knowledge to harmful ends unless counterbalanced by equally potent forces for good. Theosophists therefore insist on the necessity of an ethical motive to inspire the pursuit of knowledge; and further, since good intentions alone are not enough, on the need for wisdom as well.

H. P. Blavatsky says that, so long as science remains what Huxley declares it to be — namely, organized common sense — so far as it reasons correctly from a correct basis, and follows strictly its inductive method, Theosophists welcome it, and there can be no possible conflict. But when these limits are overstepped and scientific people become dogmatic, laying down the law about matters admittedly beyond their scope, then it is the duty of Theosophists to protest; and in so doing, be it observed, they merely defend science against misrepresentation. The basis of scientific induction is the impressions received by the physical senses; but if there are other senses, which science does not take into account, its basis will be too narrow and its conclusions vitiated. Theosophy, as has been shown, recognises the existence of other means of direct perception than those afforded by the physical senses.

The true bent of science is best realized in its work for the health of the community, the care of the afflicted, and the relief of distress. Here the altruistic motive prevails. But on the other side of the account we have vivisection, which, holding that the end justifies the means, employs wrong means in the hope of attaining its end, but falls short; for the few benefits claimed for vivisection are greatly outweighed by the losses incurred by pursuing such a method in preference to saner and cleaner methods. And we have materialistic doctrines of human nature,

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which are made the ground for attempts at hasty legislation that would do more harm than good.

A full understanding of human nature is necessary, and not merely a knowledge of the physical anatomy and the bodily physiology. True, we have the science of psychology; but is not that again tinctured with materialism in that it dwells so persistently on the lower or animal side of human nature to the neglect of the higher or divine aspect? Do we not find in our museums and books imaginary pictures of primitive man, as certain men of science have reconstructed him — a bestial savage armed with a club? And this in spite of the fact that vanished races like the ancient Peruvians have constructed buildings which could only with great difficulty be duplicated today, consisting, as they do, of blocks of stone weighing a hundred tons, cut in irregular shape, and yet fitted to each other with a nicety that matches jewelers' work. Should not our museums and books be filled rather with images of great and good men, of which we seem to have only the one representative, and that not a very adequate one — Jesus Christ — so that the men of today might be inspired to strive towards their highest and best, instead of being continually reminded and psychologized into the thought of their animal nature?

Theosophy, then, seeks to help science to maintain the level it should maintain, and to make the service of true utility its only aim; so that it will become a pure blessing to humanity instead of a very mixed advantage as is so unfortunately the case at present. And the same with religion; in both religion and science, the good of mankind and the higher nature of man must prevail as dominant ideals. This was and still is the message of Theosophy on science and religion: to expunge materialism from both; to help each cleanse its own house.

“Through Theosophy man's mental and psychic growth will proceed in harmony with his moral improvement.”

“Through Theosophy mankind will be saved from terrible dangers, both mental and bodily.”

“Great powers are often the impediments to spiritual and right conceptions.”

It is sometimes said that Theosophy is responsible for the growth of psychism in the present day; but this is an error, for Theosophy merely anticipated that growth and provided safeguards against it. A cycle of renewed interest in the invisible world was due, following a cycle of scientific materialism. Spiritualism had for many years known its great vogue. The age was marked by materialism, sensuality, and personalistic theories of social economy; it was an age that was prone to misuse its powers. The acquisition of psychic powers by such a civilization would be dangerous; hence Theosophy sought to prepare mankind by bringing back the pure and lofty ethics of the Wisdom-Religion. Since then, we

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have seen the growth and spread of psychism checked always by Theosophy, which has applied the touchstone and held aloft the lamp of truth.

At the beginning of her work, H. P. Blavatsky sought to purify Spiritualism. Detractors have tried to make out that she was merely a Spiritualist who later changed her views and policy, but her own writings show the true state of the case. She always inveighed against the more materialistic beliefs and practices of Spiritualism, and worked to widen its sphere and elevate its aims. Having accomplished this part of her work, she passed on to the fulfilment of other obligations. She illustrated her teachings about Nature by demonstrating her own ability to utilize certain natural forces unknown to science — in vulgar parlance, she ‘performed occult phenomena.’ This was done at great personal sacrifice, for it aroused the bitter hostility of people whose philosophy of life was upset by such a demonstration of the reality of the unseen world; and the Teacher became a martyr to calumny and persecution.

But it was no part of the purpose of the Theosophical Society to feed ambition or the love of sensation by directing attention to occult phenomena and psychic powers; and therefore, the attention of the world having once been aroused to Theosophy, the subject of phenomena was dropped, and the Theosophical teachings themselves were made the sole object. If the purpose indicated in the first of the three quotations just made was to be achieved, it was necessary to attend to man’s moral improvement; a necessity which has been amply demonstrated in the recent world-cataclysm, as it is also demonstrated by the vogue of ‘psychism’ among the advertising quacks.

Attempts have also been made by ambitious persons to exploit Theosophy and to divert the Theosophical Movement from its original lines, by appealing to the love of sensationalism and personal power; but these attempts have always been frustrated by the staunch adherence of the loyal members to their original undertaking, and the utmost result has been the formation of several separate bodies each endeavoring in its one peculiar way to father some perversion of Theosophy. But none except the Universal Brotherhood and Theosophical Society can stand the touchstone of truth that is applied when we compare their teachings and activities with those originally indicated by the Foundress, as is being done in the present paper.

The difference between Spiritual powers and psychic powers has often been fully explained by H. P. Blavatsky, as also by her successors and pupils. Psychic powers inhere in the lower nature of man, and consequently their development does not imply that the man has mastered his lower nature and that his psychic powers will be used safely and rightly. For, so great is our ignorance of everything beyond the physical, that we are

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not aware even of the mysterious latent powers of the lower side of our nature; and the consequence is that these latent powers, when they appear, are apt to be taken for something sublime and good. Yet surely it is obvious that, so long as personal desire, ambition, vanity, lust, etc., remain in the character, psychic powers are as liable to misuse as are the powers which we normally possess, and that therefore the psychic is a danger both to the individual and to society. The golden rule to be observed is that enunciated by the Teacher of Galilee, when he said:

“Seek ye first the kingdom of God and his righteousness: and all these things shall be added unto you.”

In other words, the attempt to develop psychic powers in advance of the necessary discipline is premature and is *sure* to be a hindrance. There are undoubtedly many Theosophists who, far from trying to develop their psychic nature, are striving to prevent it *from* developing prematurely to their own undoing, and are endeavoring to get a firmer stand and a surer balance by cultivating more important powers of the spiritual nature which they had neglected.

It will be observed that Theosophy does not deny the existence of psychic powers; its warning against their danger constitutes an admission of their existence. Theosophy merely shows people how to use safely and advantageously all their powers, psychic or otherwise. To keep alive in man the knowledge of his higher powers, and at the same time to safeguard him against the dangers incident to the subject, is a task requiring skill and care. The reality of higher powers is a most important fact to keep in mind.

Current evolutionary theories would seem to imply that man has higher stages in front of him; but Theosophy declares that such stages have already been attained in the past by individuals or even by groups of individuals; for the evolution of individuals may anticipate that of humanity as a whole. The question has an important bearing on religion; for should not a Teacher, one who interprets the Divine message, be qualified in a higher sense than his hearers are? But a direct pursuit of occult powers would frustrate itself by reason of the motive of covetousness or desire for possessions which would then inspire it; a motive which it is necessary first to expunge. These powers have to grow naturally, as said in the quotations, and harmlessness and silence have to be acquired first. Such has ever been the teaching.

“Theosophy hails the reign of law in everything and every circumstance.”

“What Theosophists have to do is to obtain knowledge of all the laws of nature and to diffuse it.”

“What we believe in is strict and impartial justice.”

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“We believe firmly in the Law of Retribution, and in the absolute Justice and Wisdom guiding this Law.”

“We believe in an immutable Law of absolute Love, Justice, and Mercy.”

“There is no miracle. Everything that happens is the result of law — eternal, immutable, ever-active.”

“From birth to death every man is weaving destiny around himself, as a spider does his web.”

“‘In the domain of eternal justice the offense and the punishment are inseparably connected.’” (*Quoted by H. P. Blavatsky; source unindented*)

“The consequences of a man’s deeds, thoughts, etc., must all react upon himself.”

“It is we who reward or punish ourselves, as we work with Nature or against her.”

“For every flower of love and charity you plant in your neighbor’s garden, a loathsome weed will disappear from your own.” (*Quoted by H. P. B.*)

“All good and evil things in humanity have their roots in human character, and this character is, and has been, conditioned by the endless chain of cause and effect.”

“We have made ourselves what we are by our former actions.”

These quotations are an excellent epitome of the law of Karma, one of the salient features of Theosophical teaching. That law, and not chaos, rules in the universe, is forced on us by our reason, and is confirmed by science so far as the scientific sphere of observation is concerned. Theosophy extends the scope of application of that law; Theosophy enunciates a great scientific ‘generalization.’ It has been difficult to see justice in life, because we have failed to take Reincarnation into account; but, with Reincarnation, the difficulty vanishes. The ideas of Reincarnation and Karma are already becoming familiar to the mind of western civilization, through the influence of Theosophy. They need not be gone into here; our point is that they were and still are characteristic Theosophical teachings and must therefore have place in a definition of Theosophy.

Our own thinking faculties must necessarily be our starting-point in philosophy, for they are our gateway to all knowledge. The only universe we know of is that which appears to our various faculties. Now order and law are essential characteristics of thought; chaos is unimaginable. We are compelled to postulate design and order everywhere. No nightmare was ever wilder than the quasi-scientific notion of a universe unfolding itself accidentally and experimentally, without a goal, and achieving all the mighty results of evolution as an outcome of the blind operation of certain originally impressed tendencies. Some scientists will not allow us to see any purpose in Nature; they scoff and call us ‘teleologists.’ But what they offer us instead is much worse than anything we can hold, however superstitious we may be foolishly supposed to be.

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According to Theosophy every phenomenon in Nature is the visible working of mind, and there can be no such thing as mere mechanism. That we can only sometimes discern the mind, and at other times not, is no proof that mind is not always present. Mind can be known either indirectly by its manifestations, or directly by communion of our own mind with it. Our physical senses will not enable us to contact the consciousness of Nature directly; to achieve that, finer senses are needed. We see therefore the effects only; and Science, not admitting the existence of an inner world, has tried to represent all these effects as a complete and self-sufficient whole, thus giving us a universe like an automobile propelled by its own momentum and steered by a series of lucky accidents. Theosophy postulates a directing consciousness at the steering-wheel, as well as a canny supervision over the gas-tank and cylinders.

Each human life is the working out of a character and destiny, these having been acquired in the past before birth, and incarnating along with the Soul as the characteristics of a tree incarnate along with its seed. Thus are the events of life determined by previous actions in accordance with unerring laws of cause and effect; but man's life is prevented from being a closed chain of unavoidable consequences by the fact that his free will can at any time set in motion new causes. The important point is that we are masters of our own destiny.

Of course human life seems a futile tangle when viewed from the ordinary standpoint, but the problem is not insoluble. We do not have to give up the riddle in despair. We can approach an understanding by degrees — a little way at a time. And the light shed by Karma and Reincarnation carries us a great way — perhaps far enough for the present, until we have assimilated that and are ready to advance further. If we will but study our own life, and those of our friends, with the ideas of Karma and Reincarnation before us, new discoveries will surprise us. Facts which were there all the time, but which we were prevented from seeing before, will now become apparent. We shall understand better the connexion between our present experiences and our character, and in what way those experiences are bringing about adjustment in that character. But these personal revelations are small when compared with the light that would dawn for humankind if the laws of Karma and Reincarnation were widely known and studied. Theosophy, then, has sown the seeds of a rich harvest in the future, and has already influenced the thought of the world greatly by its promulgation of these teachings.



“ON human shoulders rests the responsibility for human progress.”

— *Katherine Tingley*



## LI PO TO WU SHAN

KENNETH MORRIS

**M**OUNTAIN, I well believe the tale  
Huai Wang the Wise of old time told:  
How that he saw, high o'er the vale,  
A Faery Lady glittering pale  
Clad in storm-gloom and gleams of the sun;—

Saw her at eve throned o'er the rain  
In the sunk sun's clear-washen gold,  
Still as who broods some light to attain  
Too aloof for peace, too keen for pain,  
That shines where pain and peace are one;—

Saw her at morn draped in the gray  
Of a far-drifting cloud; she shone  
Hushed, proud, along the brink of day  
As treading some lone lofty way  
Whose goal is Deity or doom.

And by her remote beauty quelled,  
Lureless himseemed, and ashen-wan,  
All human beauties else beheld;  
And thenceforth dwelt he unispelled  
By what breeds glamor most, and gloom.

And when, by adoration sped,  
His mute question sang to the sky,  
Himward bending her proud head,  
*I am the Mountain's Soul*, she said. . . .  
Mountain, I well believe it, I!

*International Theosophical Headquarters,  
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## THE "DINOSAUR" PICTOGRAPH DISCOVERY

### Did Man Inhabit Arizona Ten Million Years Ago?

STUDENT

**P**ROFESSOR S. HUBBARD, Curator of Archaeology of the Oakland Museum, Oakland, California, has lately published a full report of the Doheny Scientific Expedition to the Hava Supai Canyon of Northern Arizona, of which he was Director; and a brief description of the remarkable discoveries made in October and November, 1924, and a comment from the Theosophical standpoint may prove of interest to many whose attention has lately been attracted to the subject of Evolution by certain public events.

The Hava Supai Canyon is a long, narrow valley which joins the great Colorado river about 150 miles west of the famous Bright Angel Trail; its sides are composed of red sandstone of the very ancient Carboniferous formation. At one place the canyon widens out into a secluded valley where 186 Supai Indians — the last decaying remnants of a once powerful and numerous tribe — live under the administration of an Indian Agency. At this spot a mysterious underground river emerges from the rocks at a place where the Carboniferous sandstone rests on the underlying Silurian limestone. Professor Hubbard says:

"The volume of this stream never varies, winter or summer. It continues for three miles through the valley which it irrigates and then, after forming three beautiful falls, merges with the Colorado. I mention this stream because it is of great age and was the most potent factor in drawing to this point the successive waves of prehistoric population which rolled over this part of the prehistoric desert, leaving behind them drawings, paintings, and rock-walled forts along its ever-rising banks. The valley is approximately 3195 feet above sea-level. The surrounding plains, chiefly of solid stone and very barren, are from 6200 to 6700 feet elevation."

The cliffs along the Hava Supai Canyon for many miles were used by unknown ancient peoples as their picture-gallery, and in one place a number of drawings were found of extraordinary interest and apparent significance; so much so, in fact, that if the great antiquity tentatively claimed for them is conclusively established, in the words of Professor Hubbard:

"The whole theory of the age of humanity and its development in prehistoric times will have to be rewritten. It would prove that human life existed in America millions of years before science now thinks it existed anywhere."

According to the teachings of Theosophy, derived from the records kept for ages by the Custodians of the Ancient Wisdom, human life has been active in imbodyed form for not less than eighteen millions of years,

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and so when Professor Hubbard suggests that the pictographs indicate the possibility of intelligent man ten million years ago it is not Theosophy that will need rewriting under the pressure of new discoveries. On the contrary, as H. P. Blavatsky often said, it will be confirmed by every new fact that is conclusively established; for:

"these teachings . . . will be rejected *a priori* in this century; but only in this one. For in the twentieth century of our era scholars will begin to recognise that the *Secret Doctrine* has neither been invented nor exaggerated, but, on the contrary, simply outlined. . . ."

— *The Secret Doctrine*, I, p. xxxviii

The pictographs are made in an unusual way: instead of being painted on the rocks they are incised by a sharp tool through a very hard black coating on the vertical red sandstone cliffs, called locally 'desert varnish,' and formed by the action of a trace of iron in the strata. They stand out in vivid red upon the black background. Owing to their position they were difficult to photograph, and a platform standing out from the cliffs had to be made to get good results.

The three most important drawings represent, according to Professor Hubbard's opinion, an 'elephant' attacking a man, a group of ibexes, and "*an animal quite evidently intended to represent a dinosaur,*" the well-known *Diplodocus* with its long snake-like neck and powerful tail. These will be clearly seen in the accompanying plates which Professor Hubbard has courteously permitted to be reproduced from his Report.

To appreciate the significance of these pictographs - if the interpretation of their outlines given by Professor Hubbard is correct, and he is firmly convinced that no other is reasonable - it should be understood (a) that it is not considered established that man in America was contemporary with any kind of elephant (which Professor Stauffer, geologist at the University of Minnesota, recently declared had possibly disappeared 100,000 years ago); (b) that the ibex is unknown as a living animal in the Western hemisphere; and (c) that the dinosaurs are believed to have disappeared in the Cretaceous Period at the end of the Age of Reptiles, not less than from seven to ten million years ago at a conservative estimate.

While it may be difficult to interpret some of the pictographs otherwise than by the explanations offered by Professor Hubbard, it would seem that much more extensive researches in the locality and a complete examination of the hundreds of other pictographs not yet studied, is necessary before final conclusions can be reached. Already a few criticisms of the 'dinosaur' and 'ibex' drawings have been made by various archaeologists, but they do not seem very destructive, especially one by a leading ethnologist who, if reported correctly, proves by his own statements that he had

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very carelessly read the Report.<sup>1</sup> The criticisms depend mainly upon the principle that "as we know dinosaurs were extinct twelve million years before man appeared on earth, the drawing cannot be a dinosaur." This, of course, begs the question, for it rests upon the unproved assumption that science knows the age of man's appearance, and that the Darwinian view of man's descent from some comparatively recent mammal is established beyond possibility of denial. It also assumes that there were no left-over dinosaurs, persisting in a few scattered localities until the Tertiary Period, which is a reasonable possibility.

The dinosaurs constituted a great family of reptiles of great variety of sizes and habits. Some were vegetable-feeders, others carnivorous, and specimens have been found nearly 200 feet long, while quite small ones were common. The *Diplodocus*, which resembles the drawing discovered, was about 84 feet long and probably its unwieldy body was sustained by the water of rivers or lakes while it stretched its long neck to browse on the vegetation on the banks. The testimony of the rocks declares that the dinosaurs, after flourishing for several geological periods in enormous numbers, disappeared before the oncoming of their successors, the mammals, at the end of the Secondary Period.

To make clearer the problem presented by the new discoveries to those readers who are not well acquainted with the succession of geological periods the accompanying elementary diagram will perhaps be a help.

ROUGH TABLE OF GEOLOGICAL PERIODS

Principal Age	Subdivisions	Characteristic animal type according to Geology
Modern or Quaternary Cainozoic (Recent-Life) or Tertiary	Pleistocene and Recent	Age of Man
	Pliocene (More-Recent)	Age of Mammals; mostly living types
	Miocene (Less-Recent)	Age of Mammals; more advanced types
	Eocene (Dawn-of-Recent)	Age of Mammals; Root-types, simple
Mesozoic (Middle-Life) or Secondary	Cretaceous	Great Age of Reptiles
	Jurassic	Great Age of Reptiles
	Triassic	Great Increase of Reptiles
Palaeozoic (Ancient-Life) or Primary	Carboniferous	First Reptiles appear
	Devonian	Age of Fishes
	Silurian	Age of Mollusks
	Cambrian	Invertebrates
Archean	Laurentian	— ? — ?

Up to the present time, science has refused to admit the presence of

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1. One prominent ethnologist is quoted as saying in a sarcastic criticism of the Report of the discoveries that the dinosaur tracks were on the floor of the canyon close to the 'dinosaur' pictograph, and uses this to discredit the age and meaning of the drawing. As a matter of fact, Professor Hubbard explicitly states that the footprints were found near the edge of the Painted Desert, about a *hundred miles away* from the pictographs in Hava Supai canyon! Another

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thinking man in the Tertiary Period, but considers he developed from some unknown animal ancestor (not any known ape, living or fossil) between half a million and a million years ago. There are a few authorities who are inclined to believe that primitive stone-implements can be traced back still farther, perhaps into the later Tertiary, but there is no agreement about this, and as the demonstration of undeniable human traces in the earlier Tertiary would place the Darwinian theory in a very awkward position (because it would not allow time for the supposed animal evolution of man) very strong arguments will be necessary to prove to scientific evolutionists that man existed much earlier than at present admitted by them.

If, therefore, proofs are forthcoming that intelligent man lived in the dinosaur-age, the explanation must be either that man is vastly older than science has as yet recognised, or that the dinosaurs lingered on, as was suggested above, until the early Tertiary Age of Mammals. Biologists *might* be induced to admit the possibility of man in that period, but not earlier, without utterly abandoning the fruits of the laborious researches of the past century. As Professor Hubbard remarks:

"If man came out of the stone age only 12,000 or 15,000 years ago, as is claimed, and if the last dinosaur passed away 12,000,000 years before man appeared on earth, yet this man-animal who carved this figure saw the dinosaur, something must be wrong with our idea of the antiquity of man. Likewise, unless we find traces of the existence of apes — now believed to have lived prior to man — in formations of the time of the dinosaur, or beyond, what becomes of the theory that man and the ape had a common ancestor?"

This awkward question is not made easier by the suggestion that the artist drew his picture from traditions handed down from his ancestors!

There may be some significance in the fact that the 'elephant' and 'ibex' drawings are close to the 'dinosaur,' but Professor Hubbard noticed that the 'dinosaur' is cut far more deeply into the red sandstone than the 'elephant,' and he believes the pictographs were made by artists of two entirely different races, widely separated in time. The Hava Supai Indians have no traditions about the carvings, and their tribal tales do not refer even to other pictographs of a much more modern appearance found in the canyon, carved and painted on slabs.

The 'elephant,' 'ibex,' and 'dinosaur' carvings were not the only significant figures observed; on the same wall were a row of symbols,

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critic says Indian pictures should not be judged by our standards as they often represent imaginary or symbolic ideas, and that these pictographs may not be intended to stand for real things. This argument *assumes* that they were made by comparatively modern Indians — the very point which is disputed. We have no reason to believe that Indians of the recent type lived even fifty thousand years ago, far less at the time of the disappearance of the dinosaurs in the Cretaceous, several million years ago when mankind, if existing, would probably have had a very different mentality.

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very deeply cut, and resembling the astronomical symbol of the planet Mars. Professor Hubbard says the 'desert varnish' had commenced to form in the incisions, "indicating an unbelievable antiquity," an antiquity greater than the others. These symbols may be of great importance as evidence of the race which recorded them.

About a hundred miles from the 'dinosaur, elephant, and ibex' pictographs, near Tuba City on the edge of the Painted Desert, the expedition discovered undoubted tracks of carnivorous dinosaurs in the Triassic formation, which is the earliest deposit in which traces of dinosaurs have been found anywhere. Professor Hubbard attaches great importance to this discovery as it definitely proves that these strange reptiles actually did exist at one time in the region of the drawings. The Carboniferous, through which the Hava Supai Canyon is cut, is more ancient than the Triassic, in which the dinosaur footprints are found, and it may be within the bounds of possibility that the canyon had already been partly cut down through the Carboniferous about the time the dinosaur-tracks were made in the later geological age, the Triassic. A 'canvas' would thus be prepared for the pictographs. This is a point upon which fuller evidence would be valuable in view of any suggestion that man saw and depicted a dinosaur of the great antiquity of the Triassic period; the Report does not give sufficient information to argue upon in this connexion.<sup>2</sup>

The 'ibex' pictographs are interesting if they really represent those animals, for the ibex is now extinct in America, though its bones have been lately found in West Virginia,— an unexpected discovery. Anyway the ibex does not carry us back to the Dinosaur age. It is well shown in the wonderful Palaeolithic cave-pictures of Spain. It is quite possible that the drawings in Arizona represent the mountain sheep.

The 'Elephant and Man' pictograph is very curious, but it does not seem certain that the animal standing near the man is really an elephant as suggested by Professor Hubbard. The photograph reproduced here from his Report is distinct, and a close examination makes it difficult to decide what kind of animal is represented; the outlines are broken as if the 'desert varnish' had encroached in many places. The wavy line stretching from the animal's head a long way to the left of the man is not necessarily an elephant's trunk, for it strikingly suggests a resemblance to the lower wavy line, mentioned by Professor Hubbard as probably meaning water. The thin legs and the divided hoofs more closely resemble those of the camel, also the rounded and comparatively small body. An attempt has been made by the artist to define the man's fingers,

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2. Students of *The Secret Doctrine* will find interesting references to points in connexion with the dinosaur and the antiquity of man in Vol. II, pp. 157, 218, 262, 693, 713, etc.

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and it would look as if the animal's feet were intentionally drawn with indications of separate toes, not a characteristic of the elephant.

At the bottom of the plate toward the left another figure is shown which might well be a camel. As both camels and elephants have been found in the prehistoric asphaltum pits at La Brea, Los Angeles, California, with horses, saber-tooth tigers, etc., the argument as to the age of this particular picture is not affected by the uncertainty, if it represents either of these long extinct American animals. If so, and if they disappeared from the New World 100,000 years ago, as Professor Stauffer thinks likely, man must have lived here far longer than the ten thousand years or so allowed by Dr. Hrdlička and the majority of ethnologists.

And this pictograph is not alone in testifying to man's great antiquity here: in *Archaeology and False Antiquities* (1905), Dr. R. Munro describes the Lenape Stone found in the neighborhood of Doylestown, Pennsylvania. It is "worked to a smooth surface, and shows the incised outline of an elephant along with some rude geometrical figures and etchings." And what are we to make of the carved elephants at the top of the Great Stone Stela at Copan, Honduras, associated with faces of Chinese type? Are they traditional reminiscences of prehistoric American elephants or, as Dr. G. Elliott Smith believes, decorative designs brought by colonists from Asia? No one, however, is likely to suggest that the Hava Supai 'elephant' or the Lenape Stone scratching was derived from Asia.

Professor Hubbard tells of finding a well-defined elephant's track in the neighborhood of the canyon, but gives no particulars as to the exact locality or the stratum in which it was printed. He also describes an isolated 'citadel,' with ramparts of laid stones of great size, overhanging the Colorado gorge 3000 feet below. No vestige of tradition or legend remains about this singular monument, which may be of great age.

Quite recently, what is claimed to be a corroboration of the 'dinosaur-man' has been reported in the press as follows:

"Jerome, Arizona, June 17 (Associated Press) — Several stone picks or hammers, believed to be implements of prehistoric man, have been found by workmen at a depth of over 100 feet in sodium sulphate deposits at Camp Verde, near here. Two of the finest specimens are being forwarded today to the Smithsonian Institution.

"Positions of the implements, when found, indicate they positively were contemporary with the deposits of sodium sulphate, local archaeologists declared.

"The discovery, they added, corroborates evidences furnished by pictographs in Hava Supai canyon that man existed in the age of the dinosaurs."

This is quoted for what it is worth, which may be very little or — a great deal,— but we shall no doubt hear more of it as such a claim cannot be ignored without reasons given. The value of the discovery depends, of course, upon the age of the stratum of sulphate and upon the way the picks got into it, whether by burial, by slipping down from the surface

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through some crack, or by being placed in it at the time of its formation.

Evolution is the only theory acceptable to those who look upon the universe as a whole. No longer is it possible to believe that Adam and Eve were created by the hand of a personal God a few thousand years ago at the end of a week in which everything in the universe was made once and for all. The principle of Evolution, from which nothing is exempt — the heavens and the earth, the plants, the animals, and the life of man — is that everything comes into being after long preparation, and all is moving onwards to still higher states; the Divine Will in action. This, in some form, is the alternative to the ‘special creation’ theory, derived from an Oriental allegory misunderstood and taken literally by the Occidental mind.

Scientists, having no option but to accept Evolution, have unfortunately pinned their faith on the more superficial and materialistic aspect of it, the one which only considers the evolution of the outer form and functions through mechanistic factors such as ‘survival of the fittest,’ ‘natural selection’ — Darwin and Russel Wallace’s special points of insistence — and ‘spontaneous mutations’; and so the theory runs that some creature which had ‘fortuitously’ acquired an opposable thumb and the upright position which freed the fore-arms, or other improvements of similar nature — thus allowing the mental faculties greater opportunities of exercise — gradually gained ascendancy over the four-legged beasts and branched out into many species of half-man, finally becoming the ‘lord of creation.’ As suitably advanced animals for this process are not known in early geological ages “it must have begun in the late Tertiary, in the Miocene or Pliocene, when there were numerous varieties of ape-like forms,” and so it is necessary to deny the possibility of intelligent man before the Pleistocene or, at earliest, the later Pliocene.

Biologists seem to have felt it necessary of late to assert with great emphasis that Darwin never taught the descent of man from the great apes known to us, and that the scientific evolutionists do not hold that view today; but when we read statements such as the following, there can be no doubt that evolutionists believe that man is simply a natural development of arboreal, *ape-like* animals. One of the most eminent scientists of the day writes:

“One reason for suspecting that south central Asia may have been the original home of man is that just before his beginning a very varied assemblage of great apes lived in the forests of northern India. They are unfortunately only known from a few scattered teeth and fragments of jaws found in the deposits of Miocene age which now form the Siwalik Hills, so that we have very little information about them: but no such series of great apes has been discovered elsewhere. Now, at the beginning of the Miocene period, the Himālayan mountains did not exist, and it may have been during the uplift of this mountain range that primitive man came into being. As the land rose, the temperature would be lowered, and some of the apes which



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had previously lived in the warm forest would be trapped to the north of the raised area. As comparatively dry plains would there take the place of forests, and as the apes could no longer migrate southwards, those that survived must have become adapted for living on the ground, and acquired carnivorous instead of frugivorous habits. By continued development of the brain and increase in bodily size, such ground apes would tend to become man."

*The Scientific Monthly*, July 1925. 'The State of Science in 1924,'  
by Dr. Arthur Smith Woodward, F. R. S.

Even if we assume the existence of these 'ground-apes' there is no satisfactory connexion demonstrated with more primitive types or with the leading types of early man such as the European Piltdown, and the Neanderthal, the African Broken Hill, or the Talgai Australian races; in fact, these are not considered to be on the line of our ancestry, *upon which we cannot lay our hand until we reach the comparatively recent Crô-Magnons* with physical development as good as that of today. Links between the Crô-Magnons and the possible 'ground-apes' of the Siwalik Hills are unknown. Dr. W. D. Matthew, Palaeontologist of the American Museum of Natural History, in *Recent Progress and Trends in Vertebrate Palaeontology*, p. 283, 'Report of the Smithsonian Institution for 1923,' says:

"... it is quite clearly demonstrated by these recent discoveries that the problem of the ancestry of our race -- of the evolution of man -- is in reality a much more complex and difficult one than had been assumed either by the exponents or opponents of evolution. It is not one missing link we have to find, but many. . . ."

Theosophy not only teaches but enforces the idea of *universal evolution* (not mere physical transformism), but on higher lines than mere physical causation; the element of the soul progressing through a series of incarnations -- the real 'missing link' -- is the true evolver; but we must now consider a few points which suggest that the Hava Supai 'dinosaur-pictograph,' if it really represents one of those fearsome monsters, would not be the only significant discovery indicating a far greater antiquity for man than that which science has worked out from the 'ground-ape' hypothesis. About sixty years ago, several quite modern-looking skeletons were excavated at Castenedolo in Italy, yet the stratum from which they were taken belongs to the Pliocene division of the Tertiary -- not so ancient as the end of the dinosaur-age, of course, but not much younger than the 'ground-ape' period. No modern type of man can be allowed in the Pliocene, according to the scientific evolution-hypothesis, because any man living then ought to have been of extremely brutal form. Dr. Arthur Keith, an anthropologist of the highest standing, in discussing the Castenedolo problem in all its details in his *Antiquity of Man*, feels bound to admit that:

"... the student of prehistoric man . . . cannot reject the discovery as false without doing an injury to his sense of truth, and he cannot accept it as a fact without shattering his accepted beliefs." -- p. 245

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Another dispute rages round the stone mortars, pestles, spear-heads, etc., and one modern-type skull found in the gold-bearing gravels of Calaveras County, California. These gravels are also Pliocene, and the same difficulties present themselves to the students of prehistoric man as in the Castenedolo case. Dr. Keith does not agree with those who utterly repudiate the enormous antiquity of the Calaveras discoveries, subversive as they are, but neither can he accept their authenticity. He says:

"Indeed, were such discoveries in accordance with our expectations, if they were in harmony with the theories we have formed regarding the date of man's evolution, no one would ever dream of doubting them, much less of rejecting them. The consequence of accepting the discoveries in Calaveras County as genuine has been well expressed by Professor W. H. Holmes, when he presented the results of his investigations to the Smithsonian Institution in 1899. 'To suppose that man could have remained unchanged, physically, mentally, socially, industrially, and aesthetically for a million years, roughly speaking (and all this is implied by the evidence furnished) seems in the present state of our knowledge hardly less than admitting a miracle.' It is equally difficult to believe that so many men should have been mistaken as to what they saw and found."— p. 284.

There is one account of a handsome polished pestle picked up by an expert out of the old Pliocene river-gravel in Calaveras County which admittedly cannot be explained away by any theory except deliberate fraud on the part of the geologist, and that suggestion has not been offered; yet Dr. Munro declares that as the skull and implements would prove the existence of highly developed man before the Pliocene they cannot be authentic, and people who accept them

"are upholding opinions which, if true, would be absolutely subversive, not only of the doctrine of human evolution, but of the principles on which modern archaeology has been founded."

But other principles, apparently equally well-founded, have been abandoned when the facts contradicted them, and the truth of *Evolution* (we do not mean mere scientific transformism) would not be shaken if remains of intelligent man were found before the Pliocene. It might discredit the *present* theory and compel a search for remains of the true origin of man and his progress from a far earlier date than is imagined in western lands today. It would lead to the Theosophical position, derived from the Ancient Wisdom records.

The famous image from Nampa, Idaho, is another puzzle which defies the theory of man's recent appearance on earth. This little clay statuette was brought up from a depth of 320 feet during the boring of a shaft through Tertiary rocks, and it seems impossible to deny that it is about as old as the Calaveras remains. About this mysterious object, Professor G. F. Wright says:

"No one has come forward to challenge the evidence except on purely *a priori* grounds. . . ."

That is to say, the impossibility of it being so old because the evolutionary theory of the moment does not permit it! Then there is the

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problem of the pottery found beside a mastodon's tusks and horses' teeth at Charleston, and the pottery and scattered bones at Vero, Florida, and the *boleadoras* from the Argentine — polished stone balls with cut grooves, resembling those used today in pairs for throwing down fleeing game — which Professor Senet and his colleagues of the University of Buenos Aires are sure are Tertiary.

The so-called 'fossil shoe-sole' found in the blue limestone of the Humboldt Mountain Range in Nevada is another singular petrification that has not been properly explained. It so closely resembles a leather sole with two rows of perfectly regular holes for the stitches that Dr. W. D. Matthew, Palaeontologist of the American Museum of Natural History, said it was "the most perfect piece of natural mimicry he had ever seen," but *could not be* the work of man because "man has not been in existence much more than 500,000 years or so"; and Professor Kemp, of Columbia University, is quoted as saying that if it came from the Triassic, as it appeared, "it would probably be 10,000,000 years old or older. Man did not exist so long ago. That is so absolutely certain that any detailed study of the thing by microscope or otherwise is useless." At another Institute less positive expressions against it were made after a very careful study of it. The Triassic is, of course, the period in which the earliest footprints and skeletons of dinosaurs have been found. They appear with remarkable suddenness, no traces of any dinosaur-ancestry having been found.

It is far from our intention to declare that all, or any, of the above discoveries are *conclusive* evidences of the presence of intelligent man in the Tertiary, and as for the existence of beings *exactly like ourselves in all respects* in the Triassic, we heartily agree with the 'regular' evolutionists that the Triassic is far too ancient for such a possibility. Putting aside the 'Shoe-sole' — which may be a genuine relic of very early man after all, though not of the Triassic — and admitting that, if standing alone, each of the above (and many others for which there is not room) might be ignored, cumulative evidence for the great antiquity of man in America is increasing in spite of the general belief that the human race came full-fledged from Asia by the Alaska route. No doubt there were such immigrations, ancestral to many modern Indian tribes, and responsible for many of the relics of man yet discovered; but inhabitants of different origin may have been here from earlier ages. The hypothesis of a submerged land in the Atlantic Ocean, from which migrants went both eastward and westward, is perfectly tenable, and, in fact, there is strong evidence from both sides of the Atlantic from linguistic and other sources, that this is more than a hypothesis.

However this may be, the Ancient Wisdom — Theosophy as we call

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it today - brought to the west in our own time by H. P. Blavatsky, has records that true thinking human man appeared on earth long before the *supposed* 'ground-ape' ancestor of the Miocene, and that the 'primitive' Stone-Age man was not primitive except in culture; he had degenerated from higher states and was struggling to rise again. Evolution moves in great cycles, not in a simple upward gradient. Civilized man of *some kind* actually existed, we claim, during part of the dinosaur-period — the Cretaceous, at the end of the Secondary or Mesozoic.

The scheme of evolution as outlined in the Theosophical teachings harmonizes the traditional allegories of the ancient religions — including the early chapters of the Hebrew Bible — with the results of modern research and discovery in a way that demands the close attention of those who are not satisfied with the literal interpretation of the Adam-and-Eve story and yet balk at the mechanistic and unspiritual scientific explanations of the geological record and the origin of man. Theosophy is not an invention of H. P. Blavatsky or of any theorist, but a statement (comprehensible by the modern mind, and rational) of the knowledge that has come down the ages to the general mass of men in allegories such as the Indian Purânas and the Hebrew *Genesis*, etc., and, to those better qualified to understand, in more unveiled and direct personal teaching.

The increasing number of new discoveries of man's vast antiquity in Europe -- even the disputed evidences such as the so-called 'dinosaur' pictographs, whether established as being contemporary with the later dinosaurs or not --- are of immense value in suggesting wider views of the past and possible future of mankind. Many of them give glimpses of past cycles of civilization and barbarism hitherto unsuspected. To the Theosophical student they are significant for their importance in leading up to coming revelations from the storehouse of nature which would be difficult to accept or interpret properly unless the mind had been prepared by the less startling vistas of past cycles already presented to view.

## RIGHT EDUCATION THE KEY TO WORLD-BETTERMENT

H. A. FUSSELL



THE subject of education is so vast, and has been studied by so many of the greatest minds of all ages and countries, that no claim to originality can be made for the present article, which aims to direct attention to certain fundamental truths which, despite all that has been said and written, are not sufficiently taken into consideration at the present time, when more per-

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haps than at any other period, right action depends upon right thought.

The essentials of education have been largely lost sight of in attempts to construct a curriculum in which science, the classics, modern languages, manual and vocational training, as well as many other things deemed important, shall find a place. Desirable and useful as such knowledge undeniably is, it does not constitute true education which consists, not merely in imparting knowledge, but in fitting young people, intellectually and morally, to cope with the ever-varying situations and possibilities of actual life.

Modern education has largely deteriorated into 'instruction,' the mental side predominating to the detriment of the moral and spiritual. This is mainly due to the lack of a true philosophy of life, to ignorance of man's true nature and destiny. The ordinary educator, intent on evolving new and quicker methods of instruction, is only too apt to neglect underlying principles in his desire for immediate results, and so leaves the elaboration of 'theories' to philosophy and religion.

We never weary in our praise of democratic institutions, but some schools accentuate class-feeling and prejudice instead of inculcating tolerance and sympathy; while sectarian schools tend inevitably to narrowness by unduly stressing a set of dogmas that are less than religion, which is universal and unites, while sectarianism divides.

All western nations are at least *nominally* Christian; but, as has been shrewdly remarked, "we are trained in the tenets of a religion in which we do not really believe, for we see it flatly contradicted in every relation of life." The essence of all true religion is that we realize our true selves in devotion to others; but this is impossible under the competitive system into which we have been indoctrinated at school and college, and which is the soul of modern business-life.

The great fault of education today is that it is not broad enough. It has been made to subserve personal aims, class-prejudices, national and religious exclusiveness, and it has failed in the one thing necessary, namely, 'to look at life and see it whole.' Education should make for the regeneration of society, for mutual understanding and sympathy, for co-operation and service. Theoretically this is admitted; but in practice, instead of humanizing mankind, modern education trains men, as H. P. Blavatsky says, "for a life of ferocious selfishness and struggle for honors and emoluments instead of kindly feeling." And, as we see only too plainly today, nations can be just as selfish as individuals; but their selfishness, being on a vastly greater scale, produces widespread misery and suffering, and may eventually lead to war.

"During the last 150 years we have become possessed of an enormous body of new knowledge, but it appears that for the higher direction of life we are proving incapable of using

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that knowledge.' In these words Professor Graham Wallas succinctly stated the other day the problem of civilization as it appears to all thoughtful students of contemporary history. The poignant contrast of the modern world is the extension through applied science of man's power over nature and his continued inability to use it for the promotion of his own well-being. . . . The development of science has enlarged the powers of destruction, and by bringing all the peoples of the earth into contact has immeasurably increased the complexity of the human problems calling for solution. We live in a bigger world than our forefathers, but are not ourselves bigger men. . . . Mr. Wallas calls for 'the new thought [the *new education*, we would say], which would lead us from the life of destruction to a better life.'

"We must correct the half-truths of political economy into just and balanced statements of the true needs of a many-sided civilized life. Nationalism represents a half-truth of this kind. But where many nationalities live in close association, nationalism is not the last word nor the sum and substance of human duties. Common morality and the broader interests of humanity must be taken into consideration. The cause of civilization is one in all its parts."

— *The Manchester Guardian Weekly* (England), January 26, 1923

What is needed then is a clarification and a revaluation of the principles underlying human life and conduct. New and loftier ideals are necessary before the world can enter upon a period of real reconstruction and progress. Men must learn and practise the great art of living together harmoniously and profitably to one another. And so we ask what are the essentials of right education?

(1) Man must be taught that he is a soul, which is saying much more than that he merely has one; also that all men are souls, of like nature with himself, sharing the same high destiny as himself, which is to be god-like, creative, willing the good of all, and therefore possessing equal rights with himself. Such knowledge would preserve him from arrogance and contempt, would prevent him from using his fellow-men as means to further purely personal ends, and would also prevent nations from exploiting one another. Moreover, it would be a most potent factor in bringing about an enduring and universal peace, for, as H. P. Blavatsky most truly says:

"The identity of our physical origin makes no appeal to our higher and deeper feelings. Matter, deprived of its soul and spirit, cannot speak to the human heart. But the identity of soul and spirit, of real immortal man, once proved and become deep-rooted in our hearts, would lead us far on the road of real charity and brotherly good-will."

(2) He must be taught the duality of human nature. A generally recognised fact, you say. Perhaps; but in words only, for comparatively few earnestly engage in the task of purifying and unifying this dual nature of theirs, everlastingly at war with itself. The criminal exhibits it in all its terribleness. And yet self-control, exercised in little things in early life, would have prevented much of the human wastage and wreckage we see around us. The saint practises it in every effort to lead a holy life. And — in order not to take as examples only the eminently good and the notoriously bad, typifying, the one defeat, the other victory in life's battle — the average man, the good citizen, intent on pursuing an honor-

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able career and bringing up a family, finds that he too must take sides in the conflict between the higher and the lower nature. Nor is the statesman exempt, in whose hands are the destinies of nations; for, the higher the position occupied, the greater are the issues involved. In fact, all the good and all the evil in the world is done by and through men, and none can escape responsibility. It is we, the men and women of this and preceding generations, who are answerable for the untoward conditions under which all are now suffering, and it is we alone who can transform them. To quote H. P. Blavatsky again:

“All good and evil things have their roots in human character, and this character is, and has been, conditioned by the endless chain of cause and effect. But this conditioning applies to the future as well as to the present and the past.”

(3) An essential, therefore, of education is ‘character-building.’ Character has been defined as ‘a completely fashioned will.’ But behind will, as the Ancient Teachings declare, stands desire; the will is inactive till it is moved by desire; it is a colorless universal force that can be used to bring about evil as well as good. However, as William Q. Judge says: “we may develop our will-power and control the forces of our lower nature, but this can only be done by a continual exercise of the will in the right direction.” It is a well-observed fact in psychology that it is not we — that is *the real self* — who do the majority of our acts, but passion, desire, habit, for in many cases we would fain disavow them. The work of character-building, or training in will-power and self-control, should begin in the home. In the words of Katherine Tingley, who has done, and is doing, so much for the cause of right education:

“The real cause of crime is to be found in the little uncorrected mistakes of childhood, in seemingly unimportant habits, which grow and grow until they become a part of the very life. . . . Reconstruction is the keynote of the hour, but above all we must reconstruct the home. It must be regenerated, purified, redeemed; and the secret of its redemption is *the Theosophic life*.”

(4) Education should not be egocentric. No educator worthy of the name is content merely to develop and train the faculties, careless of the use to which they are put; it is also his duty to impart ideals, and the greatest of these is service. The solidarity of the human race, in respect to good and evil, is a fact which the recent world-war has made painfully evident. Egoism, in whatever form, diminishes the life-force, narrows the sphere of action and influence; carried to extremes it is suicidal for nations and individuals alike. The more life we radiate the more life we have, and the higher the life. As H. P. Blavatsky very truly says:

“The individual cannot separate himself from the race, nor the race from the individual. The law of Karma applies equally to all, though all are not equally developed. In helping on the development of others the Theosophist believes that he is not only helping them to fulfil

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their Karma, but that he is also, in the strictest sense, fulfilling his own. It is the development of humanity, of which both he and they are integral parts, that he has always in view, and he knows that any failure on his part to respond to the highest within him retards not only himself, but all, in their progressive march. By his actions he can make it either more difficult or more easy for humanity to attain the next higher plane of being."

Realizing the magnitude of the issues involved, one would imagine that moral training and the formation of character would be the principal task of education, that intellectual development and spiritual enlightenment would go hand in hand. Unfortunately this is not the case; if it were, the world-war and the demoralization it has entailed would not have happened. The fact that it did happen is proof that no amount of head-learning can give us soul-wisdom which leads to happiness. No matter how much knowledge we have, it is the heart that decides our course of action. It is not knowledge, but the use to which knowledge is put, that determines our rank in the scale of being. All human activity postulates aims and ends, and these are determined by our desires. Purify, elevate these, and the will will act accordingly. And then, aided by a properly trained intellect, there is nothing, however great and good, but man can accomplish it; all his actions will be guided by a universal love for humanity; and, in seeking the good of humanity, he will find his own.

Unless a reform in education along the lines indicated in this article takes place in the immediate future, the last war will be followed by other and still more terrible wars, for the same ambitions, the same misunderstandings, which led to it, are still rife among the nations of the world. What is most needed at the present time is mutual understanding; tolerance expanding through sympathy into love; the saving sense of humor to help us to see ourselves as others see us; and, above all, faith in spiritual ideals, for material progress is futile except insofar as it is the expression of spiritual values. We must aim at individual perfection, but we must not forget that the highest end of man can only be attained by Universal Brotherhood, in a perfected society, including all nations and all men.

And the means? They are in our hands. *Literae humaniores*, the humanities: polite learning, especially in Latin and Greek and other ancient classics. Our mental horizon has widened immeasurably since the phrase was coined. We are now wont to speak of 'world-literature,' understanding by the term not only literature properly speaking, but much also concerning religion, philosophy, and science. A feeling of relationship is growing among the nations of the world, and the time has come to draw upon the great stock of our common humanity, instead of dwelling upon and magnifying the differences that divide us, differences which, if only wisely and fraternally developed, would increase and enrich the universal harmony.

We have schools and universities which might be made 'clearing-



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houses' of the world's best thought, centers of light and spiritual unity; they are already so to some extent, but much more might be done in this direction. A plan of universal education on broad general lines already exists in the Râja-Yoga System of Education, established and directed by Katherine Tingley, which, if generally adopted, would direct aright the new and powerful forces that are now stirring in every country of the world; the spirit of true humanity would pervade all the relations of life between nations as well as individuals --- and mankind would enter upon a grander, better, happier era.

Special education will always be necessary. Teachers, lawyers, scholars, scientists, must be trained, but a sound, *general* education must on no account be neglected; *all* must receive an education which will furnish them with a lofty conception of human life and purpose, and which will qualify them, not only for citizenship in their own country, but for world-citizenship. More of world-history must be taught, and the narrow patriotism of the past, which consisted largely of self-glorification and depreciation of foreign nations, must give way to a feeling of kinship with all that is great and noble in whatever country and time it may have been wrought. In a word, education must draw out the best in man and develop it, for it is only by teaching men 'self-reverence, self-knowledge, self-control,' that we can bring to birth the new spirit of humanity which is seeking manifestation in the nations of the world.

### REVELATION

*"Life is Joy!" — Katherine Tingley*

Student

WHEN the forces of desire  
Are held in check by Will,  
And the purifying Fire  
Has its way with ancient ill;  
When mind-spun veils grow porous  
And the Heart-Light filters through  
Till there opens up before us  
A vista of the True;

When the Middle Way is entered  
With Compassion as the Guide,  
And the aspirations centered  
Where Love and Trust abide —  
There shall come the Vision Splendid,  
Peace and Bliss without alloy:  
For our doubts and fears are ended  
When we *know* that Life is Joy.

*International Theosophical Headquarters,  
Point Loma, California*

## THEOSOPHY IS NOT DOGMATIC

R. MACHELL



THEOSOPHY is not dogmatic. That is to say the student of Theosophy must do a good deal of thinking for himself. There is in the teachings of Theosophy no creed, by the acceptance of which the Theosophist must 'save his soul.' Rather I should say that a student of Theosophy looks for his salvation from the errors and delusions engendered by his own brain-mind, to the illumination of that mind by the rays of Truth reflected from the supreme source of spiritual Light by his own awakened soul. A man cannot be rightly called dogmatic for the holding of a faith or for the free expression of his own belief. The belief becomes a dogma only when its acceptance is insisted on as an act of faith, by which the convert binds himself to abandon thought or reflexion and to accept as final and authoritative a certain formula which must not be questioned or criticized.

There is a vast difference between the acceptance of a teaching as an aid to learning and the exaltation of that teaching into a final formula, regarded as unchangeable. A teacher may be deeply revered, his teachings may be treasured and religiously preserved and handed down from one generation to another without dogmatism. It is only when proselytism begins that beliefs are changed to dogmas, and verbal formulas are substituted for spiritual ideas. Then Faith, which once was spiritual perception of Truth, becomes an act of mere submission to authority.

True Theosophy is not a proselytizing religion, nor can it ever be so, for according to the teachings of Theosophy the perception of Truth is a spiritual, an interior, process, and not the formulation of a thought however lofty. The difference is well expressed by the Neo-Platonist, Porphyry, who said: "Through intelligence one reaches many things which are superior to intelligence, but intuitions come better by the quiescence of thought than by thought itself." This implies a duality of mind: a lower thinking mind, which argues, reasons, criticizes, weighs the evidence for or against a proposition; and a higher mind, an intuitive faculty capable of direct perception of truth, a spiritual faculty latent in all human beings, but awake and active only in the very few at this stage of our evolution, or spiritual development. For this reason Wisdom is rare, and dogmatism extremely common. And on account of this duality of mind in man he is at times a seer of sublimest truth, and at other times he may become a dogmatist of the deepest dye, mistaking

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his brain-mind delusions for spiritual truth, and his intellectual theories for revelations of divinest Wisdom.

Even when the lower mind is acting as the spokesman of the higher, its utterances are necessarily but a poor translation into words of that which is itself a manifestation of spiritual life and light. The higher mind does not deal in words nor in formulated thoughts; it is the life-giver, the inspiration, that is, the spiritual parent to the thought.

The lower mind must needs be cultivated, developed, and refined, if it is to be a worthy instrument of the master-mind; but at its best it can be but an instrument to act as intermediary between the spiritual world of Truth and the material world of appearances. It is the lower mind that formulates a creed or dogma, and tries to force the acceptance of the formula as an inspired utterance of Divinity itself. There can be no finality in any such formulated utterance, however temporarily satisfying it may appear. "That which is born of the spirit is spirit"; that which is born of the mind is temporary, and material; for thoughts are things. In the material world Change is the natural order; all things must change eternally, dogmas and creeds as well as the minds that made them, from age to age, as the nations grow old and finally decay, and are replaced by a new people with a new revelation of Eternal Truth.

And the new revelation lasts a little while, the life-time of a nation it may be, a few millenniums perhaps, but it is changing all the time, even if its ritual and its fundamental dogmas are unchanged; for language changes all the time, and if a form of words outlives the language of the people the formula is unintelligible to the general mass of the nation and in time dies a natural death.

Therefore the wise man, be he scientist, religionist, or philosopher, will never pin his faith to any form of words or any formulated thought, but will seek diligently for the spiritual truth of which the creed or dogma was originally an expression, and if he must needs give utterance to his inmost thought, he will be forced by the limitation of language to express himself in parable or allegory. And even so his deepest thought will be intelligible only to a few who like himself have found the light of Truth in their own hearts, and by that light can read the deeper meaning of the outer form of words or thoughts. Truly a good Theosophist will never dogmatize, however positively he may assert his own conviction.



"WITH all our experience we are as yet but touching the fringe of real life; we are but entering the outer portals of the real mysteries."

--- *Katherine Tingley*

## WHY THE WORLD NEEDS THEOSOPHY

H. CORYN, M. D., M. R. C. S.

**W**HEN we press home our conception of evolution, asking ourselves what is evolving through the succession of forms, we must see that we are thinking of *life*. It is life that is evolving, developing a richer consciousness and pressing outward to fuller manifestation of itself to itself. And this urge is as present in us as anywhere else in nature. Life in us wants to be richer, and to flow out more, touch wider experiences, accomplish more. Is not our idea of the highest type of man one whose life-consciousness has broken even out of the casing of self and flowed into others as a creative compassion that heals and raises and teaches?

Humanity, human life, was once one, with the — perhaps from our standpoint, blind — pulse and urge of progress and evolution. It became a many, each of the many now intensely conscious on its own account and still with the primal urge toward wider fields. And now they cannot gratify that urge much longer as units, as centers of selfishness. The strings of self, however hammered, are getting soundless. That is no longer the way. The way is now *out of* self again, back to unity: no loss, no shrinking, no curtailment; a vast giving and receiving; a new brotherhood; a spiritual free trade; and so forward for ever. That is the one condition of progress, the one way in which life can now gratify its urge to become richer. The individuals *as units* have about as much of it as they can hold. To get more they must go beyond themselves. It is of no use to heap up material possessions. The momentary thrill that is got in that way dies out at once. The crave for a more actual life cannot be met by accumulating things.

Other directions are sought. The people crowd to see the last picture, the last sensational play, to hear the last opera. They rush for the last novel and are as eager for the last new religion as for their dinner. In the quest for new sensation, the resources of ordinary debauchery have been bankrupted. Unnamable practices are becoming commoner and legislation against cocain and morphin is defeated by vendors on the street-curb.

Yet though the world is at a standstill, waiting for something, it is not 'a weary old world.' Isn't it as fresh and desireful as ever, merely unknowing in what direction to turn in order to find the fruitful way, that way of exhaustlessly accumulating wealth of spiritual treasure in

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mind and soul, that way that the God-lover walks, that way that the musician walks who finds springing up in himself from hour to hour the melodies and meanings whose source he cannot fathom?

Everywhere is search, craving, the desire of all living things, and especially of man, to go forward to new and finer fields, to find some field that can never become barren, that shall produce some really new flower in consciousness every day. The old fields wither, the so-promising doors close in our faces as we grow older. We look for a door that shall never close, a path that shall ever lead onward. Is not that the picture of the world? But it cannot find the way, turns back in blind search to ways it has already tried and outgrown, recombines the old things, follows after anything and everything that seems to promise more vision. And if Theosophy has a light to throw, is it not Theosophy that the world pre-eminently needs?

Do we not need to come home to *ourselves*? May not the path to wealth of consciousness be within, not at all without? Outward are the paths we have tried and found to lead nowhere. We have gone out into the body for life-wealth and found that it fails us. Sensations and possessions and outer doings do not give us what we are after. Our constitution arranges that this sort of thing shall pall or become impossible, in order to drive us on to try something else. The body and its pleasures failing, we have tried *mental* sensation, from the crudest forms up to the finest. We are still trying it. But we are beginning to find that science has not the key we hoped from it, nor the systems of philosophy, nor the thousand varieties of religious thought. In none of these does life find the promise of infinitely more life, the field that is evidently infinite in its fruitfulness. Many are becoming hopeless; some may be said to have been 'born hopeless.'

What then has Theosophy to say? Nothing very difficult of understanding. It says to each man: "*Thou thyself* art the door thou seekest." The man himself, owner of body and tenant of it, owner of mind and mostly bound slave of it, who is he? The mind sweeps him along from thought to thought, picture to picture. He does not know that he himself is not the thoughts of which he is conscious. If he holds himself back from his stream of thoughts, he seems to himself to be nothing. In silencing thoughts he seems to be silencing consciousness and withdrawing from life. Yet he remains himself, and it is himself that is the door to the great spaces. It is when he has silenced the chatter of mind and gone inward that he finds the power to go beyond all that he has hitherto felt as himself, to become transformed into light, to feel and understand all the currents of human life. And it is then that is born the divine will to go forth and help. He desires to do so. He enters into all life in ever

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greater measure. He will share it, live it, widen to it, draw from himself to give to it and raise it and irradiate it, draw from that exhaustless and hourly changing pulsing of it that he now feels to be at once within himself *as himself* and around, beyond, everywhere, an essence that bathes him. He loses his sense of limit and separateness in his desire to give, in the dawning power to feel all the currents of spiritual life. *Now* he has the desire that death cannot touch; now he has cast his lot with the immortal; now he is in the field that bears new fruits for ever; he is within the gate and watches the wanderings of the world without it.

So, it is to the duality of human nature that Theosophy points: the lower element, mind-driven, body-ridden, thirsting for possessions and for mental and bodily sensation; the higher element, rooted in the spiritual, focus of all life, unconscious or but little conscious in most men, but ready when we liberate it to pass into a consciousness as brilliant as the sun; conscious betimes in the poet and musician and then pouring something of its formed essence into their minds as the inspiration by which they live; conscious in all lovers of humanity though they may not know what it is that drives them into the dark places that they may illuminate them, to the despair and suffering and disease that they may alleviate them; coming forth for an hour into consciousness and action in those whom some great occasion transforms into heroes forgetful of themselves and their lives, forcing the mind from its mastery into the swift and ready servant; conscious in all those who dream of a coming brotherhood of humanity; fully conscious in all those who have taught the great religions by which men have lived and in which they have died unfearing.

To call this thing *the soul* as the pulpits use the word soul, is to belittle and libel it. It needs not *salvation* but *awakening*. For it was this which, insouling the animal, made it man, and in that lost its divine powers, temporarily, yet is itself that which alone can satisfy itself. It is Prometheus and it is Lucifer, Son of the Morning, who fell. It is in you and in me. It is you and it is I. It is you and I that must awake to ourselves.



“THE mission of Theosophy is not to tell you that you can chase an astral orb and find your affinity; or recall a former incarnation and thus gain ‘power.’ No; the mission of Theosophy is to have you stand face to face with the serious facts of life and the serious problems that surround you; to sound the depths of your natures and find the Light. This you must do if you are to serve, and help lift the burdens of Humanity. Truly you must know yourselves: — ‘Man, Know Thyself!’ ” — *Katherine Tingley*

## EVOLUTION

KENNETH MORRIS

**O**F course there is evolution: does a child remain a child through life, or was there ever a winter unfollowed by spring?

I sit here by the sea, watching these slow Pacific waves come in, faintest olive and lilac-blue, lolling shoreward meditatively; and then for a yard or two of their length breaking white; and the break spreading lengthwise, all with high deliberation, till there is a great crest advancing, foaming, tumbling, rearing, tossing back ghostly diaphanous manes; and inshore it rolls, and with slow boom and drench and wistful undermusic perishes; and where it rose meanwhile others and others are rising,— very proud and beautiful, serious and transient, glittering-breasted, preceded by a paleness of forecast reflexion: — each of appearance individual, of substance the one eternal sea.

I suppose if one were to sit here forever behind a camera making record of them as they came, one would never have a photograph repeated identically and exactly; never have proof that the sea's imagination had faltered, or that he had liked one form so well as to repeat it, not merely drearily ad infinitum like a machine, but so much as once. Instead, each wave is a separate unique individualization — an incarnation in little or fragmentary avatar as it were — of that "mighty being" the Sea, "who maketh himself into billows for his pleasure"; and since day and night were, he has bethought him of a newness for every ripple on his bosom; and so it will always be. Eternally he experiments, in one perfection after another; and his purpose is, to be the Sea and to glory in being it; and not to weary of the skies that confront him forever: but sun and moon and stars; clouds and sapphire and tempests; the strange anthems of fire and color upon either frontier of day, and his own secretest dark depths and most dimpled lazuli surfaces — all alike are a joy to him, and out of the infinity of it and the innumerable permutations he has his identity and delight and his pleasurable sense of being. Who can say to what end he strives, or what of infinity and divine purpose may be embodied in any of his children? Here are the nornish jotunish spirits of the icebergs; there the prismatic fish-parrots that glow from coral-bough to coral-bough in his tropical translucencies: unto no end at all, shall we say? Let him say it, then, who feels he can! All is tide and fluctuation, beauty moving on to beauty; and even he himself, the Sea, whose mysterious majesty appears so eternal, is scarcely to be called as much as a single note in the symphony of cosmic being.

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Nor indeed is the sun with all his planets; nor the great galaxy in which they swim; nor ----

All this great magnificence, the Universe, is that in which the Spirit dips to wash itself in external being; or it is the stage whereon is played the drama of evolution

*Which for the pastime of eternity  
He doth himself contrive, enact, behold.*

Infinite Spirit must have infinite worlds of infinite grades of matter in which infinitely to gain infinite experience; and the method of it all is evolution. Take to yourself the wings of the morning and fly to the uttermost parts of the sea, and there also you should find the Eternal Adventurer, with life his basis, experimenting and informing — involved, evolving. “There is no atom but therein its place is.” Indeed, if you flew beyond Canopus or the Magellanic Clouds, or were you in the midst of the Coalsacks in the Milky Way, if you were conscious of the Spirit as it is within yourself, the essence of which all the principles of your being were derived, you would find yourself at home perfectly: for every universe, sun by sun with his moons and planets and all the dark spaces where universes have wasted away and all the gulfs between, physical or metaphysical or infraphysical as much as Broadway or Ludgate Hill or the peak of Everest or the Japan Deep or the crater of Etna: are for one purpose only,— that life, consciousness, the Spirit, may have modes of being, experimental stations, infinite as itself and varied as its needs.

In such a vastitude we disport ourselves; and must go the round of its changes, orderly as they come. . . .

It is only the essence that endures; change is the law and method of existence. In the material universe the one thing you can be sure of is change. *Corn grows where Troy was*,— indeed, it may be something like true to say that there were Troys wherever corn is growing. And there is never a mountain, but time shall say to it: Be thou lifted up, and cast into yonder sea; and it shall obey; and never a dry desert but was fertile plowed land once, and deep ocean at another time; and never a lonely sea but covers its Atlantises and Lemurian continents; for time and man are both immeasurably ancient. And things are never as they were in our boyhood: they may be better or worse, but they are never the same. And new atoms flow to our bodies incessantly, and old ones drift away carrying the impress of our thought; — and so it is with all things and events and conditions; and the Spirit which is omnipresent and the consciousness vibrant in every molecule registers on itself as experience the meaning of all the changes. It learns them; it masters them; it takes hold: and as it takes hold they advance to a purer perfection.



## EVOLUTION

It is here for the schooling of matter; and slowly directs the changes of matter the ever-fluctuant towards lovelier and lovelier conditions. Might we examine the apparent welter of these changes seemingly enough, we should find it a pattern, and that they flow orderly and artistically; because Consciousness, for whose sake they take place, is so forever more and more setting its sign manual upon matter which is their medium, and marshaling the perpetual restlessness of the material more and more nearly to its own spiritual rhythms: and this is Evolution. Spirit is involved, and so matter evolves; and we traverse the round of its mutations. The goal ahead is perfection of form, of beauty, of existence. Chaos is inspired and becomes Cosmos; Cosmos merges into Theos. . . .

Man is the Spirit, as the wave is the sea: he is an aspect of this molding of the Crude into the Perfect, which is the eternal business of the Spirit. So he is not Slime-evolved, but the August Evolver of the slime. Let none think of himself as an ex-amoeba or bathybius crawling up, but as a God descended! We are, according to one symbolism, the Crucified upon the cross of four-directioned space. And truth can only be conveyed in symbolism. All words that can be spoken on things metaphysical can at best but give hints and beckon the imagination to a viewpoint from which to do its own seeing. They cannot define things; the scientific definition, here, is a dream. For science (so-called) is the method of the brain-mind, as poetry is the method of the Soul.

In metaphysics, the brain-mind's best mountain-parturitions will be dogmas; which are in fact strange beasts of the natural order *mus ridiculus* — very much so indeed. The brain-mind, dogmatizing on spiritual matters, like the crow in peacock's feathers, assumes a dignity foreign to it and which it cannot sustain: these things belong to the world of the Soul, which has no language; or its language is music, and if you can put a dogma into music, then maybe it will be true; but not until. "Who knows cannot tell," said the great Chinaman, very wisely. Yet a symbol (all art is symbolic) may convey that which a definition or dogma slaughters at once. The symbol is truest which is most inspiring; the dogma is falsest which is most peremptory.

And just as every invcrbation of truth, to keep sweet, must be in the nature of a hint at, and cannot be an expression of, the grand Reality; so man, the incarnation of the Spirit, does not express that, but is a mere suggestion of its infinite glory. In some moods you may glimpse it, even in the common faces in the roadway: then Main Street becomes for you, for the moment, more wonderful than all the pearl-paved ways in the Apocalypse. But turn to anatomy, biology, psychology, psychoanalysis — and *pfff!* the Vision Splendid is gone. . . . Yet that hint, that suggestion, is there in any normal man; though none but himself

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may ever see a sign of it. Egotism itself is a perverted proof of it.

We sense a rightness at the back of our being, and not corruption. Corruption, too, is in us; and is commonly the easier thing for others to see. We have accumulated many undesirable accretions during the slovenly passage of time; but it is not these which are ourselves, nor do we really believe they are --- though we incline to think them, too often, the very fabric of our neighbor's soul. Remember the theater audience; which, though composed of the never-so morally mediocre or reprehensible, will applaud virtue and hiss vice always; and that with no hypocrisy in the world; for, let self be quiescent and personal interests uninvolved, what remains of a man believes itself to be, and is, virtuous. A few love evil for its own sake; but they are probably much fewer than those we think of as the wicked. The deepest thing in us — though not necessarily the average stations of our consciousness — is almost always vastly nobler than the front we present to our neighbors. That is, to say we are divine by birthright: Gods despite this thick-laid-on camouflage of mortality; we started so upon our quest, in a sense; and were perfect when we began the whole business of evolution. We are Gods world-conquering, gathering experience as we evolve the lower worlds; and not monkeys groping towards godhead.

If perfection were only a goal ahead, none could have imagined it. If a man can say, I will be noble; it means, he will be that part of him which is already noble. What divinity we can imagine is in us to imagine: it is *in us*. You cannot lift yourself up by the ears, nor discover within your consciousness that which is not already, though latently, there. We can find ideals within ourselves; and therefore ideals exist within ourselves to be found. We can conceive of divinity; ergo, we are Gods. The Kingdom of Heaven is within; and in every John Commonplace of us all is the potentiality of a Buddha or a Christ: else no human being could have imagined those Mighty Ones, or felt drawn to admire or worship them.

So then the perfection we aim for is something within our experience, in the broadest sense. Our evolution is the conquest and assimilation of new territory: we are here to "carve out new empires for God." Being divine, we annexed to ourselves as it were provinces in chaos, which at first obliterated our own divinity from our cognisance: our task is to recover consciousness of that, and impose it on the worlds we hold. 'We' meaning the Spirit. Evolution has nothing to do with being descended from monkeys and monera and such. Somewhere in the depths of our being is still that from which we came; and it is incalculable, magnificent, superhuman.

Of all the legendary symbols of our origins, I like best, because I get

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most truth --- that is inspiration --- from that one which tells of the Three Circles of Existence: *Infinity*, wherein was God; *Bliss*, wherein at the beginning were what they called the Gwynfydolion or Blessed Ones; and this *Inchoation*, the 'Cycle of Necessity,' wherein we are fallen and incarnate now. God, says this legend, after a universal sleep of ages, awaking in Infinity cried His own Threefold Name, whereupon all the myriad galaxies thrilled from essence into existence "more swiftly than the lightning reaches its home." It was then that the Blessed Ones, heroes of foregone universes, woke in the Circle of Bliss to an awareness of that which was beyond the bliss they enjoyed there, and of an incompleteness in their own state; for they looked out, and beheld the great deep of Inchoation below, and beyond it, the shining of Infinity; and, Evil upon us, they said, that we are not there with Him! So for desire of God they determined to take Infinity by storm. . . .

And here now in the great deep they suffer; for when they rode forth to cross that gulf, they became enmired in it, and the captives of the demons that held it; — enmeshed in their lures, and the slaves of delusion, we (for it is we who are the Gwynfydolion) fell from self-knowledge, and forgot our high purpose, and knew ourselves for Gods no longer. . . . Or it may be that we never could have won -- old Spatial Warriors that we were -- to storm the steep slopes and batter in the gateways of Infinity, and dwell within unabashed and at ease, unless we should come with all the wisdom distillable of all possible experience to be gained here below: out of myriads of crucifixions and apotheoses and terrible falls and degradations and tardily won victories over self and matter, and infinitesimal accretions, till all were won, of the gold of character. Who shall say where he stands, cosmically speaking? All our griefs may be incidental to the grand acclivity; we may already be ascending; the man you hanged the other day may have had the wound that ruined him taking the guardian spears into his breast. . . .

— The story, of course, is nothing but a symbol; but it is one that shadows forth to some extent the beauty and dignity of the inner being of Man; it draws our attention to imagining the secret splendor of the Soul; and in proportion as words do that, they are true. We are the Gwynfydolion who rode forth so gallantly; if we incline now to consider ourselves but hereditors of Gorillary and scions of the line of Chimpanzee, that is only because the fumes of Inchoation have befuddled us. For the same reason we used to call ourselves worms and miserable sinners, only redeemable from damnation by the rather nasty means of somebody else's blood.

Here comes someone to remind me that it is not only Man provides vehicles for the Great Adventurer on his quest of experience. A crab

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emerges from the rock-pool at my side; goggles at me awhile suspiciously; creeps sidelong warily, as one who loathes publicity, till he thinks he is out of reach of my arm; then, at a motion of my hand, openly scuttles for cover. — I protest there is a charm about these neckless, bodiless, many-legged faces whose altogether unhymned activities are such an aid to the moving waters in their priestly task of pure ablution round earth's human shore. I have seen no apes that looked nearly as human . . . as quaint a caricature on the human. I will 'try confusions' with this fellow. — Squat-scuttling brother, squat-scuttling brother, what have you to flee from? That which feels the fear and that which most unwittingly inspires it are one: I sense in you no alien being.

It was tactless in me to mention fear; crabs and men, we will not own to it; and now he is offended, I see.

— What, says he, goggling again, but superciliously now, from a safeish cranny; you claim that you — soft-bodied, pinchable, dis-shelled degenerates that you are — descend from us of the House of Cancer?

— Not so at all, I assure him. Man, physically, is descended from nothing whatever in the animal world; bless your heart, if the truth should be told —

Or, says he; you cry *Ichabod*; you pretend to past greatness; and that you — *you* — *human* things — incarnated at one time in the Superior — the Sole Aristocratic — the Manifest-Destinied — the Ocean-inheriting, and as I may say Only *Clawedic* Race; that you were Crabs like the best of us — *you*?

Squat-scuttling brother, squat-scuttling brother, I reply, dry the starting tear! Do not disturb your equanimity — always so becoming in a crab! This intellectual being that marks me what they vainly call *homo sapiens* (do not despise it!) and these thoughts that wander through eternity, were acquisitions of the Great Adventurer long after it had passed through Crabhood; I cannot say that anything I know as egoity was every in any of the lower — your pardon! — the *other* kingdoms of nature. And yet that Great Adventurer thou art, and That am I, in our root and finality; and so is the sun, and so is the sea; and there is no need for thee to goggle me so disdainfully, as thine everlasting helpless inferior. . . .

Were it not so — Nay, scuttle and hide! I have done conversing with thee now . . . — were it not so, I say, there would be that limitation imposed on our human being: forever and ever crabs would hold a certain wisdom withheld from us, unattainable by us; I could not imagine these squat beach-scuttlers; they would be beyond me. The Spirit had passed through all the forms we can see and cognise before it became man; of that beyond humanity which it has yet to travel and attain to, our mind and senses can tell us nothing; how should they? In that sense

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Man is the Lord of Creation. He has no perception of the regions of which not he but Gods of a prouder hierarchy are masters and topmost blossom. Our consciousness is the sum of all subhuman types of consciousness: I suppose that Noah's Ark is a symbol of Man. . . .

In which connexion one is reminded of the principles of Chinese Art. With them, you know, to paint a rock, a flower, a wave, a tree, a mountain, was to penetrate far into the metaphysical, the spiritual: to level a telescope at the Heart of Boundless Being. Well; rock, flower, wave, tree, mountain — or anything else —; you could not really paint it until first you had made yourself the thing you were to paint. You must pour your imagination into that mold, and be it: which is to say, you must reach back to That in yourself which contains within Itself all forms.

For example, there is the Lonely Crane. You could get down a kind of drawing of the bird, no doubt — and that good enough for Occidental Art I daresay — without using much magic to it; that is, without bringing into your work anything of the divine powers hidden alike in external nature and in yourself. But the Lonely Crane will be uninvolved in your drawing; who is a bird indeed, but who is also that soaring principle in the Soul by which a man withdraws into the empyreal transmental regions where no passion nor self nor anxiety can abide; — on his wings the Sages of old attained immortality, it says. If you would paint this bird, your mind must cleave ether on crane-wings, dangling crane-legs; it must go prowed with the beak and bannered with the crest of a crane; and so traverse the middle region between the Scarlet Castle and the Silver River — between the mountains and the Milky Way. Then what you shall paint will be Cranehood and more; it will be living and magical, capable of suddenly flapping out those pictured wings and breaking loose from the silk on which you painted it, and soaring away at any time with yourself or any other onlooker acraneback gravely into the heaven “where Lao-Tse and the Sages reign.”

Or make your mind into a rock: a crag high above the Yangtse Gorges out of whose cleft a pine writhes distorted; experience inwardly the sunlight and starlight and storms it has known during a million years; hear the roaring of the waters below, sense the stealth of the mists there; and the kindness and infinity of the skies above: and what you shall paint then will be a very Buddha of the Stone World; but get to work without that high preparation and the result will be mere brush-strokes and ink. . . .

“I watch the waves and attune my mind to them,” says Wei Ch'iu-tsong, “until they regard me as one of themselves, and I am enabled to perceive in them the Dragon Himself at His play.” One can do as much here on Lomaland beach: one can apprehend that consciousness is there,

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the Great Dragon "within us and yet without us"; — which again is as much as to say with Traherne that one can enjoy the world aright because the sea itself floweth in one's veins: one can awake within oneself the universal, the elemental, the liberate, the incapable of any contamination. Dreams, you say? But look at the paintings of the Chinese Masters: at Ma Yuan's or Hsia Kuei's landscapes; or read what they tell of the great Wu Taotse; and explain, if you can, their magic otherwise than they explained it themselves; — but take care, in so doing, not to make yourself appear too much a fool!

As a matter of fact this is the secret of the wonderful in all our own poetry — and art of every sort, no doubt. By millions of filaments of intimacy Man is connected with Nature; and all these threads are living, and a part as much of him as of her. Sympathy means secret identity of being and the sharing of a common experience. Man is a kind of Congress wherein are gathered the representatives of all visible Nature; because the Spirit, the inmost of our being, has been rock, star, wave, tree, mountain, and lonely water: "I have been in many a shape Before I attained a congenial form," says Taliesin; — that is, before Man was: before the Spirit needed mind for its further advancement, and the Gods descended and there were fashioned the bodies of men. . . .

What a vast heritage is ours, because of this Involution-Evolution which is as the Chinese say, *Tao*, the Way — *hodos* and *methodos* . . . of Being. Poetry sets the linking filaments aquiver and convicts us of our universality and divine birthright and status. Wei Ch'iu-tsong says: To fix one's gaze rightly on the mountains and the waters — this is called introspection. To meditate upon the God in one's heart — this is called admiring the beauties of Nature. And I love him for his truth-telling; for this is what Evolution means: that the sun and the sea and all visible things are a people like unto ourselves: from That (Deity) they came and unto That they shall return. Every wave that rolls in is intent upon the grand quest of the ages, and is concerned with what concerns the Soul. Watch keenly, and you can see their eager, earnest concentration. . . .



"THAT which men call death is but a change of location for the Ego, a mere transformation, a forsaking for a time of the mortal frame, a short period of rest before one reassumes another human frame in the world of mortals. The Lord of this body is nameless; dwelling in numerous tenements of clay, it appears to come and go; but neither death nor time can claim it, for it is deathless, unchangeable, and pure, beyond Time itself, and not to be measured."— *W. Q. Judge*

LI PO ADMIRES YUAN TAN-CHIU'S  
PAINTED SCREEN

KENNETH MORRIS

BY what miraculous device  
Came the twelve wizard Peaks of Wu  
And the remote, cloud-wandered skies  
Whereinto, unconcerned, they rise  
O'er the gorge Yangtse thunders through,  
Into this silk square-foot or two?

Watch but the void till daylight wane  
Cold o'er these mountain-tops, and here  
That mute, far-wending, sought-in-vain  
Lady-above-the-Clouds-and-Rain  
Who appeared of old to Huai the Seer —  
How do we know? — might re-appear. . . .

By shining mist and shadowed steep,  
And long grass wind-swayed to and fro,  
And sunlit crags where blue pines sleep,  
Over their rocks these green floods leap  
Roaring — but whence? And who's to know  
Down to what Faery Seas they flow?

That boatman yonder, whose dark sail  
Glides now 'twixt sunlit blue and blue —  
When the lake shines moon-silver pale  
He'll hear dream-world gibbons wail  
That roam phantasmal forests through  
Man knoweth not, nor ever knew. . . .

Gaze into this, and longings cease,  
And passions. . . . Gazing, one might rise  
And dwell in unconditioned peace  
One with these mountain silences  
And slow, white clouds and boundless skies,  
Bodiless, deathless, till death dies. . . .

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## MORE SINCERITY!

RALF LANESDALE



WHEN Katherine Tingley once told her audience that what the world most needs today is more sincerity, I fell to wondering whether the world were conscious of the want: for it would seem as if there were no lack of earnestness or eagerness in business, nor yet in the pursuit of pleasure. But sincerity; that, I imagine, is a quality that people generally and habitually 'take for granted,' in themselves at least if not in others.

There was a man, who shall be nameless, who had some superficial culture and a vast fund of real vulgarity, which would occasionally betray him into discourtesy that on one occasion called down a sharp rebuke from an indignant lady, who told him his conduct was not that of a gentleman. The unlucky man protested bitterly, declaring that he "always made a point of acting like a gentleman." He somehow failed to understand the difference between being a gentleman and merely acting like one. He did not know the meaning of sincerity. Yet he sincerely wished to be mistaken for a gentleman.

Are there then several sorts of genuine sincerity? It would almost seem so.

Perhaps we can get some light upon the subject from the study of Theosophy. The first point in sincerity is to be *true to one's self*. This may be done spontaneously, intuitively, without apparent effort; or it may be achieved only by a deliberate exertion of the spiritual Will, and an acquired understanding of the duality of self. For if this duality is not recognised and taken into full account a man will never know if his sincerity is a tribute to the higher or the lower self; that is to say whether he is actually sincere or not.

According to Theosophy the true self is the immortal spiritual EGO, and the false self is the mortal personality, which is dissolved at death.

I suppose that in some dim uncertain way we all are vaguely conscious of our own duality; we may be willing to admit that on some particular occasion we were 'not ourselves': but this is generally a mere form of speech employed as an apology for conduct that we are not proud of or would willingly disown. Yet there is probably more truth in that mere form of speech than most of us are ready to admit. The sense of self would seem to be the very center of our consciousness, and yet it is a most uncertain quantity. I am not quite the same today as I was yesterday. And yet I am myself: I always am some sort of self: but is it actually



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the same? Theosophy says *No*. How then can I be true to myself?

That is the great problem of life: to find the SELF; to know the true Self from the false; that is the purpose of existence. When this is understood there is less chance of being deluded, as so many are, who pride themselves on their sincerity, mistaking their personality for the real SELF, the spiritual EGO, which is a ray from the great universal SELF; whereas that which they call self is that principle of DESIRE that deludes us with the sense of separateness, making us imagine that to be true to ourself we have to gratify desire, and regard each fancy of the mind as a divine impulse not to be checked or mastered for fear of sinning against self.

The delusion of separateness is the cause of all the sin and sorrow in the world. From it comes selfishness with all its train of miseries and cruelties; from it come all fanaticism and persecution, intolerance, and bigotry, with war and its attendant evils. And yet all these abominations can be practised and excused on plea of being true to self.

Once that the duality of mind is understood we have a key to the hypocrisy so common in the world: for many of the so-called hypocrites are honestly deluded, and believe that they are true to their own self, when following the prompting of their own lower nature, which is the only self they know. The higher self most probably appears to such blind ones as a god or guardian-angel, a 'spirit-guide' perhaps, or a 'twin-soul.' Its promptings may be called the voice of conscience, and yet it is the SELF.

If this great truth were realized there would arise at once a new conception of sincerity. Then the advice of old Polonius to his son would justly stand for wisdom: "To thine own self be true; and it must follow as the night the day: thou canst not then be false to any man."

He who has found the SELF and knows the duality of mind will be on guard against the "great dire heresy of separateness." He will know of his own knowledge that "Brotherhood is a fact in nature" and he will act accordingly, for "the wise man does good as naturally as he breathes." He will not easily forget himself, nor be deluded by his lower nature. Sincerity will be natural to him. He will not have to practise virtue as self-discipline; for virtue is moral health and health is natural to man: disease and sin are of one brood.

Sincerity is continuity of high purpose, which is impossible to one who has not found himself. Therefore, of old the wise man said: "Man, know thyself!" And that advice is even more imperative today; for materialism in every walk of life has dulled religious aspiration and expelled philosophy: so that knowledge of the self is limited to acquaintance with the lower self; and virtue has become an affectation, still cultivated by a small minority somewhat apologetically, but disregarded openly in general society as being out of date, when it is not denounced

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as mere hypocrisy, for modern profligacy prides itself upon its 'honesty.'

And so sincerity itself has lost its purity, and as a word means little more than obstinacy in act and disregard of courtesy in speech.

Words lose their meaning, like dead leaves stripped from the tree and scattered by the careless breeze, when thoughts they were intended to express have lost their own original significance: such a word is sincerity.

How can it be applied to one whose principles are all unstable, who has no faith in the reality of his own higher self, nor any continuity of high purpose? What reliance can be placed in the sincerity of ideals conceived by one who has no knowledge of his own soul, from which his high ideals sprang? What continuity of purpose can there be in one who thinks that he himself had no existence till his body saw the light of day and will have none when once that body shall be dead? Where there is no continuity of consciousness there can be no guarantee of real sincerity. Intensity of desire is not sincerity of purpose.

The majority obey unquestioning the promptings of the lower nature, and regard ambition as a spiritual impulse to which they may be willing to make sacrifice of some indulgence: while others trifle with high-flown ideals and become mere hypocrites; even fanaticism is made more black by insincerity.

Unbrotherliness and insincerity are the twin vices of our age; and both are due to ignorance, ignorance of the true SELF.

Sincerity and Brotherhood would make a heaven of earth; and man can work the miracle if he will. Man made this earth a hell, and he alone must change its destiny. Study Theosophy, and you will understand.



"SÆMUNDR and Snorre did not compose the EDDA, but copied her after old *Runebooks*. This will be further proved when coming to the *Valu Spá* [Icelandic *Völu-spá* — the Sibyl's prophecy]. Yet briefly note that in the time of Olof Skötkonung [*circa* 1100] when Christianity made headway in Sweden, the Pope wrote to the said king, and submitted that the Runes and the old *Runebooks* hindered Christianity, in that they appeared to be full of heathen mysteries. King Olof held a *Thing*, and it was decided to lay away the Runes and to burn all *Runoböker* [*bok*: beech-tablet] — which presently was done. Then was a great mass of ancient instruments in writing burned up — those excepted which heathen men had previously taken with them to Iceland." — Interesting passage from *Sviogöta ok Norþmænna EDDA*, Upsala, *circa* 1700; Johan Göransson — Foreword, p. xxxi

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H. T. EDGE, M. A.

**I**T is always interesting to refer back to H. P. Blavatsky's writings of forty years ago and compare her statements and forecasts with what has been done by science in the intervening years. In reperusing a report of the 1916 meeting of the British Association for the Advancement of Science, which was held that year at Newcastle, we note the speech of the President, Sir Arthur Evans, the well-known explorer of Crete and discoverer of the ancient Minoan civilization. His presidential address was devoted to his own subject — the origin of civilization in Europe — and his eloquent words prove that he brings to his exploring work a wide range of culture and an inspiring enthusiasm for what has been called the humanistic aspect of science, in addition to his thoroughness in the labors of accurate research.

One phrase may be quoted from the address as a kind of text to serve as a basis, or at least a starting-point. It is this:

“Once more through the darkness the lighted torch was carried on, the first glimmering flame of which had been painfully kindled by the old cave-dwellers in that earlier Palaeolithic world.”

This appears to indicate that archaeology is in a transition-stage. On the one hand, as the whole address indicates, much has been conceded for which H. P. Blavatsky contended against opposition so many years ago; on the other hand, the formulae of archaeology, as expressed in such terms as Palaeolithic and cave-dwellers, though considerably stretched and modified, still remain. What are the two contrasted views which struggle for mutual accommodation? First, the evolutionist conception, of civilization as being gradually and painfully acquired by spontaneous effort, originating in a barbarian, and proceeding by successive rising stages to a culminating-point in modern times. Second, the idea that civilization is the result of a torch that is handed on from race to race, the lightbringers being ‘Gods,’ ‘Divine Instructors,’ ‘Sages,’ and ‘Heroes’; and the so-called primitive races being representative of a condition prevalent at all times, alongside of high culture, and having no special position of priority in a chronological scale. These two views vie with each other throughout the panorama presented in the address. The President begins with a quotation from Lucretius referring to the Greek torch-race, which may be compared with our relay-race:

“Et quasi cursores vitai lampada tradunt.”

“Like relay-runners they pass on the torch of life” —

and more than once uses the simile in his address. But then we come

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upon the anticlimax, that the torch was kindled by the Palaeolithic cave-dweller. Archaeology has been obliged, in deference to the facts it has established, to enlarge its mental scheme greatly, and to grant to the Palaeolithic people many privileges that had been restricted to the Neolithic; it has had to make culture much older, much higher; but it has not yet given up the idea of finding a beginning of culture and tracing a progressive and always ascending development. Still, the concluding quotation leaves our hopes on a firm foundation; it is the familiar

“Magna est veritas et praevalabit.”

Loyalty to the facts is bound to win its reward; and since that loyalty has thus far resulted in an extensive confirmation of H. P. Blavatsky's teachings, there is good ground for anticipating that a continuation of that loyalty will result in still further confirmations.

There rises before the mind's eye a scene depicting the efforts of modern inquiry to weave, on a vast Jacquard loom, an intelligible and symmetrical picture of humanity; while to this fabric, as it slowly reveals itself, many shuttles of diverse colors, darting to and fro and in and out, are contributing their threads. These shuttles are the various ‘-ologies’ — ge-, anthrop-, ethn-, bi-, etc., with a few ‘-isms’ and unclassified ingredients. No doubt the various threads pull upon one another a good deal, but let us hope the various strains and stresses will result in harmonious adjustment.

One scheme that is woven into the fabric is that which is delimited by the names of the sundry caves and valleys and hills where human bones have from time to time been found; such as Mousterian, Crô-Magnon, Neanderthal. We prefer to assume that our readers do not require that we should attempt to initiate them into the niceties of this scheme, and in any case the exigencies of printing and publishing would render our description some weeks out of date. But again our pictorial imagination brings up a very large jigsaw puzzle, occupying (say) the entire floor of a vast hall, and a group of scientific men flitting here and there with a few very small pieces that they have found. As each new piece is fitted into its speculative place, new doctrines as to the ultimate nature of the completed picture are proclaimed; but no sooner is this done than still newer pieces are found. The President is evidently well versed and up-to-date in this system, for he makes abundant use of its terminology. Along with it he has to weave the results of his own discoveries in the Aegean, as well as all that is available from the researches of other archaeologists, from history, from geology, etc. We get an impression of a rank and luxuriant growth of facts, bursting triumphantly through the bonds of the theories with which they have been temporarily tied up in bundles.

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A few quotations from the address will now be given, with such comments as the occasions may seem to invite.

“In recent years . . . in Egypt, in Babylonia, in ancient Persia, in the Central Asian deserts, or, coming nearer home, in the Aegean lands, the patient exploration of early sites . . . has reconstituted the successive stages of whole fabrics of former civilization, the very existence of which was formerly unsuspected.”

Throughout *The Secret Doctrine* we find it declared again and again that such civilizations existed, and the central Asian deserts are specially referred to as the home of a vast civilization, prehistoric, and with a literature.

“The gigantic unbroken wall of the mountains that hem in the whole table-land of Tibet, from the upper course of the river Khuan-Khê down to the Karakorum hills, witnessed a civilization during millenniums of years, and would have strange secrets to tell mankind. The Eastern and Central portions of those regions — the Nan-Shan and the Altyn-Tagh — were once upon a time covered with cities that could well vie with Babylon. A whole geological period has swept over the land since those cities breathed their last, as the mounds of shifting sand, and the sterile and now dead soil of the immense central plains of the basin of Tarim testify.”— *The Secret Doctrine*, I, xxxii

Thus it is hardly right to say that these civilizations were unsuspected, seeing that they were so positively asserted so many years ago. Other discoveries, still in store, might be anticipated by reading *The Secret Doctrine*. Our quotation from that work is but a small sample of a mass of material which fully justifies the conviction that the writer knew well what she was talking about and was a person whose attainments entitle her to serious attention, not merely as to archaeology, but as to Theosophy in its relation to the questions of life in general.

We have said that, while science favors a progressive upward evolution, seeking to accommodate its view of human history with its theories of biological evolution, Theosophy proclaims a fathomless antiquity for human culture, and depicts history as a series of waves, alternately rising and falling. We get something of the same idea in the following remarks from the address.

“Thus evoked, the Past is often seen to hold a mirror to the Future — correcting wrong impressions — the result of some temporary revolution in the whirligig of Time — by the more permanent standard of abiding conditions, and affording in the solid evidence of past well-being the ‘substance of things hoped for.’ . . .”

“The marvelous Minoan civilization . . . shows that Crete of 4,000 years ago must unquestionably be regarded as the birthplace of our European civilization in its higher form. But are we, even then, appreciably nearer to the fountain head? A new and far more remote vista has opened out in recent years, and it is not too much to say that a wholly new standpoint has been gained from which to survey the early history of the human race. The investigations of a brilliant band of prehistoric archaeologists, with the aid of representatives of the sister-sciences of geology and palaeontology, have brought together such a mass of striking materials as to place the evolution of human art and appliances in the last Quaternary period on a far higher level than had even been suspected previously. . . . [Certain investi-

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gators] have revolutionized our knowledge of a phase of human culture which goes so far back beyond the limits of any continuous story that it may well be said to belong to an older World.

[Speaking of the Paleolithic frescoes executed with consummate taste and skill in pitch-dark caverns by the aid of engraved stone lamps] —

“Such was the level of artistic attainment in Southwestern Europe, at a modest estimate some 10,000 years earlier than the most ancient monuments of Egypt or Chaldaea. Nor is this an isolated phenomenon. One by one, characteristics, both spiritual and material, that had been formerly thought to be the special marks of later ages of mankind have been shown to go back to that earlier world.

“[Greece] A truer perspective has now been opened out. It has been made abundantly clear that the rise of Hellenic civilization was itself part of a wider economy, and can be no longer regarded as an isolated phenomenon.”

The Minoan civilization has often been described as peculiarly modern, and the same can be said of the very ancient Chimu civilization discovered in the Chimcana Valley, Peru, in 1909. This indicates the law of cyclic progress and cyclic return. To quote from the address:

“It is difficult indeed in a few words to do adequate justice to this earliest of European civilizations, its achievements are too manifold. The many-storied palaces of the Minoan priest-kings in their great days, by their ingenious planning, their successful combination of the useful with the beautiful and stately, and, last but not least, by their scientific sanitary arrangements, far outdid the similar works, on however vast a scale, of Egyptian or Babylonian builders. What is more, the same skillful and commodious construction recurs in a whole series of private mansions and smaller dwellings throughout the island. . . . The modernness of much of the life here revealed to us is astonishing. The elaboration of the domestic arrangements, the staircases story above story, the front places given to the ladies at shows, their fashionable flounced robes and jackets, the gloves sometimes seen on their hands or hanging from their folding-chairs, their very mannerisms as seen on the frescoes, pointing their conversation with animated gestures — how strangely out of place would it all appear in a classical design!”

Other quotations are as follows:

[Speaking of recently discovered rock-paintings of Spain] —

“One after another, features that had been reckoned as the exclusive property of Neolithic or later Ages are thus seen to have been shared by Palaeolithic Man in the final stage of his evolution. . . .

“Of the origins of our complex European culture this much at least can be confidently stated: the earliest extraneous sources on which it drew lay respectively in two directions — in the valley of the Nile on one side and in that of the Euphrates on the other. . . . It is now seen that the civilization that we call Babylonian, and which was hitherto known under its Semitic guise, was really in its main features an inheritance from the earlier Sumerian race. . . . Even the laws which Hammurabi traditionally received from the Babylonian Sun-God were largely modeled on the reforms enacted a thousand years earlier by his predecessor, Urukagina, and ascribed by him to the inspiration of the City-God of Lagash. It is hardly necessary to insist on the later indebtedness of our civilization to this culture in its Semitized shape, as passed on, together with other more purely Semitic elements, to the Mediterranean world through Syria, Canaan, and Phoenicia, or by way of Assyria, and by means of the increasing hold gained on the old Hittite region of Anatolia. Even beyond the ancient Mesopotamian region which was the focus of these influences, the researches of De Morgan [etc.] have opened up another independent field, revealing a nascent civilization equally ancient, of which Elam

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-- the later Susiana — was the center. Still further afield, moreover — some three hundred miles east of the Caspian — the interesting investigations of the Pumpelly expedition in the mounds of Anau, near Ashkabad in southern Turkestan, have brought to light a parallel and related culture. . . .

“Turning to the Nile Valley, we are again confronted with an extraordinary revolution in the whole point of view effected during recent years.”

Clearly the evidence is rapidly accumulating for the view of history taken in *The Secret Doctrine*. Nowhere can we reach a beginning of civilization, of knowledge, of culture. The torch is always handed on. Every civilization points back to another; and that which precedes may prove to be more ‘modern’ than that which follows. In this address, as in other writings on the subject, we frequently meet such expressions as “man had at this time *already reached*” such and such a level; showing that the idea of evolution from a primitive state is still clung to, though the dates are pushed back. The future course of discovery will, we opine, push the dates back further and yet further, necessitating eventually a significant change in the theory; and it will be admitted sooner or later that the beginnings of humanity are not to be looked for in such a primitive race. We cannot enter at length into the elaborate teachings outlined in *The Secret Doctrine*, but the following quotation will be useful:

“Our Fifth Root-Race has already been in existence — as a race *sui generis* and quite free from its parent stem — about 1,000,000 years; therefore it must be inferred that each of the four preceding Sub-Races has lived approximately 210,000 years; thus each Family-Race has an average existence of about 30,000 years. Thus the European ‘Family Race’ has still a good many thousand years to run, although the nations or the innumerable spines upon it, vary with each succeeding ‘season’ of three or four thousand years.”— II, 435

This has reference to the teaching that each of the Seven Root-Races has seven subraces, each subrace has seven family races, and each family race includes many nations. We are at present in one of the subraces of the Fifth Root-Race; and when archaeology has gone back a million years, it will only have reached the end of the Fourth Root-Race, a Race that had passed through all its seven sub-races.

Our concluding quotation from the address is the following:

“Even the archaeologist incurs more human debts, and the evocation of the Past carries with it living responsibilities.”

The evocation of the past shows, and will show, the essential divinity of man; and that, whatever may be the history of his biological evolution, Man himself is distinctively a spiritual being who cannot have evolved from the lower kingdoms, and whose origin is lost in the inscrutable mystery of time and eternity. The living responsibilities are to behave like spiritual beings, instead of striving to evolve a kind of science or philosophy that will favor the animal part of our nature. Abrogation of our divine right is by no means to be reckoned among our living responsibilities.

## ENDOCRINE GLANDS

T. HENRY, M. A.



AMONG forecasts made by H. P. Blavatsky many years ago, and which subsequent events are rapidly justifying, is the statement that the science of physiology was destined to reveal great truths. The particular quotation which we have in mind is from *The Secret Doctrine*, I, 261, where we read:

“Chemistry and physiology are the two great magicians of the future, who are destined to open the eyes of mankind to the great physical truths.”

As to chemistry, if that word may be taken to include studies in atomic structure, we have already had occasion to trace the fulfilment of the prophecy. It is of physiology that we propose to speak at present.

A good deal is being heard about the internal secretions of various glands, and of the marked and various effects which these secretions produce when poured into the blood stream. One imparts vigor and courage, another promotes nutrition, a third moderates excessive activities, and so on. And, as usual, we observe a tendency to go to extremes in forecasting the possible results of the discoveries. Especially there is a tendency, not unnatural on the part of a physiologist, to exaggerate the influence of body over mind, at the expense of the influence of mind over body. People are to be given strength and courage, and other desirable qualities, by promoting the secretions of these glands, or by injecting into their bodies secretions taken from the corresponding organs in animals. Rushing to violent extremes, the wonder-press portrays for us a humanity governed and ordered by a doctor with a case of phials containing secretions in tabloid form; and we vision the throne of almighty power, as well as that of conscience, usurped by so prosaic an article as the injecting needle. Let me make a man's secretions, and I care not who makes his laws. Synthetic Shakespeares and homebrewed Homers loom before the festive imagination; and we see our physiologist, like Timotheus with an injecting needle in place of his customary lyre, passing his patient through the whole gamut of possible human emotions and capabilities.

But, turning on for the moment a milder secretion, let us remember that the action of the body on the mind is at best but a half truth; and we rather think it is the smaller half at that. The other, and, as we think, better half, is the action of mind on body. If the physiologist shall say a secretion in my body gives me courage, I shall reply that an act of courage on my part *produces* the secretion. I may further find justification in disparaging the kind of courage produced by an injection of the secretion.



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When British sailors fortified themselves with spirituous liquors from Holland, they invented the expression, 'Dutch courage,' applicable alike to the effect produced and to the liquor itself. Why should I not call injected courage by the name of Dutch courage? In a word, in what respect have we gone any farther than the familiar process of artificial stimulation by alcohol or drugs? Have we added any strength to the body, or merely poked up the body to let out a little of its own reserve-power?

But we do not wish to run to the opposite extreme; merely to hold a just balance. It is a sure thing that the body secretes all kinds of chemicals, as our emotions and mental states vary. That is an instance of mind acting on body. Easy enough too to find instances of body acting on mind. Not always easy, though, to discriminate with certainty. Whether Henley became "captain of his soul" because his liver started working, or whether his liver started working when he became captain of his soul, or whether it was a little of both — let each decide for himself. I find that it works in both ways in myself. A dose of a remedy may relieve a feeling of despondency; but if the mental cause is still there, the depressed condition will soon repeat itself. This teaches me that what may be useful as a temporary and occasional expedient, is of no use as a regimen. A habitual resort to medicines will establish a morbid physiological habitude, and my will will become weakened and enslaved. I must supplement, if not replace, the help of the drug by the help of my will, directing my mind. If indigestion causes despondency, despondency causes indigestion.

The discovery of too many medicaments is quite likely to induce a resort to the opposite extreme — that of rendering oneself as independent as possible of all external aids. This is a well-known road to freedom: to do with frugal and simple diet, plain water, and as little as may be in the way of unnecessary clothes, and furniture, and appliances of all kinds. It is impossible to set any limit to what might be accomplished by the unaided will and imagination in a highly developed human being. Reliance upon artificial aids replaces the will by external forces, just as the use of crutches and stays would weaken the muscles.

We must beware of the false inference that man, and all his works, is nothing but a chemical experiment, performing itself gratuitously. Here we approach the antithesis between free-will and determinism; an antithesis that must be solved by holding both ends of the question in the mind. Man is a will operating amid circumstances; his conduct is a resultant whose magnitude and direction depend on the ratio between these components.

It is much to be desired that the science of medicine shall trend ever farther away from such means as involve animal experimentation and the administering of animal products. Granting for the sake of the argument

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(what we do not necessarily admit as a fact) that a particular inoculation wards off a particular disease; it may still be maintained that the immunity is won at the expense of a permanent injury, or that some other disease may have its obscure origin in this prophylaxis. How much better it would be if, instead of resorting to so doubtful a remedy, we could achieve the desired result by means of sanitation, antiseptics, and isolation; or by some newly discovered means free from the aforesaid objections.

The use of X-rays is full of promise in this direction; and every day we are discovering subtler elements and forces. Within the physical body is the astral or model body (*linga-sarîra*), like a warp upon which the cells are woven, and forming the link between mind and body. Throughout the body the vital forces (*prânas*) play, running through divers channels, collecting in various centers. A whole new and more refined physiology and therapeutics could be built around this, when we are able to discern these finer forces; a method at once more certain and free from the gross qualities that enter into so much of existing methods.

## LET US LOVE ONE ANOTHER

PERCY LEONARD

“THOU shalt not separate thy being from BEING, and the rest, but merge the Ocean in the drop, the drop within the Ocean.

“So shalt thou be in full accord with all that lives; bear love to men as though they were thy brother-pupils, disciples of one Teacher, the sons of one sweet mother.”

— *The Voice of the Silence*

**H**OW otherwise should men and nations live together than in a bond of mutual help and brotherly esteem? And yet when glancing down the scanty records of the past, we cannot but be struck to see how very far humanity has wandered from the simple path of love.

Our actions take their rise from thoughts and feelings fed and fostered in the mind, and if mankind in general had been living in the consciousness of human solidarity, and had continually tuned their minds in harmony with those inspiring hopes for human progress which include all members of the human race wherever found, no murderous weapon would have ever been employed against a fellow-man; no noisy cannon would have thundered forth destruction nor disfigured the fair face of Mother-Earth. How strange to think that any place that any man called home, would be reduced to piles of dust and rubbish by gunners whom he never

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injured and most probably has never even seen; or that a fragrant stretch of meadow-land would be upturned and churned and blasted till it resembled nothing but the sterile wilderness that yields no food for human kind! Such senseless slaughter and insane destruction is the sure result of human thought allowed to dream the nightmare of the separated, single life which in its turn gives birth to all that swarming brood of hate-begotten thoughts finding expression later on in open war.

It seems as though in his prolonged career of evolution, man had become increasingly aware of his bodily sensations and the desires, opinions, and ideas which are private and peculiar to himself, while correspondingly he became more and more forgetful of that vast, primeval sea of undivided unity from whose deep waters he has drawn his life. As intellect began to crystallize, the consciousness of common origin became obscured; each separate mind built round itself its little fortress of self-generated thought, and in those narrow walls the fragments of the Universal Self, 'cribbed, cabined, and confined,' first dreamed the nightmare of the isolated, individual life, and heard no more the beating of the waves which make their music by the great, ancestral sea.

In order to abolish war we must revive the consciousness of human solidarity. With no uncertain sound our Organization declares that "BROTHERHOOD IS A FACT IN NATURE." Mentally, and more especially spiritually, the apparently separated units which collectively compose humanity are united, so that any harm done to one individual or nation, must of necessity react upon the different parts of the united whole. Once the sense of international unity is fully aroused, the slaughter of men and the devastation of territory in any part of the world would be keenly felt as an outrage which injured each member of the race.

In our efforts to arouse the public to the need of love and thus ensure the end of war, we may organize conferences, address great audiences with the most impassioned oratory, and flood the magazines and newspapers with arguments for peace; but a far more abiding and continuous effect may be produced by a very simple method which lies ready to the hand of all who have the cause of universal peace at heart. Recognising that external war arises from the slow accumulation of internal disharmony in the collective mind of the race, let us each set his house in order. Let us check the hostile criticism of our neighbors before the feeling formulates itself as thought; let us turn our minds away from dwelling on resentful thoughts of those who work us injury, and cast out jealousy and all the clamoring brood of malice and aversion, detestation, and dislike that sound the note of discord in the mind. Let us be a little more alive to those good qualities so often overlooked in those with whom we come in daily contact, and be perhaps a little blind to their more

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obvious failings; let us replace resentment with cheerful forbearance; in place of grudging suspicion let us cultivate the hope that hopeth all things; let us believe the best in spite of all appearances and stand prepared to help by every means within our power the welfare of our brotherman whose joys or sorrows cheer or sadden every kindred mind through channels which though unperceived unite us with the race of which we form a part.

It may be objected that these teachings are altogether too elementary, a mere grandmother's sermon for children, and that all 'nice' people the world over assent to the principle of Universal Brotherhood, and though they may be prevented by the social conditions under which they live from acting out the principle consistently in all the relations of life, they are always trying to make their conduct square with their ideal. But to go no further than one's own self, can one truthfully declare that love in any effective sense of that word reigns within? We may be law-abiding citizens and members of societies with high-sounding titles and the loftiest ideals of universal philanthropy; but do we exhale good will with every breath, or is there not too often a hostile stream of criticism, resentment, irritation, and dislike which as it spreads and circulates among the minds of men, stirs up ill will and feeds those forces which eventually appear as that stark horror and revolting scandal — War?

As an indication of the need of laying stress on Universal Brotherhood the following incident may be cited: The writer walking with a friend, through that district of London devoted to the Law, was carrying somewhat conspicuously a magazine bearing the title: *Universal Brotherhood*. His friend, who was a citizen and well acquainted with the ruling trend of thought, suggested that the title be concealed lest doubts as to his sanity be awakened in the minds of passers by.

Another proof that Universal Brotherhood needs emphasis may be deduced from what a member of a lodge in one of the eastern states once told the writer. The room in which the meetings were held fronted a public street and a board painted with the words 'Universal Brotherhood' was displayed over the door. The carpenter told the member that when his work took him into the neighborhood of the lodge-room, he would walk some little distance out of his direct way home, simply that he might have the pleasure of reading that inspiring motto and title challenging the attention of everyone who passed by. It also made him think of all the changes which would follow in our social life if that principle were to be applied to the details of business and social affairs. The carpenter had never attended a meeting, and his only link with the Movement was the reading of the words upon the board.

This incident is surely quite sufficient proof that love as a motive

## LET US LOVE ONE ANOTHER

power in human life has need of being stressed; it also shows the force contained within our title, effective both to arrest the attention and to stimulate the production of pictures, the offspring of the imagination, and potent far beyond our feeble understanding to bring our high ideals down to earth.

The love that renders war impossible is not a fervid sentiment, a gush of mere emotion, nor even an indefinite series of such gushes; for gushes come and go while love belongs to the eternal and has its dwelling there. A gush of friendly feeling will often impel the performance of officious acts of service which do not really serve at all, but only give rise to confusion and embarrassment. This universal, friendly feeling for the race of which we form a part, avoids impetuous acts of help, while ever ready to expend itself unstintedly whenever need arises and the hour has struck. Love operates unceasingly and has no season of repose or inactivity. It issues forth in a diffusive stream of kindness and good will, and whether waking or asleep the lover of his kind dispenses beams of cheerfulness and strength, courage and hope, which shine athwart the darkness that inwraps the minds of men, and stealing unperceived into discouraged hearts, sheds its invigorating, cheerful ray.

True love arises as the natural outcome of a sense of underlying unity and is not attained by the exercise of reason; it is perceived and realized as fundamental fact, a permanent condition that prevails within that central seat of joy and peace where man's true self forever dwells. Love is the fount and origin from which the worlds have issued forth, and love once more will reign supreme when all things lapse into their primal unity and will infold the way-worn pilgrim of the ever upward-leading path, within the warm envelopments of its dark mantle while they relax their efforts and enjoy their periodic rest. It is only when unity becomes diversity, and Boundless Self has segregated into little centers, each deluded by the fallacy of separated life, that hideous hate leaps forth and urges on the nations to appalling war.

So let us love each other, not as the forced result of painful effort to perform our duty; but as the natural efflorescence of a deep persuasion of the unity of man. As sunbeams scatter through the depth of space forced by the strong pulsations of the solar heart, as daisies spread their snowy petals at the touch of the returning Spring, as linnets sing because the song breaks forth and sing they must; so let us love each other.



“ONLY he truly knows the law of life who *does* that which he regards as the law of life.”— *Kant*

## THE WORLD-WAR AS AN ARRAIGNMENT OF MATERIALISM

MAGISTER ARTIUM

**B**Y materialism we mean the gospel of trust in material forces, as opposed to spiritual forces. Material forces are brute strength, greatly increased by the prostitution of the intellect thereto; ruthless competition and rivalry; sectional and personal ambition; desire for gain at the expense of others; jealousy and anger; and all of that kind. Spiritual forces are brotherly love, harmony, wisdom, forbearance, justice, and the like; and these are of incomparable power when understood and put into honest practice.

We have a theoretical gospel of spirit, and a practical gospel of matter. The former seems to have failed; the latter to have triumphed. The cool cynicism with which religion is thrown overboard and resort is had to sheer force when international difficulties arise, has made us all ashamed. Religion has actually been *drawn in*.

But the *result*? Has it not been an arraignment of the materialistic gospel? Has it not been a demonstration of the urgent need for the practical application of the spiritual gospel?

War is an outbreak of destructive forces. It is loss of control; it is madness. History shows us that when a revolution takes place and the government is overthrown, the danger is that order will come to an end and the country be plunged in anarchy, from which it cannot recover. Loss of control in an individual means epilepsy, insanity, suicide; in a family it may mean disruption, murder. In a nation it means civil war; and among mankind it is international war, with real risk to the continuance of civilization itself.

Much has been said about the disastrous material results of war; but far more serious are the moral effects: the shattering of faith; the stranding of souls in desolation and despair; the mockery of cherished ideals. The materialistic gods in whom we trusted have failed us.

But is not this destruction of old resources an opportunity for the discovery of new and better ones? It is impossible to think that the world is a purposeless chaos, and humanity drifting aimlessly and hopelessly. There must be LAW behind all. The question is to find that law. Civilization and progress are due to the noble efforts of great people working for impersonal ideals. But when these constructive forces have begun to wane, the destructive forces gain the predominance and civilization decays. These destructive forces are selfishness, indifference, desire of acquisition, mutual emulation. They emanate from the lower side of human

## AN ARRAIGNMENT OF MATERIALISM

nature, and, if exclusively followed, tend to conduct man to savagery.

One reads everywhere in the more thoughtful papers that it is essential for mankind to create for itself a new gospel, a new law of life, a law that is of the spirit, not of matter. This simply means that man must restore Religion: not *a* religion, but RELIGION. Religion is the bread that feeds man's real life; without it he starves. Religion means loyalty to the best ideal we can conceive of human nature and duty. It means a recognition of man's essential divinity and a determination to make that fact tell in our life. But we need to assume a more positive attitude towards our essential divinity. Too often we have assumed a passive or negative attitude. We have imagined the divine to be something *outside* of ourselves, and have taken an attitude of expectancy and humiliation before it. We require to realize that the divine part of our nature is our *real Individuality*. How few people assert their individuality! They are ready enough to assert their *personality* — a very small and insignificant thing in the view of the world, however big it may loom before their own eyes. But to assert our individuality means that we must decline to let ourselves be hypnotized or psychologized by waves of thought from the mass, appealing to passions and false ideas of patriotism and 'righteous indignation.' It is a truer *independence* that we have to cultivate; a truer freedom — freedom to follow what we recognise to be the higher Law, without being swayed by currents of feeling and conventional ideas.

Many religious people of the Christian fold, troubling themselves little about the historical aspect of their Gospels, are striving earnestly to hold up Jesus as the pattern of an ideal man, whom we should seek to imitate. And the reputed sayings of Jesus himself urge us to do this very thing. Contrast this ideal of manhood with that upheld by those who have misinterpreted the facts of nature into a theory that man is only an intellectual animal.

Personal responsibility is what each one of us needs to cultivate. We do not realize our power and possibilities in this respect; we undervalue our influence. Let our lives be a continual protest against those materialistic ideals which find their ultimate expression in destructive war. There must be a better law for humanity than that which so ends; and we must find it and exemplify it in our lives.

It would be a glorious thing to have a new declaration of independence, in which the *duties* of man — his *spiritual rights* — were more insisted on than his material rights and wrongs. The motto of a self-respecting man or nation should be **RIGHT IS MIGHT**. Brute-force is the weakest and least effective of our powers. A nation founded on worth of character would be indestructible and would conquer its conquerors. It would dominate, not by violence and injustice, but by a natural right.

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We have not had sufficient trust in the power of right. It may take time for nations to change from their timelong trust in force and adopt an attitude of confidence in rectitude; but, as the national spirit is the collective expression of the individual spirit, it rests with each man to express his individual value, thus contributing to the national spirit. And bear in mind that, once we begin to live and to act and to think on this higher plane, our influence becomes multiplied inconceivably; so that we no longer count as an insignificant unit in a multitude, but as the equivalent of a host.

But our hatred of war, our desire for peace, must be something more than the temporary reaction which follows a period of violence. Such a temporary reaction is succeeded later on by another wave of violence. We must search deeper for the causes of such periodical outbreaks. There is surely something wrong with our conduct in times of peace, as well as with our conduct in times of war. We are just as materialistic in the one as in the other. Does a period of peace merely give us time to sow new seeds of war? War is a great outbreak of anger and fear and jealousy, qualities that can be and *are* cultivated during peace.

Witness the decay of self-respecting marriage and of the home — a very common theme today. And see in this the causes at work on the small scale that produce on the large scale war. What is the ideal which two people have when they marry? Too often each is striving to have his own way, to gain something for himself; and the opposition of wills grows until it disrupts the bond. And what happens to the children? Surely marriage is a moral sacrament intended to bestow on man the privilege of an initiation into a higher order of life than that of mere personal interest.

But when we survey the many and complicated problems of our collective life, we always return to *education*. The Râja-Yoga education starts out with an altogether different conception of man and his destiny than is ordinarily taken; and this is what makes all the difference. Man is a divine Soul in an animal body. The mind is dual, being influenced both from below and above. The prime object of education is to bring into play the influences from the higher nature, and thus to enable the growing man to gain control over the wayward forces of the lower nature. Thus are being planted the seeds of a better order of humanity.

It will help to consider war together with other matters which have become out of date, such as capital punishment, flogging, ill-treatment of the insane. They are misfits in our present civilization. War is an anachronism. These things we have inherited from times when a coarser view of human nature was taken. The arbitrament of force has been carried to a *reductio ad absurdum*, and must be given up altogether.



## THE THREE LEADERS

H. T. PATTERSON



ALL things in the Universe are porportionate. But how often do we forget this! If this fact were steadily born in mind many mistakes, some trivial, some serious, some ridiculous, would be avoided.

A young collegian, years ago, having progressed a little way in his study of the Greek language, recognised the wonderful quality of that language — the perfection of its inflections, its precision, its beauty of expression. From what he knew of Greek history he was convinced that such a language could not have developed in so small a country as historical Greece, nor in so small a nation as the historical Greeks. He concluded from this that the Greek race known to the moderns must have been a remnant of a larger and prior race. He propounded this theory to fellow-collegians, but got no hearing. Later, in reading Plato, he was pleased with what he found there concerning the Greeks anterior to Plato's time, and those known to the historians of that day. Had the fellow-collegians of this student had a proper sense of proportions they would have recognised that his views were not chimerical.

Had our predecessors of the last few centuries had a due sense of proportion they would have known, after it was discovered that the earth was not the center of the Universe, but that it was a small orb revolving around the sun which itself was one of numberless orbs, that the Universe could not have been created six thousand years ago. But that erroneous opinion held generally almost to the present time.

Let us make some applications of this rule of proportions.

We are informed that the mysteries existed in Greece; that they existed in Egypt; that they existed in India; that they existed in Chaldaea; that they existed amongst the Druids. And we know that in each case they were, in a comparative sense, local. Are not the mysteries the center of every civilization? Must there not be such a center as that for the present nascent civilization? What is the present nascent civilization; and where is it to be; and how long is it to last?

The last vestiges of the civilization preceding ours — the Atlantean — disappeared nearly 12,000 years ago. But the beginning of the final disappearance was more than 800,000 years ago. A civilization which was 800,000 years in disappearing must have been of proportionate magnitude, and it is therefore not surprising to learn that it occupied an immense territory. The territory of the civilization preceding that — the

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Lemurian — was even vaster. The present civilization — the Aryan — has, likewise, occupied an immense territory, and has been long in existence. From these premisses it is a fair surmise that the nascent civilization will not be anything but magnificently grand, as to extent, as to length of continuance, and as to quality. But if we doubt this we need only refer to the figures given out in regard to it, in *The Secret Doctrine*. According to this, it will be in preparation during the sixth and seventh sub-races. But the great root-race, the one of the incoming great civilization, which already has its inception of roots, will have a proportionate span of existence; will occupy a proportionate extent of territory; and will be of proportionate grandeur. As the two sub-races spoken of will occupy mostly the western hemisphere, we can get a glimmering conception of the vastness of the territory to be occupied by the incipient root-race.

The Universal Brotherhood and Theosophical Society is part of a great movement which has existed since thinking man began to be. It is through this Organization that the primal preparation of the forthcoming races is taking place. The Headquarters of the Society are at Point Loma, California. Those who have guided and carried on the work up to the present are the three Leaders, H. P. Blavatsky, W. Q. Judge, and Katherine Tingley, and the Great Teachers behind them. If we apply a rational idea of proportion in these cases, where must we place these Leaders and these Great Teachers? They are an integral part of the work. They are a vital part of the work. Without them the work would have been non-existent. Without H. P. Blavatsky the work would not have started as splendidly as it did. Without W. Q. Judge it would have disintegrated. Without Katherine Tingley, its continuance and its present phase would have been impossible. We should ponder upon these facts, and by pondering upon them we shall gradually gain a more complete comprehension of them. We shall learn many helpful lessons thereby: lessons not merely helpful to ourselves, but to the Work, and to our fellow-men, in whose welfare we are ourselves a most important factor.



“PEACE is in me and I am in peace. My thoughts rush onward to all my fellow-men in the whole world and would like to fill their hearts with harmonies from the silence; in order that men should forget every strife and every injustice and put aside every misery; that peace should reign from the palace to the hut. Oh! I know it for certain, and I feel that the time is not far off when this divine inner peace will be actually ruling among all human beings of the earth.”— *Milko Voglár*

## NEWS FROM THE ARCHAEOLOGICAL FIELD

OBSERVER

### STONEHENGE AND ITS PROBLEMS

**T**HE problems of the age, the use, and the builders of Stonehenge are still unanswered by archaeology. For some years, Sir Norman Lockyer's suggested date of 1680 B. C. has held its own. He calculated that about then the sunrise on the longest day, the summer solstice, would be seen from the great trilithon in the direction of the central axis pointing towards Sidbury Hill, a pre-historic camp eight miles away; the so-called Avenue leads for some distance in this direction, and it was supposed that it went straight towards Sidbury and the northernmost point of sunrise.

Lockyer also considered that the axis of the great temple of Amen-Ra at Karnak in Egypt was aligned so that the sun shone straight in through the various portals at *sunset* at the summer solstice and illuminated the innermost sanctuary, at the time of its erection.

Owing to the changes in direction of the earth's axis, the sun's relation to the points of the compass at sunset and sunrise varies slightly in a manner that can be calculated backwards for centuries. If we were sure that Karnak and Stonehenge were built for the purpose of accurately marking the position of the sun (at sunrise or sunset) at the date of their foundation, it would not seem difficult to substantiate or otherwise the dates suggested by various authorities. Lockyer's approximate date for Stonehenge and his calculations about the Karnak temple have held the field for many years.

But now comes Mr. Arthur P. Hinks, C. B. E., F. R. S., in the *Nineteenth Century and After* magazine for July, 1925, who has given careful study to the subject, and tells us that the evidence is not satisfactory and that the facts do not warrant Lockyer's deductions.

Concerning Stonehenge, much of the argument in favor of its orientation depends upon the striking idea that the Avenue extended for miles into the blaze of the rising sun at the June solstice, thereby unmistakably indicating the exact spot. So the first question that arises is whether the Avenue ran in that direction at all. At the present time it is almost invisible, through plowing, etc., and has only been clearly traced for a short distance from the great circle of stones. The old writers Stukeley and Hare described it as going to the left towards the 'cursus,' and a new method of research, airplane photography, which shows small irregularities in the ground quite invisible from the level, proves that a branch of the Avenue curved to the right and went towards the river. No straight course

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towards Sidbury Hill has been traced, and so the important argument in favor of the solstice-theory has been weakened.

Mr. Hinks brings forward another difficulty. Did the builders align their work with the first glimpse of the upper part of the sun on rising, or did they take the center of the disk? He points out that, according to which was chosen, the calculations of the date would differ by more than a thousand years!

While these criticisms throw doubt upon Lockyer's very recent date for Stonehenge, the possibility that the great Temple of Amen-Ra at Karnak was orientated to the solstitial point at sunset when erected gave some color to his Stonehenge-theory. But new facts, unknown to him, have lately been published, which Mr. Hinks declares destroy the Karnak solstice-hypothesis.

The Karnak temple has been cleared of masses of débris and in 1913 careful measurements of direction were made with the solstitial theory in view. (See *Note on the Age of the Great Temple of Ammon-Ra at Karnak as determined by the Orientation of its Axis*, by F. S. Richards, Director of the Computation Office, Cairo, and published by the Egyptian Government Press.) The measurements proved that the axis is not straight, and that the sun could not have shone *centrally* along the axis of even the smaller part of the temple (before the Hypostyle Hall and outer Pylons were built — the latter a little askew) for the last fifteen thousand years, a period about five times as long as the archaeologists can allow.

The uncertainty now thrown upon the subject is of interest to students of Theosophy, for the indications in *The Secret Doctrine* are towards a very great age for Stonehenge, and possibly Karnak. A definite connexion between ancient Egypt and the great stone monuments of northern Europe is made plain in *The Secret Doctrine*, where it is stated that Initiates went by land before the Straits of Gibraltar existed and established such buildings on astronomical lines. This, of course, must have been long before B. C. 1680.

In regard to Karnak, if the axis pointed centrally to the setting sun at the summer solstice 15,000 years ago it may be that the existing temple, which is not very ancient, stands on the site of a far older one. According to H. P. Blavatsky, civilization in Egypt goes back much farther than excavation has yet established. If Stonehenge and certain Egyptian buildings are ever astronomically dated beyond possibility of denial, science may have to revise some of its cherished conclusions about prehistory.

### EGYPT FOURTEEN THOUSAND YEARS AGO

EGYPT fourteen thousand years ago, as proved by the deposits laid

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down by the Nile (5 ft. per thousand years) had a well-developed civilization, traces of which have lately been found in the Fayûm, and at Badari south of Asyût. An exhibition of the newly-discovered relics of that period were on view in London in July; they included ivory-work of combs and spoons, slate-palettes for grinding eye-paint, flint knives, excellent linen, statuettes, and above all, fine pottery notable for its thinness and finish, and superior to that made today in that vicinity. Professor Sir Flinders Petrie says:

“Thus, owing to the discoveries in the field and the researches following on these, we now have a perfectly continuous view of the successive civilizations of Egypt, carried back some 14,000 years. These settlements extend down the desert slopes to a level which was covered by the lake since about 12,000 B. C. and this gives the minimum for the Badarian civilization.”

It is of great interest to students of Theosophy to observe how H. P. Blavatsky's teachings are supported by this new discovery. In *The Secret Doctrine*, vol. II, p. 750, she quotes with approval Professor Joly in *Man before Metals*, where, in support of an immense antiquity for Egyptian civilization, he speaks of a baked brick having been found under the Nile deposits at a depth which assigns it to the age of 14,000 years — precisely the same as Professor Petrie's minimum calculated today. Yet to accept such an enormous age for Egypt and especially for a culture which could make fine pottery and linen was regarded as preposterous when H. P. Blavatsky wrote *The Secret Doctrine*.

Not only in Egypt is archaeology greatly extending its vista of human civilization, but elsewhere, especially in America, where the new discoveries in Mexico are now looked upon as possibly ten thousand years old. The great Mayan city just discovered by a British expedition in Honduras has another buried beneath it; how ancient may this be?

## THE PILLAR OF LIGHT

TALBOT MUNDY

(Concluded from September issue)

### III



BLACK crag loomed up from the blackness: the oars flashed upward at a muttered order and rattled on the thwarts; and the cutter's side ground against stone steps hewn at the light-house foot.

“Bring him along!” said a quiet voice. Stanley looked up to see the shadow of a grizzled man who held a lantern and looked down on him from the top step with little more than curiosity.

The Somalis seized and carried him, protesting, up the steps, where

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they held him for the lantern-bearer to look him over. It was old Jim Bates, the lighthouse-keeper. Stanley flushed from head to foot.

"Is this your doing?" he demanded. "What d'you mean by —"

"That'll do!" said the lighthouse-keeper, lowering the light.

He turned his back without a word of explanation and walked up the winding path that led to the white tower on the cliff above him. The Somalis hustled the unwilling Stanley up the path behind him; he struggled, and the sweat on his wrists made them slippery, so that he almost broke away. Then they pulled their loin-cloths off and twisted them like tourniquets around his elbows, and Stanley yelled aloud with the pain of it. But Jim Bates never once looked round.

A moment later, Stanley saw him talking to the sentry on an upstanding crag that jutted out seaward by the lighthouse; he could just make out their two forms, like black shadows — the sentry leaning on his rifle, and the old man pointing somewhere away beyond. But the Somalis hustled him along and pushed him through the lighthouse door and up some more steps, and turned the key of a round, whitewashed, bare-walled room on him.

There was no light in there, but a little that was something less than light filtered in through a slit in the outer wall, and once a minute he could see the flash as the revolving lantern up above swept round on its interminable vigil. On the floor above him, too, he could hear the purr and click of the revolving mechanism.

Ten minutes later the door opened again and a Somali beckoned him.

"Come on!" he said, and preceded him without any explanation.

Stanley followed. He felt like a fool, obeying the behest of a nearly naked savage. He wanted to be proud, but he could not feel proud; he had to do as he was told, and follow up the winding steps.

The door was open on the floor above, and he saw Jim Bates, with a long-necked oil-can in his hand, stooping down above the mechanism, testing something. The Somali left Stanley standing there, but Jim Bates took no notice. Stanley coughed, to call attention to himself, but Bates continued oiling; then he pulled his watch out, studied the indicator, and gave a half-turn to a finely threaded screw, when he appeared satisfied, for he laid the oil-can down and walked toward the door.

"Come on!" he said to Stanley, as he started up the steps.

Stanley, without the slightest notion why he did so, followed him.

They wound on and on, up the narrowing spiral — past a clean-swept sleeping-room, through which the shaft of the revolving lantern passed; past a kitchen and a living room, with indicators in them, so that the man in charge might watch the revolutions of the light even while he cooked and ate; past a store-room, and an oil-room, and another engine-room — up on to an iron-railed platform round the outside of the light.

"Sit down!" said Jim Bates, jerking his thumb in the direction of a camp-stool.

Stanley sat on it, for his knees were trembling from the climb, and the

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steamy heat affected him. He tried to speak, but the light raced round and dazzled him; up there on the platform it seemed to be turning three times to the minute instead of one, and before he had time to recover from the glare of it, it was round again, purring on its roller bearings, and looking straight into his soul and mocking at him.

“Look out yonder!” said the lighthouse-keeper. “Don’t try to face the lamp!”

Stanley did as he was told. He looked out and downward across a world of blackness that might have been the Pit. Once in every minute every single inch of the horizon and the black welter in between was eyed out by the blood-red rays behind him; and dancing on the night-black wavetops, the phosphorescent fire seemed to be laughing back at the man-made, man-watched, man-protecting lamp.

“See yonder!” said the keeper, pointing.

Over to the eastward twenty little lights were dancing on the water, irregularly spaced. They were yellow and they looked like hearth-lights.

“Dhows!” said Bates, as if the one word conveyed a history, and a treatise on the history, with a lecture on morality thrown in. It was five minutes before he spoke again. “They dowse them glims when they’re busy!” he said presently.

Stanley cared nothing for the lights; he was busy thinking. What evidence was there against him? Nothing! He had got a night’s leave, and had gone off in a whale-boat, and had come back again. How, and when, and why he came back, was nobody’s concern except his own — unless he chose to force an explanation from the lighthouse-keeper!

“They’re fishing now!” confided Bates suddenly, in his usual abrupt tones that invited no reply. “They come where they can see the light and curse it while they fish!” he added, as if he felt rather sorry for them.

“Good luck to ’em then!” growled Stanley. “They can’t curse it more emphatic than what I do!”

But Bates took no notice of him; when he did talk he seemed to be talking to himself, and he never appeared to listen to an answer.

“If any one deserted from this island, they’d catch him sure!” he volunteered, after another five-minutes’ vigil with a watch in his hand and one eye on the lantern.

“Who said I was a deserter?” snarled Stanley promptly. Here was his opening at last; he could clear himself of suspicion and make the lighthouse-keeper feel like a fool!

But Bates did not answer him. He waited until the light flashed round, took one quick, keen look at him, and then went down the steps again. He was gone ten minutes, while Stanley sat motionless, with his chin resting on the blood-warm iron rail in front of him.

“They’d kill a man for the buttons on his shirt!” said a voice behind him suddenly, and Stanley started, to find that Bates was back again, looking across his shoulder at the dancing lights.

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"Used to be a wreck here, maybe once a month!" he added. Then he walked round the platform, and leaned against the railing on the far side.

Stanley wanted to swear, but the words would not come. He wanted to jeer at Bates for an interfering fool — to laugh at him — to threaten him with dire vengeance — to force an apology — to reassert his dignity and sergeantdom. But Bates's silence and the darkness of the mystery of the night had taken hold of him, and he had begun to feel very unimportant, away up there above the purring engines. A sergeant of the line seemed a very little thing, and his personal opinions even less, amid that teeming, hungry desolation with its black, steel-dotted dome.

"See yonder!" said Bates, after a minute or two of communing. He certainly was communing, this grizzled veteran; his silence was as eloquent as other people's speech, if only one could understand it, as the Somalis evidently did. He pointed to another group of lights — four of them this time, red and green beside each other, and two white lights up above; they were far away on the horizon.

"She's headin' this way!" he remarked.

The white lights spaced a little, and the green light disappeared.

"Changed her course, you see!"

The steamer light grew gradually nearer; other lights blazed out as her sides came into view, and she passed — a little group of heaving and falling dots of fire, that died away at last below the southern sky-line.

"Three more of 'em!" said the lighthouse-keeper. "Look!" A liner went by, in a blaze of light, and with a dull-red glow above her smoke-stacks; Stanley could hear her twin propellers chugging, and — when the great light swung its rays to wink at her — he could see the bellying windsail up on the forward mast.

"She'll be a Frenchman! There'll be eight hundred souls aboard of her!" Jim Bates seemed in a communicative mood.

"Why should we watch out for Frenchies?" demanded Stanley, in another effort to assert his manhood.

"Why not?" said the lighthouse-keeper, pulling out his watch, and counting revolutions. Then he went down the steps again, and was absent for ten minutes.

Stanley sat still and watched the sky-line, facing alternately to the north and south. Almost incessantly the steamer lights seemed to pop upon the sky-line — coming and going up and down the hell-hot gateway of the East.

"Frenchies!" said a voice beside him. "Dutchmen — Germans — Russians — Eytalians — Norwegians — English — they're maybe half o' them English. They make us from the north or south, as the case may be, and steer wide. 'Hum dekta hai!' as the lascars say. 'I'm on the watch!'"

"What do they care?" growled Stanley.

Jim Bates walked once around the platform, and pulled his watch out, and checked off a revolution before he answered him. "The point is, we care, my son!"



## THE PILLAR OF LIGHT

Then he went down again, and Stanley sat and watched the heaving steamer lights for fifteen minutes. By the time Bates came back he had decided to make friends with him. He had not exactly changed his opinion about Bates's ignorance, but he felt forced to admit a certain respect for him; and it was just possible, too, that Bates had decided not to report him to the lieutenant in the morning. He decided to do a little tactful questioning on the last point.

"Have a smoke?" he suggested, holding out his pouch when Bates appeared again.

"Don't smoke!"

"Try a chew, then!"

"Don't chew!"

"Why not?"

"'Tain't right and proper! I've got this light to watch! I keep fit to watch it! See those lights yonder?"

The fishing lights were still bobbing up and down upon the water, and Jim Bates stood and gazed at them for three or four minutes before he spoke again. "If this light wasn't here," he said presently, "them pirates 'ud quit fishing. They'd hang around this rock. There'd be a steamer — maybe two or three of 'em — pile up here in half no time, an' dirty work done. If I weren't fit an' well to run the light, it 'ud mean the same thing. An' if you soldiers weren't here to hoist that flag in the morning an' guard me, this light 'ud be here just as long as it took them pirates to get here! D'you begin to understand?"

This time it was Stanley who did not answer for a full five minutes.

"How about when the light goes wrong?" he asked then. "What if the engine gives out? What then?"

"I sweat her round by hand, son, with one eye on the indicator! I sweated her round once fourteen nights hand-running until the relief-boat came — me and the Somalis takin' turns!"

"An' you did that for a lot o' foreigners that can't even take the trouble to dip an ensign when they pass?"

"No. Nor yet for the pay, neither!"

"What did you do it for, then?" Bates looked hard at him.

"Struck me it was the game!" he answered. "There's a crank there for that purpose."

The oily waves swished up against the rock below; the phosphorescent glow danced interminably through the darkness. Down the middle of the narrow sea, from six to ten miles wary of the twelve night-hidden rocks, the liners and the tramps plowed busily with swaying masthead lights. Round and round purred the tireless lantern, blinking warning of the danger to every point in turn; and the yellow lights to the eastward of the sea-line bobbed and dipped and rolled. From somewhere in the blackness came a human voice, high-pitched in a sing-song cadence.

## THE THEOSOPHICAL PATH

“Hark!” said the lighthouse-keeper; and Stanley pricked his ears for what he knew was coming.

Then, from down below him, where the big up-ended crag protruded seaward, depthroated and resonant rose the voice of the sentry whom he could not see:

“Num — ber . . . Five . . . A-l-l-'s w-e-l-l!”

“Hum dekta hai!” hummed the lighthouse-keeper without looking at Stanley.

“A-a-a-l-l-'s . . . w-e-l-l!” came another distant voice. And silence followed, broken only by the purring of the lamp and the swishing of the waves below, which seemed part and parcel of the silence.

Stanley swallowed a lump in his throat and shifted his position restlessly. The lighthouse-keeper nodded, and went below again.

Stanley laid his chin on the iron rail and stared at the distant moving lights, with eyes that took in nothing. He was thinking of the past — Houndsditch and the cold, wind-swept street-corners where the newsboys stood; bustle and clamor and dirt, and nothing in the world to fight for but elbow-room and bread — begrudged pittance of the starveling underdog; suspicion; sometimes the cold, uncomfortable hand of charity and always the everlasting, haunting fear of hunger. Home, sweet home, in fact! What did he owe the Empire, or the world at large?

The lighthouse-keeper brushed past him on his way around the platform. Stanley held out a hand and stopped him.

“Where was you born?” he demanded.

“Bermundsey — Long Lane. In the rookeries back o' the big glue factory.”

“Well — you had a chance, didn't you? You lived — you didn't have to fight?”

“I begged, son, until the truant-officers got hold of me. When they were through with me I sold papers, and blacked boots, and carried bags for a living; d'you know what that means?”

Stanley did not answer. He laid his chin on the rail again and gazed out into the night. The lighthouse-keeper checked the revolutions, and went below; the dancing yellow lights moved off to the eastward; the red and green and white lights came and went along the sea-lane; but Stanley never moved. The breeze fell, and the heat and the humidity intensified. Away over to the eastward the faintest fore-flickering of yellow light began to play on the horizon, and from below him came the deep-throated sentry-call:

“A-a-l-l-'s — w-e-l-l!”

Then the light went out with a suddenness that hurt, and the purring of the engine ceased. Stanley stood up with a jerk and rubbed his eyes.

“Had a bad dream, son?” asked the lighthouse-keeper, emerging through the door on to the platform. “It's time to turn the guard out!”