

# THE THEOSOPHICAL PATH

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ALL knowledge of reason is . . . either based on concepts or on the construction of concepts; the former being called philosophical, the latter mathematical. . . . The system of all philosophical knowledge is called philosophy. It must be taken objectively, if we understand by it the type of criticising all philosophical attempts, which is to serve for the criticism of every subjective philosophy, however various and changeable the systems may be. In this manner philosophy is a mere idea of a possible science which exists nowhere in the concrete, but which we may try to approach on different paths. . . . So far the concept of philosophy is only scholastic. . . . But there is also a universal, or, if we may say so, a cosmical concept (*conceptus cosmicus*) of philosophy, which always formed the real foundation of that name. . . . In this sense philosophy is the science of the relations of all knowledge to the essential aims of human reason.—KANT, *Critique of Pure Reason*, II, 719; trans. by Müller

## IMMANUEL KANT AND UNIVERSAL MIND:

by H. T. Edge, M. A.



OUR age being one of facile publication, public print reflects the lucubrations of inexperienced, unread and perfunctory thinkers; and consequently a new lease of life is given to doctrines which could never stand the test of criticism in the light of an acquaintance with the work of philosophers. As an example of the confusion that reigns, we may refer to a supposed antagonism between duty and freedom, between morality and liberty; a fallacy which has induced the supposed necessity for throwing over duty and morality in the interests of what is imagined to be liberty.

But that great philosopher, Immanuel Kant, shows that the "ought" *implies* liberty. Without freedom there can be no "ought"; for a man acting under compulsion is neither free nor conscientious.

Since without freedom there is no "ought," that is, no moral law would be possible, there is ground of knowledge (or rather of certainty) of freedom, and it, again, is a real ground of the moral law. . . . The certainty that freedom is, is purely subjective, comes to us from the fact that we "ought."

— *History of Philosophy*, J. E. Erdmann, Vol. II, p. 399

Recognizing the duality of the human mind, Kant shows the man as both lawgiver and subject of the law (as in the relationship of noumenon and phenomenon), and thus the law both fills us with awe and inspires us with confidence, and the feeling of reverence unites in itself both compulsion and freedom. How much more adequate is this explanation than those hasty sophisms of speculation which see only the compulsory element in law, thus recognizing only man the slave — that is, the lower man — and ignoring the fact that Man is also the lawgiver!

Kant always attributes to the moral law the character of autonomy, and combats every form of heteronomy in morals.— *Ibid.* 401.

For Kant, as so well known, moral obligation was an unconditioned (or “categorical”) imperative; in other words it is the decrees of our own higher intelligence, which discerns at once the actual conditions of our life and the necessity for acting in conformity therewith. Morality is the recognition of those actually existing laws of nature which pertain to the human self-conscious mind (or *Manas*, in the Theosophical terminology), and the will to abide by those laws.

The further problem arises as to how these higher laws, thus recognized and willed, are to be reconciled with the lower nature of man, whence proceed various inclinations of an antagonistic character. For Kant the whole business of our life consists in —

the action of our innate faculties on the conceptions which come to us from without. . . . The idea of good and bad is a necessary condition, an original basis of morals, which is supposed in every one of our moral reflections and not obtained by experience.— *Encyclopedia Americana*, Art. “Kant.”

Man is at once a sense nature and a rational nature, and these are opposed to one another. Part of our knowledge is original and independent of experience; part based on experience; and in connexion with the former he uses his expression “pure reason.”

Pure reason is the faculty to understand by *a priori* principles, and the discussion of the possibility of these principles, and the delimitation of this faculty, constitutes the critique of pure reason.— *Preface to the Critique of the Power of Judgment*.

Some students of nature have professed to see in it only the working of a concatenation of causes and effects, with no large and pre-conceived purpose behind it; and they have scoffed at those who regard nature as fulfilling great designs. The word “teleology,” im-

plying the existence of such purposes, has in particular stuck in their throat. But we find Kant saying, in the *Critique of Pure Reason*, that —

The systematic union of ends in this world of intelligences, which, although as mere nature it is to be called only the world of sense, can yet as a system of freedom be called an intelligible, *i. e.*, moral world, leads inevitably to the teleological unity of all things which constitute this great whole according to universal natural laws, just as the unity of the former is according to universal and necessary moral laws, and unites the practical with the speculative reason. The world must be represented as having originated from an idea, if it is to harmonize with that use of reason without which we should hold ourselves unworthy of reason — namely the moral use, which rests entirely on the idea of the supreme good. Hence all natural research tends towards the form of a system of ends, and in its highest development would be a physico-theology. But this, since it arises from the moral order as a unity grounded in the very essence of freedom and not accidentally instituted by external commands, establishes the teleology of nature on grounds which *a priori* must be inseparably connected with the inner possibility of things. The teleology of nature is thus made to rest on a transcendental theology, which takes the ideal of supreme ontological perfection as a principle of systematic unity, a principle which connects all things according to universal and necessary natural laws, since they all have their origin in the absolute necessity of a single primal being.

In this fruitful passage he speaks of the world as a world of intelligences; says that it can be regarded both as a world of sense and as a system of freedom (in which latter aspect it is a moral world); and contemplates a systematic unifying of conflicting purposes, which leads to the teleological unity of all things. The union of the practical with the speculative reason is also mentioned; the only right use of reason is the moral use; and all natural research tends to the form of a system of ends. Kant was an eighteenth-century philosopher, so his writings cannot be brought under the head of “Victorian teleological fustian”—the phrase used by Professor Bateson in his deprecation of the belief in ends and purposes in nature. (British Association Address, 1914). The moral order is defined as being of the very essence of freedom; a sufficient answer to those who seek to define it as a mere convention agreed upon by men and changing from time to time according to circumstances.

The writer in the Ninth and subsequent editions of the *Encyclopaedia Britannica* says, in explaining Kant's philosophy:

The moral law, or reason as practical, prescribes the realization of the highest good, and such realization implies a higher order than that of nature.

We must therefore regard the supreme cause as a moral cause, and nature as so ordered that realization of the moral end is in it possible. The final conception of the Kantian philosophy is therefore that of ethical teleology. . . .

The realization of duty is impossible for any being which is not thought as free, that is, capable of self-determination. Freedom, it is true, is theoretically not an object of cognition, but its impossibility is not thereby demonstrated. . . . The supreme end prescribed by reason, in its practical aspect, namely, the complete subordination of the empirical side of nature to the precepts of morality, demands, as conditions of its possible realization, the permanence of ethical progress in the moral agent, the certainty of freedom in self-determination, and the necessary harmonizing of the spheres of sense and reason through the intelligent author or ground of both.

Kant's touchstone of morality, "Act as thou wouldst wish that all should act," may be recommended to the advocates of "new" schools of ethics, especially to such as elevate an inclination to the rank of a divine necessity on no better ground than that it is very strong and in their eyes beautiful. Would they wish all men to obey such incentives?

Another interesting quotation is as follows:

Self-consciousness cannot be regarded as merely a mechanically determined result. Free reflection upon the whole system of knowledge is sufficient to indicate that the sphere of intuition\* with its rational principles, does not exhaust conscious experience. There still remains, over and above the realm of nature, the realm of free, self-conscious spirit; and, within this sphere, it may be anticipated that the ideas will acquire a significance richer and deeper than the merely regulative import which they possess in reference to cognition.—*Enc. Brit.*

The universal will is not what all will but what all rational beings should will, says Kant repeatedly.

In these citations we see how Kant presents the truth that the Cosmic scheme is the working of Spirit in Matter, a process which culminates, so far as we can discern, in man. The plan of evolution shows us a primordial and undifferentiated Matter, upon which Spirit, the Divine Breath, acts, producing in it various successive modifications, which are the manifestations in Matter of the potencies in Spirit. Hence the various kingdoms of nature, the various grades of matter, and all the innumerable forms of manifestation, some known to us and others not. The Divine Idea, in its work of ensouling Matter, reached

\* Intuition here means direct cognition, and the writer is referring to the Kantian three-fold division of our faculties for acquiring knowledge, namely, sense, understanding and reason. The sphere of direct perception, and the sphere of principles derived by reasoning thereupon, do not together exhaust conscious experience. The object of this note is to distinguish this use of the word "intuition" from certain other familiar uses of the word.

a critical stage in the animal kingdom; and further progress in the evolution was impossible without the entry of a new principle — that of self-conscious mind, the faculty characteristic of man. It is this principle, called in the Theosophical nomenclature *Manas*, that we have been discussing. It forms the connecting link between the animal together with all lower kingdoms, and the realms of Spiritual intelligence above. As H. P. Blavatsky says, the Spiritual Monad of a Newton, grafted on that of the greatest saint on earth, and incarnated in the most perfect physical body, would only produce an idiot, if the combination lacked this connecting link (*The Secret Doctrine*, II, 242). This makes of Man a triad, for three universal principles are represented in his constitution, namely, Spirit, Mind and Matter. As to the lower kingdoms of nature, though they contain the Spiritual Monad, it cannot manifest its higher potentialities in them, as they do not possess *Manas* or the self-conscious mind as a vehicle.

Now when *Manas* becomes incarnate in Man, its nature thereby becomes dual, for one half is united with the Spiritual Monad and the other gravitates towards the animal instinctual principles. Thus arises Man's dual nature; he has two egos, the lower of them being temporary and fictitious like the part played by an actor. But there is only one real Man, says H. P. Blavatsky in expounding the teachings; but one real man, enduring through the cycle of life and immortal in essence, if not in form, and this is *Manas*, the mind-man or embodied consciousness (*The Key to Theosophy*, Chapter VI).

Theosophy gives us a new light on Kant's philosophy, supplying some missing links in the thought; and especially in connexion with the fact of reincarnation, which the philosopher could only imply. Morality is seen to be the law of the higher nature with which man has contact by means of *Manas*. In the present usual stage of his development, however, the knowledge so derived is partial and hence appears as a moral imperative proceeding from an undiscerned source, and put into form by the faculty called conscience. From Theosophy too we get definite promise of the possibility of further development, in the course of which the union between *Manas* and the Spiritual Monad will become closer during life on earth, thus enabling man to replace faith by knowledge in relation to many important matters that now cause him such perplexity.

The animals follow the laws of their several natures without friction, but Man is a being of a higher order. His self-consciousness

and his power of changing his own character make a difference between him and the animal kingdom which is at least as great as that between the animal and the plant, and many would think it is greater. What is the law of Man's nature? At present he wavers between two laws, for he has not yet unified his nature. It is the destiny of Man to unite the upward and downward evolutions, thus making a complete being, combining all the potencies of the universe; and when that has been fully achieved, the laws of the lower natures in Man will be subordinate to the law of his higher nature and conflict will cease.

The relationship between European philosophy in general and the teachings of Theosophy is an interesting topic. It will be some time before the many realize, what the few do now, the importance of the step that was taken when H. P. Blavatsky introduced the ancient philosophy — sometimes spoken of as that of the Orient, but more properly designated the *universal* philosophy of antiquity — to the West. It is true that we had already had translations of the Upanishads and other oriental philosophies, with commentaries thereon; but it was H. P. Blavatsky, and her successor, William Q. Judge, who first illuminated these books with the light of a true understanding and commented on them from the standpoint of teachers expounding the text-books of knowledge wherein they were independently versed. And it is since their day that this field of study has gained its chief vogue. It was they too who translated the ancient systems into their nearest modern equivalents, showing the relation between ancient and modern ideas.

This question of the dual nature of the human mind is one that receives a new and most practical light from the teachings of Theosophy. Nor can we refrain from mentioning the flood of light poured upon many of the intuitions of our poets and the conclusions of our philosophers by the doctrine of Reincarnation, which completes the thought which so many thinkers, on account of inherited dogmas, had to leave unfinished.

The present cycle of evolution shows Man on this planet in possession of the Lower Manas, with a partial and sporadic development of the Higher Manas; and at a further stage, yet far in the future for the mass of mankind, the human race will have reached the point where it will have to choose consciously between two paths. But at present the crisis is not reached, except in individual instances; and mankind is engaged in cultivating both sides of its nature.

It is one thing to have analysed the mind philosophically and thus to have arrived at the conclusion that it is dual, and another thing to be able to use definite terms like the higher and lower Manas in defining this duality. For we are then able to take the further step of conceiving of the higher Manas as being immortal. In conjunction with Buddhi and Âtman, the sixth and seventh principles of the human septenate, it constitutes the reincarnating Ego; and this Ego takes to itself also the best part of the lower Manas — or, in other words, the aroma of all that was best in the earth-lives. But, for the Theosophist, the immortal Soul is not regarded as an affair of after-death exclusively, but as being existent all the time and therefore during life on earth. Hence we have this source of light and power within us, and it is possible to invoke its aid — which of course is done by purifying the nature from selfishness, passion and other infirmities. The Truth does indeed make us free, as the gospel says; for, as shown above in the words of the philosopher, the moral man alone is free, being bound only by his conscience which interprets for him the law of his higher nature.

## THE MIRROR OF THE UNIVERSE:

by Cranstone Woodhead



IF we attempt to institute a comparison between the literature of the present day and that of a hundred and fifty years ago, we shall find that no field of investigation shows a wider difference between the two epochs than that of religious and philosophic thought.

The last quarter of the eighteenth century was made memorable by the discoveries of Anquetil du Perron, Sir William Jones and Henry Thomas Colebrooke, who introduced to an astonished Western world the results of their discoveries in Sanskrit literature, revealing mines of wealth in every branch of learning, which even now have been only very partially investigated. Rich stores of exquisite poetry, ancient history and mythology, science and philosophy, which were found to explain and illumine the fields of modern thought and belief, and to transcend the recorded ideals of the last two millenniums, were thus brought to light.

A century later, Mme. H. P. Blavatsky extended this field of eru-

dition still further in her monumental works, *Isis Unveiled* and *The Secret Doctrine*. Therein she elaborately and conclusively demonstrated that ancient wisdom extended over a still wider range than Âryâvarta, and was in fact world-wide.

Thus the treasures which have been left for our use and benefit by the ancient teachers and sages of prehistoric times are beginning to receive their just due.

It would take too long to go over in detail how enormously these studies have changed the aspect of modern thought, and lifted it from the planes of narrow creed and a too analytical investigation, into a new day of enlightenment for synthetic academic research. For centuries the Western world had been cut off from the fountain-head from which had sprung all its systems of religion and philosophy. It has now become evident that the philosophy of Plato and the ethics of Jesus the Nazarene are but beacon-lights on the shore of a gleaming sea of wisdom, which stretches far back into the dim past. Between those times and the present are the "dark ages."

At the present time we are living in an age of transition. On every hand we find that men have lost faith in the accepted contemporary standards of philosophic and religious teaching. We are being compelled, whether we like it or not, to think for ourselves, sustained by the hope, nay — the "conviction that there must be somewhere a philosophic and religious system which shall be scientific and not merely speculative." \*

In starting upon such an investigation we are at once confronted with a question which is perhaps the oldest in the world — Where shall I look for Light? In these modern days the replies are as different as the teachers. The philosophies and the religions of the twentieth century are both numerous and contradictory. They can all be traced to their origin; they can be classified and analysed. But little effort has been made, however, to unite them into that synthetic whole which might contain some central scientific principle of sublime truth. Their existence has too often depended upon the monstrous assumption that one set of men can compel the faith of others, and force it into a groove against which their soul rebels. So terrible and deadly has been this hypnotic force of compulsion, that the world has almost lost its belief in the very existence of its greatest treasure of wisdom,

\* H. P. Blavatsky, in *The Key to Theosophy*, page 36.



viz.: the knowledge of the essential divinity of man and the religion common to all mankind which results from that knowledge. So now our modern civilization is adrift on a turbulent sea of doubt and strife, and suffers itself to be hurried hither and thither by the ghosts of dead ideals.

In ancient times, as we find from perusing the writings of the sages, this was not so. To the seeker after truth there was always one reply which may have differed in outward form, but which was always the same in essence. Perhaps an endeavor to understand it may give us unexpected help in the right direction. Why not turn to these ancient teachers and see what they have to say? Their reply was always in effect: *Look within thyself, for Man is a mirror of the Universe.*

In that noble epic poem called the *Mahâbhârata*, of unknown antiquity, we find a portion called the *Bhagavad-Gîtâ*, which relates a conversation between Krishna (the spirit of the Universe) and Arjuna (the aspiring human soul) from which the following two quotations are taken:

*Krishna*: "By this knowledge thou shalt see all things and creatures whatsoever in thyself and then in me."

and again:

*Krishna*: "He, O Arjuna, who by the similitude found in himself seeth but one essence in all things, whether they be evil or good, is considered the most excellent devotee."

And again, Śankarâchârya, one of the inspired teachers of older India, in his luminous work on the divine science called *The Crest-Jewel of Wisdom*, continually enjoins his disciple to look upon himself as a part of the Eternal. In one place he says:

Knowing that "I am the Eternal" wherein this world is reflected like a city in a mirror, thou shalt perfectly gain thine end.

In later times Jesus the Nazarene said:

The light of the body is the eye. If therefore thine eye be single, thy body shall be full of light.

And we have the celebrated maxim of Plato, by which he intended to embrace all branches of wisdom: "Man, know thyself!"

Quotations from the sayings of the ancients to the same effect as those already given might be extended almost indefinitely.

Mme. H. P. Blavatsky, who had made herself more familiar with

Ancient Wisdom than any historical personage, constantly refers to these teachings, and her works are a magnificent and detailed justification of the long-forgotten truths upon which they are based.

These are some of her words on this subject :

Listen to the song of life. Look for it and listen to it, first in your own heart. There is a *natural melody*, an obscure fount, in every human heart. At the very base of your nature you will find faith, hope, and love. He that chooses evil refuses to look within himself, shuts his ears to the melody of his heart, as he blinds his eyes to the light of his soul. He does this because he finds it easier to live in desires. And so deceptive is the illusion in which you live, that it is hard to guess where you will first detect the sweet voice in the hearts of others. But know that it is certainly within yourself. Look for it there, and once having heard it, you will more readily recognize it around you.

The cultivation of the reflective meditation referred to in these teachings evidently implies something more than ordinary thinking. If we call reason the eye of the mind, then intuition may be defined as the eye of the soul. And it is the latter which we desire to make active, that it may lead us to wisdom. The practice of thinking out how we may attain our personal desires, or even how we may attain to a personal salvation, must be laid aside. It is altogether too limited. We must give our thinking a wider scope.

For the world is made up of millions of human beings all constituted as we are in the main essentials, though in varying degrees of evolutionary progress. What we are seeking, therefore, are those great laws of human solidarity which bind men together in a bond of Universal Brotherhood. They are the basis of every religion and every philosophy from the beginning of time.

Any man of average common sense who will lay aside for the time his own aims and personal wishes, likes and dislikes, can by *reflection* find out for himself the basic laws of human morality. If he does so he will know for a certainty that they are true, with a depth of conviction and realization which no dogma or precept can reinforce or change; for wisdom lies within, in the silence of the heart.

The great fault of the age is that men do too little thinking on these lines. They do not care to study out the great laws of life which may be found within the potentialities of their own inner being. They rush on through years of disappointment and sorrow, sometimes gaining what they strive for, and then again losing it, chasing the chimeras of personal power, wealth, fame or pleasure, and then they

pass away, not knowing that all this will occur over and over again, until they have discovered the divinity within themselves and their true position in life.

On the other had there are men who are pioneers of thought in the right direction, for whom the unthinking portion of mankind are a sad and instructive study. Within themselves they have found the key to true knowledge, and day by day they see more clearly. They accept no dogma and no creed made by man in the vain endeavor to express in words that which is only realized in the silence, and is inexpressible. Their foundation is sure, for they have checked it by the messages left for posterity by the divine sages of old. They have found the way of truth by the study of the Mirror of the Universe.

### THE DIVINE PLAN IN HISTORY: by T. Henry, M. A.



THE following is from an article by Sydney Low in the *Fortnightly Review*:

What a different world-story our textbooks would have to tell if a careless nurse had allowed Julius Cæsar to die of whooping-cough in his cradle.

If Alexander the Great had not "done himself" too well when he dined at Babylon.

If the pistol which Robert Clive snapped at his own head had not missed fire.

If "some forgotten captain" had not "moved his troops to the left when he should have gone to the right," in that battle of Tours in 723, which stayed the tide of Arab invasion, Moslem doctors, as Macaulay has reminded us, might even now be lecturing on the texts of the Koran in the quadrangles of Oxford.

If a fair wind had blown down the Channel in the last week of July, 1588, a Cardinal Archbishop of London might be preaching from the pulpit of Saint Paul's.

The validity of the conclusion that history would have told a very different story if these events had not happened may well be questioned. If Cæsar had died in his cradle, is it not equally legitimate to suppose that some other man would have appeared to fulfil the part which Cæsar played? Nay, for aught we can tell, Cæsar himself may have taken the part originally assigned to some other person who did die in his cradle. This supposition is as valid as that of the writer. Alexander might have been assassinated or might have fallen from his horse if he had not died of fever. The writer says —

What is plain is that in the life of nations, as in that of individuals, a large part is played by what we must call chance, by sheer accident, by violence and conflict, by such unforeseen visitations of nature as flood, famine, plague and storm, and by the incalculable and capricious force of personality.

But, having questioned the first part of the argument, we are unable to accept the sequel. And, further, it may be questioned whether it is right to call such events as those enumerated "accidents." First we may ask whether Caesar's or Alexander's actions had any such momentous effect on history as is assigned to them; and next we may deny that any event can justly and for purposes of argument be called casual. The course of history can be regarded as being comparatively little influenced by the actions of particular individuals. This is the view taken by Draper in his *History of the Intellectual Development of Europe*. He says:

Over the events of life we may have control, but none whatever over the law of its progress. There is a geometry that applies to nations an equation of their curve of advance. That no mortal can touch.

And he draws an analogy between the life of an individual and that of nations. The change from the exuberance of youth to the sedateness of middle age is brought on, in one man by misfortune, in another by ill-health, in another by bereavement; but in any case that change is quite certain to take place, no matter what acts or events may present themselves as immediate causes. And so with nations, says Draper. According to this view, Caesar and Alexander merely stepped upon the stage to play certain parts that were in the cast and had to be played by some one. They contributed details but did not alter the plan.

Chance and such words are of course only algebraic symbols to denote unknown quantities. The increase of knowledge may at any time transfer a cause from the category of the unknown to that of the known, thus turning chance into law, just as our advance in science has enabled us to assign causes to many events that formerly had to be assigned to chance or providence. Every event, even the fall of the dice, must have a cause; that is, must be sequentially related to other events. We call such events casual because we cannot trace out these connexions; if we could trace them, we should probably have the clue to many mysteries such as those of divination.

The writer thinks that after the present cataclysm we shall not be so ready with our scientific theories of history. But surely people

will never accept the view that history is an "irrational process." Shall we then say that history is ruled by law? Law is either the decree of a ruler or else it is a generalization of observed phenomena. The latter cannot rule anything; law in this sense belongs to the category of effects, not of causes. It is illogical to discern "tendencies" in history and then to say the tendencies make the history; what we want to get at is: Who made the tendencies — that is, the history?

There is a way by which we may approximate indefinitely towards the solution of such problems, and that is to enlarge our field of vision so as to take in a number of subjects that are usually considered to lie outside. Draper's analogy between the life of a man and that of nations supplies a clue. Suppose we generalize, and examine the phenomena and principles of cycles in general, from the smallest up to the largest. The life-cycle of an individual runs a course whose main events can be forecast with certainty; the individual will pass through infancy, youth, age and death, and encounter certain average experiences in each. The details can be filled in with less or greater accuracy according to the ability of the prophet who undertakes to do so; the question is one of difficulty only. And what of a race of men? Is that also an organism, having a life-cycle analogous to man's? The difficulty of applying the analogy seems to lie largely in the circumstance that we cannot see any single corporeal presence belonging to a whole nation, as we do in the case of a single man with his body.

In other words, we are accustomed to estimate unity by a corporeal test; and thus to our view an individual is one and a nation is many. But this view may not be valid; a nation may be a unit without our being able to detect any corporeal unity. In this case, it might be capable of undergoing all the changes incident to an individual, such as birth, infancy, youth, age and the rest. Its career, in fact, might be determined as to the main features, the details only be subject to fluctuation. Now let us not lose sight of the alternative to the idea that a definite law runs through history; it is that no law runs through it, that it is chaotic, running on towards an undetermined end. It is our natural rebellion against this latter idea that instigates us to try and make scientific interpretations of history. The same choice of views between chaos and order presents itself in all fields of thought; we cannot tolerate the notion that the universe is in any way chaotic.

Since the mind is so nimble in rushing to conclusions, it may be advisable at this point to guard against the inference that we are here

preaching a doctrine adverse to the recognition of free-will and favorable to predestination, or, to use a more recent word, determinism. Such an inference is quite unwarranted, as a little reflection will show. The problem of reconciling freedom with law does not arise in this particular connexion more than in any other connexion; and to raise it as an objection would be irrelevant. Man is free to act, but none the less his acts are determined by choice. The important point is whether he will act in accordance with higher or lower laws. We may say, using familiar phraseology, that the course of history is set by the Divine will, and that mere human wills cannot affect it much. But then we must add, in accordance with broader ideas, that the Divine will is really the will of the essential human nature, of the Higher Self of man; and that the erring judgments, caprices, passions and wrong choices of individuals are those of the lower human nature.

The mysterious power that rules in history, overruling the purposes of individuals, is the same power that rules in our individual lives and causes us to run a course that is not of our own setting (or so we think). It is essential to remember that man is an immortal Soul, and that the life which is lived is the life of the Soul, while the personal man figures rather as the horse that is driven. We are fulfilling purposes decreed by our real Self, and either resisted or acquiesced in by our personal wills, according to the degree of our enlightenment. And so in the history of races: the destructive tendencies in human nature, fostered persistently for a long period, have now come to a head and are endeavoring to establish a law that is contrary to the law ordained by the Higher Nature of man, and subversive of the law of human evolution. The higher law must prevail, whatever happens; yes, even though the struggle were so fierce that the victory of the higher law would entail a death of one order in order that a rebuilding might ensue. But we all hope that the patient may be cured without being killed.

Thinkers are very prone to rush to extremes; and because an event of unwonted magnitude is found inconsistent with a philosophy of history that grew out of certain rather humdrum and comfortable conditions, there is a desire on the part of some to go to the extreme of denying that there is any philosophy in history at all. The same thing with regard to higher powers; because certain bygone and wholly inadequate conceptions of divine providence have proven un-

equal to the emergency, must we therefore throw over the idea of providence altogether? And the same again with regard to time; as has been said before, men will talk airily about eternity but are frightened by a hundred thousand years. We must recast our philosophy of history on a broader base. But, as reincarnation is true, we cannot afford to leave it out.

Much error is due to thinking in parts instead of in wholes, and much again is due to attributing the properties of this physical life to other planes of existence. Man is separate neither in space nor in time, linked as he is in the former with his fellow men, and in the latter with his own past and future lives. How, then, can he act as a separate individual?

“No man can sin or suffer the consequences of sin alone,” says H. P. Blavatsky.

Who are the real drivers of the chariot in history? asks the writer of the article from which we have been quoting. Who again, we may ask are the real rulers of our individual lives? Should we expect to find a ready answer to such questions, if at the same time we admit that our knowledge is very, very far from complete, and that there must be a very great deal in the universe that we do not understand? And should we repine and cavil if we do not find such a ready answer? Our ignorance should be a spur to the pursuit of knowledge; or let him who holds back from the pursuit refrain from further questioning.

It has been a favorite philosophy in our day that causative action is vested in the small units — in the atoms and cells in science, and in individuals in sociology — and that the large-scale events are nothing but the resultant or total consequence of the multitude of small causes. In this view the universe appears as an experiment which is performing itself — a prospect before which, unless we are comfortably purblind, we reel with horror. The other idea is that the small parts are filling in a plan which has existed in contemplation from all eternity. The road is already laid out before us, and we are free to go considerably astray; but it is difficult for an individual, still more for a race, to miss it altogether and perish utterly.

The present catastrophe will have taught us something, whatever happens. Some say we must reconstitute our creeds for a guide to the future, and others think we must now make a great effort to teach

science; while domestic economy is what still others swear by. We need a higher ideal both of personal and corporate life. Old constitutions have been framed on the assumption that men will take every advantage of one another which they are not prevented from taking, and that the duty of a government is to draw up and enforce mutual agreements to safeguard people against such infringements. The corollary is that people get the idea that they are at liberty to do anything which is statutory. We have yet to hear of a state wherein the limits of conduct are defined by duty and conscience and enforced by public opinion. Such conditions do exist in small special bodies, and are entering more and more into associations concerned with industrial relationships; but they should be made to apply to whole nations and federations of nations. As to individual conduct, where do we find people living as though in the light of an all-seeing conscience, and having faith that right conduct is effectual in promoting welfare despite adverse external circumstances? Since we do not wish to bring back a bygone piety that enabled its votaries to live as though under the eye of God, we can at least copy their spirit while escaping from their narrowness. Let but the continual awareness of the reality of our higher nature replace the dogmatic idea of deity, and we can achieve this result. Under such conditions we may succeed better in discerning the divine plan in history and also in fulfilling it.



REINCARNATION, or the doctrine of rebirth, believed in by Jesus and the apostles, as by all men in those days, is denied now by Christians. All the Egyptian converts to Christianity, church fathers and others, believed in it, as shown by the writings of several. In the still existing symbols, the human-headed bird flying towards a mummy, a body, or "the soul uniting itself with its *sahou*" (glorified body of the Ego, and also the *kâmalokic shell*), proves this belief. "The Song of the Resurrection" chanted by Isis might be translated "Song of Rebirth," as Osiris is collective Humanity. "O Osiris- (name of the departed one follows), rise again in holy earth, under the corporeal substances," was the funeral prayer over the deceased. "Resurrection" with the Egyptians never meant the resurrection of the mutilated mummy, but of the *Soul* that informed it, the Ego in a new body. The putting on of flesh periodically by the Soul or the Ego, was a universal belief; nor can anything be more consonant with justice and Karmic law.—*H. P. Blavatsky*



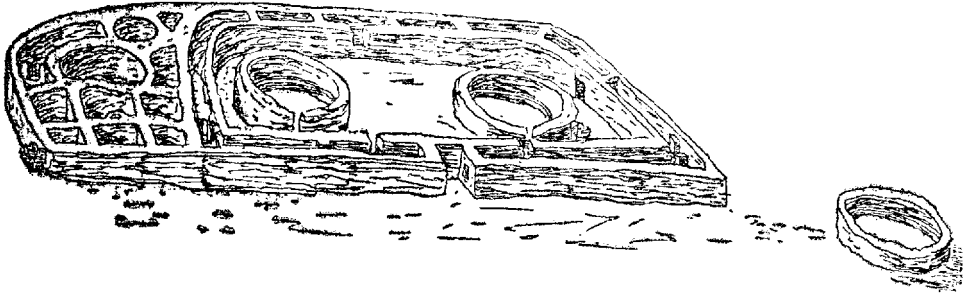
**THE MESA VERDE "SUN-TEMPLE":** by H. Travers, M. A.



THE papers have recently chronicled the report by Dr. J. W. Fewkes, of the Smithsonian Institution, of the discovery of a new style of ancient building in the Mesa Verde, which he has designated "Sun-Temple." The Department of the Interior issued a press bulletin containing the gist of this report under date January 16th. The Mesa Verde National Park, Colorado, is famed for its ancient community houses, built against the canyon-side, and known as Cliff Palace, Spruce-Tree House, Balcony House, and Oak-Tree (Willow) House. Spruce-Tree House has one hundred and fourteen rooms and eight kivas or ceremonial chambers. Last summer Dr. Fewkes opened a mound on a point of the Mesa directly across Cliff Canyon, and opposite Cliff Palace. It is of a type hitherto unknown in the Park and was not made for habitation; the rooms have no windows, and the walls have been incised and so were not meant to be plastered; there is no evidence of fire-places or fires, no household utensils or refuse-heaps. But there are two large circular chambers and a number of smaller ones, and what looks like the base of a tower. Hence its purpose is believed to have been ceremonial. Erected in a commanding situation, its shape is that of the letter D, and inside this is a smaller d, about two-thirds the size; so that the inner d forms a main building, and the space between it and the outer D is a sort of annex. The south wall is 122 feet long and the ruin is 64 feet wide. There are about 1000 feet of walls, averaging four feet in thickness; they are double and filled with adobe and rubble. The rooms vary in form, some being rectangular and others circular. Besides the two large kivas there are twenty-three rooms, of which fourteen are in the main building. There is no sign of plastering, but the joints have been pointed with adobe, and the stones are incised with figures usually geometrical, but including also the figure of a ladder leaning against a wall, turkey tracks, and the conventional sign for flowing water.

As to the age of this building, there seems to be little certainty in the speculation. The discoverer is inclined to regard it as the common temple of a considerable number of communities of the people who dwelt in the pueblo houses, and he speaks in this connection of "sun worship." He seems to think the builders were ignorant people, and bestows mild praise upon them for the improvement which they have shown over the builders of the community houses. Some of

the remarks are rather naïve. "The corners were practically perpendicular, implying the use of a plumb bob." The plumb bob must surely have been invented on the spot by the first man who ever piled one stone on the top of another. "The principle of the arch was unknown," says the excavator, but he does not tell us how he knows this. The emblems on the walls he regards as the first steps in mural sculpture, though he suggests they may have been intended to indicate the purposes of the rooms — which seems very likely. In one of the outer walls there is a fossil Cretaceous palm-leaf, which, says the report, resembles the sun. "A natural object resembling the sun would powerfully affect a primitive mind."



Future archaeologists will perhaps think the present-day Americans worshiped an eagle, and the British a lion; and they will puzzle their brains as to what terrestrial or celestial object the cross is intended to represent. Perhaps the figure of the sun, and its various emblems, were to these older Americans what the cross has been to Americans who succeeded them — that is, a sacred emblem; and there is no more reason to suppose the ancients worshiped the sun or the six-pointed star than that we worship a cross or an eagle.

Those three symbols, the Circle, Crescent, and Cross; or the Sun, Moon, and Earth; are world-wide and very ancient signs for the creative Trinity of Father-Mother-Son, represented by Osiris-Isis-Horus, and many analogous triads. While the full doctrine recognizes equally all three, we find that different peoples have at different times emphasized one member of the Trinity above the others. Ancient Persia is associated with the sun symbol. Islam has a crescent and star, the star being a variant of the sun. Christendom has the cross alone. Ancient Egypt had the circle and the cross conjoined. There is also a serpent, often combined with the cross (or with a tree or a rod); and this we also find among the ancient

Americans, and it has led some moderns to imagine that they worshiped snakes. If we would understand the mysteries of ancient cults, we must study symbolism on an adequate scale. And we must pigeon-hole the fancy that all previous races were primitive until we have better evidence for it. It is much more likely that the builders of this temple inherited their "sun worship" from an older and more cultured people, than that they devised it for themselves out of their awe for natural phenomena. It is much more likely that, in those kivas, they laid aside the world and their personalities and strove by their union to evoke the spiritual power which they represented by the emblem of a sun. Simplicity of habits does not imply lack of culture; nor is there a necessary ratio between ice-water and spirituality, or telephones and self-control; these ancients may have been happy without picric acid and intellectual without newspapers.

### THE PLEASURE-SEEKER: by R. Machell



IT was no doubt the lobster salad he had eaten for supper that made him dream of going to heaven, for he loved lobster salad dearly, and his idea of heaven was of a place where he would get everything he wanted, and never suffer the natural consequences of self-indulgence. There are many who have notions of that kind, though in some countries, where the people think more about the future life than he was wont to do, such a state of gratification of desires has quite another name, and it is said that all who live for self go there naturally, and stay there until they lose all pleasure in such indulgences; after which it is said they go on to other states; but this man never heard of such beliefs, and so in his dream he went to heaven: his own particular heaven of course, not the heaven that is described in some religious books and hymns, but just a place where pleasure was the whole thing; nothing but pleasure all the time; and such pleasures as he could appreciate. They were not very many nor very refined, but they were what he thought he wanted, and that is all a man can ask for. In a very short while he felt a horrible kind of sadness and weariness coming over him; it was no doubt due to the lobster salad, but he thought that there was something wrong with Heaven, and he began to make complaints. They were not very easy to make because everything that he asked for was given him, and everything

he wanted he got. Indeed the most wearisome thing of all was just that; he no longer cared to wish for anything because he was sure to get it. Now in his ordinary life it had been all the other way: he never got what he wanted, or, if he did, there was always some drawback that left him wishing still. He loved whiskey and really did not want to get drunk, but if he indulged his taste for whiskey the drunkenness came and spoiled the pleasure; then he loved such things as lobster salad, but, though he really disliked gluttony, whenever he tried to do justice to his artistic enjoyment of good suppers his pleasure was spoiled by indigestion or else by want of money to buy the things he liked best. He was very fond of society, but all his friends were as selfish as he was, and were not content to amuse him, they wanted to be amused themselves.

Now it was all different. If he wanted company he had it; he found himself surrounded by friends who laughed at his poorest jokes and flattered him incessantly. But they seemed to him to have so little character that they might as well have been mechanical dolls.

If he wanted whiskey there was so much of it that it appalled him, and when he found he could go on drinking without getting drunk he got tired of it, and soon hated the sight of it. So it was with all the other pleasures that had seemed to make life worth having. He was soon tired of Heaven. It seemed to him he had been there for an eternity and he could see no way out. He was shut in by the narrow range of his own desires, for although sick and tired of his long spell of unrestricted self-indulgence he had not yet been able to formulate his latest want into a definite desire. Satiety oppressed him with a terrible sense of weariness and of disgust; and though he longed for enjoyment he did not know how to desire it. If he had he would have got it, because in the state in which he hung suspended, as it were, the wish and its fulfilment were identical. A mere craving for the unknown brings but the appalling sense of isolation in an immensity of nothingness. In reality this is the actual fulfilment of the incoherent craving for release from the obsession of satiety. It seems like an obsession to the one who falls into this terrible condition, but in reality it is a state similar to that attained by a stone thrown into the air, when for a moment it hangs motionless in balance between two opposing forces.

Satiety is a hell that opens upwards and downwards, up to a cycle of renewed desires; down to destruction, dissolution, death.

The craving for freedom from the tyranny of desire brings on satiety. That is the answer. The longing for escape from this brings opportunity for some sort of a rebirth into the world of action. Earth-life is action, it is opportunity. On earth each task accomplished opens up a path of progress and reveals a new task waiting for achievement. This is the crowning glory of achievement. Heaven and Hell are states of life in which desire is actually omnipotent. All prayers are answered instantly, because there is no intervening state between desire and attainment. Satiety is there the ultimate. The etheralized delights of Paradise or the fierce joys of Hell are but two aspects of desire, and the end is one — satiety. Hence the impermanence of Heaven and Hell, two names for one condition through which the soul must pass repeatedly so long as it remains bound on the wheel of life. The man of pleasure pursues his object logically, but most unreasonably quarrels with the outcome.

Discontent is the essential element in desire; so, as a matter of fact, we find pleasure and pain inseparable. But the man of pleasure has not noticed this, or if he has, he thinks that it may be possible so to arrange matters that the pleasure may all be his, and the inevitable pain may be distributed elsewhere. This occupies the largest part of men's activities in life, and while few men accomplish any real success in life, and most meet disappointment, yet all look forward to a life in which it shall be otherwise, and all the joy shall come to them, and all the sorrows to the other people. But when the merciful restrictions of earth-life are left behind and the desire-haunted soul is for a moment free from these limitations, then the deluded one sees its deluder face to face, and shrinks appalled from the eternal desolation of satiety.

How long a moment may endure is more than a wise man will venture to inquire: for it is easy to see that Time is, of all delusions, the most deceptive, and the old saying, "A thousand years in thy sight are but as yesterday" is merely a declaration of the difference that must exist in measures of Time on different planes of consciousness. We all know this from our experience in dreams and in moments of danger or intense emotion, even in ordinary daily affairs, for there are few people indeed who can keep time without some mechanical contrivance to help them, or some observation of the sun. We think that Time is the surest thing in life, yet no one can keep time for even an hour or two if shut up in the dark beyond the reach

of any recording apparatus. And if it is so in daily life, what must it be when the soul goes free from the body? How can we know the length of an eternity? And why should we quarrel with the eternity of Heaven and Hell, when we all know eternity is but a name for a condition of mind that is itself unmeasured and immeasurable? The terror of Hell, the horror of a dream, the misery of imprisonment, and the fear of death, all these are due to the shrinking of the mind of man from contemplation of the infinite, the unknown, the endless, formless nothingness in which the Soul has its abode.

Satiety falls on the mind as just such a horror; and to the fear of this we owe the prevalence of drug-habits, drunkenness, all forms of morbid sensationalism, and at last of suicide. A nightmare is a warning in its way, in which man may learn something more valuable than the mere lesson of what pleasures he must avoid in future; he may learn to accept all pleasures and all pains as natural consequences, and find freedom from the terrors of satiety itself in simple self-control. But man, true to his principles, believing in the possibility of separating pain from pleasure, and determined to grasp the one for his own share and to leave the other, avoids the lesson of experience, attributes his suffering to extraneous influences, such as the will of God, or an infirmity for which he is not personally responsible. To remedy the wrong, thus most unjustly meted out to him by chance or Destiny or a Divine decree, he seeks the aid of other men, as ignorant perhaps as he himself of the real nature of the malady, and asks the priest for intercession on his behalf, or begs the physician to prescribe some drug that will enable him temporarily at least to avoid the natural consequences of his own conduct. The doctor and the minister, too often ignorant of the responsibilities of their position, combine to keep the patient in his delusion and to confirm him in the error that cause and consequence can be considered separately. Did they but know the simple truths, defined in Theosophy as being the twin laws of Karma and Reincarnation, they would refuse to minister to his delusion and would say as the teacher of old said: "Ye suffer from yourselves; none else compels that ye lie bound upon the wheel of suffering." But those who do suspect the truth have not the true philosophy of life to support their intuitive perceptions; and so they hesitate to break with the tradition of their caste, and fear to free themselves from superstitions, that are so generally accepted, and that provide them with a comfortable livelihood.

They would not perhaps willingly deceive their clients, though there may be some who pessimistically believe that truth is beyond the reach of mortals, and who cynically adopt a policy of deliberate delusion, which they justify on the ground of the impossibility of emancipation from delusion here on earth. They have been themselves psychologized from infancy with blind materialism, that makes the soul of man appear as a mere hypothesis unprovable and imperceptible. The general pessimism of the age envelops them and makes them repudiate their own intuition and attempt to live by logic in sensation. They are not more to blame than are their clients; all are deluded: some know it but have not the courage to be free.

The psychological influence of popular tradition must be broken before men can be free to find themselves. The path of freedom for the world is through the united efforts of the enlightened who perceive the truth. Individual effort is necessary but futile without combination: for error is so generally diffused as to be everywhere supported by established custom and made active by the almost unconscious organization of society. It is not by asceticism that the delusions of the pleasure-seeker may be destroyed. The public mind must be set free from the psychology of false philosophy by education.

And the education necessary is very simple. It consists chiefly in awakening in the heart the dormant consciousness of the soul; for in that lies the root of self-reliance, which makes self-conquest possible: and which reveals the only pathway to true freedom.

This self-reliance is not the vulgar delusion of personal independence and separateness, with which man's egotism and vanity blind his intuition. But it is founded in the underlying fact of Spiritual Unity or Universal Brotherhood, which is the recognition in the outer world of that Soul-life in which all share alike. To take the first step on the path of Freedom is to let go the old delusion of separateness, the sense of independence we have nursed so fondly, mistaking it for Freedom.

The pride of independence is but as gilt upon the fetters that confine the soul within a little prison built of selfishness. If Souls were self-reliant they would know their unity, and MAN would take his place as ruler and guide of Nature, that now holds him powerless in ignorance of his own divinity by the sole magic of delusion; while the poor slave chained to his fellows gloats on the gilding of his chain and glories in his imaginary independence.

**GOLDEN THREADS IN THE TAPESTRY OF HISTORY:**  
by **Kenneth Morris**

III — IN SARACENIC HISTORY  
CHAPTER I — THE CAMEL-DRIVER OF MECCA



**T**HERE are times when egos flock to incarnation, and populations increase phenomenally; then the waste places of the earth are filled, and decadent nations must submit to colonization and conquest. China had seen such a period between mid-Chow and mid-Han times: say from 700 to 100 B. C. Then, as the impulse slackened in the East, it rose in Europe.

Somewhere about 400 B. C. the Teutons had thrown off the yoke of their Celtic masters, and began to wax strong in the forests of Germany. Presently, in their turn pressed forward, possibly, by Gothic incursions from Scandinavia, they were beginning to knock rudely on the gates of still Celtic Gaul. They were answered by the Roman legions, and sent back to their forests; wherein confined, they spent a couple of centuries increasing and multiplying mightily; until the Central European Plain was a teeming womb of nations, the life therein quickening and quickening.

Presently they were pouring forth from that seclusion, and over-running the Roman Empire in such a manner that civilization stood in peril of total destruction. Had they brought with them some spiritual civilizing influence, or found such awaiting them on the banks of the Mediterranean, we might have been spared the darkness of the Middle Ages; but the Karma of humanity was too heavy. The movement which had been started in the south, intended for just that emergency, had somehow become entangled in dogmatism; it had lost hold on the spiritual, and retained no cultural force. It had never a word to speak on art, science or learning; its esotericism seems to have vanished within a century or so of its inception. Its pure ethical tenets had been obscured with creeds: man-made, and by ambitious and fanatical men at that; so that Rome profited not greatly, when Goth and Vandal professed and called themselves Christian.

As for any light of their own: these northern peoples had possessed Sacred Mysteries and efficient spiritual teaching; but these had gone down in the trough of ages, and declined with the decline of the Mysteries everywhere. The Goths carried with them no idea



beyond the lust of plunder; so they gained nothing real from the Roman culture they overturned. Where they set up their kingdoms, in Spain, France, Italy, and later in Britain, their kingdoms were barbarian in the fullest sense: there was no saving power, no impulse upward, no underlying cultural idea, not one grain of spiritual yeast. Nothing rose in the West, to take the place of fallen Rome in civilization. Smouldering fires remained, no doubt, among the Celts and Scandinavians, which were yet in time to be blown to a certain flame and light: memories of Runic and Druidic lore, not without their great importance; but they had not the force left in them wherewith to redeem Europe. Culture, which, directed from spiritual sources, should have been growing up north of the Rhine and the Danube while it was declining in the Mediterranean basin, was only to be found in Egypt, Syria and Byzantium; and there in extreme decadence, ready to fall at a touch.

By the middle of the seventh century another stupendous racial birth was due; this time in Arabia, a far more ominous quarter. The Goths had had memories of a Golden Age, not too remote; but whatever light the Arabs may have possessed once, had vanished while the Mysteries of Odin were still in their prime. In the days of Hammurabi or Rameses, they were what Mohammed found them, or nearly; passionate children of war they were, with certain noble possibilities all latent; without instruction; mainly nomads, largely traders, wholly robbers and fighters; infanticides, human-sacrificers, occasionally cannibals. They had dwelt for ages secluded; and heard from far the phalanx and the legion thunder past; careless of Khosroes, Alexander or Caesar, who were tempted to no conquests among the barren sands. In such isolation their vices had waxed and their genius lain dormant; so that now all Araby was a Nazareth out of which no good thing could come. — Only they spoke a language of extraordinary perfection: their last legacy, perhaps, from some dim, long-forgotten period of culture.

Now the day had dawned for them, and they were to overrun the world. The grand impulse was to rise over sacred Mecca, and the desert horsemen were to ride out as far as Pyrenees and Himalayas. Ah but how, and in what spirit? Carrying with them their fetish-worship, vices, absolute lack of spirituality; their fierce, cruel turbulence and contempt for all intellectual things? A grim prospect for the poor world; the Gothic flood, some centuries since,

was child's play to this! That, dear knows, had smashed civilization; this will place it beyond all hope of recovery, let the ages roll by as they may! Europe, wherein once were Athens and Rome, must look forward now to Ashantecism, Dahomeyism, Congohood. Unless — something can be done. . . .

Unless the devil himself, for example, can be roped in, bitted and saddled, and made to run war-steed for an Archangel! Who, of all the Race of Heroes, will undertake the work? It must be no fledgling among the Immortals; let us make up our minds to that! These people will need a Master: a Soul of Fire, hotter and more flaring than their own; one of the Titans, one of the Kabeiri it must be, or nothing at all. Why, they have been true sons of Ishmael and the sandstorm for thousands upon thousands of years; let them loose on humanity, and you shall have the Arabic for Kilkenny cats in no time: a raging, tearing riot of the world down into ultimate ruin. . . . As for planting any kind of spiritual idea among them, who is to do it? — Knock their heads together a little; give them a dose of drill and discipline; and that is the best and utmost you can do for them. Spiritual ideas? They are not used to such fantasies and would resent them; have no far, dim memories on which you could build. They are not Celts or Goths, with whom the Gods spake once; and who yet, though fallen, have the echo of those voices in their ears. The grand truths of the Wisdom-Religion — how should you make them understand the first letter thereof? That there is a Compassionate Heart of Things — a Most Merciful in the center? Why, with them compassion is a cowardice; mercy a dirty vice. To be virtuous is to be first in the field; to lure the opponent into ambush; to shed the blood and steal the plunder. That there is Karma: no action fruitless of joy or sorrow for its doer? No, no! They will not heed that; their sweet ideal is revenge. Human Brotherhood? — Their whole life is warfare, tribal jealousy, treachery, quarreling. A divine Soul in man; and therefore, moral responsibility? Hot passion and desire, it would seem, alone ensoul these Arabs; when you have said sudden and impulsive generosity, lavish hospitality, loyalty to one's own tribe, you have told all the good there is in them. If any Messenger is to go among them, he must be born into their noblest tribe and family, or the first word of his message shall be the last he shall utter; nay, he shall not get it spoken at all, but they will slay him out of hand for a stranger. What a bright prospect remains

for him then — a Messenger of the Gods, and to take on himself Arab body and brain: a heredity, you would say, through which no gleam of the Divine Wisdom can possibly pierce! Let the soul of him shine never so brightly, he shall have no sense in his brain to interpret its shining. The vision shall seem to him no more than some angel he may have heard of from the Jews; or perchance al-Lat or al-Uzza, abominable deities of the desert. . . .

I imagine all these things foreseen, before Amina's and Abdallah's son was born; he who made Arabia the chiefest of the nations, and called the vanguard of the Host of Souls to incarnate in Ishmaelite flesh. In Mecca, the sacred city, this birth took place; and Abdallah had been — for he was dead — the best loved son of Abd-al-Motalleb, chief of the family of Haschem, the ruling branch of the tribe of Koreish, the noblest in Arabia. I imagine the coming of a Great Soul, who knew that such incarnation might obscure the wisdom of a thousand past lives; might even stain his age-old purity with imperfections of the hot, desert heredity. I would not judge the status of Mohammed by the Koran, nor even by the story of his life: corruptions may have crept into the text of the one; and who that recorded it could understand the inwardness of the other? Let what he accomplished speak for him, and the balance of history since. His mission was a most forlorn hope for the Gods; all his glory lies in having led it; and snatched some semblance of victory out of it too, as will be seen.

Education was not quite unobtainable in sixth-century Mecca, it would seem: the Arabic was a written language at least, and one might learn to read and write. But such instruction came not in the way of young Mohammed, orphaned of his father before he was born, and of his mother a few years afterwards; illiterate he grew up, and illiterate he died. But there are books, also, not made with hands. . . . A divine unrest was within him; he could not acquiesce and leave life unquestioned. Angels, they say, came to him when he was a little child among the mountains; that story is told of too many, to be without foundation; the trouble is, that we do not know what angels are. Then there was the Soul of Things, vocal in the desert silence: palpitant in the burning sands, glowing in the intense blue, peering and whispering over the ashen and violet horizons of evening. He was one, from his earliest days, to haunt the desert and the mountain, listening and watching. There were signs for him in the

firmament, written in a divine script; and already he was only half illiterate of these.

So he came to have a world of his own; not with any definite sense of possession as yet, nor with frontiers marked and guarded, and his own passport clear; rather, he had looked forth as from some inward Nebo, and seen that which made the life of Mecca and Arabian humanity a dark contrast and vague ache to be borne. Of an age now to work for his living — since nobility implied not wealth — he had gone with the caravans of Abu Taleb his uncle into Syria, and beheld there the degradation also of the world beyond: it was not only his own people who were doing evil. Here then were problems and again problems. The old prenatal wisdom he had lost: the young Arab brain, subject to Arab heredity, was not penetrable by supernal memories, and there was nothing in the human folk about him to awaken divine ideas. But he had heard of monotheism from the Jews, and even as an old Arabian belief; and assuredly he had felt a Presence in the desert, and beneath the flaming Arabian stars. Here was something that seemed to shine more hopefully for the people, than those black rites of al-Lat and al-Uzza which worked no good for any man. And there — ah, *there* was the burning need on him: to find that which should uplift the people.

So he drove his camels; accompanied the caravans; acted as business agent for the chief houses in Mecca; — and sought, and watched, and pondered. . . .

He had become known, by that time, as al-Amin, the Faithful — from an altogether un-Arabian inability to lie or cheat; also he had married a widow of twice his age: his employer Khadija, whose name should stand out among the noble women of the world, a Mother of beneficent history. Indeed, she was as much mother as wife to Mohammed, and fostered the seeds of greatness in his soul. She was not one to lure him from the heights that beckoned: fanned by her care, the old need had but grown more burning. She was a rich woman, with caravans of her own; and his days of camel-driving were over. Now he haunts Mount Hara meditating; days and nights together he spends there in fasting and prayer. And then — ah, wonder! — comes to him at last the Night of al-Kadr (*and how shall I make you know how wonderful the Night of al-Kadr is? The Night of al-Kadr is better than a thousand months. Thereon do the angels descend, and the Spirit Gabriel also, with the decrees*

*of their Lord concerning every matter. It is Peace until the rosy dawn.*) A marvelous light has shone upon him also; vision has come to him: it is the glory of his own soul: he has worn down at last the tough Arabian clay of his personality, and the Divine Companion has appeared to him, visibly shining. With what words shall he speak of it — in what language? He had no philosophy; only a certain lore, caught from the Jews, concerning a Monotheos and his angels. That is all, all, all that there is of Light in all wide Arabia: the nearest remote thing to truth or esotericism. So, this that he has seen was the glory of the Night of al-Kadr; it was the Spirit Gabriel descending with the decrees of his Lord. . . . And this is the decree brought now to Mohammed: *Go forth; teach and preach; thou art the chosen, the exalted; thou art in the line of thy predecessors, the Prophets of God.*

It is characteristic of the man that not exaltation, but depression, followed. Clearly too much musing had made him mad. *He* to see angels; to be proclaimed a Prophet like them of old: the burden of the world to be laid on the like of *him!* But maternal, lofty-hearted Khadija has better insight, and will not allow him to deceive himself; that which has been given him to do, he shall rise up and do it; he shall but play the man to play the prophet; so her faith presently made him whole. He would dare the venture: with much trepidation, caused, not by fear of the Koreish — his own tribe, they will of course support him — but by simple modesty. So he made a feast in his house for the chiefs of the house of Haschem; confessed to them the mission that had been imposed upon him, and called on them for support in purifying the life and faith of the Arabians. They heard him out; then, before any voice could be raised in sorrowful or scoffing protest, his young cousin, Abu Taleb's gentle and handsome son, eleven years of age then, rose up. "I will be thy disciple, O Apostle of God," said the boy. Mohammed embraced him. "Thou shalt be my disciple and my caliph, and they shall obey thee," said he. This was Ali, to be called the Lion of God; on whom the whole fate, the whole history of the Moslem movement, was to turn.

We do not propose to follow Mohammed's career: the ten years of vain preaching and bitter persecution; the proffered sovereignty rejected; the Flight; the slow and final triumph. The story has been told and retold; there have been traducers many, and apologists a few. But centuries of hostile prejudice have left something in the

heredity of Christendom, it would seem, that makes it almost impossible for western writers to deal justly with him. He has been for Christendom so long the type of all religious impostors, the false prophet *par excellence*, that even those with good heart to defend him, have come to it rather haltingly. We do not believe in the faith that moves mountains, nor in the Race of Heroes, the Helpers of mankind. The mountains were moved, say we, by some Maskelyne-and-Cookery and mechanical cheat; our own cheap motives, we dare swear, will explain the Sons of God. . . .

*Or vedi come io mi dilacco:  
Vedi come storpiato è Maometto —*

says Dante, cleaving him for a schismatic in the ninth hell; where Christendom, you may say, still expects some day to find him, in spite of Irving, and still better, Carlyle. So we miss the picture of this gentle warrior, who will cut off the sleeve of his coat, rather than awaken the cat that slept on it; this playmate and darling of the children; dearest friend of every man; protector of the widow and the orphan; this third sovereign of the world, stronger than Heraclius, stronger than Khusru, who still does with his own hands all the menial labors of his household; this brilliant, warm-hearted, sparkling companion, reader of all hearts, whose beauty and august bearing none that has seen him shall forget; this man of men, so wise, so simple, so tender-hearted, yet capable of such stern severity when the safety of his movement called for its use: this forever *al-Amin*, who cannot deceive or be deceived. That was Mohammed, as they saw him who knew him best — and they could not have seen the best in him.

Monotheism was a conception not unknown in Arabia from of old; but an unpopular one in Mohammed's day, and more than half forgotten. Such Supreme God would have no interest in *your* tribe more than another; the ambush you were laying, the revenge your heart lusted after—what support should these obtain from One whose throne was beyond the summer stars? A logical people and a practical, you see; who fashioned their little Gods "according." Let the ambush fail, and the caravan that was to be plundered escape; let the vendetta take toll of us, and not, as we planned, of our adversary — and you shall be brought out, Master Deity, and pelted, spat upon, flogged and deposed; we shall elect a new godling in your place;

who, it is to be hoped, will take warning from your disgrace and downfall. Which things, in fact, were of weekly occurrence; so that "religion" had become most thoroughly an aider and abettor of personal passions and desires. To overcome this alliance, Mohammed must make of the forgotten World-Soul a slogan, a catchword assertive, and not explanatory. So the tekbir and confession were set ringing from Syria to the Persian Gulf: *Allah hu akbar! La illaha illah lahu!* God is great; there is no God but God. To which must be added a clause to give it force here in Arabia; so that the tribes may be welded together, and become an entity a body politic, with actual living head and heart of government. So: *Mohammed Rasul Allah* — Mohammed is the Apostle of God.

Who will object? The man had a work to do in the world, and intended to get it done; to which end that second clause of the confession was a necessity. The Eternal, though you make a slogan of It, is too remote; and needs a visible embodied agent to superintend the wily Arabians. After all, for a creed, it is a pretty broad and undogmatic one. . . .

And let us say that of the One Gods of the Monotheists, this Allah stands nearest to the sublimer pantheistic conceptions: on the borderline, as you might say, between personality and impersonality: so that it has always been easy for good Moslems to be good pantheists too, and seek no authority for their beliefs outside the Koran. Some color of personal power, personal watchfulness, had to be given; It must be a Might for Right stronger than any force of armed horsemen for wrong: an all-seeingness not to be cheated, that "plot-teth better than the unbeliever." But so much said, It remains mostly a Universal Heart of Compassion: source from whence all beings emanated, ocean into which all shall be absorbed. — We speak of the mere exotericism and letter of the Koran, without respect or prejudice to what inner doctrines it may conceal.

But however Allah may be interpreted — and probably no more than one or two of the early Moslems would have been able to grasp the impersonal idea — it was enough for present purposes to unite the Arabs, at least for the time being; and to wean them from the worst of their practices. That was the first part of Mohammed's mission: to see to it that these tribes, who stood on the brink of a career of world-conquest, should go forth something better than savages; and by the time all Araby was loud with the Confession that

much had been accomplished. He had preached to them, coaxed them, thundered at them; chanted his rhymed and rhythmic prose in such style as somehow to catch and inflame and tame their wild souls; he had shocked and lured and frightened them away from their worst failings. Some glimmerings of an idea of Karma, too, and of moral responsibility, he had fastened on them: *Whosoever hath done evil of the weight of an ant, it shall be done unto him again; and whosoever hath done good of the weight of an ant, he shall receive the reward of it.* He had reversed all their old ideas of right and wrong; given them self-sacrifice instead of self-fostering; the Brotherhood of Islam, instead of Ishmaelitism run wild; forgiveness for revenge; quietism and modesty for boastfulness; temperance for sensuality; and he had actually drilled and drubbed and coaxed them to the point of being anxious to give these things a trial. When the Negus questioned the Mohajirin concerning their religion,

. . . Answered him Jaafar the son of Abu Taleb (may God's approval rest upon him!) saying: "King! We were a barbarous folk, worshipping idols, eating carrion, committing shameful deeds, violating the ties of consanguinity and evilly entreating our neighbors, the strong amongst us consuming the weak; and thus we continued until God sent unto us an Apostle from our midst, whose pedigree and integrity and faithfulness and purity of life we knew . . . and he bade us be truthful in speech, and faithful in the fulfilment of our trusts, and observing of the ties of consanguinity and the duties of neighbors, and to refrain from forbidden things and from blood; and he forbade us from immoral acts and deceitful words, and from consuming the property of orphans, and from slandering virtuous women. . . ."

— He had, in fact, made of them a kind of nation for the first time in their history: a nation, moreover, that felt itself possessed of a moral mission in the world.

If he had left the matter there, he would still have done marvels. The conquering Arabs would have cleaned up abuses; and been a purifying, not merely a destroying conflagration. But there was a greater purpose than this behind the mission of Mohammed: to restore civilization by means of that which, without him, should have made its restoration impossible for ages. The fire that burnt up the dead forest should carry within itself marvelously the seeds of a better forest to be. — I find in this a proof of his spiritual heredity and descent from higher realms: he succeeded in imbuing his Movement with the idea of religious toleration and the love of secular learning.



## WOMAN'S MYSTERIES OF A PRIMITIVE PEOPLE:\*

by H. Travers, M. A.



OUR knowledge of those ancient races which we call "primitive" is very defective. One reason is that they do not want to tell; another is that we do not want to know. Even when an informant is badly anxious to tell, he finds it quite impossible to do so if the other party does not want to know. Travelers have visited these races with minds already made up and solidly fixed on all questions, and not willing even to begin to listen to any information which would in the least unsettle any of these adamant opinions. And as the kind of information to be gleaned from the ancient races consists exclusively of what *would* disturb those settled opinions, it is no wonder that contented ignorance continues to prevail. Nowadays however there are a few who have so far freed their minds from theory as to be able to discern fact; and realizing, what is obvious, that the said races *are* ancient and not primitive, and that the opinions of civilized humanity are not necessarily final, they have unsealed their ears and heard, and turning down their eyes they have seen what lies before them.

Mrs. Talbot appears to have conceived the idea that humanity is much older than any particular phase of "civilization," and that neither knowledge nor culture is necessarily a matter of airing sheets and eating with a fork; and thus she has been able to arrive at some interesting and instructive facts concerning the peoples she has studied. She did not sit at home and evolve a theory of "animism," and then go out to find facts in support of it; nor has she sought to interpret native customs in the light of modern motives. We do not find her taking allegories literally and then calling the people babies for believing in them; but we find that she tries to understand their way of expressing themselves.

But her particular sphere is that of the native women. Mr. P. Amaury Talbot's book on the Ekoi was reviewed in this magazine a year or two ago and showed the same spirit; his wife, who was his amanuensis, subsequently undertook this special study on her own account with the assistance of another lady.

The study of women by women is of course an essential point in the program. It has been hard enough for men to probe the mysteries of male cults, while the female cults were quite a sealed book to them; and it is needless to point out the advantage possessed by a woman

\* D. Amaury Talbot. Cassell and Co.

student in this matter. The people studied here are the Ibibios of Southern Nigeria, the idea not having occurred to the authoress at the time her husband was on duty among the Ekoi. They occupy a low rung on the ladder of culture, but are indisputably relics of a higher condition. It is forbidden for any man to be allowed even a glimmering into the woman's mysteries, which are concerned largely with the part played by a wife and a mother, the importance of pre-natal conditions being fully recognized. The authoress rightly says that here is a vast untrodden field of work among primitive peoples all over the world, and a work specially for women to undertake.

Here let us note that the writer speaks casually of an Ibibio infant as "so fair as to seem almost white"; and we are at once reminded of that principle recognized in biology, and emphasized by H. P. Blavatsky in writing on the subject of man and the apes, whereby the development of the creature from infancy to age is regarded as being in the same direction as the development of his race. On this theory we should infer that the Ibibios had once been nearly fair.

The Mother-Goddess naturally plays a very important part here. Eka Abassi is their designation for this divinity, who is at once the mother and wife of Obumo the thunder-god. We shall be reminded of Isis, and some may try to trace a connexion between these people and the Egyptians, which is quite likely, but not necessarily so, these theogonic ideas being part of an ancient knowledge that was much more widely diffused. Nor shall we expect to find among so lowly a people the more lofty philosophic ideal of Isis. The authoress speaks of the priority of Eka Abassi over Obumo as "a secret which has come down from times when woman, not man, was the predominant sex"; and recounts the tradition that Eka Abassi was able to produce Obumo by her unaided power; but in dealing with these matters one has to be careful not to anthropomorphize too much.

The descent of the Mānasaputras, or perhaps the formation of a new race from the seed of an older one, finds its analogy in the following:

Long ago a big play was being given. All the people were dancing and singing, when suddenly they noticed a stranger going up and down among them. He was very tall and splendid, but answered no word when questioned as to whence he came. All night long the festival lasted, and at dawn a strange woman was seen to have joined the guests. She too was finely made and beautiful, but sad looking, and when asked her town and parentage, kept silence for

a time, but at length after much questioning said: "This play sounded too sweet in my ears in the place where I dwelt on high; so I climbed down to hear it more clearly. Half-way, the rope broke and I fell. Now I can never go home any more, since there is no other way by which to climb thither — and I fear! I fear!"

Then she found the other stranger, who also had come down and could not get back, and they built a home together, and their children were the ancestors of the present race.

*Juju* means the totality of the mysterious forces in Nature, and in connexion with this word we find what might be called a whole system of science or philosophy, having (like our own) its peculiar jargon, and interesting to an open mind as affording an escape from inbred ideas into a world viewed in a novel aspect. That water, earth, and stone are the three great mothers; that all natural objects enshrine mystic potencies that can be utilized; that all children are born with an affinity for some one or other animal or plant or stone; these and many other particulars, whose bare mention suffices to seal forever the ears of the self-satisfied, awaken our curiosity and interested desire to know more of this system of interpreting nature. Our system did not begin until people had reduced their lands to a state of prim order where philosophers could sit in their studies and go to bed after a comfortable supper, and it might not be adapted to the needs of a people dwelling so much in contact with Nature. Again, it is conceivable that natural objects might have potencies among the Ibibios which they have lost amid our smoky chimneys, and that whole races of nature-spirits may have fled uncongenial climes to take refuge where men despise them not nor seek to despoil.

Death is spoken of as "the time when my mother shall take me"; which surely is a fine way of speaking of that sublime mystery when all our aching faculties are wrapped in supernal rest. And speaking of this reminds us of reincarnation, which, among such a people, is found in a simple form, concerned with the rebirth of children in the same race and even in the same family. It is natural to put together the two facts of death and birth in such a way. There is also the belief that various influences, benign or malefic, may enter the infant at the time of birth; and this belief has given rise to the idea about metempsychosis, which people often confound with reincarnation. Many of the women's mysteries are concerned with the provision of due means to safeguard the processes of both death and birth.

It may be interesting to try and trace the Ibibios to the Egyptians, but in that case it would seem but logical to trace a similar connexion for the peasants of Argyllshire and those of Transylvania — which might be more difficult. Because, while the Ibibios say that there must be no tied knot or locked box in a room where a child is being born, the latter peasants say the very same thing, so the authoress tells us. So too in India, and among the women who took part in the rites of Juno Lucina.

Only two secret women's societies could be traced as now existing among the Ibibios, but formerly the case was different. Egbo was originally a woman's secret society, until the men wrested from them its secrets, learned the rites, and then drove out the women. We infer the society had somehow lost its integrity — shall we suggest by disunion among the members? But in the old, old days, we are informed, women were more powerful than men, for to them alone the mysteries of the gods and of secret things were made known. By this knowledge they were able to make man's muscular strength subserve the needs of hard toil. But by degrees the women lost their numerical superiority. The men proposed that men should be taught the mysteries so as to participate in them with the women. The old women were against the scheme, but the young women prevailed; the men were taken in and then proceeded to oust the women. Yet the older women perpetuated secret rites as before.

We are aware that this review is altogether inadequate; but with such a mine of information as this book one can only give a few samples and leave the rest to the reader. Many interesting things we have been obliged to pass over. In speaking on the woman question it is of course difficult to concede what is just without seeming to uphold what is absurd; and there is more than one extant opinion as to what constitutes the true "rights" of woman. Probably, however, few will demur from the opinion that woman's real strength lies in being *herself*, and that she loses by striving to be something else. Evidently the younger women in the above tradition erred sentimentally and thus ruined the integrity of their society. And if to woman are indeed revealed the divine mysteries, this can only be established by fact and not by mere claims. By rising to a plane whereon she is able to help and to inspire, rather than by descending to a plane where she is manifestly weaker, woman can win the freedom she claims and escape the restriction she deplures. Is not this the legitimate conclusion?

**DENMARK AND PEACE: by a Dane**

**I**N order that the different countries, in this perplexing age of ours, may do their shares in helping to establish a lasting peace on earth, they must each furnish their quota of intelligent thinkers, who acknowledge that the so-called rational mind of man, by itself, does not wield the power to shape the events of the world; and who recognize that the future is determined, not by the present alone, but by the present and the past together. It is only by a comprehensive knowledge of ourselves, in whom the past, the present and the future meet, and by an awakening of those higher spiritual forces, which reside in man, that the people of all countries, large and small, can come to know the ruling genius in the life of Humanity, and use these heart-forces in the establishment of permanent peace.

At critical times like these, it seems only fitting that men and women of different nations come together, and deliberately attempt to make some sort of an inventory of their mutual assets and liabilities. The reference here is to the mental and moral assets and liabilities. the factors which mainly tend to further and retard human progress. That the intellectual culture of the present time — if given its proper place — should be one of the real assets, seems beyond question; but we have now come face to face with a situation which clearly demonstrates that the value of modern rationalism, as man's supreme guide, has been very much overestimated. Notice its inability to size up situations correctly, to discover and face the true underlying causes which led to the terrible calamity that is now staggering the world, or to supply us with anything but the most superficial remedies for the cure and prevention of such slaughter as we are witnessing today, and which suddenly has placed us where even the very name "civilization" seems a misnomer.

Take for example such a rationalistic conception as the idea that immense fortifications and large standing armies are the greatest security against war, and the best guarantee for peace. The events of the past year or two have amply demonstrated how very faulty, if not utterly mistaken, such an idea has been. Another rationalistic idea, directly opposed to that of militarism, has gained considerable foothold during the last thirty years, particularly among the smaller nations of Europe, namely, that total disarmament was the first essential requisite for the establishment of permanent peace. This

view was also tested at the beginning of the present war, when all these peaceful nations immediately began to fortify themselves and to mobilize their armies.

An example of the insufficiency of modern culture has been furnished the world by Denmark, where the military party, after many years of intense political struggle, had been defeated, and where, just a few weeks before the war broke out, the anti-military party gained complete control of the government. The new Minister of War, an honorable gentleman, a noted university professor, and an ardent and prominent peace advocate, whose convictions apparently were deep-seated, who for many years in writing and speech had condemned all sorts of military preparations as only conducive to war, who insisted that war between modern civilized nations had become an impossibility, who had accepted his new post for the distinct purpose of commencing the abolishment of the country's fortifications, as well as its army and navy, finds himself suddenly compelled as his very first official act, to enter a hurriedly convened parliament, and there demand a large special appropriation for additional fortifications and for the complete mobilization of the army.

It certainly is not the intention here to discredit a man who tried to rise equal to a critical situation, and who could lay aside preconceived notions when duty demanded it and adopt what in fact at best was only a temporary policy; but to point out, by means of such a striking example from modern history, the inability of the best of brain-minds to understand clearly or to direct the course of events.

It is necessary to look deeper into ourselves for some principle of action, and for some hidden spring of compassion, that will cause men to unite in the interest of peace, that will set flowing the motive power from the spiritual side of man's nature, and bring into the life of Humanity a purer energizing influence than is to be found in mere theorizing or in any brain-mind plans for Universal Peace. Wherever this true principle of action is being sought for, wherever efforts are made to unite Humanity on an unselfish, brotherly basis, there the real work for peace has been begun.

It is with the deep conviction of the spiritual unity of Humanity that such work is being carried forward all over the world by members of the Universal Brotherhood and Theosophical Society. This organization, founded in the year 1875 by the far-seeing woman H. P. Blavatsky, is now, under the wise direction and loving, watch-

ful care of its present leader, Katherine Tingley, demonstrating a most constructive work for peace. As this work becomes better known and understood, as the world becomes aware of the wonderful heart-force that resides in a body of awakened and truly united men and women, a torn and bleeding human race in time will turn to it.

In matters of practical, mutual helpfulness and constructive peace-work, my countrymen have taken certain definite steps in advance, and some of the unique co-operative work initiated and carried on by Danish farmers, is now being studied by an admiring world. But in their efforts to imitate and adopt it, people of other countries are beginning to realize that something, much more binding and durable than purely material interest, must be awakened, before such real co-operative work is internationally possible. While this work now, from present indications at least, seems to have reached its limit, it should be of interest to note that it was the result of a spiritual wave which passed over the rural districts of Denmark, and which had its origin in an impulse given to Danish thought more than a hundred years ago. This impulse can be directly traced to the activities of the Theosophical movement at the close of the eighteenth century, and to the particular efforts of the movement at that time to awaken and to direct the thought of Europe into higher and broader channels. These efforts found a quick response in Denmark, where they awoke a sleeping nation, and by calling to life the Danish memory of a heroic past, succeeded in creating a literature, based on ancient sagas and folklore, which exerted a beneficent influence not only throughout Denmark and the whole of Scandinavia, but in other parts of Europe and also in America. It is not the object here to trace this first impulse, but merely to point out its direct connexion with the before-mentioned co-operative activities. For these activities were the immediate outcome of some very practical and unique educational work, which in one single generation transformed the larger portion of a sluggish and ignorant rural population into active people with wide-awake ideas and sound aspirations. This remarkable transformation, which I believe has no parallel in European history, was due to the unselfish and lifelong efforts made by the Danish poet and scholar, Grundtvig, who was one of the first men to receive and transmit the original Theosophical impulse, and to whom the world is particularly indebted for a better acquaintance with Northern mythology, of which H. P. Blavatsky later gave the highest spiritual interpretation. Spring-

ing as it did from such a source, this educational work became at once a liberalizing factor, charged with the power to revive. Unfortunately, however, like most of the ennobling efforts of the nineteenth century all over the world, it gradually became fettered with the spirit of dogmatism, and choked by the yoke of sectarianism.

But a new spirit came to life in these northern lands, and a new force began to assert itself, when at the call of King Gustaf of Sweden, the three Scandinavian kings met at Malmö, and established a closer union between the three countries than had existed for many a century. Here the foundation was laid for some of the most important work for peace that has yet been accomplished.

When a hundred years from now the historian will record this fact and trace the events following this meeting, he will also be able to trace the various impulses that led to this important event, and to point to the activities of the Theosophical movement at the close of the nineteenth century as the most important one of these.

Sweden was one of the first countries to receive directly from H. P. Blavatsky the teachings of Theosophy. For a quarter of a century the Theosophical movement has now been active in Sweden, where it has made a strong impress upon many of the leading minds of that country. When in the midsummer of 1913, Katherine Tingley, with a staff of workers and a body of young Râja-Yoga students came to Sweden from Point Loma, to attend the first Theosophical peace congress, which the Theosophical Leader had called to be assembled at Visingsö, an opportunity was given the world at large to obtain a glimpse of the work already accomplished; while at the same time important and wholly unexpected events of the future, some of which have already come to pass, were heralded by the proceedings.

The fact that the Theosophical teachings have found such a responsive soil in the hearts of the Swedish people, surely indicates that what Denmark succeeded in accomplishing during the nineteenth century, with the aid of only a few grains of truth, will now be repeated by Sweden, during the twentieth century, with greater success and more far-reaching results. The opportunity, therefore, that awaits Sweden, will be that of becoming an example and a benefit to the world; while already by the aid of this closer union and understanding with Norway and Denmark, these northern lands are striving together to transform the ancient and fiery spirit of the vikings into an equally courageous but modern influence for peace.



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## PAPERS OF THE SCHOOL OF ANTIQUITY

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

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### THE PREHISTORIC AEGEAN CIVILIZATION:

by F. S. Darrow, M. A., PH. D.

#### PART II — TIRYNS, MYCENAE, ORCHOMENUS, AND GLA



THE present section of this paper is concerned with the third Late Aegean Period, the Mycenaean Age, usually dated *circa* 1400-1200 B. C., the period when Crete ceased to be the center of the prehistoric Aegean civilization, while the mainland capitals of Tiryns and Mycenae rose into first importance.

Here, too, in the Argive Plain, as at Troy, our knowledge of the prehistoric remains is due primarily to Dr. Schliemann; while new light has recently been gained by the supplementary researches made under the auspices of the German Institute at Athens.

Unfortunately the term "Mycenaean" has been variously used by different scholars. At first, because of the wonderful discoveries made by Schliemann at Mycenae, it was applied indiscriminately to all ruins of the prehistoric Aegean civilization, but in the light of the recent discoveries in Crete it is now legitimate only if restricted to the end of the Bronze Age in the Aegean Basin.

Although the remains of the Mycenaean Age afford surprising evidence as to the knowledge possessed by their builders, it was an age somewhat degenerate when compared with the earlier periods, and the artistic designs, still largely drawn from the vegetable and animal kingdoms, tended to become conventionalized, and their naturalistic origin was obscured; while the ornamentation became less and less rich and the decorative field smaller and smaller as the Aegean Bronze-Age civilization drew to its close.

Mycenae and Tiryns are the principal sites where discoveries have been made belonging to this period, but remains of a similar type have been found in more than sixty other localities on the

mainland of Greece, and such discoveries have been made not only in the Aegean Basin, but also in Egypt, Sicily, Sardinia, Southern Italy, Etruria, Spain, and the Crimea.

#### TIRYNS

Tiryns was excavated by Schliemann and Dörpfeld in 1884-5, although Schliemann had previously sunk a trial excavation-shaft in 1876. The finds at Tiryns date somewhat earlier than those of Mycenae. They are situated on a long, low rocky eminence about a mile and a half from the sea. In prehistoric times the surrounding land was a marsh.

According to ancient tradition Tiryns was founded about 1400 B. C. by Proetus, twin brother of Acrisius, King of Argos. The brothers quarreled. Therefore Proetus, expelled from Argos, fled to Iobates, King of Lycia, and married his daughter, Anteia or Sthenoboea. Iobates then sent an army which restored Proetus and fortified Tiryns by the help of the Cyclopes, who, according to Strabo, were "seven in number." (VIII, 372)

Bellerophon, the grandson of Sisyphus, King of Corinth and slayer of the Chimaera, is also associated with Tiryns, where, at the hands of Queen Anteia, he met with a fate similar to that of Joseph in Egypt, at the house of Potiphar. The exiled Corinthian prince, guilty of murder, journeyed for atonement to the court of Proetus, where, as a royal guest, to whom the Gods had granted beauty and strength, he indignantly repelled the love proffered by the queen, who thereupon falsely accused him to her husband, saying:

"Die, Proetus, or else slay Bellerophon." . . . So spake she, and anger got hold upon the king at that he heard. To slay him he forbore, for his soul had shame of that; but he sent him into Lycia and gave him tokens of woe, graving in a folded tablet many deadly things, and bade him show these to Anteia's father that he might be slain. So fared he to Lycia by the blameless convoy of the gods. Now when he came to Lycia and the stream Xanthus, then did the king of wide Lycia honor him with all his heart. Nine days he entertained him and killed nine oxen. And when on the tenth day rosy-fingered dawn appeared, then he questioned him and asked to see what he bare from his son-in-law, even Proetus. Now when he received of him Proetus' evil token, first he bade him slay the unconquerable Chimaera, of divine birth was she, and not of men, in front a lion and behind a serpent, and in the midst a goat; and she breathed dread fierceness of blazing fire. And her he slew, obedient to the signs of heaven.

Next fought he the famed Solymi; this said he, was the mightiest battle of warriors wherein he entered. And thirdly, he slew the Amazons, women,

peers of men. And as he turned back therefrom, the king devised another cunning wile; he picked from wide Lycia the bravest men and set an ambush. But these returned nowise home again; for noble Bellerophon slew them all. So when the king now knew that he was the brave offspring of a god, he kept him there, and plighted his daughter, and gave him half of all the honor of his kingdom.—HOMER, *Iliad*, Z, 164-194; Lang, Leaf, and Myers' translation.

Proetus had three daughters, but when the maidens grew up they were punished with madness either by Dionysus or Hera because they had been guilty of sacrilege, and one of them soon died, but the other two were cured by Melampus, seer and prophet, whose ears, licked by serpents' tongues during sleep, understood the language of the birds. The two surviving daughters then married Melampus and his brother Bias, and dwelt below the Acropolis of Tiryns towards the sea, where their dwellings were still existing in the time of Pausanias, that is, the second century of our era.

The second king of Tiryns was the son of Proetus, Megapenthes, who exchanged his kingdom with Perseus, the slayer of the Gorgon and grandson of Acrisius, for the kingdom of Argos. Perseus gave Tiryns to his son, Electryon, whose daughter Alcmene, the mother of Heracles, married her cousin, Amphitryon, who was also a grandson of Perseus. Amphitryon, having accidentally slain his uncle, Electryon, was expelled from Tiryns by another uncle, Sthenelus, the king of Mycenae and Argos, who thereupon made himself also king of Tiryns. Sthenelus married Nicippe, the daughter of Pelops, and was succeeded by his son, Eurystheus, who, as King of Mycenae and overlord of Tiryns, laid the twelve labors upon Heracles. Later, according to legend, Heracles reconquered the city of Tiryns, from which his step-father had been expelled, and dwelt there a long time.

On the Return of the Heraclidae both Tiryns and Mycenae were made subject to Argos. But, although the importance of Tiryns falls entirely in the prehistoric period, it remained in the hands of its Achaean population, and four hundred Tirynthians and Mycenaean took part in the Battle of Plataea. (Herodotus, IX, 28) The glory which Tiryns thus acquired excited the envy of the Argives, whose failure to support the Greek cause during the Persian Wars amounted almost to treachery. Therefore, they now began to consider Tiryns a dangerous neighbor, especially when it fell into the hands of their fugitive, insurgent slaves, who for a long time maintained themselves behind its Cyclopean walls and dominated the country. The insur-

gents were finally subdued and in the 78th Olympiad, that is, in 468-464 B. C., the Argives destroyed the city, demolished a part of the Cyclopean walls and forced the Tirynthians to emigrate to Argos or Epidaurus. (Herodotus, VI, 83; Pausanias, II, 17, 5, and VIII, 27, 1; Strabo, VIII, p. 373.)

According to Theophrastus the citizens of Tiryns were so carefree and so much addicted to laughing as to be incapable of serious work. (*apud Athenaeum*, VI, 261.) Therefore, he adds, desirous of reforming, they consulted the Oracle at Delphi and received the god's answer that if they could sacrifice an ox to Poseidon and throw it into the sea without laughing, the evil would at once cease. Fearing to fail in the execution of the god's command, they forbade the children to be present at the sacrifice; but one of the boys, having heard of this and having mixed with the crowd, when they sought to drive him away, cried out: "How! Are you afraid that I shall upset your sacrifice?" This excited universal laughter: consequently they became convinced that the god intended to show them by experience that an inveterate habit is difficult to overcome.

The name Tiryns is apparently not Greek, but it is thought to be a Pelasgic word, that is, a word retained from the language originally spoken by the pre-Hellenic inhabitants of the Greek lands. The ending *-ns* is non-Hellenic.

The Acropolis or flat rock of Tiryns is 980 feet long, from 200 to 300 feet broad, and from 30 to 50 feet high. It extends in a straight line from north to south and is highest at its southern end. The summit of the hill was laid out in three levels, upon which were built the Upper, the Middle, and the Lower Castles. The royal palace is on the southern and highest platform.

Tiryns is regularly spoken of by Homer as "well-girt"; doubtless because of its massive Cyclopean circuit walls, which are from twenty-five to fifty feet thick. They were originally about sixty-five feet high. The crevices between the huge stones were filled with a mortar of clay. The Cyclopean walls of Tiryns are not the oldest remains which have been discovered there, for a much earlier settlement is proved not only by pottery finds, but also by traces of earlier buildings on the Middle Castle, as well as under the palace. The first settlement, if the statement of Eustathius is correct, was named Halieis because it was only a shelter for fishermen. Apparently it was also called Licymnia. (Cf. Strabo, 373; Pindar, *Ol.*, 7, 47.)

Plate xxv shows a portion of the Acropolis walls of Tiryns, as seen from the east, including the main entrance at the northeast corner of the Upper Castle and a part of the Middle Castle. Here is seen the gradually ascending ramp, 19 feet 4 inches broad, which starts some distance to the north and is carried parallel to the wall on a substructure of Cyclopean masonry until it attains the level of the upper terrace. The right flank was defended by a massive tower 43 feet high and 34 feet broad. Here at the northeast corner of the Upper Castle the wall is pierced, without either a threshold or a post to indicate the presence of a gate. Thus, the entrance at this point appears to have been simply an open passageway, but to reach it, an enemy was forced to advance for a considerable distance along the ramp with his unshielded right side exposed to the missiles hurled by the defenders from the walls above him.

Plate xxvi is a view of the cul-de-sac, formed by the fortress wall without and the palace enclosure within, at the top of the ramp shown in Plate xxv. In this photograph it is possible to distinguish the threshold of the main entrance to the Acropolis, the real fortress gate. In plan and dimensions, as far as these can now be determined, the gateway proper corresponded closely with the Lions' Gate of Mycenae, which will be shown later.

At this point the walls are better preserved than elsewhere and rise considerably above the flat summit of the hill. Through all antiquity the Greeks believed that the walls of Tiryns were built by superhuman beings. Pausanias, who wrote a guidebook of Greece in the second century A. D., in speaking of Tiryns says:

The walls of the city, which are the only ruins left, are made of unhewn stones, each so large that the smallest could hardly be moved with a pair of mules.

This statement is not quite correct; for although the blocks vary from six to ten feet long and three feet wide, nevertheless, they are roughly worked. Note the massive tower to the right. This may well have procured for the Tirynthians the credit which they enjoyed of having been the first to build towers. (Aristotle and Theophrastus, *apud Plinium, H. N.*, VII, 56.)

Of the gateway itself the great stone threshold, four and three-quarters feet broad and ten and one-third feet long, and the massive parastades or gateposts, ten and one-half feet high, are still in place, but the exterior post has been broken off above and the lintel has

disappeared. The uprights are not merely squared blocks but have a special door-rebate of one foot on each jamb on the outside, thus forming a door-case against which the great doors rested. Halfway up, five feet above the sill, the inner jamb is bored to the depth of sixteen inches and the outer jamb is bored entirely through. Thus the bolt could be shot back through this jamb into the circuit wall so as to be completely out of the way when the gate was open. If the gate to Achilles' quarters in the Greek camp before Troy had a bar similar to this, that is, about fifteen feet long by six and one-half inches in diameter, it is no exaggeration when Homer says that it required three Achacans to ram it home.

Large was the door, whose well-compacted strength  
 A solid pine-tree barr'd of wondrous length;  
 Scarce three strong Greeks could lift its mighty weight,  
 But great Achilles singly closed the gate.

—*Iliad*, Ω, 450-453; Pope's translation

Plate xxvii is a view of one of the chambered galleries which are built within the thickened walls of the Acropolis on the south and the southeastern side. One of these galleries, which is ninety feet long and seven feet ten inches broad and high, has on its external wall six gate-like recesses or window-openings. These may have been used as lookouts for the archers; while the galleries may have served as covered passageways, connecting armories, guard-chambers, and towers. Of the three other galleries two are in the southeast corner and run parallel to each other, but the third traverses the western wall and seems to have been used as a sally-port. Extensive galleries and chambers built within the circuit wall of the castle are found only at Tiryns. This gallery alone would justify the statements which claim Tiryns as the most celebrated example of Cyclopean masonry in Greece. In the southeastern gallery the surface of the stones has been worn perfectly smooth by the flocks of sheep, which have used it as a fold for centuries. The false or corbelled arch, formed by the gradual projection of the horizontal superimposed tiers of stones without a keystone, should be noted, as this is a characteristic feature of Mycenaean architecture.

In Plate xxviii is seen the floor of the bathroom of the Palace at Tiryns. This consists of one huge slab of limestone, measuring about thirteen feet by eleven feet, and two and one-quarter feet thick. Its estimated weight is about twenty-five tons. The bathroom is reached

by a door in the west wall of the vestibule of the palace. This opens into a narrow corridor, which leads by several zigzags into this small square bathroom. Dowel holes, arranged in pairs at recurrent intervals, indicate that the walls were wainscoted with wooden panels. There is a square gutter cut in the flooring-block at the northeastern corner of the chamber. This connects with a stone pipe, which reaches through the eastern wall and which proves beyond a doubt that this chamber is an elaborate bathroom of a Homeric palace. Also fragments, sufficient to determine the pattern, material, and decoration of the bathtub, have been found. The tub was made of coarse red clay. It has a thick rim and stout handles on the sides. The decoration inside and out is composed of stripes and spirals painted in white on the red ground.

Plate xxix shows the façade of the Palace of Tiryns, as restored by the French architect and scholar Chipiez. The flat roof seems to have been characteristic of the more important Mycenaean buildings; also the clerestory and the similarity in the entablature to the later Greek Doric Temple with its triglyph and metope frieze are noteworthy. The building materials were stone for the foundation and socle, sun-dried bricks faced with wood for the walls, and wood for the columns and entablature.

Plate xxx is a view of the longitudinal section of the same palace, as restored by Chipiez. Recent excavations have shown that an earlier palace than that excavated by Schliemann existed at Tiryns with a ground-plan similar to the later palace. (*Ath. Mitt.*, XXX, 1905; p. 151, *sqq.*)

#### MYCENAE

Few for our eyes are the homes of the heroes,  
 Lowly these few, they scarce lift from the plain;  
 So once I marked thee, O luckless Mycenae,  
 Then, as I passed thee, a desert's domain.  
 Never goat-pasture more lonely. Thou'rt merely  
 Something they point at, while driving a-fold,  
 Said an old herd to me: "Here stood the city  
 Built by Cyclopes, the city of gold."  
 — Alpheus of Mytilene in the Greek Anthology

Mycenae is particularly rich in tragically romantic myths and legends, and its situation is in striking contrast to that of Tiryns. The lower end of the Argive plain near Tiryns is marshy, but its upper

portion near Mycenæ is dry, or, to adopt the Homeric epithet, "very thirsty." This circumstance is thus explained by Pausanias:

All Greeks know that Perseus founded Mycenæ, and I shall relate the circumstance of its founding and why the Argives afterwards dispossessed the old inhabitants. . . . Legend says that Inachus, the King, gave his name to the river and sacrificed to Hera. It also adds that Phoroneus was the first mortal to be born in this land and that his father, Inachus, was not a human being but a river. Phoroneus, Cephisus, Asterion and the river Inachus were judges in the dispute between Poseidon and Hera for the possession of the land, and when these judges awarded the land to Hera, Poseidon took away all the water. This is the reason why neither the Inachus nor any other of the rivers have any water except after a rain.—*Pausanias*, II, 5, 5.

But according to the statement of Aristotle, in prehistoric times the land of Mycenæ was not as barren as it became later, for the philosopher says:

At the time of the Trojan War the land of Argos was marshy, and could only support a few inhabitants; but the land of Mycenæ, on the contrary, was good, and highly esteemed. Now, however, the opposite is the case, for the land of Mycenæ is dried up, and therefore lies idle, while the land of Argos, which was a marsh, and therefore fallow, is now good arable land.—*Aristotle*, *Meteorol.*, I, 14.

Legend makes Mycenæ almost as ancient as Tiryns, for the inland fortress is said to have been founded during the reign of Megapenthes, the second king of Tiryns, by Perseus, son of Danaë and Zeus, the slayer of the Gorgon, a grand-nephew of Proetus, the founder of Tiryns. The Cyclopes from Lycia are also said to have built the walls of Mycenæ, as well as those of Tiryns. Pausanias thus records the story of the founding of the city by Perseus:

Acrisius, hearing that (his grandson) Perseus was alive, and a mighty man of valor, retired to Larissa by the river Peneis. But Perseus, since he wished greatly to see his mother's father and to proffer him kind words and deeds, went to Larissa. Then, proud of his strength and rejoicing in his skill with the discus, he exhibited his power before all; when fate, directing his throw, caused him unintentionally to kill Acrisius by his discus. Thus was the prophecy of the god fulfilled to Acrisius, who was unable to circumvent fate by his treatment of his daughter (Danaë) and her son. But Perseus, when he returned to Argos because of his distress at the scandal arising from this killing of his grandfather, persuaded Megapenthes, the son of Proetus, to exchange kingdoms with him and founded Mycenæ at the spot where the scabbard of his sword fell off, because he interpreted this as an omen, portending that he should there build a city. Another tradition declares that when thirsty he took up a fungus from the ground,



and when some water flowed from it he drank it with pleasure and named the place Mycenae [a word which might mean either scabbard or fungus].

— *Pausanias*, II, 16, 2-3.

Perseus married Andromeda and left his kingdom to his son, Sthenelus. Sthenelus married Nicippe, the daughter of Pelops, and was succeeded by his son, Eurystheus. Both Sthenelus and Eurystheus ruled not only at Mycenae but over Tiryns as well; so that Heracles, the stepson of Amphitryon, the exiled king of Tiryns, was subject to Eurystheus, and was forced by his cousin to engage in his twelve labors.

The dynasty of the Perseïdae ended with Eurystheus, who was succeeded by his uncle Atreus, the son of Pelops. The Pelopidae traced their descent from Tantalus, the famous king of Phrygia. Atreus contended with his brother, Thyestes, for the kingdom of Mycenae, and Thyestes seduced Aërope, the wife of Atreus. Whereupon her husband revenged himself by butchering two or three of the sons of Thyestes and by serving their flesh at a banquet to their father. When Thyestes learned the awful truth, he cursed the house of Pelops and learned from an oracle which he had consulted, that if he should have a son by his own daughter, Pelopia, he would be avenged by that son. Horror-struck at this response, Thyestes sought to flee from Greece, but unknown to him the future avenger, Aegisthus, was born, as foretold. The child, which was exposed at birth by its mother, was found by shepherds and was nursed by a goat, whence it was named Aegisthus, a derivative from the Greek word for goat. The foundling was later discovered and brought up by Atreus, who had married Pelopia, as his own son. But Atreus was killed by Aegisthus because Atreus had bidden his foster-child to kill Thyestes. The kingdom then passed to Thyestes, who was succeeded by his nephew Agamemnon, the son of Atreus. During Agamemnon's absence at Troy Aegisthus seduced Clytemnestra, and on the king's return he was slain by the guilty lovers either at a banquet or in the bath. Aegisthus then reigned over Mycenae for seven years until in the eighth, as the gods had foretold to him, Orestes appeared and avenged his father by slaying both Aegisthus and his own mother, Clytemnestra.

The dynasty of the Pelopidae seems to have ceased to rule at Mycenae after the death of Aegisthus, for tradition says that Orestes ruled in Arcadia and at Sparta, not at Mycenae. So also neither of

the two sons of Orestes, Penthilus and Tisamenus, seems to have been king of Mycenae; for Strabo (XIII, p. 582) says that they remained in the Acolian colonies in Asia Minor, which had been founded by their father; and Pausanias (VIII, 5, 1) states that the invasion of the Dorians had already occurred in the time of Orestes, and this is doubtless true, because presumably only some great political revolution and catastrophe such as the return of the Heraclidae could have prevented Orestes, the only son of the famous and powerful Agamemnon, from becoming king of Mycenae. Strabo also confirms this statement in saying that the decline of Mycenae began with the death of Agamemnon and particularly with the Return of the Heraclidae. (VIII, p. 372)

Although the importance of Mycenae ended with the prehistoric age, the city continued to exist and contributed eighty men as its contingent at Thermopylae, and in the following year, that is, 479 B. C., in conjunction with Tiryns, sent four hundred men to Plataea. According to the ancient historian Diodorus Siculus, this patriotism was the immediate cause of Mycenae's tragic end, which he thus describes:

In the 78th Olympiad [468-464 B. C.] a war was started between the Argives and the people of Mycenae because of the following reasons: The Myceneans, proud of the high renown formerly enjoyed by their city, refused to obey the Argives as the other cities in their neighborhood had done, and disregarding the Argives maintained an independent position. Also they had disputes with them in regard to the worship of the goddess Hera, and claimed the right to the sole conduct and management of the Nemean Games. Likewise, they were further at variance with them because, when the Argives had passed a resolution not to aid the Spartans at Thermopylae unless they should be allowed a share in the command, the Myceneans alone of all the inhabitants of the Argolid joined the ranks of the Lacedaemonians. The Argives had besides a general suspicion that some day their rivals might again become powerful and dispute with them the sovereignty, as during the former greatness of their city. Such being the motives for hostility, they had long been watching for an opportunity to raze Mycenae to the ground; and they thought the fitting time had now arrived, as they saw that the Lacedaemonians had been defeated and were unable to bring any aid to the Myceneans. Accordingly they collected a strong force from Argos and other states allied to them and attacked the city. The Myceneans were defeated, driven within their walls and besieged. For some time they defended themselves with spirit against the besieging forces, but at length, partly because of their defeat and partly because the Lacedaemonians were unable to aid them, as well as because of the disastrous effects of earthquakes, destitute of assistance through

the mere lack of aid from without, Mycenae was captured by assault. Its inhabitants were then made slaves by the Argives, a title of their property was consecrated to the service of religion, and their city was razed to the ground. Thus a state that had been great and wealthy in times of old, a state that had numbered many illustrious men and that had performed many glorious deeds, met with its final overthrow and has remained desolate up to our own times [that is, until the reign of Augustus].—Diodorus Siculus, XI, 65.

This explicit account, which is also repeated by Pausanias, has been questioned by Professor Mahaffy, who maintains that both Mycenae and Tiryns were destroyed by the Argives two hundred years earlier than the 78th Olympiad. Professor Mahaffy says:

It is probably true that the Argives chose the opportunity of a Messenian War to make this conquest, but it was the Second (685-668 B. C.), not the Third Messenian War (464 B. C.). It is very probably true—nay, I should say certainly true—that they leveled the houses of Mycenae with the ground in the 78th Olympiad (468-464 B. C.); but this was not their first conquest of it.

—Schliemann, *Tiryns*, 1885, pp. 35-43; passage quoted from p. 43.

Plate xxxi is a view of the Argive Plain, as seen from Mycenae, facing the south. Schliemann excavated at Mycenae in 1876, and the Greek Ephor, Stamatakis, in 1877. These first excavations were followed by those of the Greek archaeologist Tsountas, acting for the Greek Archaeological Society in the years 1886 and 1888; while supplementary researches have been carried on more recently by the German Institute of Athens.

Plate xxxii shows the stronghold of Mycenae with Mount St. Elias in the background. It is situated on a foothill, 900 feet above sea-level, in the northeastern corner of the Argive Plain, or, as described in the Homeric poems, “in the heart of horse-nurturing Argos” (Homer, *Od.*, γ, 263), at the entrance of a glen between the two majestic peaks of Mount St. Elias, 2640 feet high, on the north, and Mount Zara, 2160 feet high, on the south. Its Homeric epithets are “well-built city” (*Il.*, Β, 509), “with broad streets,” (*Il.*, Δ, 52), “rich in gold” (*Il.*, Ζ, 180; *Od.*, γ, 305). Mycenae, unlike Tiryns, was a veritable mountain fastness, and the rocky height which forms its Acropolis approximates in outline an irregular triangle, and slopes toward the west. The cliffs overhang a deep gorge, the Chavos, which like a mighty moat guards the whole southern flank of the citadel. Through the abyss below winds the bed of a torrent, which is usually almost dry because it has no other source than that of the spring

Perseia, which is about half a mile to the northeast of the fortress. The gorge extends from east to west and then turns in a south-westerly direction. The cliffs fall off precipitously on the northern side into a glen, the Kokoretsa, which stretches in a straight line from east to west. They are also more or less steep on the eastern and western sides, where are six natural, or it may be, artificial terraces. The entire Acropolis, which has to be approached from the east, is surrounded by fortification walls mostly Cyclopean, but some portions are polygonal and others are ashlar. These walls vary from thirteen to thirty-five feet in height and average sixteen feet in thickness. The entire circuit still exists, but the walls were once much higher. The stone is the beautiful, hard breccia which is so abundant on the neighboring mountains. There are no storerooms or galleries at Mycenae, as at Tiryns, but on the northeast side there is a vaulted stone passage in the wall. This led by a downward path into the foot of the hill, where a cistern was supplied with water from a perennial spring outside the walls.

The eminent position of "golden Mycenae" in prehistoric times is indicated not only by its many legends, but also by the treasure discovered in its tombs — treasures which exceed all others found elsewhere in the Aegean Basin. Not only were her lords rich, but their power stretched beyond their immediate territory, as is shown by the prehistoric roads, which connected Mycenae with Corinth. Three of these narrow but stoutly built highways, which both bridge streams and tunnel through rocks, have been traced.

The ruins of Mycenae, as seen by Pausanias in the second century A. D. are thus described by him:

Among other remains of the walls is the gate on which stand lions. These walls and gate are said to be the work of the Cyclopes, who built the walls at Tiryns for Proetus. In the ruins of Mycenae is a fountain called Perseia and the subterranean buildings of Atreus and his sons, in which they stored their treasures. And there is the tomb of Atreus and the tombs of the companions of Agamemnon, who on their return from Ilium were killed at a banquet by Aegisthus. But as to Cassandra's tomb the Lacedaemonians of Amyclae claim that they possess it. At Mycenae is the tomb of Agamemnon and that of his charioteer Eurymedon and of Electra, and the joint tomb of Teledamus and Pelops, who, they say, were the twin sons of Cassandra, slain while they were still babes by Aegisthus, after he had slaughtered their parents. There is also the tomb of Electra, who was given in marriage by Orestes to Pylades, whose sons, according to Hellanicus, were Medon and Strophius. Clytemnestra and

Aegisthus were buried a short distance outside the walls, for they were thought unworthy to have their tombs inside the city, where lay Agamemnon and those murdered with him. (II, 16, 6)

Presumably we are acquainted today not only with the relics named by Pausanias but with many others unknown to him as well.

Plate xxxiii is a view of the so-called Lions' or Main Gateway of the Acropolis of Mycenae. It is situated at the northwest corner of the citadel walls. The relief above the gateway has been thought to represent the escutcheon of Mycenae, the armorial bearings of the city's princely rulers. But this is unlikely, although the usage of emblazonry is known to reach into hoary antiquity, because so many replicas of this particular heraldic group have been found elsewhere than at Mycenae. The gate, as regularly in Aegean architecture, widens from the top downward. The use of timber casings is believed to be the principal reason for this peculiarity. The dimensions of the Lions' Gateway are ten feet eight inches high and nine feet six inches broad at the top and ten feet three inches below. In the huge lintel, which is sixteen and one-half feet long and eight feet broad and over three feet thick in the center, are cut round holes six inches deep for the hinges, and in the two jambs are four quadrangular holes for the bolts. The object of the triangular gap in the masonry in which the relief fits is to lessen the pressure of the superincumbent masonry on the lintel. The triangular slab, which fills this niche, is ten feet high, twelve feet long at the base and two feet thick. On its face are sculptured two lionesses, standing opposite to each other and supported by their long outstretched hind legs, with their forepaws resting on either side of the top of an altar, from which rises a column which tapers downward in the characteristic fashion of the period. The heraldic position of the animals, who in silent sentinel duty have remained to ward the castle throughout the ages, suggests Assyrian art. This relief is unique because it is the only sculptural monument of large size which has come down to us from the Bronze-Age civilization of the Aegean world. Even in its mutilated condition it has a nobility and expressive beauty of its own. The heads of the animals have unfortunately been lost; they were probably made separately and fastened to the bodies by bolts. They must have been small and must have faced the spectator. They may have been of bronze. The ends of the tails are not broad and bushy, but narrow like those of the lions on the early sculptures of Egypt. It is noteworthy that Pelops

was the son of Tantalus, King of Phrygia, and that Phrygia is the home of the worship of Rhea, the mother of the gods, whose sacred animal is the lion. The passageway which leads to the gate is fifty feet long and thirty feet wide, and is defended by a large quadrangular tower.

In Plate xxxiv is shown the postern gate at Mycenae. This is situated on the northern side of the Acropolis. Note the massive lintel and the huge stone resting directly upon it; this is unusual in Mycenaean architecture, which generally leaves a triangular space above the lintel for the purpose of diminishing the downward pressure. The gateway consists of three large slabs. The opening, like that of the Lions' Gateway, widens from the top downward. At the top it is five feet four inches wide and five feet eleven inches at the bottom. Inclusive of the rectangular slab resting on the lintel, the gate is fourteen feet high. The grooves for the bolts in the jambs of the doorway are square and of large size.

In addition to the walls, the burying places of the kings of Mycenae are their most striking memorials. At one time the lords of the citadel and their families were buried on the castle hill itself; for close to the western wall, south of the Lions' Gate, Schliemann discovered the royal grave circle, eighty-seven feet in diameter. Within this were found six tombs deeply cut into the rock. These had remained untouched by the hand of man until the excavations of 1876. Nineteen skeletons and much treasure were discovered in these graves. Five of them were excavated by Dr. Schliemann and the sixth by the Greek Ephor of Antiquities, Stamatakis, in 1877.

Plate xxxv is a view of the Grave Circle, taken from the north, and shows the position of the deep-lying shaft graves. Note the double row of upright circular slabs arranged in two concentric rings about three feet apart. The intervening space was originally filled with small stones and earth, and it was then covered by horizontal slabs. The result was a wall four and one-half feet thick, varying from three to five feet high; because this curious ring-wall does not enclose a level space, since the rock slopes toward the west, where, to bring the upright slabs to a uniform level, they are as much as five feet high. This circle of slabs may have served as a retaining wall for a tumulus or mound, which may have been built over the graves. Note the entrance passageway, which is about six feet wide. Before Schliemann excavated the Grave Circle the upright slabs were buried

to a depth of nine to ten feet under the deepest mound on the citadel, and some of the graves were as deep as thirty-three feet below the surface. A stele or gravestone, in some cases sculptured, once marked each tomb. The sculptured stelae may have been placed over the graves of the men, while those over the graves of the women were unsculptured. The stelae, like the dead, who were embalmed in the graves beneath, faced the west, the Land of Shadows.

The graves contained an enormous amount of treasure, consisting of diadems, ear-rings, gold discs, silver and bronze vases, death-masks, sword and dagger blades, terra cotta vases, and many other objects. The actual value by weight of the gold found here by Schliemann is more than \$20,000. The finds are now arranged in the National Museum at Athens in the Hall of Mycenaean Antiquities, in the center of which the sixth tomb is shown in exact reproduction of its condition at the time of its discovery. The two skeletons found within it were literally covered with plates and bands of gold.

The ancient city of Mycenae included not only the Acropolis, the seat of the ruling family, but also an extensive Lower City, scattered over the entire hill which extends between the two gorges surrounding the Acropolis. The Lower City consisted of a group of villages, each of which preserved its separate identity and maintained its separate burial ground.

The most important remains discovered in the Lower City are the tholoi or beehive vaulted tombs. Mycenaean tombs are of three general types: (a) the oblong pit sunk vertically in the ground, very similar to a modern grave, such as the Shaft Graves on the Acropolis; (b) the tholos or beehive vaulted tomb; and (c) the rock-hewn chamber. Both the tholoi and the rock-hewn chambers were approached by an avenue or dromos, which was cut horizontally into the hillside. In the district to the north and west of the Acropolis about seventy rock-cut tombs have been discovered and examined, with interesting results. The rock-hewn chamber tombs were evidently the humbler burial places of the people. They were for the most part square and are not vaulted, but have gabled roofs. They are apparently contemporary with the tholoi, that is, they are of a somewhat later date than the shaft graves. Both tholoi and rock-cut chambers, unlike the shaft graves, were rifled before Schliemann's discoveries.

A day came when the simple shaft graves of the Grave Circle on the Acropolis no longer seemed regal enough to the rich princes of

Mycenae, so they sought to build more imposing burial places; or else an earlier dynasty was conquered by lords of another race, who brought with them a new fashion of burial. The legends which declare that the Perseïdae were succeeded by the Pelopidae support the second surmise. These more imposing royal burial monuments are the subterranean tholoi or beehive tombs, of which seven have been found built in the hillside facing the Acropolis. The tholoi are also found not only elsewhere in Greece but in other countries as well; as, for example, the subterranean vault of New Grange in Ireland. They consist of three parts: the dromos, or passage of approach, the portal, and the dome or beehive chamber. Some of the largest also have a small square side-chamber, leading off from the central vaulted chamber. The stone avenue or dromos leads to the portal, which in its turn admits to the beehive chamber. This last is subterranean, that is, built into the hollowed slope of the hillside.

Although actual burials have been discovered in many of the tholoi of prehistoric Greece it is necessary to remember the caution given by Mme. H. P. Blavatsky in *The Secret Doctrine* that "not all such Cyclopean structures were intended for sepulchers." (II, 754)

Plate xxxvi shows the dromos and portal of the so-called "Treasury of Atreus." There is of course, nothing to prove that this is really the tomb of Agamemnon, as it is popularly called; on the contrary, Agamemnon's tomb is regularly represented in art as a simple mound, surmounted by a stele or upright tombstone. This monument, whatever may be its true name and purpose, is built under the eastern slope of the ridge which traverses the city of Mycenae. It faces the ravine of the same torrent which passes the south side of the cliffs of the Acropolis. The dromos is twenty feet seven inches broad and is lined with walls of carefully hewn ashlar blocks. The doorway, which is well preserved, is eight feet six inches wide at the top and nine feet two inches at the bottom. Its height is eighteen feet. The lintel is formed of two enormous blocks of stone, of which the inner one measures three feet nine inches in thickness, seventeen feet in breadth and nearly thirty feet in length. Its estimated weight is about 300,000 pounds. The equilateral triangular niche above, each side of which measures ten feet, was once filled with an ornamental slab of red porphyry. This, like the niche of the Lions' Gateway, served to relieve the weight, which would otherwise have pressed on the lintel. The exterior of the jambs and the lintel was decorated by



two parallel moldings. Above the lintel are numerous holes, in which presumably bronze ornaments were once fastened. There are other similar holes in the flat wall above the doorway, thus showing that the portal was once elaborately ornamented. On the outside before each door-post there once stood a half-column of grey alabaster, decorated with zigzags and spirals. In the middle of the doorway can be seen the holes for the bolts and hinges of the doors.

Plate xxxvii is a perspective view of the dromos and portal of the "Treasury of Atreus," after Chipiez. The dome resembles a vast beehive and is approximately fifty feet high and fifty feet in diameter. It is built of well-hewn ashlar blocks of hard breccia. In the lower courses these blocks are one foot ten inches high and from four to seven feet long, but toward the top of the dome the courses become narrower. From the fourth course upwards in each stone are visible two bored holes, and in many of these can still be seen remnants of the nails which once fastened the bronze rosettes used to decorate the interior walls. The dome is not a true vault, because it is built without a keystone and is formed by a false or corbeled arch, that is, the successive tiers of stone project one beyond the other, until they meet above in the center.

To the right of the great circular hall, a doorway nine and one-half feet high and four feet seven inches broad leads to a second chamber, which is cut out of the living rock. This is nearly square, being about twenty-eight feet long and broad and nineteen feet high. Over the doorway is the customary triangular niche. This side-chamber is thought to be the tomb proper, and stones were discovered in it, indicating that it once contained a monument.

Johannes P. Pyrlas, Professor of Medicine at Athens, published an article on the first excavation of the Treasury of Atreus in a Tripolis newspaper of the 19th of November, 1857. This runs in Dr. Schliemann's translation thus:

In 1808, as old people relate, in the month of April, a Mahomedan of Nauplia presented himself before Veli Pasha, who was at that time governor of the Peloponnesus, and told him that he knew there were several statues hidden in the "Tomb of Agamemnon." Veli Pasha, who was energetic and ambitious, at once began to excavate the space in front of the tomb with forced labor. When he had dug down to a depth of three fathoms, the workmen descended by means of a ladder into the interior of the dome, and found there a great many ancient tombs, and having opened these they found in them bones covered with gold, which was no doubt derived from the gold-embroidered drapery. They found

there also other gold and silver ornaments, also precious stones in the form of those called "antiques" (gems), but without any incised work. Outside the tombs they found about twenty-five colossal statues and a marble table, all of which Veli Pasha transported to the Lake of Lerna to the place called the Mills and, having got them washed and cleaned and wrapped up in mats, he sent them on to Tripolis, where he sold them to travelers and obtained for them about 80,000 gros (then worth about 20,000 francs). Having gathered the bones and the débris contained in the tombs, he got these also transported to Tripolis and entrusted them there to the most notable goldsmiths, D. Contonicolacos and P. Scouras, who, after having cleaned the débris and scraped off the gold from the bones, collected about four okes (4800 grams) of gold and silver. The stones in form of antiques as well as the bones were thrown away: I had this account from the mouth of the two goldsmiths when they were still alive, and from my father, who saw the statues at the Mills.—Schliemann, *Mycenae*, New York, 1880, pp. 49-50.

This account is probably apocryphal, because on investigation Dr. Schliemann discovered that it was not confirmed by the old inhabitants of Charvati, which is the nearest modern village to the site of Mycenae, and except as told in this article, no large free standing statues have been found in any excavations of prehistoric Aegean remains. The truth seems to be that the excavation of Veli Pasha took place in 1810, and that the only objects discovered by him were some half-columns and friezes, a marble table, and a bronze candelabrum which was suspended from the top of the vault by a long bronze chain.

In the Peloponnesus, great fortresses and palaces dating from prehistoric times have been found only at Tiryns and at Mycenae, but some large tholoi similar to those of Mycenae have survived to mark the existence of other early principalities, and it is presumably to these tholoi that Athenaeus refers when he says:

Great tumuli are scattered all over the Peloponnesus and especially in Laconia; they are called Phrygian tombs and are supposed to contain the bodies of the companions of Pelops.

#### ORCHOMENUS

Leaving the Peloponnesus and passing to central Greece, striking memorials of the Mycenaean Age have been discovered in Boeotia. Thus at Thebes, near the Agora or market place, have been found a palace of the Mycenaean Age, which apparently, like all other palaces of that age, was destroyed by fire. This is believed to be the "House of Cadmus" and the "Bridal Chambers of Harmonia and Semele."

But in the early times Thebes does not seem to have been the fore-

most of the Boeotian cities, since it appears to have been surpassed in importance by Orchomenus, which was situated on the western shore of the great Copaic Lake. The Orchomenians belonged to the great Minyan clan, the hardy race of navigators, who launched the Argo. The city was built at first, says Strabo, right on the shore of Lake Copais near the eastern base of the hill called Acontium, which is a Greek word meaning "lance." This hill later, when the position of the city was changed, became the acropolis of the city. The change in location was caused, we are told, by the rising of the lake.

The principal ruins of Orchomenus date from the mythical period, when it was the center of the Minyan power in central Greece. In historic times the city became subordinate to Thebes and took merely a second place in the Boeotian League. It was several times destroyed, notably by the Thebans in 368 B. C. and in 346 B. C., but on each occasion it rose again from its ruins. It was at Orchomenus that Sulla defeated Archilaüs, the general of Mithridates, in 85 B. C. Although Orchomenus enjoyed prosperity in Roman times it seems to have remained entirely uninhabited during the Middle Ages.

Its wealth in prehistoric times was proverbial, and the city in the Homeric poems shares with Mycenae the epithet of "golden." The inhabitants were called Minyans from one of their early kings, of whom Pausanias writes:

Minyas was the son of Chryses, and from him his subjects received the name of Minyae, which the people still keep. So great was the tribute which was paid to this Minyas that he surpassed in wealth all those who reigned before him, and he was the first, so far as we know, among the Minyae, to build a treasury for the purpose of securing his riches. Since the Greeks have a mania for admiring that which is foreign much more than that which is native, several of their most eminent writers have been pleased to describe the Pyramids of Egypt with the greatest minuteness, while they have not a word to say of the Treasury of Minyas or of the walls of Tiryns, which nevertheless are fully as deserving of admiration. The son of Minyas was Orchomenus, and during his reign the city was called Orchomenus and its inhabitants Orchomenians. (IX,36)

And a little further on Pausanias adds (IX, 38):

The Treasury of Minyas, a marvel inferior to nothing in Greece or elsewhere, is constructed as follows. It is a circular building, made of stone, with a top not very pointed; and the highest stone, they say, holds together the whole building.

This last statement has been questioned, because so far as known, prehistoric Aegean architecture employed only the false or corbeled

arch, which, of course, does not possess a keystone. Pausanias' words show that the vault of the "Treasury" was intact when he saw it in the second century A. D., and in fact when Dr. Schliemann cleared away the rubbish of the ages in the years 1880, 1881 and 1886, he found much evidence proving that the building was used during Macedonian and Roman times, probably as a chapel, which may have been dedicated to Minyas himself.

Plate xxxix reveals the sad destruction which the "Treasury" has suffered since Pausanias' time. The view is taken from where the dromos once existed, and shows the impressive doorway. Unfortunately the dromos itself was used as a quarry when a neighboring chapel was built about 1865, with the result that it has been almost entirely destroyed. The doorway is seventeen feet eleven inches high, eight feet eight inches broad at the bottom and eight feet at the top. The lintel consists of a massive block of greyish-blue marble nineteen feet long. Note the large stone base at the rear, upon which a man with a cane is standing. This was built in late Greek or even in Roman times, and probably supported statues. Directly in front of it was found a stone table or altar. Schliemann believed, because of certain statements made by Pausanias, that the bones of the epic poet Hesiod were transported from Naupactus to Orchomenus and placed here beside the remains of Minyas, but this interpretation of the statements is doubtful.

The diameter of the tholos proper, or dome of the "Treasury of Minyas," is forty-six feet, that is, almost as large as that of the "Treasury of Atreus." The walls, shown in Plate xl, were built of large ashlar blocks of greenish marble. The holes which have been pierced in the upper courses doubtless served to fasten metal rosettes similar to those placed in the "Treasury of Atreus." Note the stone table or altar, which was mentioned in connection with Plate xxxix. The dome, and in fact all the side-walls above the lintel, have fallen in, although in places they are preserved as high as eight courses and even in one or two places as high as the twelfth course. The doorway to the right of the entrance, which is six feet nine inches high and four feet wide at the bottom and three feet six inches at the top, leads into a small side-chamber; for in this respect as well as in other ways the "Treasury of Minyas" closely resembles that of Atreus; of which, however, the side-chamber is cut out of the living rock, while that of this "Treasury" is built of small quarried stones.

Plate XLI shows a fragment of the superb ceiling of the side chamber of the "Treasury of Minyas." The carving on the different slabs was so cleverly fitted together that the design is carried uninterrupted over the joints in a single rich composition of meandering spirals, bordered by rosettes. The design is apparently a reproduction of a textile pattern, and its effect must have been that of a rich piece of tapestry.

As on a rug there is an oblong center piece, composed of interlacing spirals. From the corners of these spring palmettes or the corolla of a flower with a dart, perhaps suggestive of the pistil of a flower. This central pattern is enforced by a double row of rosettes and more interlacing spirals, palmettes, and a second time by another row of rosettes and a narrow fillet of dentils for the border. Since the shape of the chamber is oblong the intermediary spirals between the inner and outer rosettes consist of six rows at the ends and of only four on the sides. The entire composition is filled with artistic spirit and vigor. Had this side-chamber been excavated fifteen years earlier than it was, it would have been found practically as perfect as on the first day that it was completed; for Schliemann found its entrance blocked by masses of rubbish heaped high above the lintel, and was told that in 1870 the earth above the chamber suddenly gave way with a great noise. This, as was discovered in 1881, was caused by the falling in of the ceiling. The walls of this chamber were carried upward for some distance so as to form a cavity or second story, which was also roofed over by horizontal slabs. This served, of course, to relieve the pressure on the sculptured ceiling. The walls of small roughly hewn stones were faced by marble slabs sixteen inches thick.

#### GLA

The lords of Orchomenus in prehistoric times had neighbors and perhaps subjects in an island fortress at the opposite or eastern end of the Copaic Lake, a fortress which may possibly have been the Homeric "Arne rich, with purple harvest crown'd" (*Il.*, B, 507). which the poet names with "Anthedon, Boeotia's utmost bound" (*Il.*, B, 508). Although Arne, like this fortress, which is usually known by its modern name of Gla or Gha, was situated in the Athamantian Plain near the spot where, according to legend, Athamas reigned, it could hardly have been engulfed by the waters of the lake, as Strabo

says that Arne was. The discoveries show that Gla, like Troy, the Cretan palaces, Tiryns, and Mycenae, was destroyed by the shock of war and its palace was burned to the ground. Apparently, it could not withstand the assault before which the Minyan power fell, and it perished almost as soon as it was built, since no provision for a water supply has been discovered, and there are no signs of any burial place. The name Gla or Gha is thought to be an abbreviation of the Albanian word Goulás, which means "The Tower." The ruins, which are exceptionally impressive and interesting, consist of the mighty walls which guarded the edge of the rock, as well as the foundations of a palace, an agora or market place, and perhaps other buildings, but the building called the "Agora" may rather have served as a soldiers' or servants' hall. If it is really a Mycenaean Agora it is unique among the known finds of the prehistoric period. The fortress was built on an island about half a mile from the eastern shore of Lake Copaïs, opposite to Topolia, from which it is distant a little more than two miles. It is almost directly east of Orchomenus.

The prehistoric Minyans also built extensive engineering works throughout the Copaïc Lake between Orchomenus and Gla, for the purpose of draining the marshes. This vast system of prehistoric engineering was not fully known until the draining of the lake was undertaken toward the end of the nineteenth century by a French company and completed in the year 1893 by an English firm. Copaïs was at once the largest and the shallowest lake in Greece, and when fed by the winter rains and melting snows of the neighboring mountains it covered ninety square miles. The lake has no natural outlets except subterranean rifts in Mount Ptoön on the north and east. There are about twenty-three of these Katavothrac (as the modern Greeks call them) through which the waters eventually reach the Euboean channel. The largest has its entrance in an overhanging cliff more than eighty feet high. To conduct the water to these natural outlets the Minyans dug three great canals through the lake, rearing high embankments on both sides with the excavated earth. Also from one of the Katavothrae ancient engineers undertook to tunnel through Mount Ptoön to the Bay of Larymna, but it is uncertain whether the tunneled shafts were not sunk by Crates, the engineer of Alexander the Great, rather than by the prehistoric Minyans. (*cf.* Strabo, *page* 407)

To guard this drainage system the early Aegeans built a chain

of forts, beginning with the principal stronghold of Gla, under whose eastern wall one of the canals passes. The island of Gla, springing directly out of the lake, rises to a height of more than two hundred feet on the northwest, where the face of its cliffs is almost perpendicular. From the northwest the ground gradually falls toward the west and south to about one hundred feet, while on the east the gate is only about forty feet above the marsh. The fortress wall is Cyclopean and follows the very edge of the rock, a mighty rampart averaging twenty feet in thickness with a circuit of three-quarters of a mile. It is the largest known circumvallation of the Mycenaean Age, for the enclosed area is nearly 2,000,000 square feet, while the Acropolis of Mycenae includes only about 300,000 square feet. At Gla there are no towers, but there are numerous buttress-like projections from eight to thirty paces apart, similar to the projections on the face of the wall of the Sixth City at Troy. There are two principal gates, each twenty-two feet wide. There is also a third gate at the eastern end and possibly a fourth gate on the west, but this is uncertain. The north gate was very strongly defended on its exterior by two massive tower-like buttresses, projecting about six feet from the line of the wall and from six to nine feet in length. On the inner side a small courtyard adjoins the gate. The south gate is similarly, although not so strongly fortified. In some places the walls still stand to a height of ten feet. They are built solid without any rubble core. There are no traces of galleries.

On the highest point within the walls close to the northern edge are the remains of the palace, which consisted of two wings, so united as to form a right angle, one side of which follows the general direction of the wall for about 250 feet, while the second extends toward the interior of the island for about 220 feet. The enclosed area is therefore about 55,000 square feet. A narrow corridor extends along the entire length of the inner wall, and most of the rooms are still further protected by a second corridor, and several also, including the largest, can be entered only by passing through one or more adjoining rooms. Thus the palace itself was pre-eminently a stronghold. It was divided into a series of distinct suites, three in the northern wing and two in the eastern. The corridors average six feet in breadth. At either end of the wings is a tower. The palace had only one entrance and apparently only one story. There are no traces of any staircases and no hall has more than one forechamber. The

walls are Cyclopean and fresco fragments have been found only in one room and in one vestibule.

A second building lies near the center of the island between the northern and southern gates. Its walls are similar to those of the palace, but are rougher and show no trace of plastering. This building is contemporary with the palace, and from the character of the vase-fragments which have been discovered near, it is thought that the remains belong to the end rather than to the beginning of the Mycenaean Age.

#### ARCHITECTURE

So far we have been concerned with the architectural remains of the prehistoric world, and before turning to some of the productions of the other arts it may be well to direct the attention to certain general considerations. The extensive palaces of Crete were built to serve convenience and to afford fields for lavish decoration and do not show any great endeavor on the part of the architect after unity of plan. Nevertheless certain features are regularly present, such as bathrooms, lightwells, colonnades and doorways. Both the Cretan and the mainland columns tapered downward; while their capitals resemble those of the later Greek Doric order with the addition of a smaller square block below the abacus and above the echinus. The shafts were usually plain, and when fluted the curve of the fluting was convex instead of concave. The light-well is as characteristic of the Cretan palace as the hearth is of the Mycenaean megaron. Usually the light-well is found at one end of the hall and is enclosed on three sides by walls with two or more columns upon a raised stylobate, often on the side toward the room. A favorite mode of communication was by means of a series of doorways between square pillars along one entire side of a room. In long colonnades these square pillars were used in alternation with wooden columns. At Gournia in the earliest houses of the Middle Aegean period interior supports were always in the form of rectangular pillars of masonry; in the palace of the first Late Aegean era, round columns of wood on stone bases alternated with square pillars; and in the restoration period, that is, the third Late Aegean period, the round form seems to have entirely superseded the square or oblong. The alternate arrangement is also seen in the first Late Aegean Palace at Phaestus, but does not appear in the Palace at Cnossus, as reconstructed in the second Late Aegean period. In



Crete, single columns and three columns were more frequently used at entrances than the double columns which are found at Tiryns and Mycenae.

In fact, although there is considerable similarity between the early architecture of Crete and of the mainland of Greece, there are also characteristic differences, as is especially noticeable in the plans of the Palaces. The general type of the Cretan palace is that of a vast number of rooms, arranged in two wings about a large central court. Thus the Palace at Cnossus was a town in itself and was built on four levels on its eastern side, while its floor space covered five acres. Therefore the dimensions of the palace courts are far more extensive than the domestic architecture even of ancient Egypt. The men's quarters were situated in one of the wings and those of the women in the other wing. The mainland palaces on the other hand are smaller and have no single large central court, but their chief elements are an ornamental gateway or propylaeum, a portico, and a principal hall, called a megaron. The megaron in its complete form consisted of a porch, a vestibule or forechamber, and the main hall, containing a central hearth. The hall was presumably lighted by a clerestory or skylight cupola.

Aegean art was at its height of vigor and originality in what Sir Arthur Evans calls the Middle Minoan period, when art and nature went hand in hand, as is shown especially in the designs of the vases and the gems. Professor Burrows has well said in speaking of the art of prehistoric Greece that —

it is startlingly modern and there are few scholars philosophic enough not to receive a series of shocks when they see a scientific drainage and lavatory system and magnificent staircases assigned to a date which is nearer the third than the first millennium before our era.— Burrows, R. M., *The Discoveries in Crete*, London, 1907, p. 104.

#### VASES

Of the minor arts that of painted vase manufacture is among the most interesting. The Early Aegean potter was filled with admiration when viewing motion and growth, and he expressed this admiration in symbols, adopting a shorthand method by means of which he reproduced the line formed by winds and waves in the form of spirals and other geometric patterns, thereby recording his impressions somewhat in the spirit of the Japanese artist. Such a method of decoration

belongs intrinsically to the light-on-dark technique, because white, red and orange painted on a light ground become chalky and do not afford effective contrasts; but even in Early Aegean times, the potter was familiar with the dark-on-light technique in the form of red paint on a buff ground.

Toward the close of the Middle Aegean period charming naturalistic designs were painted in light paint on a dark ground, such as the charming sprays of lilies seen on a vase from Cnossus; and at the height of his power the Aegean potter went directly to nature for his inspirations. His designs are filled with a graceful exuberance: reeds, grasses and flowers adorn his vases, and the life of the sea is represented with an astonishing fidelity. Some of his most pleasing patterns were painted on vases as thin as the eggshell cups of the Middle Aegean style, and others on heavy and coarse jars. His favorite flowers were the lily and iris, the wild gladiolus and the crocus. Naturalism gave way to a growing formalism, which developed into the architectonic style of the palace period, in which the principal designs are framed with ornamental patterns, a peculiarity which has given rise to the term "architectonic."

The typical, although not the only ware of the Early and Middle Aegean periods, is the so-called "Kamares" ware, which is in the light-on-dark technique. The ground is a lustrous black glaze and designs are painted in matt colors. The composition, drawing, and coloring are generally harmonious and original.

In Plate XLII are shown two cups which were found at Cnossus. They date from the second Middle Aegean period, dated *circa* 2000 B. C., and are contemporary with the Twelfth Dynasty of Egypt, the time when the Aegean civilization reached its first climax. They are typical examples of the delicately thin teacup or eggshell ware. Both terms are, of course, self-explanatory. This ware is the culmination of the light-on-dark "Kamares" technique. The elements of the designs are curvilinear geometric, namely, the rosette and the spiral. The missing portions of the vases are indicated by lighter shading. The name "Kamares" has been given to these and similar vases because examples of this technique were first found in Crete in a cave near the modern village of Kamares, which is at the base of Mount Ida. The shapes of the "Kamares" vases are very varied and graceful. The precise form of the modern teacup is common.

Plate XLIII shows a "Kamares" vase with handles and a spout.

It is nine inches high and was found at Cnossus. This vase is a magnificent example of the later style in which the curvilinear geometric patterns were largely superceded by naturalistic elements, especially of a floral origin. It belongs to the end of the second Middle Aegean period, dated *circa* 1800 B. C., the time when the Aegean potters loved to paint these naturalistic elements on their vases. This particular example in richness of decoration excels all the other vases of its period and style which have been so far discovered. The decoration is polychromatic, for the design is creamy white with yellow and crimson details on a lustrous black vase. Vermillion, orange, and brown were also used on the polychromatic "Kamares" vases.

On Plate XLIV is seen a "Kamares" amphora, or double-handled jar, which was found in one of the magazines of the Palace at Phaestus. It presumably belongs to the first Late Aegean period, *circa* 1600 B. C., a period when naturalism still prevailed on the vases but the floral patterns were not so rich as on the vases of a somewhat earlier date.

On Plate XLV are shown two amphorae of the "Palace Style." Both are reconstructed from a number of fragments. The one on the left stands thirty-nine inches high and was found at Vaphio, the site of ancient Amyclae, near Sparta. The extant portions are easily distinguishable by their darker coloration. The other amphora with horizontal handles on the shoulder of the vase, also reconstructed, is much better preserved. It stands thirty-six inches high and was found in a passage of a chamber tomb at Mycenae.

Although the dark-on-light technique was known to the Early and Middle Aegean potters, as we have previously seen, their typical technique was the light design on a dark ground, as found on the "Kamares" vases. But in the second and third Late Aegean periods the prevailing style was that of a dark design on a light ground, a technique which prevails on the vases found at Tiryns and Mycenae, as well as on other Late Aegean Mycenaean sites. We now know that it is wrong to think of this as a characteristic restricted to the Mycenaean Age, but nevertheless it is true that in that age the pottery designs were generally drawn in red or brown on a light ground. They are still naturalistic and the shapes are extremely graceful, but an artistic degeneration has already begun.

These two amphorae on Plate XLV date from the second Late Aegean period, *circa* 1500 B. C., contemporary with the Eighteenth

Dynasty of Egypt, and were presumably imported into Greece from Crete and very probably from Cnossus, since they are typical examples of what Sir Arthur Evans calls the "Palace Style," whose place of manufacture seems to have been the Palace of Minos. The "Palace Style" was so named because its motives are similar to those of the frescos found in the restored portions of the second palace at Cnossus. Note the architectonic framing of the designs in superimposed panels. Despite the lavish richness of the decoration there is, particularly in the amphora from Mycenae, a suggestion of haste about the drawing, which points to degeneracy in artistic conception, a degeneracy which is more evident in the next vase, which is reproduced on Plate XLVI.

This latter vase was found in a cemetery of Zapher Papoura near Cnossus. It stands about twenty inches high and is of the late "Palace Style," dating from the end of the second Late Aegean period, *circa* 1500 B. C. It is of interest as an example of the last art of prehistoric Crete. Below the neck is a design of leaves, which also passes at right-angles down the handles, thus dividing the vase into three decorative framed panels. Upon the body of the vase are architectural motives, separated by bands of black and white squares, forming a checkerboard pattern. Note that the architectural elements suggest the "Metope and Triglyph" Kyanos frieze, which was found among the ruins of the Palace at Tiryns.

Not all the vases found on Aegean sites are painted, as is shown by Plate XLVII, upon which is reproduced one of the elaborately decorated huge incised clay casks or pithoi, which have been found in the magazines or storerooms of the Palace at Cnossus. These are equipped with a series of circular handles, which were used in moving the jars. In this particular instance there are four series of handles.

Many Aegean metal vases of bronze, silver and gold have also been discovered. The most famous of these are the so-called gold cups of Vaphio, which are seen reproduced on Plate XLVII. Vaphio, situated about four and a half miles from the modern or New Sparta, is the modern name given to the site of ancient Amyclae, which was the seat of a Mycenaean principality, the queen of the valley of the Eurotas, the center of Achaean and Minyan power in Laconia before the foundation of Doric Sparta. Amyclae, according to Pausanias, "was destroyed by the Dorians" and contained "the supposed tomb of Agamemnon" (III,19). Its lords hollowed out for

themselves a magnificent vault, which had never been plundered before its excavation in 1889 by the Greek archaeologist, Dr. Tsountas. It was known to modern travelers as early as 1805, although even at that date its walls had fallen in. The vaulted chamber was about thirty-two feet in diameter, and toward the end of the dromos was found a sacrificial pit, contemporary with the building of the tomb. In the floor of the domed chamber a grave was cut, and in this were found many offerings, consisting of bronze weapons and instruments, alabaster vases, silver and clay objects, lamps, eighty amethyst beads belonging to a necklace, engraved stones, and gold and silver cups.

Among these finds are two of the most precious of the works of Mycenaean art, namely the two golden cups shown on Plate XLVIII.\* These are the masterpieces of the Mycenaean goldsmith, and show great boldness in conception and skill in execution. Each cup is about three and one-quarter inches high and the lower diameter is also about the same size, while the upper diameter, including the handle, is a little more than four inches. The cups are made of double plates of pure gold and are riveted, with the designs in repoussé.

The comparatively great height of the reliefs makes it very difficult to do them justice in reproductions. The lower cup has a plain band around the base and the brim. This forms, as it were, a frame to the decorative field, but the second or upper cup has no such frame. The curious irregular objects, which appear suspended from the upper edge of the two cups, are doubtless intended to indicate the landscape in the background.

On the lower cup is represented a wild bull hunt among palms, which trees are suggestive of a southern origin for these cups. Therefore Sir Arthur Evans, the excavator of Cnossus, believes that they were imported from Crete. The companion design on the upper cup represents a quiet pastoral scene of domesticated bulls among olive trees. On the first cup the central figure is a bull, which is caught in a net suspended between two trees; on the right another bull appears to be clearing the net with a bound, and on the left a third bull has shaken off one hunter and is tossing another. The second cup shows the strongest possible contrast in its entire composition as well as in its individual groups. In the center is a tranquil pair of bulls with their heads close together in friendly fashion; on the left another bull is hobbled and is being driven away to sacrifice.

\* For Plate XLVIII see next issue.