

THE THEOSOPHICAL PATH

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AND thus we come from another life and nature unto this one, just as men come out of some other city, to some much-frequented mart; some being slaves to glory, others to money; and there are some few who taking no account of anything else, earnestly look into the nature of things: and these men call themselves studious of wisdom, that is, philosophers.—*Pythagoras*; a fragment in Cicero's *Tusculan Disputations*, v, 3; trans. by C. D. Yonge

PROOF OF IMMORTALITY? by Magister Artium



OCCASION for a few remarks on the question of immortality is afforded by a book called "A Future Life?" which purports to be a critical inquiry into the scientific value of various doctrines and theories regarding immortality. The author maintains that the real question of interest is whether there is a conscious continuation of the personal life. In weighing evidence, he seeks the kind of proof commonly understood as scientific or inductive, yet does not refrain from testing doctrines by the quality of the appeal which they may make to our ideas of desirability or equity. He finds, of course, no proof, whether for or against, of the kind called scientific proof.

The reason for the unsatisfactory nature of a discussion like the one in this book is that it has been undertaken without certain necessary preliminary inquiries into the nature of the terms in which it deals—especially into the nature of that which is vaguely denominated "personality." The result of an argument wherein the terms are undefined must be confusion.

If anything survives the dissolution of the body, that which survives must necessarily be very different from that which was manifested during the life of the body. Even so comparatively slight a change as supervenes when we fall into the state called "sleep" is accompanied by a profound alteration in the state of our consciousness; and it is pertinent to ask our philosopher what he thinks has become of the ego during that state, and how it comes about that

no memories thereof are recorded, save the confused and fleeting scenes of the borderland. Till this question is settled, it seems vain to cavil at the suggestion that "we know so little" of ego and memory during the intervals between earth-lives.

This alone is sufficient to support the contention that one cannot expect to arrive at any knowledge about the after-death states until he has first learnt a little more about the states during life; and that it is expecting too much to demand an immediate demonstration of problems which lie so far ahead on the path of study.

Regarding lack of memory, Theosophists maintain that this is not inevitable or irremediable, but due merely to the defect of our faculties, which have never been trained in the necessary direction. Theosophists therefore invite those desirous of knowledge and proof to seek and find it by the only possible road — study and experience. Our author admits this Theosophical position, but his method of disposing of it is not entirely satisfactory. He says:

It may be replied to this that some time, when the aeons of ages necessary for man to reach perfection have ended, we shall "be as gods," yet the vast extent of this preparatory period affords not cheering hope, but appalling dismay.

But there is no need to talk about aeons of ages or to afflict oneself with appalling dismay. All we need to do is to be reasonable and not try to put our head where our feet cannot follow. Are Theosophists unreasonable when they say that the life of the average man is not such as to evoke enlightenment on such questions as the nature of the human ego and the various states of consciousness during and after life? Are they unreasonable in saying that the man who desires such enlightenment must first undertake certain preliminary studies and preparations, and that he must be content to advance step by step by gradual ascent from the bottom? Is it illogical to assert that the man who complains because he cannot scale the heights at a bound, or who demands knowledge without being willing to observe the essential conditions, is unreasonable?

When any one dies he disappears entirely and finally, so far as science (as ordinarily defined) can tell. We do not meet people who can give us any information of their experiences beyond the veil. Reflection and knowledge are our only resources, and the former may spur us on to win the latter. What we call the personality or ego is a much more unstable flickering thing than we imagine; it dissolves during sleep; persons sometimes lose it during life. Mesmeric

experiments have demonstrated its fictitious and uncertain character. It is a bundle of memories and experiences grouped about a mysterious center; and this mysterious center, wherein we must fain seek for a *real* ego, defies all superficial analysis. The phantasmagoria of waking consciousness dissolves into a transformation scene as our head nods in the arm-chair; and what, even then, has become of that which we call "ourself"? And after the change called "death," what is likely to have happened to this personality? Would it even be desirable that it should be perpetuated? If it were perpetuated, what would become of that blessed liberation we all long for? The personality is such a burden that some seek to escape it by suicide, and many others contemplate the possibility of suicide without being driven over the verge. Drink, work, pleasure, and other means are embraced in order to escape from personality; we are never happier than when we lose the sense of personality in the absorption of some pursuit or social amenity; and it is with an unwelcome shock we lapse back into it. Death, then, should be regarded as a purification of the consciousness rather than a perpetuation of it in its imperfection.

Yet human nature contains also many elements that are deathless, whose permanency is both possible and to be desired; so "all is not lost"! Only the bad is lost, and the good remains. But the character must be sifted, in order that the deathless elements may endure and the mortal decay be purged out. We cannot have our friends back again as they were; it would be cruel to call them back from their liberation to the earth, merely to satisfy our fond but unwise yearnings. And it is fortunate for us, who so appeal for mercy, that the laws of nature are not made by ourselves; for, in our attempts to make them just and merciful, we should cause ourselves far more misery than we actually incur.

Yet man does stand in need of more definite knowledge concerning the mysteries of death and bereavement. But how is such knowledge to dawn, with the world as it is today?

In ancient times we read of the Sacred Mysteries, whose inner teachings were protected, lest, by falling into unfit hands, they should be perverted. May it not be that knowledge of the kind we are considering formed part of their sacred trust? History tells us also that there came times when some of the teachings of the Mysteries became profaned, which led to horrible rites and brought woe to the

people. In our own time we have superstitions as foolish and harmful as any. When H. P. Blavatsky lifted the veil so far as to enunciate part of the teachings about reincarnation, there were some who derided it and others who have perverted it into the most grotesque doctrines. And the same thing has happened to others of the teachings by which she endeavored to answer the cry of the world for knowledge. In view of these facts, we can easily see that it would not do to scatter broadcast in such a world teachings that could be so perverted; nor is there any popular means by which such teachings could be confined to a few only. This may serve to explain why real knowledge is limited to the few. And it must remain so, however sad this may seem, so long as the world remains unfit.

Meanwhile, however, we have the present always before us in which to act; and if we wish the veil to be lifted we must be strong enough to endure the light, which is always there, and will be ours, when we become able to support its brilliance.

WHY NOT APPEAL TO THE GOD IN MAN?

by H. Travers, M. A.



MAN'S passions and prejudices are appealed to by politicians and the leaders of various movements. Their passions and prejudices are even inflamed by these leaders. Contented people are aroused and made discontented. "Rights" and "interests" are proclaimed. But the issues are so confused that, if we protest against this conduct, we shall be accused of ignoring the interests of the oppressed, and of advocating a policy of submission. Party labels will be applied. Yet common sense tells us that it is possible to commiserate the wrongs of the oppressed, and to try to alleviate them, and at the same time to deplore the policy of spreading a spirit of anger and hatred.

Have men no better feelings which can be appealed to? Is it not an insult to them that they should be addressed as though they were compact of nothing but selfish passions? Where are the leaders who have enough faith in human nature to appeal to its higher side, and who will honor men by recognizing that higher side and appealing to it?

What wonder that the horrors of war come as an inevitable vent to the anger and hatred thus engendered in the hearts of nations

during times of so-called peace, and by people who usually profess to be lovers of peace! Everywhere we hear the same note sounded, perhaps even by the most philanthropic and peace-professing movements, until we grow unutterably weary of it. Always *destruction*; even those who are leagued together for the abolition of cruelty may sometimes be found giving tongue to words of high anger against those whom they regard as villains beyond the right of mercy.

There seems to be a universal quarrel going on, and it is no wonder that people desire peace; or even that, in some cases, they may even desire war because it seems to them to be more peaceful than what is called peace!

Let us take for illustration the particular case of anti-vivisection. Some of the advocates of this cause give a handle to their opponents by indulging in expressions of anger and hate that really lead us to infer that they themselves are ready to commit deeds of violence, should the opportunity occur and the courage not fail. Is this the way to stop cruelty? Can anger be destroyed by anger? It is a familiar maxim that anger is turned aside by gentleness, and cruelty overcome by compassion; and nothing has occurred either in the world or in human nature to alter the truth which the maxim expresses. Consequently it is certain that people who thus indulge their rage against other people or the acts of other people are thereby increasing the power of evil passion in the world and adding to the sum-total of cruelty. It is also certain that, in order to overcome cruelty, we must first drive it out of our own heart, and that we cannot subdue evil passions as long as we are their victim.

To take another illustration — what can be said of a newspaper which, published in the cause of peace, justice, mercy, and reform, is yet filled from front to back with incitements to envy, prejudice, pride, anger, and all human infirmities and passions? Such a paper is a firebrand kindling conflagrations everywhere, and a source of infection carrying disease into every home. What wonder there is war and strife, civil and international!

If it be asked, How are the afflicted to come by their own rights? — we can point to the tremendous and irresistible power of unity in the spirit of helpfulness and kindness, which can achieve, and has achieved, bloodless victories over the greatest might that inertia or aggression can muster. If the vast and united bodies of men which now labor by methods of strife in order to gain certain limited advan-

tages, were thus united in the spirit of service and forbearance, they would not only easily achieve these lesser purposes but infinitely more that they never dared to dream of. We find people throwing away the priceless and inalienable prerogatives of the human Soul in order to battle for things whose value is small by comparison.

And while some classes are appealed to by incitements to self-interest, other classes are appealed to by threats. Here again we may ask, Is there no other effectual way of appeal? Have not these classes also a higher nature that can be appealed to?

The world suffers from a lack of faith in the higher nature. This again is what is the matter with education. Having apparently lost power of command over the children, we now seek by every art to cajole them. Sugar-coated studies emasculate their minds. Some theorists advocate a policy of letting them drift whither they like, in the fond hope that they will drift the right way. It is true, of course, that the better nature of a child will lead it right — provided the better nature has a chance to do so. But if the lower nature is allowed to dictate, and the higher nature never appealed to, what results can we expect from the let-alone policy? Such a policy, even if successful in the hands of a few choice individuals, can be of no use as a general policy; and even in the case of the few, the apparent success may be only the prelude to a less doubtful sequel. But how can we appeal to the higher nature of a child unless we have faith in our own higher nature? When the infidel in *Zanoni* tries to teach his son virtue, the son laughs in his face and makes off with the gold. There is no child but knows unfailingly whether or not his teacher believes in the principle he seeks to inculcate.

The whole chaos of society shows unmistakably that we can neither coerce nor cajole each other into behaving, and that we cannot achieve harmony so long as we have no faith in our common divinity — no trust in each other. And so the doctrine of reactionary disciplinarianism is as futile as the doctrine of letting every man go as he pleases.

The rise of Woman is a characteristic movement of our times, and it is in danger of going on the rocks by following the dreary old course of clamoring for imaginary rights while neglecting real ones. Where is the originality in this, or how shall women teach men by slavishly copying their mistakes? If there is to be anything new and saving in the woman's movement, we must look for its manifestation

in some other form. The idea of trying to fight man with his own weapons — or of trying to fight him at all — is so preposterous when we stop to think that comment is unnecessary. Surely it is by womanliness that women can win their rights and the respect of men; and never was the world more in need of such a quality. Then why should the queen step down from her throne to tussle with her subjects for a recognition which (apparently) she has failed to exact?

And here a little ancient mythology may help. We find that Woman symbolizes two distinct things — the higher nature and the lower. She is made an emblem, now of the pure intuition that leads Man aright, now of the subtle forces of lower nature that tempt him astray. And in life we find her playing both these parts; sometimes her nature is compact almost wholly of one or the other element, but far oftener it is dual. Yet it seems as though the lesser and unworthier rôle had predominated. There have been and still are peoples who cannot move in any great undertaking of war or peace until they have consulted the prophetess, the aged mother, or whoever represents for them, and has worthily fulfilled, the office of the higher intuition and monitor.

If one could venture to predict the probable course of events in the near future, one would say that grave difficulties and harsh misfortunes will enforce many a needed lesson in charity, self-respect, and temperance of thought and emotion. With the logical sequel of our unbridled tempers brought vividly home to us, we shall no doubt feel the compunction that leads to new and better resolve. *Discipline* is a priceless jewel, for which we must even now be yearning; and discipline means subordination of our vain and wayward impulses to a Law of Right recognized and revered by all. Such a Law is not arbitrary, but natural; because it is the law of our Divine nature; and as such it is not less real than the laws of physical nature, but perhaps more real.

The writing on these pages gains great force from its sincerity, and sincerity compels one to admit that the Ancient Knowledge is the one and only thing that can save mankind. Over and over again it has stepped in and saved him. It would seem to be man's fate to be threatened with destruction by his own products. His desires lead him along a tangent to the curve of progress; in following a straight line (or what he conceives to be such) he gets ever further from the curve which is the real straight line; and then he tries to

get back again by a process of tacking which carries him to an opposite extreme. A return to the Ancient Wisdom sets him straight again. A perusal of the organs of current opinion shows that people recognize a chain of causes and effects, but cannot find any point at which to begin their reforms. Everything seems to break down. We can see how necessary it was that Theosophy should be promulgated, and how wisely the work was done. What else could teach man the Divine Discipline, known of all times, the true way of salvation, the knowledge of Self?

Western materialism has its counterpart in eastern quietism, which does not fairly represent eastern wisdom. These two extremes — that of the west and that of the east — being brought into sharp contrast, are reacting upon one another, and the interaction is favorable to a resultant in the right direction. There are certain truths that are fundamental and unchanging, and certain qualities that pertain to particular cycles; and the task of the present is to apply ancient wisdom to modern needs. “Man, know *thyself*,” is a fundamental maxim, applicable to any and every stage in human history.

THE ACROPOLIS OF ATHENS: by F. S. Darrow, A. M., PH. D.

“The sacred rock of Athena on the plain.”

I

THE PERIOD PRECEDING THE PERSIAN WARS — I. E. BEFORE 480 B. C.



THE following brief survey of the history that has centered around this hallowed rock for so many centuries is an attempt to gather together some of the links of evidence, which prove from the tenacity with which the Greek nation clung to this wondrous hill that it is “One of the Sacred Spots of earth.”

The various sources of legend, authentic history, literary references, and archaeological discoveries and conclusions, combine to present a panorama of unparalleled interest, with a known history extending over a period of almost 4000 years. Not the least important are the many legends which arose concerning the beginnings of the Greek nation — legends which became an integral part of the life of the people, permeated their literature, and inspired their art. To the Greeks these symbolic legends, filled with hidden truths, were not confused with the literal meanings attributed to them by the later

materialistic minds of the modern world. The deeply religious nature of the Greeks responded to the play of imagination which these allegorical stories encouraged, and their appreciation of the sacred meaning of life, and reverence for natural phenomena, developed the "Greek spirit" which sounded the depths of the true and the false.

One of the most valuable accounts of the life on the Acropolis in very early times, is found in the *Critias* of Plato, where he describes the stronghold of the early chieftains as follows:

Now the city in those days was arranged on this wise: in the first place the Acropolis was not as now. For the fact is that a single night of excessive rain washed away the earth and laid bare the rock, at the same time there were earthquakes, and then occurred the third extraordinary inundation, which immediately preceded the great destruction of Deucalion. But in primitive times the hill of the Acropolis extended to the Eridanus and Ilissus, and included the Pnyx and the Lycabettus as a boundary on the opposite side to the Pnyx, and was all well covered with soil, and level at the top, except in one or two places. Outside the Acropolis and on the sides of the hill there dwelt artisans, and such of the husbandmen as were tilling the ground near; at the summit the warrior class dwelt by themselves around the temples of Athena and Hephaestus, living as in the garden of one house, and surrounded by one inclosure. On the north side they had common houses, and had prepared for themselves winter places for common meals, and had all the buildings which they needed for the public use, and also temples, but unadorned with gold and silver, for these were not in use among them; they took a middle course between meanness and extravagance, and built moderate houses in which they and their children's children grew old, and handed them down to others who were like themselves, always the same. And in summer time they gave up their garden and gymnasia and common tables and used the southern quarter of the Acropolis for such purposes. Where the Acropolis now is there was a single fountain, which was extinguished by the earthquake and has left only a few small streams which still exist, but in those days the fountain gave an abundant supply of water, which was of equal temperature in summer and winter. This was the fashion in which they lived, being the guardians of their own citizens and the leaders of the Hellenes, who were their willing followers. And they took care to preserve the same number of men and women for military service, which was to continue through all time, and still is—that is to say, about twenty thousand. Such were the ancient Athenians, and after this manner they righteously administered their own land and the rest of Hellas; they were renowned all over Europe and Asia for the beauty of their persons and for the many virtues of their souls, and were more famous than any of their contemporaries. (Jowett's translation.)

The accounts of prehistoric Athens belong to the "fables" of Greece, of which H. P. Blavatsky says: "All were built on historical

facts, if that history had only passed to posterity unadulterated by myths." (*The Secret Doctrine* II, p. 769.)

(A) LEGENDARY KINGS OF ATHENS

The original city on the Acropolis was said to have been built by Cecrops, the first king of Athens, who is represented as an autochthon — one born of the earth or aboriginal — with the upper part of his body human but the lower part formed like a dragon or serpent, and therefore he is called "two-formed." During his reign occurred the famous contest of Athena and Poseidon for the naming of the city, Poseidon giving the salt-spring and the horse, and Athena the olive-tree. It was Cecrops who decided the contest in favor of Athena, and he is also said to have introduced the first elements of civilized life, and to have divided the people of Attica into twelve communities with names some of them familiar to this day — Cecropia, Tetrapolis, Epacria, Deceleia, Eleusis, Aphidna, Thoricus, Brauron, Cytherus, Sphettus, Cephisia, and Phalerum. His novel method of taking a census is interesting: wishing to ascertain the number of inhabitants in the surrounding country he commanded each man to cast a single stone into a general heap, the number was counted, and it was found there were 20,000. The tomb of Cecrops has been located with probability by the help of many references in classical literature as lying at the southwest corner of the Erechtheum.

According to legend the second king of Athens was Cranaüs, also an autochthon who lived at the time of the flood of Deucalion, but according to another account Ogyges is represented as king of Athens at the time of the deluge. The early names of Athens therefore are Cecropia and Cranea, names given to the city from its two first kings. Aristophanes, in the *Clouds*, speaks of Athens as:

"The country of Cecrops, favored of heroes, rich in its loveliness."

In connexion with the Greek "Noah" of whom King Cranaüs was a contemporary, it is noteworthy that although Deucalion is usually represented as King of Phthia in Thessaly, he is said to have lived for some time at Athens, where he established the worship of Olympian Zeus, and even as late as the second century A. D. Deucalion's tomb was believed to exist within the precinct of the Olympieum.

Reference to the "great destruction of Deucalion" has already been made in the passage quoted from Plato. H. P. Blavatsky, in treating of the prevalence of the stories of deluges and destructions

among every people (*The Secret Doctrine* II, pp. 311-315) calls attention to their two-fold character, for "In the symbolism of every nation, the 'Deluge' stands for chaotic unsettled matter — Chaos itself, and the Water for the feminine principle — the 'Great Deep.'" But she then adds:

It is the submersion of the great Atlantis which is the most interesting. It is of this cataclysm that the old records (see the "Book of Enoch") say that "the ends of the Earth got loose" and upon which the legends and allegories of Vaivasvata, Xisuthrus, Noah, Deucalion and all the *tutti quanti* of the Elect saved, have been built.

According to the Greek version of the Deluge, Zeus, angry on account of the impiety of the people, had decided to destroy the degenerate race of men. Deucalion, son of Prometheus and Clymene, king of Phthia, in Thessaly, and the mythical progenitor of the Hellenic race, together with his wife Pyrrha, were on account of their piety the only mortals saved. On the advice of his father, Deucalion built a ship, in which he and his wife floated in safety during the nine days of the flood which destroyed all the other inhabitants of Hellas. At last the ship rested on Mount Parnassus or according to other traditions on Mount Othrys in Thessaly, on Mount Athos, or even on Aetna in Sicily. When the waters had subsided, Deucalion offered up a sacrifice to Zeus as the author of his rescue, and he and his wife then consulted the sanctuary of Themis as to how the race of man might be restored. The goddess bade them cover their heads and throw the bones of their mother behind them. After some doubts and scruples respecting the meaning of this command, they agreed in interpreting the bones of their mother as meaning the stones of the earth. They accordingly threw stones behind them, and from those thrown by Deucalion there sprang up men, from those thrown by Pyrrha, women. Deucalion then descended from Parnassus and built his first abode at Opus or at Cynus.

Deucalion was the father of Hellen, Amphictyon, Protogenia, and others. His further connexion with Athens is evidenced by the statement that Amphiction married Cranaë, daughter of Cranaüs, and by expelling his father-in-law became the third king of Athens. And Amphictyon in his turn is said to have been expelled by his successor, Erichthonius, or the first Erechtheus. Like the autochthons, Erechtheus the first, is represented as only partially human, that is, either as partly formed like a dragon or serpent, or as guarded

while a babe by two sacred serpents. Legend says that Erechtheus was the special protégé of Athena, and when still an infant, was enclosed in a sacred chest and entrusted to the three daughters of Cecrops, Agraulos, Pandrosos and Herse, who were forbidden by the goddess to open the chest. Disobeying the divine injunction they were smitten with madness and committed suicide by leaping to their death over the cliffs of the Acropolis while the sacred serpents fled out of the chest to the shield of Athena under whose protection they thereafter remained. When Erechtheus grew up he expelled Amphictyon and became the fourth king of Athens, and is said to have established both the Panathenaic worship and to have built the first temple to Athena, in which he was later buried. This temple is thus seen to be the predecessor of the later Erechtheum. According to Diodorus, Erechtheus was an Egyptian who introduced the worship of Demeter and established the Eleusinian Mysteries of Demeter.

Euripides in the prologue of his *Ion* speaks of

Earth-born Erichthonius, by whom
Zeus' Daughter set for warders of his life
Two serpents, ere to the Agraulid maids
She gave the babe to nurse. For this cause there
The Erechtheids use to hang about their babes
Serpents of gold. (Way's translation)

Erechtheus appears in three characters, as a god (Poseidon-Erichthonius); as demi-god or hero, son of the Earth; and as king of Athens. It was during his reign that the image of olive-wood (Xoanon) descended from heaven, to become in later time the most sacred relic of the Athenians. It was known as the statue of "Athena Polias" — Athena, the Guardian of the City — and was placed in the temple, where it was covered with richly embroidered robes.

In the *Odyssey* VII, 78-81, a passage evidently points to a shrine of Athena in the palace of Erechtheus and may well go back in tradition to Mycenaean days. It shows a close association of Erechtheus and Athena.

Saying this, clear-eyed Athene passed away, over the barren sea. She turned from pleasant Scheria and came to Marathon and wide-wayed Athens and entered there the strong-house of Erechtheus.

Also in the *Iliad*, II, 549-552, the House of Erechtheus is referred to:

And they that possessed the goodly citadel of Athens, the domain of Erech-

theus, the high-hearted, whom erst Athena, daughter of Zeus fostered when Earth, the grain-giver, brought him to birth; and she gave him a resting-place in Athens in her own rich temple, and there the sons of the Athenians worship him with bulls and rams as the years turn in their courses.

The next king of Athens is represented as Pandion the first, son and successor of Erechtheus the first. The story of Pandion's daughters, Philomela and Procne, and of Tereus, king of the Thracians, and their transformation into the nightingale, the swallow, and the hoopoe, are among the most familiar of the Greek myths. The first Pandion was succeeded by his son Erechtheus the second, whose six daughters Procris, Creüsa, and Oreithyia, and the three others who sacrificed their lives for their country's sake, are no less celebrated in Greek stories than the daughters of Pandion. Erechtheus II was followed by his son Cecrops the second. Then the second Cecrops was succeeded by Aegeus, who was either his son or an adopted son. Aegeus' rule was threatened by the jealousy of the fifty sons of his brother Pallas until the rebellion was quelled by the valor of his son Theseus.

Theseus, the national hero of Attica, is the most celebrated of the kings of Athens and is said to have united into one political body the twelve independent states into which Cecrops had divided Attica, and to have made Athens the capital of the new state. This important revolution in government was followed by an increase of the population of the city, for whose accommodation Theseus enlarged Athens by building on the ground to the south of the Cecropia, or original settlement on the Acropolis. The many stories of his life and banishment are too familiar to require retelling. After the death of Theseus there was a change of dynasty, but later the throne was recovered by his descendants, of whom King Thymoetes was the last. The death of the last king of Athens, Codrus, who caused himself to be sacrificed for the good of his country, in obedience to an oracle, is said to have occurred in 1068 B. C. As no other person was considered worthy to succeed so noble a man as Codrus in the kingship, his son Medon was only made Archon for life. This newly created position was held by Medon's descendants until 752, when the dignity was further restricted to a duration of ten years, although still hereditary among the Medontidae. There were seven decennial archons lasting from 752 until 683 when the office was made an annual one and distributed among nine persons, and thereafter so continued

throughout all the historic period. Our historical records of Athenian history begin with the appointment of the first annual archon in 683 B. C.

The semi-mythical character of most if not all the prehistoric kings of Athens may be due to the fact stated by Madame Blavatsky, that in early times men were ruled by "adept kings" or divine Helpers who incarnated upon this earth during the infancy of many races for the purpose of aiding in human evolution.

(B) ARCHAEOLOGICAL DISCOVERIES

We now turn from the fascinating myths which cluster around the Acropolis in prehistoric times, to the archaeological discoveries which have been brought to light since the opening of the country subsequent to its regained independence. Greece has been described as all mountains and sea, yet it was this comparatively insignificant hill which rises only about eleven meters higher than the surrounding plain, and 150 meters above sea-level, which was the chosen strategic position destined to such a glorious future. The surface area of the summit is roughly 270 by 135 meters, and to imagine the condition of the hill in the early times it is necessary to "think away" the buttressed circuit walls and the marble crown of ruined though majestic temples, as they stand at present, and to picture the hill with its natural irregular outline and its chasm-torn summit.

The semi-mythical Pelasgians who claimed descent from a hero Pelasgus, were probably one of the early races to inhabit the mainland and islands of Greece, and to them is credited the first work of partially leveling the rough surface and of building the Cyclopean wall which followed the outline of the rock, while they possibly increased the natural precipitation of the sides of the citadel by removing every possible foot-hold, except at the west end where the approach was strongly fortified.

Meager remains of the rock foundation of a so-called "Mycenaean Palace," which probably indicate the site of the palace of Erechtheus, have been uncovered to the north of the present Erechtheum, under the direction of Professor Dörpfeld. Thus the probable occupation of the Acropolis by the Achaean civilization, of which so many extensive remains are constantly being excavated in other parts of Greece and the islands is made evident, and the legendary Cecropia is given material credence, so that it becomes reasonable to picture the "palace" or settlement, built upon a similar plan to others of

the period, which apparently consisted of one or more central halls (megara) surrounded by numerous rooms and magazines for the use of the retinue of followers, their number and grandeur depending upon the individual power of the ruler, and also perhaps on the customs of the period to which they belonged, later becoming more luxurious. The simplicity of the early life becomes a matter of history, as in the words of the comic poet:

No one then possessed a Sambo, no one had a maid slave then;
Every bit of household labor must the girls themselves perform. (Pherecrates)

The later Athenians always claimed with pride that their forefathers resisted the invasion of the Dorians, which most authorities agree caused the dispersion of a great part of the race from the mainland to the islands and the west coast of Asia Minor, where many colonies arose of Ionians, Achaeans, and Dorians.

It is probable that the early shrine of the House of Erechtheus was superseded by a temple, which becomes doubly interesting in view of the enticing theory of the derivation, structurally, of the Greek Doric temple from the Mycenaean Palace. It is tempting to believe that there was no break in the steady evolution of the shrine to the temple of more and more elaborate construction, the scarcity of remains being explained by the early use of perishable material such as wood and sundried brick.

The extensive excavations which have been completed upon the summit of the Acropolis, notably those of 1885-89, have literally left no stone unturned down to bed-rock. The most unexpected and valuable finds have been brought to light. Buried under the débris of centuries, covered by later retaining and fortification walls, have been found many portions of prehistoric walls and fragments of temple architecture, besides many statues of great interest. To identify the discoveries and to make them agree with topographical references in classical literature, has been the interesting work of many enthusiastic archaeologists. The following brief summary of the extensive controversy is merely offered as a reasonable solution of the many difficulties presented.

(c) THE OLD ATHENA TEMPLE

There exist among the fragments found on the Acropolis the parts of only one highly archaic building. These, as we should expect, are in the Doric style. An extensive foundation lying between

the site of the present Parthenon and the Erechtheum, which was discovered by Professor Dörpfeld, is almost certainly identified as the site of the "Old Athena Temple." The stones are of two different materials, that of the cella being of a soft Tertiary limestone, which hardens upon weathering and was quarried at the Piraeus, and known as poros, (similar to the Italian tufa); while the foundation of the colonnade is of native limestone found in the upper strata of rock on the Acropolis and surrounding hills. From this fact as well as the difference in size and type of the fragments found belonging to the entablature, it was supposed at first that there were two temples, but it is more probable that the fragments belong to the original temple and to a reconstruction at a later date. It is one of the charms of Greek excavation that even with these scattered fragments, it is possible to reconstruct with considerable certainty the different stages of this and of other temples, for Greek art followed closely certain laws of style and proportion.

ORIGINAL TEMPLE

The original temple dates from about the first half of the sixth century B. C., and was built of poros-stone with a cella one hundred feet long, which gave it the name of Hekatompedon, and was a double *temple in antis*—i. e. with columns front and back but not at the sides. High above the Dionysiac theater built into the south circuit wall are three colossal architrave blocks, which seem to belong to the first stage of the old building; the surface of these was covered with a fine marble stucco and traces of painting show that the details were emphasized in contrasting colors. The regulæ and guttæ were blackish, and other parts white and red. Of the triglyphs we possess some 158 fragments, which were of two varieties, both of poros, but of different dimensions; the larger were probably those in front and back of the building, and the smaller those of the sides. These triglyphs were painted in the same blackish color and were kept in position by swallow-tail clamps. The fragments of metopes are small and show tracing of a tongue pattern near the top, in alternate blue and red paint. The metopes across the short ends were of marble, but those at the sides of the building were of poros. Other fragments of the cornice show red and black paint, while under the slanting cornice or geisa, there was a design of lotus blossoms alternating with birds, painted in blue, red, black,

and light green upon a white ground. A palmette pattern decorated the gutter facing or *sima*.

The remarkable sculpture of the three-headed "Typhon" which illustrates this article, probably filled one-half of the western pediment or gable of this temple. This unique example of early Hellenic art is very interesting. The subject of half-human monsters, so common in Egyptian and Oriental art, was but seldom represented in Greek art, since the ideas at first expressed by such figures were later symbolized by the well-known emblems carried by the gods, such as the eagle of Zeus, which conveyed the idea of power, or the owl and serpents of Athena, which symbolized the wisdom and insight of the goddess.

This figure is in high relief (40 to 60 cm), and the composition lends itself well to the difficult problem of filling the triangular shape of the pediment, so that it is satisfactory to believe that it once stood above the columns of the "Old Temple of Athena." The benign expression on the face of the monster seems to show interest in some action taking place upon the opposite side, which probably depicted the struggle of Herakles with Triton, fragments of which remain in similar workmanship. The heavy coating of paint upon the figure has been wonderfully preserved, and this fact, which is true also of the other statues to be described, makes it doubly interesting. They owe their good preservation to the fact that they were purposely buried in the earth and not exposed to the weathering of centuries. The bright blue paint on the beards has inevitably given rise to the nickname of "Blue Beard." The flesh is painted red, and the scale pattern of the serpent extremities show green, black and white color.

Mutilated fragments of the second pediment group, probably the eastern, seem to represent Zeus seated in the center and Athena standing before him. Two large serpents in the corners can be nothing but the sacred guardians of the babe Erechtheus. Symmetry and space would demand a third figure on the left of the center, which it would be reasonable to restore as the child.

The long cella walls consisted of rectangular blocks built in regular courses and two varieties of poros ornament found were probably used to border the upper edge of the wall, combined with painted lotus stars and tongue pattern. The interior of the building was divided into two main sanctuaries, of which, presumably, the eastern was devoted to Athena and the western to Erechtheus. From

many literary references it would seem that behind the western chamber there were two treasuries.

RECONSTRUCTION OF THE OLD TEMPLE

It was presumably during the tyranny of Peisistratos (560-527 B. C.) or that of his sons (527-510 B. C.), that the temple was converted into a more pretentious monument by adding a colonnade. In the evolution of the Greek temple the long plain side walls began to offend the eye, as the buildings were built of larger dimensions, so that the Greeks finally evolved a building which was a shrine in the interior and a monument upon the exterior.

Fragments of columns and capitals and of poros and marble entablature have been found built into the north circuit wall of the Acropolis, their good condition showing that they were probably carefully removed from some buildings when placed in the wall. Again the difficulty of identification of these fragments is caused by their being of various sizes and materials. The probable conclusion regarding them is that some of these belonged to another building which was begun but never completed upon the site of the present Parthenon, while the others belong to the reconstruction of the Old Temple. The style of the capitals shows a later date, as the echinus is less bulging. Further, it would seem that the columns of the new colonnade were of poros finished with a marble entablature, at the front and back, but of poros at the sides, a combination of material quite common in early temples. The drums were fastened together with wooden dowels. The poros entablature at the sides was finished with marble stucco and painted a deep blue with red details. The roof tiles were probably of marble.

It is probable, then, that the elaboration of the building required the removal of the entire roof and entablature, and the building of the new foundation for the colonnade, before referred to. The deep pediment spaces undoubtedly contained sculptures. Battered fragments of a colossal Athena have been found and restored in a group where she is engaged in fierce conflict with giants, portions of which are extant. These figures, dating about 510 B. C., are of Parian marble and show an advance in workmanship, though they were only finished upon the front, which fact indicated that they were intended for a pediment group. Athena was probably supported by Zeus and Herakles. Numerous traces of red and blue were discernible when

the fragments were first discovered; the flesh seems to have been left unpainted with the exception of the lips and eyes. The coloring on the draperies is similar to that of the Acropolis "Maidens," which will be next described.

The other pediment group may have consisted of a bull being torn by lions, the marble fragments of which have been discovered.

(D) ACROPOLIS "MAIDENS" OR "TANTEN"

The series of female figures with which this article is illustrated, were found among the débris west of the Erechtheum, near the north wall. Their condition, broken as many of them are, at ankles, neck, and arms, while wonderfully well preserved in other respects, particularly in color, would point conclusively to their having been wilfully mutilated and later removed from sight. The damage was doubtless received when Athens was twice sacked and destroyed by the Persians, in the year 480 and 479 B. C. The statues were found lying buried in a row amongst the filling used to level the surface of the Acropolis, and appeared to have been carefully put into position by reverent hands. Although some scholars have refused to believe that they were purposely given "honorable burial," the possibility is too much in keeping with the Greek spirit of reverence for sacred objects to be lightly dismissed, and it is also characteristic of the Greek not to allow mutilated works of art to remain in public view.

A detailed study of these figures and a comparison with other examples of contemporary art reveals much that is of assistance to an understanding of the life of the time. They show an art of considerable development, and therefore presuppose the existence of many earlier attempts, made possibly in less durable material such as wood. Little is known of the early artists or architects of the archaic period of Greek art, but it is certain that they worked for the state, and were strongly influenced by the demands of the life and ideals of the people, while it is impossible to connect the ideas of personal aggrandisement with the art of the time. The later Greeks connected many stories with the name of Daedalus, an Athenian of very early times, of whom it is said that he made his statues so life-like that they could even see and speak, and would run away unless bound with a chain to their pedestals. The more moderate version of these stories is that Daedalus was the first who learned the art of freeing the arms, and position of the legs, and who opened the eyes of statues

which until that time had been represented with the eyes shut, their arms glued to their sides, and their legs as if grown together.

It is not until the sixth century that we can definitely associate names of artists with extant works; the largest of these "Maidens" (not illustrated), of which the base has been preserved, tells that the statue was made by Antenor, the name connected with one of the well known groups of the "Tyrannicides."

Marked differences of technique are noticeable in comparing the statues, so that giving due allowance for contemporary variation in artistic style of more than one artist, the series shows a continuous development, with no sign of slavish copying which would be indicative of decadent art. Although the question of the identity of these figures is a difficult one, the absence of the usual attributes which serve to identify statues of the gods, makes it probable that they represent maidens, priestesses of Athena.

The plates are arranged roughly in chronological order. The earlier ones show that the artists were striving to break away from the stilted conventions, associated with the primitive artistic conception of dignity and divinity, but such archaic traditions still hamper so that the results are restricted, although considerable freedom of pose has been gained. The overelaboration of detail characteristic of early attempts to represent the natural, show a confusion of realism with an endeavor towards ideality of composition. The Oriental dislike of simplicity, which was perhaps inherited by the Athenians from their Ionian ancestors, is seen gradually to give way to a purer influence, that of the Doric element from the Peloponnesian schools, which became evident in Attic art about 480 B. C. It was, in the course of time, the fusion of these two elements which blending in the "Transitional Period" finally developed into the glorious art of the Periclean age.

Archaeologists have engaged in many endeavors to analyse these complicated draperies. The sweater-like garment is sometimes worn as an over-garment, while in others it is partly covered by cascade drapery. The crinkled material seems to be thinner in some cases than in others. The elaborate cascade appears to be joined on as a separate piece to the skirt portion with the addition of an over-fold, although possibly this is formed by the upper edge of the under garment. As all of these statues except the last two or three in the series are dated not later than the end of the sixth century they

probably represent the height of elegance allowed by the law which Solon enacted to restrain the extravagance of dress, when he restricted the walking apparel of women to three garments.

The sculptures of the Archaic Period of Art, to which these "Maidens" belong, show certain anatomical imperfections, such as the excessively prominent eye and the harsh angle of the eyelids, which do not overlap naturally; and the incorrect position of the ear. It took some time for the artist to realize that the expression which he felt to be so dependent upon the eye, is better obtained by the deep-set eye-ball and overhanging brow, rather than in emphasizing the size of the eye itself. The contours of the body, revealed beneath the draperies, again show the desire to express grace by mistaken means. The impossible folds of the gown held at the side would make the garment of very uneven length if dropped from the hand, and the rigid posture gives the impression that the figures will break but not bend. The difficulty of putting the "mouth into the face" (an ancient expression) is appreciated by the artists, who succeed, however, in giving a pleasant expression — the "archaic smile" — so appropriate to the joy and happiness inherent in the religion of the early Greeks.

The artificial treatment of the hair in conventional ridges and "snail-shell curls," gave place to the more natural subordination of detail. The bending of the arm at the elbow was a bold advance of the sculptor working in stone; in many cases separate pieces were inserted at the elbow, and therefore easily broken off.

The more healthful elements which came from the Peloponnesian schools of athletic sculpture, and which bespeak a greater mastery of material, developed a more severe manner and a quiet dignity and grace.

Plate 6 would at first glance appear to be very archaic from the apparent imitation of technique upon wood, in imitation, perhaps, of the ancient carved Xoana, which were little more than tree trunks or logs of wood partly carved. These images were peculiarly hallowed in the estimation of the Greeks and were frequently copied in stone. The treatment of the features in the present instance, however, shows a control and softness which would indicate a technique of considerable advancement. Note the painted irises and compare the simplicity of drapery in this statue.

The handsome painted borders, and the rosettes and stars sprin-

kled over the draperies, are principally in red and blue color. Other than these details, the polished surface of the marble is left unpainted, except for the lips, eyes, and hair, which are red.

There can be no doubt that these statues were a prominent feature either in or near the sanctuary of Athena, and the fate which mutilated them, cruel at the time, proved a means of preservation for the appreciation of the world of today.

Although some of these figures have naturally caused considerable amusement, particularly "Smiling Bertha" or the "Lady Pompadour," Plate 3, there is an indescribable charm in the almost human welcome which they afford the visitor to the "Room of the Maidens" as they stand in the museum upon the Acropolis. They are examples of the truth that real creative art, even if expressed by imperfect technique, can appeal to the sympathies of the spectator in a manner entirely lacking in the most perfect copy or cast, even of a masterpiece. The living expression upon the faces of these resurrected ladies would seem to speak of both the casualty of temporary existence and the joy and certainty of the eternal verities of life, and call to mind the lines:

Born into life! 'tis we
And not the world are new. (Matthew Arnold)
(To be continued)

THE TOMB OF OSIRIS AND STRABO'S WELL:

by H. T. Edge, M. A.



AS long as archaeological research is pursued with the zeal and honesty that is customary with archaeologists, it must result in a discovery of the truth about ancient history. Therefore it is destined to confute the timid hypotheses, which are numerous and ever-changing, being based on prepossessions of various kinds, both theological and scientific; and it is as certain to vindicate those ample and logical views of human history which were so ably expounded by H. P. Blavatsky. Under these circumstances we need not be surprised to find that the principal discoveries are "totally unexpected." This is a familiar phrase in connexion with discoveries, whether in archaeology or in other branches of science. Researchers usually claim to pursue the inductive method, but it may well be questioned what part induction has

played in the really important discoveries. There is even ground for the extreme view that discoveries are made unexpectedly and while something else is being looked for; and that the inductive method, pursued between-whiles, not infrequently aids to lead investigators off the track until such time as another accidental discovery pulls them back again. But this is treating the word "induction" rather unfairly; for every reasoner is bound to include among his data certain opinions which he regards as proven or as axiomatic; and if these happen to be wrong, his conclusions can hardly be right except by accident. At any rate, if discoveries are "unexpected," this is evidence that the theories must have been incomplete.

The *Illustrated London News* for May 30 contains an article by Édouard Naville on his recent discoveries at Abydos, as director of the Egypt Exploration Fund. These have given "quite unexpected results." An ancient geographer, however, seems to have been vindicated; for what has been found is designated by the explorer as being evidently what is called "Strabo's Well, which he describes as being below the temple." And other ancients are vindicated too, for besides Strabo's Well, the discoveries have revealed what is "evidently a tomb, and the sculptures show it to be what is regarded as the tomb of Osiris."

M. Naville describes the building as "unique in its kind," and "probably one of the most ancient constructions preserved in Egypt." It was behind the western wall of the temple built by Seti I, and entirely subterranean, at a depth of more than thirty feet below the temple, and nothing revealed its existence.

The work started from the western end of the construction, from a colossal door-lintel which had been discovered two years ago at the end of a passage covered with funerary inscriptions of King Mcnephtah, the Pharaoh of the Exodus. [?] This lintel, of much more ancient date than the passage, is a doorway in a wall extending right and left, and of a thickness of more than 12 ft. On the southern side the corner had been reached. The top layers had been discovered of the enclosure wall, built in magnificent masonry of hard red quartzite sandstone.

With hundreds of laborers the sides of the building were traced and tons of loose material removed from the middle, and in eleven weeks the whole had been laid bare. It is a rectangle, 100 ft. by 60 ft. inside. The enclosure wall is twenty feet thick, consisting of an outer casing of red quartzite beautifully worked, with joints fine

and the mortar hardly perceptible. A length of fifteen feet is by no means rare in the blocks.

The whole structure has decidedly the character of the primitive constructions which in Greece are called cyclopean, and an Egyptian example of which is at Ghizeh, the so-called temple of the Sphinx.

The rectangle is divided into three naves or aisles, the middle one being the widest; they are separated by two colonnades of square monolithic pillars in granite about fifteen feet high and eight and a half feet square — five in each colonnade. These supported architraves more than six feet high, which, with the enclosure wall, supported a ceiling of granite monoliths that covered the side aisles. One of the few remaining of these monoliths weighs more than thirty tons. The building has been used as a quarry, so that much has been overthrown.

Next comes another unexpected discovery.

When the work reached the lower layers of the enclosure wall, a very extraordinary discovery was made. In this wall, all round the structure, are cells about six feet high and wide, all exactly alike, without any ornament or decoration. They had doors, probably made of wood, with a single leaf; one can see the holes where they turned. Such cells are not seen in any other Egyptian construction.

These cells do not open on to a floor but on to a narrow ledge which runs along the naves. In the naves there was no floor, and under the ledge the masonry goes on down until water is reached at a depth of twelve feet. This is at the level of the infiltration water in the cultivated land, and luckily the Nile is this year lower than for fifty years. Thus the two aisles and the two ends of the middle nave form a continuous rectangular pool, while the floor of the middle nave, which is on the same level as the cells and ledges, forms an island with the bases of the columns resting on it. How much deeper the walls go, it is difficult to say; the explorer suggests that they go down another twelve feet below the water, but perhaps another surprise awaits us here.

The only religious sculptures found are on the east side and represent offerings made by Menephtah to Osiris and other gods.

Osiris . . . was supposed to have been torn to pieces by his enemy, Set or Typhon, and his limbs had been scattered among the chief cities of Egypt. Abydos being the residence of the god, its share had been the head, which was buried

in his tomb. That tomb was very famous, and various excavators have been searching for it for years.

At the lower part of the end wall of the rectangle was found the door of a cell like the other ones, but the back wall of the cell had been broken through and gave access to a large subterranean chamber, wider than the whole construction, very well preserved, with a ceiling consisting of two slabs resting against each other. On the ceiling and side walls are funerary representations, and the sculptures show it to be the tomb of Osiris. It is of a later date [?] than the rest of the cells, being from the time of Seti I. The pool is in the style of the so-called temple of the sphinx, which is of the IVth Dynasty and is characterized by the total absence of inscription or ornament. But here the pillars, instead of four feet square, are eight and a half.

It is impossible, in spite of the havoc made, . . . not to be struck by the majestic simplicity of the structure. . . . Was the pool in connexion with the worship of Osiris? Did the sacred boat of the god float on the water? . . . What were the cells made for? . . . Was there a canal coming from the Nile, as the Greek geographer says?¹

Such are some of the questions that occur to the explorer.

Undoubtedly a people so great as the Egyptians were in building and in the many arts and sciences appertaining thereto, were equally great in their religion. And indeed it seems too vast for our easy comprehension. Before we can understand the Egyptians we must grow—expand—get rid of our mythologies and superstitions. Referring to “Studies in Symbolism: II. The Great Pyramid,” in *THE THEOSOPHICAL PATH* for July, 1914, we may appropriately introduce some of it here. So far from having solved the many problems of the Pyramid, we are only just beginning to understand what the problems are. Some main clues, however, are to be found in H. P. Blavatsky’s colossal works, *Isis Unveiled* (1877) and *The Secret Doctrine* (1888). The Great Pyramid and the Sphinx stand today as symbols of man’s immense *civilized* antiquity. On the ceiling of the Denderah temple were recorded three precessional cycles, making a total of 78,000 years. To quote from the article:

1. “Below the Memnonium is a spring reached by passages with low vaults consisting of a single stone and distinguished for their extent and mode of construction. This spring is connected with the Nile by a canal which flows through a grove of Egyptian thorn-acacias, sacred to Apollo.”—*Strabo*, xvii, ch. i, 42.

According to Theosophical teaching . . . our present Fifth Root-Race has already been in existence about a million years. Each of its Sub-Races, the four prior to the present main one, lasted approximately 210,000 years. . . . The home of the Fourth Root-Race was the "Atlantean" Continental system . . . mainly destroyed during Miocene times, and the principal later remains of which, the Island Continents Ruta and Daitya, were mostly submerged some 850,000 years ago, the cataclysm which lives in universal memory as the Flood. The parts of Ruta and Daitya that remained were in turn submerged some 250,000 years ago, leaving, in the Atlantic, but the well-known island of Plato, who while repeating the story as narrated to Solon by the priests of Egypt, intentionally confused the continents, assigning to the small island which sank last all the events pertaining to the two enormous continents, the prehistoric and the traditional.

Then follow some facts, quoted from *The Secret Doctrine*, which are (in part) as follows:

The Mighty Ones perform their great works, and leave behind them everlasting monuments to commemorate their visit. . . . They appear at the beginning of Cycles, as also of every precessional year. . . . The Great Pyramids were built under their direct supervision. . . . The first pyramids were built at the beginning of a precessional year. . . .

Further on we read the following:

The earliest Egyptians had been separated from the latest Atlanteans for ages upon ages; they were themselves descended from an alien race, and had settled in Egypt some 400,000 years before, but their initiates had preserved all the records. Even so late as the time of Herodotus they had still in their possession the statues of 341 kings who had reigned over their little Atlanto-Aryan Sub-race.

We have reproduced the above in order to save the reader the trouble of referring back to the article itself; as it leads directly to the following point in connexion with the "Cyclopean" architecture. Now that we have found this kind of architecture built by a people of such antiquity and greatness of culture as the Egyptians, why need we any longer strain ourselves in trying to imagine that the rest of the Cyclopean architecture in different parts of the world was built by "primitive" people? Of course it is obviously *not* the work of primitive people, but we had felt obliged to try to convince ourselves that it was; now we need no longer do so. The Cyclopean architecture of Peru is also accounted for. Clearly this kind of architecture, wherever found, was the work of one of these earlier sub-races, at a time when its diffusion was world-wide. Thus is ex-

plained the colossal energy, strength, and skill evinced in its construction.

Osiris wages war with Set or Typhon, is slain, shut into a chest, and cut into pieces. Isis recovers all but one piece and buries them. Osiris then becomes ruler of the underworld. He is avenged by his *son*, Horus, who, with the aid of Thoth (intelligence), overcomes Set. This has the elements of a universal myth, traces of which may be found in Christian theology. The analogy of nature makes the sun typical of Osiris, and the sun's journey through the months and seasons typical of the death and rebirth of summer; for which reason some theorists, standing on their heads, have tried to make themselves and others believe that all these elaborate and universal allegories, together with the ceremonies and initiations connected therewith, were merely celebrations of the fact that summer and winter succeed one another! Such is the "solar myth" theory; and well might a civilization wherein such a theory flourished be described as having drowned Osiris (the Light), and as being in dire need of the strenuous services of the Dragon, Set, and his coadjutor, Wisdom, to restore the God of Day.

What then is the meaning of this allegory and the many others, and of the elaborate and sublime mysteries connected with them? Scarcely the celebration of a mere theological tenet or myth concerning the origin of the world! That would have been as puerile as the solar-myth theory. If a people such as the ancient Egyptians are known to have been, attached such immense importance to these representations and celebrations, they must have had good reason. Is it not the truth that the drama of human life, throughout the whole cycle of rebirths, is but an epitome of the life of the Universe itself; and that man, the Microcosm, is but a replica of the Macrocosm? In the myth of Osiris we see once more the allegory of human life. Man comes to earth, a radiant Spirit from the abodes of Light. There he encounters the subtle and Titanic forces of Nature, as typified by Set or the Dragon. These at first overcome him, and his Divinity becomes buried. The Light of his Wisdom becomes shattered into a myriad colored rays (as one of the allegories has it); his language (according to another) is confused into a multitude of tongues. There is misunderstanding and conflict among men, and a dispersal of races takes place. In short, whether we speak of man the individual or man the race, the primal unity splits into diversity.

But with the "curse" comes ever the "promise." The Divine Light that incarnated in the natural man bears with it its own indestructible power of self-reproduction. Man ever treasures in his heart that Divine Spark, until the day when, by its aid, he overcomes the forces of the nether world and becomes his own Savior by his own Divinity. In the allegory, God the Savior is the Son of God the Creator. And it is God the Son, in conjunction with Intelligence (Thoth), who restores man the individual to more than his pristine glory, and reunites the sundered human races.

This allegory then, symbolized a perpetual drama of the utmost importance to every man born of woman, since it was the drama of his own life. Hence we find that it has been celebrated universally. Nay, such was the origin of the Dramatic Art itself, which we, standing on our heads as usual, have tried to believe was merely a form of entertainment. But more than this: in connexion with these symbolic representations, were solemnized those sacred Mysteries, wherein the select candidates were initiated into the sublimer secrets of life, and the unprepared multitude were instructed in that religion whose wisdom sufficed to keep their civilization wholesome and stable throughout ages. It is well known that part of the ceremonies entailed upon the candidate that he should be entombed for three days in a trance during which he disencumbered himself of former earthly shackles and emerged purified and fit to become a Teacher. It is impossible to do more than hint at such subjects, for, even if one were qualified to do more, one would not know at what point to begin the explanation — so vast is the subject. But the day is fast dawning when all shall recognize that these ancient craftsmen had a wisdom comparable with their skill, and had mastered secrets of life whose mere existence we scarcely suspect. But we are their destined heirs; for the eternal law ordains that what has been entombed shall resurrect. These mighty builders knew well what they were doing when they left their imperishable records to their posterity.



The transactions of this our city of Saïs, are recorded in our sacred writings during a period of 8000 years. — PLATO: *Timæus*.

The Egyptians assert that from the reign of Heracles to that of Amasis, 17,000 years elapsed. — HERODOTUS, lib. ii, c. 43.

WHENCE? WHITHER? INTERROGATION-POINTS IN ANTHROPOLOGY: by **J. O. Kinnaman, A. M., PH. D.** Editor-in-Chief of the *American Antiquarian and Oriental Journal*.

(This article, contributed by a writer who, though not a member of the Universal Brotherhood and Theosophical Society, is interested in its work and teachings, expresses very aptly what many thoughtful people are feeling, as to the inadequacy of most current theories to explain the facts about the origin and evolution of man. A few notes have been added by a Student in amplification of some of the author's points.)



It is an innate desire of the human heart to know origin. We all wish to know the beginning of things—the cosmos as we see it through the telescope and microscope, and even the beginning of human consciousness. It seems that the human race has attempted to solve these questions almost since humanity became human.

The question that is of deep and vital interest to the anthropologists and archaeologists is: When did man first appear on earth?

According to Darwin, of course, man is the highest development of the Simian.¹ But there remained a great gulf fixed, a “missing link” between the highest simian and the genus *Homo*. This gulf remained unbridged, the missing link remained missing, until some years ago, when in Java the link was discovered, so it is claimed by a certain school of scientists. Then the scientists divided into two opposite and hostile camps. One school holds that the skeletal remains found in Java form the missing link between the highest Simian and man; and that, as a result, we have an unbroken chain of evidence of man's evolution. The opposing camp takes the attitude

1. Did Darwin himself make so precise a statement? In the end of his *Descent of Man* he says: “The main conclusion arrived at in this work, namely, that man is descended from some lowly organized form, will, I regret to think, be highly distasteful to many. But there can hardly be a doubt that we are descended from barbarians.” But Darwin was followed by theorists without number, so that the name “Darwinism” has come to have an indefinite meaning; while some of the views included under that name are erroneously attributed to Darwin himself. In our recollection, the more favored view was that both man and the anthropoids were collateral branches of a common stock. However, so far as the writer's argument is concerned, the point is of small importance; for he is combatting the proposition that man is of pure animal descent. Nevertheless it is interesting to know that there are people even today who “go the whole ape,”—if we may paraphrase a vulgar metaphor—for a lecturer at the British Association (1913) said, according to the report in the *London Times*, that “man's evolution from the ape had been essentially a mental evolution.” The column in which this quotation occurs was headed “Evolution from the Ape,” and the lecturer went on to speak of prehensile hands, etc., and to surmise that the ape abandoned his tree-climbing habits because he hungered for animal food.

that the so-called *Pithecanthropus* is only an abnormal skeleton, probably that of an idiot, and therefore belongs properly and absolutely to the genus *Homo*. Each hypothesis has advocates whose standing in the scientific world cannot be challenged. The reader is free to choose the hypothesis that best suits his fancy. The writer offers no suggestions; he simply states facts.

The orthodox evolutionist seems to think of the term "evolution" as meaning only one thing—the ascending physical development of man. It seems to the writer that, if we are to use the term "evolution," we must use it in the broadest sense; we must not confine ourselves to physical evolution alone. When we eliminate similitudes in man and the Simians, one differentiation remains which we cannot explain away, namely man's intellect, his ability to trace cause and effect and at the same time turn knowledge to advantage. As far as students of comparative psychology are at present able to discern, man is the only member of the animal kingdom that has this ability of discrimination. Such other animals as *appear* to have this ability have been *trained by repetition* to perform such acts as seem to require discrimination of cause and effect—which reduces itself to mere reflex action. Man stands a lone and solitary figure in the realm of discrimination.²

2. That there is a radical difference between the mind of man and that of even the most intelligent animals, and that this gap cannot be conceived as being bridged by merely physical evolution, cannot be doubted; but some may think the writer has not adequately defined what that difference is. Perhaps the words "conscious" and "self-conscious" may be advantageously used to denote the two states. The mind of man has, as it were, an added dimension; it is self-contemplative, introspective. There are no intermediate states; a being is either self-conscious or not. No one has ever seen the unmistakable look of human self-consciousness dawn in the eyes of an animal. This new consciousness cannot proceed from the other; it is something added from another source. It comes from the *divine* source of man's evolution. It is a ray of the divine mind, and can only be regarded as having existed eternally. We cannot say what this intelligence is in itself; but we know that when it coalesces with the lower consciousness of man it produces the human self-conscious soul. We would say that animals do possess powers of discrimination, adaptation of means to ends, etc., and that such faculties are essential properties of conscious life, wherever found, whether in the animal, the plant, or even the crystal; but, as just said, there is a definite limit to the powers of animal consciousness. As to "reflex action," we confess ourselves unable to attach any significant meaning to this term. All processes can to a certain extent be defined or interpreted in mechanical terms and also in psychological terms; and we but create an unnecessary distinction when we define one group of actions in mechanical terms and another in psychological. It will be found that even the most "mechanical" actions, such as those performed by machinery, involve unbridged gaps; for a lever reduces itself to a mere row of particles separated from each other by relatively vast spaces, across which no merely mechanical act can be conceived to be transmitted. Even more strongly does this argument apply to the nervous and muscular systems.

With the oldest authentic skeletal remains known to science, man was then as man now is, without any appreciable difference except that due to environment.

The oldest authentic skull known is labeled *Homo heidelbergensis*, from the place where it was found. At first anthropologists were disposed to regard this man as radically different from any race or ramification of the human race now inhabiting any portion of the earth. But a little closer study has shown that even this remote man is closely related to the Australian, the most primitive living representative of the human race.³ We use the word "primitive" in a relative sense, meaning that type of man approaching man as he appeared first upon earth.

When did man first appear? The majority of readers would like this question in years. It is dangerous and unsatisfactory to attempt to reduce geological ages to terms of years, for time is another relative term that really means nothing; but to satisfy the popular demand, we may say that the most conservative estimate places the first appearance of man at 15,000,000 years ago. Then it appears that the *Homo heidelbergensis* walked the earth between ten and fifteen millions of years ago, and was the same type of man as his oldest living representative — the Australian. This estimate of years is based upon geological data.

Let us do a little comparative study. When the curtain of history goes up on the Nile valley, we find man not a so-called *savage*, but a *nation*; and that not only at the zenith of its civilization, but with a civilization that had crystallized; and when a civilization has crystallized, it has passed its progressive stage. The greatest work of mechanical engineering has already been accomplished by this civilization — the building of the Great Pyramids.

We boast of our present-day achievements in engineering, but the writer challenges anyone to tell how they succeeded in placing the capstone of the pyramid at Gizeh. While libraries have been written concerning the Pyramids, yet the *when, why, how, and by whom*

In brief, it is necessary to postulate that even the ultimate physical atom is a soul or life-germ of some sort, and that there is no such thing as a purely mechanical action — that is, no action which does not involve volition at some stage or other. STUDENT

3. That the Australian is the most primitive, in any sense of the word, may be open to question. STUDENT

is just as far from a satisfactory solution as when the study began.⁴

The historical Egyptian was not the aboriginal inhabitant of the Nile. The race that first occupied this ribbon-land was of a blonde type; so that the civilization that the Egyptian brought was developed from one older than itself, and so on, back, back, back, into the heavy mists of time, ever approaching the ἀρχή of human domain.

Did man ever come into being upon this earth bare-handed? Did he come absolutely helpless as the new-born babe? Did he come without at least an intuitive knowledge of the tools and the simplest elements of mechanics? It scarcely seems probable, in face of the environment he must necessarily confront; not only confront, but conquer, overcome, and even turn to his advantage. In other words, the question resolves itself into this: Was man ever a savage in the absolute sense, with brains a blank sheet upon which was to be written the history of his struggles, to be handed down like chapters in a book to his posterity to be more fully written; his hands defenceless against the world of animals in which he found himself? Most members of the school of evolution would have us so believe. But at this point the writer joins the ranks of the "common-sense" philosophers. The enthusiasm of the theorist is ever prone to lead from the solid ground of common sense and sound conservative judgment. What chances of survival would man have under such conditions? I shall not attempt to answer the query but shall leave it to the tender mercies of the reader.

Some scientists go farther and attempt to prove that so-called "eoliths" were the first tools, weapons, or implements formed by man. "Eoliths" is a very mooted question, upon which again scientists are divided. Of course, to support the physical evolution theory, these eoliths come very handy. There exist two schools, one holding that eoliths represent the first crude attempts of man to form artifacts from the material he found ready to hand, the other holding that

4. As we write, comes the following instructive comment on the above. "The excavations made during this winter at Abydos . . . have given quite unexpected results. They have led to the discovery of a building which at present is unique of its kind, and which probably is one of the most ancient constructions preserved in Egypt. . . . The whole structure has decidedly the character of the primitive constructions which in Greece are called cyclopean. . . ." (*Illustrated London News*, May 30). One page of illustrations is headed, "Rivaling Inca Work at Cuzco," and the photographs of the enormous blocks well bear out this description. Thus, whether unique or familiar, whether primitive or consummate (and the reader may take his choice from among these descriptive epithets), the moral is the same and the writer's point is illustrated. STUDENT

these objects are not artifacts but the work of nature through pressure. Take your choice of hypotheses; one is as well substantiated as the other.

If we accept the "Eolithic Age" as fact, then the next step on the stairway of progressive evolution is the "Palaeolithic Age." At this stage man has learned to shape, polish, and use stone artifacts. He is now well on the road to civilization. But here comes the "rub" in this theory; — after 15,000,000 years we have some branches of the human family still in the "Palaeolithic." Why is this true, if the human family had a common origin and evolved through the different stages of development? Why did the Caucasian branch get so far ahead of the other branches? Or is that query not valid? Is so-called savagery a stage of development or is it a stage of degeneracy? If savagery is a stage of development leading to civilization, where does savagery leave off and civilization begin?

The writer has visited the so-called savages of Africa. If we could have gotten into the subjective consciousness of these dusky people, with what pity and commiseration, or even perhaps contempt, do you suppose we should have found ourselves considered? On the other hand we look upon them as savages, or human beings far below our degree of development. Who is right or who is wrong? We go into foreign countries to observe the manners and customs of our contemporaries even, and are struck with what we are pleased to call their *inferiority*. Are there any points of inferiority or is it a wrongly-formed judgment?

It seems to the writer that, when we try to weigh the matter in an unbiased balance, we are forced to the conclusion that civilization is relative, and that it can be estimated from that standpoint only. If civilization is a relative term, then with how much civilization ready-made did man enter the arena of world-struggle for existence and survival? Common sense leads us to the conclusion that man came with at least a degree of civilization.

Then there is another thing we must take into consideration. Men have spent their lives trying to locate the original site upon which man first made his appearance. This spot or "Eden" has been located anywhere from the North Pole to the plateau of Tibet, but it is the consensus of opinion of present-day scientists that the original home of the human race is now beneath the rolling waves of the Pacific — that the "Land of Tula" gave forth a civilization far

superior to that of which we boast in this the twentieth century. When we study the question of Tulan civilization, the relics of which are still to be found from the Columbia River to the northern bounds of Chile, the question arises: Was there a time when the world-civilization was homogenous? A careful comparative study of the oldest archaeological objects from the Pacific to the Atlantic in America, both North and South, and from the Nile and Tigris-Euphrates valleys, tends towards the hypothesis of a homogeneous civilization whose original home is now lost. This of course raises several closely related questions. Did migration flow from east to west or vice versa? Are the legends of lost "Atlantis" and other lost continents pure myth and imagination, or had they a foundation of truth? If civilization was heterogeneous, how shall we account for similarity of monuments in Egypt, Mexico, and the United States Pacific Coast; likewise the similarity of religious ceremonies and related attributes? If the Atlantic Ocean always isolated the peoples of the Nile and Mexico, how account for the similarity of architecture, pyramid building, hieroglyphic development — in fact, what is characteristic of both civilizations? Oh for a Rosetta stone that would unlock the hieroglyphics of Mexico.

Throughout the Mississippi and Ohio Valleys, from Lake Kissimmee, Fla., to Isle Royale in Lake Superior, we find the monuments of an extinct (?) race, popularly called the Mound-Builders. We are aware that a certain school holds that the so-called Mound-Builder was only an American Indian. Let us ask this school a few questions. On Isle Royale we find copper mines worked on the same plan as the iron mines in and around Ishepeming, Mich., were worked by *white men still living*. These mines give the impression that miners went to dinner and never returned. The tools lie today just as the miner in prehistoric times laid them down temporarily. Why is this true? What caused the sudden and unexpected departure of the miner? Where did he go? Or was he massacred on the spot or taken prisoner by an invading force? If the workers of these mines were the Indians or the ancestors of the Indians, why did they cease operating these valuable mines? If the Mound-Builder was the Indian or his ancestor, why did he abandon his cities or numerous fortifications in the valleys mentioned and adopt a nomadic life, depending upon the chase for subsistence instead of agriculture as formerly? If the Mound-Builder, who was a tiller of the soil, a mechan-

ic, a miner, and a worker of copper, degenerated into the nomadic Indian, why did he do so?

Tradition and legend among certain tribes disclose that these mounds were not built by their ancestors, that these mines were not worked by their forefathers, but that these things had been done by a race of *white* men whom they exterminated or drove out.

Then the question arises: Were these earthworks that resemble entrenchments really military fortifications of camps, such as Rome was accustomed to build when her army encamped in hostile territory; or were they perhaps city (?) walls, or what? If they were fortifications, were they in a territory of offense or defense? Were they temporary or permanent? Were they the fortifications marking the last struggle for existence of a race whose fate was sealed? Was it the last stand against an irresistible wave of Siberian hordes?

If these mounds were built by the forefathers of the present Indian, why did he build symbolical and mystic mounds, such as the serpent, the egg, the flying bird, and even the human form itself? These are world-wide symbols of a civilization of high degree. Thus at every step the investigator meets the interrogation point, currents and counter-currents, fact and fancy, mystery and revelation, legend and history; and he is ever face to face with the sphinx of What, Why, How, and Whither.

It seems that the writer of this paper has literally turned himself into an interrogation point and has done nothing but pile question upon question. It was his intention in this paper practically to do nothing else. He has attempted to set forth some of the questions that are confronting the archaeologist and anthropologist. There is a wealth of isolated material gathered by various investigators, awaiting classification and arrangement; but each investigator seems too intent upon proving some pet theory, to give serious thought to the arrangement of these data.

If we wish to arrive anywhere, if we wish to secure permanent results, archaeology *must* be reduced to a science. Someone must take world-archaeology and, by comparative study and elimination, at least tentatively point out the path of investigation that will lead to the discovery of some of the answers to some of these questions.

What is to be gained? Each and every investigator is, or should be, at least, seeking for only one thing — Truth. Truth is the only thing that will make the human race free, and we should seek it.

When archaeology has really been reduced to a science, we shall find that theory after theory, hypothesis after hypothesis, will have to be abandoned, and facts more startling than the most fertile imaginings of a Rider Haggard or a Jules Verne will have to be substituted. And as a result, several related sciences will be forced to adjust their orientation.

GENERAL OBSERVATIONS

The writer has ably marshaled some of the arguments and facts which show how very speculative and unordered is archaeology in its present status. There is, as he says, great need for a clearing-house to co-ordinate the facts gathered by various explorers and to stew down the various theories with a view to extracting some uniform essence. As to the origin and subsequent history of man, the scientific method of procedure has been almost invariably reversed, and the story of anthropology is to a large extent the story of heroic efforts to compel the recalcitrant facts to support what they are required to support instead of what they do support. A misinterpretation of certain biological principles, rediscovered in the last century, had led to the establishment of a theory of human origin and development opposed to the evidence of the facts; and so strong has been the impress of this theory that many scientific men are still endeavoring to support it, though the effort becomes more and more painful. The so-called primitive races (with two or three exceptions) are survivals. Nothing could be more evident than this to an impartial mind. These races are full of memories, and their decrepitude is that of old age, bearing but little resemblance to the lusty innocence of childhood. And, like very old people, they do not grow, but continue to live in their fading memories, while fertility fails and the weakened resistance goes down before the stronger force of younger races. Archaeology has so far succeeded in proving that, whatever period we investigate, we shall always find evidences both of high civilization and physical perfection and of barbarism and low physical type; just as at the present time we find both kinds co-existing. To posterity nothing will seem more incredible than that so many prominent thinkers of our day should seriously have tried to construct a complete history of human evolution out of the few odds and ends of bones they have chanced to come across in a few caves scattered all over the globe.

As to evolution, there are two principal points to be considered: evolution in general and evolution as concerns man in particular. As to the former, it is regrettable that studiousness in biology, zoology, and anatomy should have seemed to some minds to obviate the need for a due attention to logic and philosophy. For to this circumstance is due endless confusion of thought and an inextricable conflict of issues between opponents. If the theory of evolution could once be adequately *stated* the issues would be immensely clarified and many long-lived fallacies would be killed in their birth.

Environment is only one of two factors whose interaction results in evolution or growth; environment alone can do nothing; there must be a living potency

within the organism to respond to the influence of environment. Natural selection and survival of the fittest are merely terms descriptive of results, and these terms do not stand for causative forces. The fact that we may be able to trace a continuity between successive phenomena presupposes nothing in regard to the means by which these phenomena are causally related. This latter question has been left quite open by science. Nay, science has not even established a *physical* continuity, for it is well known that the scheme is full of unbridged gaps and missing links. It is necessary to postulate that all organisms are ensouled; for thus alone can we obtain the duality that is essential to evolution.

An animal soul is an atom of the universal life, and there are plant and mineral "souls" (or "monads") which inform the corresponding kingdoms of nature. It is these monads or souls that are the active promoters of evolution, and which act upon environment and are reacted on by it. The monads modify their external forms as they grow, but the process of growth is by no means all carried on upon the plane of physical manifestation.

In the case of man, the ancient wisdom is that *natural evolution does not suffice to produce man*. The best it can produce is a highly evolved animal form, "mindless," but ready to receive the endowment of the human self-conscious mind. This endowment can only be made by Beings themselves endowed with the gift. Consequently man was informed by Beings who had been men in a previous Round of evolution and who were called on to impart mind to the next oncoming race of human beings. This is the "second creation" of man, spoken of in scriptures and religious allegories.

It is easy to understand, then, why we do not find that man in the past was, as a whole, any more barbarous than he is now. For civilization is passed on from race to race, as history shows, and is thus continually reborn in successive renaissances. Great Teachers and Sages appear and give to each new race a start that carries it on through its cycle. Yet the Race, both collectively and individually, forges ahead towards greater heights and nobler achievements, but the rate of progress is, like all of Nature's greater works, exceedingly slow.

The evidence adduced by the writer in support of the idea that there was a homogeneous and world-wide culture of a high order in the far past, is but a fragment of what might be adduced. The whole of history and archaeology tells this tale, and needs but to be interpreted in a spirit free from the cobwebs of past prejudices, religious or scientific. The mound-builders, with their symbolic effigies, the great pyramid- and temple-builders of the west, that remind us so strongly of Egypt—these and many more point to that past era of widespread culture whose faint memories are preserved in the folk-lore and masonry of many a "savage." But even now we are on the eve of a new renaissance of ancient knowledge that shall sweep into the mental dust-bin these morning dreams. Then, as the writer says, archaeology will be "reduced to a science."

STUDENT

SAINT-GERMAIN AT SCHWABACH: by P. A. M.

IX

SAINT-GERMAIN was certainly the greatest Oriental Adept Europe has seen during the last centuries. But Europe knew him not. Perchance some may recognize him at the next *Terreur*, which will affect all Europe when it comes, and not one country alone. — *H. P. Blavatsky*



THE publication in which the sketch of Count Saint-Germain's life at Schwabach is drawn, had for its editor an enemy of the great humanitarian philosopher. He had many enemies, as have all real reformers. However, the sketch is not by the editor himself, and it really seems to express an eye-witness' views. A quaint kind of apology creeps in towards the end; actually an apology for not being able to prove the Count an impostor, or something very closely approaching it! One is reminded of the man who had a Cambridge degree and presumably for that reason alone judged himself capable of "proving" another humanitarian philosopher an impostor; and naturally, he "proved" it. And because he had a Cambridge degree, other people believed him. There was once written a witty book of instructions to naval surveyors. The youthful mariner was advised that if he was sent out to find a rock he should "*always* find it." This pleased his superior officers and the public, for it showed his capability. It brought kudos to him and saved much arduous searching in possibly bad weather, and few were likely to check his investigations. If they did, so much the worse for their own reputation and so much the better for his; or at worst a "mistake" could be acknowledged.

This is about what happened with the very harmless and extremely benevolent Count Saint-Germain. Piqued at his reticence and their incapacity to do the work in which they were supposed to be experts, the ministers and rulers and others of the countries where he resided, from time to time decided that he must be an "impostor," or more vaguely, "a charlatan." Once decided, it was easy to prove. So easy, in fact, that the problem resolved itself into a counterpart of the more modern problem of the "lost ten tribes." Theologians and others having decided that someone has really lost ten tribes, the stragglers have been found again in every part of the earth from New Zealand to Nova Zembla, from Mexico to Matabeleland. Choiseul "knew quite well who Saint-Germain was." He *had* to know. But he lied. The one man who really knew, Louis XV, never told, if indeed his knowledge was other than a convenient approximation.

People are and have been so long attached to family names and diplomas that these things often quite overshadow a man's real value. Hence, having no social or official label, Saint-Germain must have been, in their eyes, a suspicious character. His statement that not being a subject of Louis XV, he was under no obligations to him, was rather startling to the French minister at the Hague; his apparent joke that he ought to take precedence of the Duke of York, because his titles were unknown while the Duke's were clearly understood, may possibly have been a little more than a joke. But, since he did not choose to declare himself, he must necessarily be "an impostor." None has ever found out whom he imposed upon, but that made no difference to the gossips and enemies who stigmatized him in this way. The suggestions that he induced people to speculate and lose money are on the face of them silly. There is too much evidence of the opposite conduct.

Now what is the value of his actions at Schwabach? Such a man has ever a purpose, and looked at in the right way, we can usually find an indication of a portion of it.

He had acquirements which could have netted millions. And yet he spends his time experimenting with small industrial inventions. Where is the logic of his so doing? Again, many of his inventions were failures and yet he said they were important. He had no money and yet simultaneously he had the command of untold wealth. What is the middle line of these seeming paradoxes?

We can suggest a line of inquiry. He was one who had some of the "secrets of nature and of science." Therefore he had command of untold wealth. But the law of nature is strict. He, like all nature's workers, could not spend any of her wealth on himself selfishly. He invented, but always, as one complains, he would not show another how to do things except in special cases, but made them carry out the work themselves; and he was delighted when their efforts succeeded. If the worker was imperfect the work was imperfect; in other words the work was of little real importance in itself compared to the mental and moral progress of the worker. This is true alchemy. Once they had attained "the kingdom of heaven," doubtless, "all these things would be added unto them." The physician could not "heal himself" or use his powers to selfish ends. The alchemists have died again and again rather than reveal what they had no right to reveal. Probably the acquirement by one single

student of the true altruistical spirit of investigation was worth more to Saint-Germain, even if the pupil mechanically speaking failed, than any money-making accomplishment.

Saint-Germain's kingdom, at this particular period, was "not of this world." Had he not then a right to travel, as other gentlemen did, under a nom-de-guerre? Yet his name, Saint-Germain, was probably really his. Among intimate friends he might not even be above repeating the story of Montaigne, about Maria Germain who became a boy, on the chance of some of his audience having the wit to follow the clue and arrive at a conception of the idea of a perfect life which is above questions of sex. As the vague rumors of his immense age would lead an inquirer to seek for himself the truth as to reincarnation, so this would lead some to highly interesting scientific conclusions, always with the added virtue, most important of all, that the investigator uses his own efforts in the work.

SAINT-GERMAIN AT SCHWABACH

(By an Eye-witness. From *Curiositäten*, p. 280.)

This peculiar man, who in his time aroused much curiosity, lived for several years in the Principality of Anspach, without anyone having the most distant suspicion that he was the enigmatical adventurer of whom so many wonderful tales had been circulated.

It was in the year 1774, that the now deceased Margrave of Brandenburg, Karl Alexander, was informed that there was staying at Schwabach a stranger who gave himself out for a Russian Officer and lived in a very retired manner, but at the same time showed himself very benevolent in his actions. The war that was then in progress between Russia and the Porte, and the presence of the Russian fleet in the Archipelago, gave rise to the idea that perhaps the Russian Government had sent a confidential agent to Franconia in order to supervise the correspondence passing into Italy without exciting attention: and the Prince, as kind as he was benevolent, gave orders to permit the stranger's peaceful residence as long as he gave the police no further cause for watching him more closely.

Some time afterwards the pastor of the Reformed Church at Schwabach, Herr Dejan, announced that the stranger, who since his arrival there had only had to do with himself and the Stadtvogt Grenier, very much desired to wait upon the Margrave, if it could be done without attracting too much attention, before his departure from the neighborhood, and to thank him for the protection so generously ac-

corded. This desire was granted and the Margrave saw him for the first time on a winter evening, with the famous actress Mademoiselle Clairon, who was at Anspach at this particular period.

The stranger then appeared to be a man of between sixty and seventy years of age, of medium stature, more spare than strong, hiding his gray hairs under a wig; he looked just like a regular old Italian. His dress was as simple as possible, and his appearance had nothing extraordinary about it.

After he had thanked the Margrave in French (the accent betrayed an Italian) for the permission to be allowed to stay undisturbed in his country, he said many beautiful things about his reign, spoke about great voyages which he had made, and finished by asserting that he wished to entrust certain secrets to the Margrave as the proof of his gratitude; these secrets were capable of furthering the happiness and welfare of his country. Naturally, expressions of this kind aroused attention, which was soon raised to the highest degree when he showed a number of very beautiful stones, which could be considered as diamonds, and which, if they were genuine, must have been of prodigious value.

The Margrave then invited him for the New Year to Triesdorf, the summer residence of the Prince, and Count Tzarogy, for this was the name by which he had introduced himself, accepted this invitation under the condition that they would permit him to live there after his own fashion, quite unnoticed and in peace.

At Triesdorf he was lodged in the lower room of the castle, in the upper part of which Mademoiselle lived. He had no servants, had his meals in his own room, which he seldom quitted, and that as simply as possible. His needs were more than restricted. He avoided intercourse with other people and he spent only the evenings in the company of Mademoiselle Clairon, of the Margrave, and of those people whom this gentleman was willing to have around him. He could not be persuaded to have his meals at the Prince's table and he only saw the Margravine a few times; she also was curious to become acquainted with this peculiar man.

In conversation he was extremely entertaining, showed much knowledge of the world and of men; he let fall from time to time mysterious hints from which he managed cleverly to turn aside the conversation and to give it another direction if anyone tried to obtain any more exact information.

He was particularly willing to speak of the years of his childhood and of his mother, whom he never named without visible emotion and with tears in his eyes. To believe his own account he had had a princely training.

He was reserved but never discourteous; although the truth-loving Baron Gleichen says that he did what he liked at Triesdorf, "that he treated the Margrave like a schoolboy," this is neither true nor likely. Kind as the Margrave was in his intercourse with others, at the same time this Prince knew very well how to maintain the respect which was due to his birth, his rank, and his good moral qualities. He would not have suffered anyone to order him about, much less would he have permitted a stranger this liberty.

It was difficult to say what this peculiar man occupied himself with all day. He had no books with him except a dirty edition of pastor Fido. People were seldom admitted to see him and then they generally found him with his head wrapped in a black cloth.

It is quite likely that his occupation consisted in the preparation of all kinds of colors, because the window of his apartment that looked out on the garden was smeared over with them, so that no one could see through. Shortly after his arrival at Triesdorf he began to give the Margrave instructions for the different preparations which were to lay the foundation of a profitable factory. Among the products were to be made especially all kinds of Safian, Cordovan and Russian leather, which were to be produced from the most inferior sheepskin: the preparation of the finest Turkish yarn, etc.

The Margrave let the author of these contributions copy the recipes, and now the experiments themselves were commenced, in the greatest secrecy by his desire. The work was commenced in a laboratory especially prepared for the work and the experiments were conducted here behind closed doors. The author vividly remembers the funny appearance of these attempts, and how often and heartily he has laughed with the Margrave over seeing the Prince and his confidants transformed into tanners and dyers: they tried everything in order to retain what was good; but hope died away with closer tests. Already with little trouble and small cost had the most beautiful Cordovan been produced, and in the joy of his heart the author had a pair of shoes made out of it, which looked very well; but they fell to pieces in the first twenty-four hours. Equally unstable was the Turkish yarn and it happened the same way with various other

articles. Tzarogy laid the blame on the faulty manipulation if one took him to task, and yet the fault surely lay in the ingredients used. He promised from time to time to do the work himself in order to show the true method, and so passed several weeks during which he stayed alternatively at Triesdorf and Schwabach. If he was at Schwabach, he wrote often to the Margrave, and continually sent new samples of artificial leather to the writer, also dyed silk, and cloths, of which the writer still has a boxful. The samples were mostly labelled with Tzarogy's own handwriting; for example, on a sample of leather: "*Leathers absolutely unknown; cut them and see how tough they are.*"

"Very cheap leathers which are made without the least manipulation, out of the scraps which can be of no further use as leather."

On dyed specimens of cloth:

"In all these dyes the progression of beauty, of fineness, and of durability I think is infinite. To be convinced of this, one should compare the shade of the black of this card with what I sent last Tuesday; you can see the difference. Much greater improvement is possible."

On another sample:

"This splendid black is dyed without vitriol or gall-nuts and without boiling; it never turns rusty and is made of fine Russian blue; this incomparable yellow is dyed in a water as limpid, as pure, as white as crystal," and so on.

Thus he held our attention and maintained our hopes that perhaps among so many experiments set on foot there might result some useful hitherto unknown invention.

Once Tzarogy showed the Margrave that he had received a courier from Count Alexei Orloff, who was just then returning from Italy, with a pressing invitation to visit him on his passing through Nürnberg. He immediately proposed to the Margrave to use this opportunity to make the acquaintance of the hero of Chesme. The proposal was accepted, and the writer accompanied the Margrave to Nürnberg where the Count Alexei Orloff had already arrived.

Orloff came with open arms to meet Count Tzarogy, who now for the first time appeared in Russian uniform, called him several times "*caro padre, caro amico,*" etc. He received the Margrave with particular courtesy and thanked him many times for the protection which he had granted his worthy friend; and it was on this occasion

that occurred that expression which Baron Gleichen ascribes to Prince Grigori Orloff (whom the Margrave never saw), an expression from which one must conclude that Tzarogy had played a great part in the Revolution of 1762 in Russia. It would be very interesting to know more closely what this part was!

They dined with Count Orloff. The conversation was extremely interesting. They talked a good deal of the campaign in the Archipelago but still more about useful inventions.

Among other things Orloff showed the Margrave a piece of "incombustible" wood which on trial gave no flame nor heavy residue when it was set on fire, but only fell into a light ash after swelling up like a sponge. After dinner Orloff took Count Tzarogy to a neighboring room in which they remained together for a considerable time. The writer, who was standing at the window below which was the carriage of Count Orloff, observed that one of Count Orloff's people opened the carriage door and from the receptacle under the seat took out a large red leather bag and came into the room with it.

After a time they took their leave, and on the return journey Tzarogy had all his pockets full of Venetian sequins with which he seemed to play in a careless manner.

That this man had no money before, people knew for certain, because they noticed everything about him.

In the name of Count Orloff he brought the Margravine a beautiful silver medal which had been struck in honor of the victory of Chesme. After his return he showed for the first time his patent as Russian General, made out under the Great Seal of the Czar, and subsequently he confided to the Margrave that the name Tzarogy was an adopted anagrammatic name; that his proper name was Rágóczi, and that he was the last descendant of the Prince Rágóczi of Siebenbürgen who was proscribed under the Emperor Leopold.

All these circumstances taken together increased the curiosity which was soon afterwards laid to rest in a manner not very favorable to this peculiar man.

The Margrave traveled to Italy in the year 1775, accompanied by the writer of these notes.

In Naples we heard that the last descendant of the House of Rágóczi who had settled down there, had died long ago and that there were no more left of the name.

In Leghorn we heard from the English consul, Sir John Dyk,

that the unknown was no other than the famous Count Saint-Germain, that he had made the acquaintance in Italy of Count Grigori Orloff and of his brother Alexei, and had known how to awaken the confidence of these gentlemen in himself in a high degree.

From another no less credible source we were informed that he was born at San Germano, a little town in Savoy, where his father, who was named Rotondo, had been a revenue collector and had been in pretty good standing with a fairly large property. He had given his son a very good education, but had afterwards fallen into a bad way and was dismissed from his position on account of bad management.

In order to avoid the unpleasantness which the fate of the father might have drawn upon the son, the latter had changed his name for the name of his birthplace and called himself Saint-Germain. From that time he had wandered about the world as an adventurer and had called himself at Paris and London Saint-Germain; at Venice, Count de Bellemare; at Pisa, Chevalier Schöning; at Milan, Chevalier Welldone; and at Genoa, Soltikoff; and must then have been about seventy-five years old. Of course discoveries of this kind about a man turned the Margrave against him, for he wanted to mystify him too, and had lied to him in such a shameless manner about his origin and several other things.

After the Margrave's return in the year 1776 he gave the writer the commission of going to Schwabach to give the adventurer a talking-to about the information he had discovered, and to express to him the displeasure of the Prince at the abuse he had made of his kindness, and at the same time to tell him that he did not want to see any more of him and to return the letters that the Margrave had written to him from time to time.

In the event of his unconditionally and immediately returning these letters he would be permitted to remain at Schwabach as long as he liked, so long as he remained quiet; otherwise he would be arrested, his papers would be taken away, and he would be conducted over the frontier.

On his arrival at Schwabach the writer found Saint-Germain in bed, for in spite of his boasting of his health and his great age he had often attacks of rheumatism.

He admitted on hearing the reproaches, to which he appeared to listen quite patiently, that he had from time to time assumed all the

above names down to that of Soltikoff, but that he was everywhere known under these names as a man of honor, and that if any slanderer permitted himself to impute to him any bad actions he was ready to prove his honor in a satisfactory way as soon as he knew what he was accused of and who the accuser was.

He feared no accusation other than that which regarded his name.

He firmly maintained that he had told the Margrave no untruth in regard to his name and his family. The proofs of origin, however, were in the hands of a person upon whom he was quite dependent; a dependence which in the course of his life had brought upon him the greatest persecution.

It was these persecutions and attacks, as he expressed it, which had prevented him from making use of the great knowledge he possessed; he had for this reason withdrawn to a place in which he thought he could live unknown and unnoticed; the moment had now arrived in which he could and would put into action what he had promised, if he was not hindered in doing so.

To the question: Why had he not told the Margrave of the different names under which he had lived in so many different States and towns? he replied that he had not considered this necessary because he thought that people wanted to judge of his actions and not of this, since he received nothing from the Margrave, offended no one, and harmed no one. Never had he abused the Margrave's confidence; he had given his true name; in a short time his actions would allow no doubt as to his manner of thinking, and then he would be able to produce proofs of his origin.

Again, the unfavorable opinion which people had given the Margrave concerning him, seemed very trivial, but if what was now passing were still kept secret he would fulfil his promises and so force the Margrave again to respect him, otherwise he would find himself obliged to leave the country. In the further course of this conversation he asserted that he had first made the acquaintance of Count Orloff in Venice. The patent which he received from him and which he had produced on this occasion was made out by the Count at Pisa in the name of the Count Welldone. Also he pointed out the confidence with which Louis XV had honored him in the year 1760 when he entrusted him with the secret preliminaries of making peace negotiations with England. His close acquaintance with Marshal Belleisle, had, however, drawn upon him the hate of the Duc de

Choiseul, who had written to England and had procured his arrest by Minister Pitt.

The King had hereupon advised him of his impending fate and given him the advice not to re-enter France again.

This anecdote also agrees exactly with what Baron Gleichen tells in his Memoirs and still more strongly is it confirmed by what Frederick II says in his posthumous Works. The king shows him here as a man whom no one has ever been able to make out. He returned the letters of the Margrave with visible emotion, with the exception of one which he said he had communicated to Count Orloff. After this incident he still remained for some time quietly at Schwabach, after which he went through Dresden, Leipsic, and Hamburg to Eckernförde in Schleswig, and there at the beginning of the year 1780 he finished his adventurous career by a paralytic stroke which even paralysed his tongue, apparently at an age of some eighty years.

Strange enough indeed was that career. It is remarkable that a man who frequented the great and little world under so many names in the course of his life never fell into the hands of the law or the police. Indisputably he understood the art of using and entertaining the inclinations of men towards the marvelous, and how often must he have had cause to exclaim with Figaro, “● how stupid smart men are!”

That he possessed great chemical knowledge the writer of these notes cannot convince himself. His preparations were attractive in appearance, but they were only experiments on a small scale; in the manufacture of leather he used acids such as vitriol spirit, oil of vitriol, and so forth. This is shown by the samples which are still in existence and by which, as it appears, the paper in which they were wrapped has been corroded.

So long as he remained in Schwabach he never made anything on a large scale. The stones spoken of above, which are also mentioned by Baron Gleichen, were indeed beautiful, and would perhaps have made handsome ornaments, and even deceived the eye of a connoisseur; but they were not precious stones; they did not resist the file nor had they the weight of genuine stones. Saint-Germain himself never gave them out as being genuine. The writer still possesses one of these stones and a piece of the mass from which presumably they were prepared. The imitation gold which Saint-Germain announced as an important invention soon lost its brilliance and be-

came as black as the worst brass. A factory of this metal which was erected at L,— closed after a short time.

Among the proofs of his secret arts he once showed a big pocket knife of which one half was as flexible as lead but the other was rigid and hard iron.

By this he wished to prove that he possessed the secret of making iron as flexible and ductile as lead without losing any other of its qualities in the process. This invention would certainly have been of considerable use, but no one could ever persuade him to make the experiment on a large scale.

His chemical knowledge had all the appearance of the empirical. The now deceased Stadtvogt Grenier at Schwabach, a man of much knowledge, especially in technical matters, several times asserted that he had discovered in his conversations with Saint-Germain that he had not the slightest theoretical knowledge. He especially boasted of possessing medicinal knowledge and in this to have reached a high point. His prescriptions consisted in a strict diet and the use of a tea which he called Russian tea or *acqua benedetta*.

The Margrave received the copy of the recipes of this wonder-medicine from the above-mentioned English consul at Leghorn. It was used in the Russian Fleet in the Archipelago in order to preserve the health of the crews under that hot southern sky.

What resources Saint-Germain had in order to meet the necessary expenses of his existence would be hard to guess. The writer of this is of the opinion that he had possessed the secret of clearing diamonds from spots which are occasionally met with, and by which their value is considerably reduced; but this is only an opinion.

It would be a thankless task to declare that this man was a deceiver. Proofs are needed for this and there are none available. As long as he was in relations with the Margrave he never desired anything, never received anything from him of the least value, never mixed in any matter that did not concern him. On account of his extremely simple manner of life his needs were very limited. If he had money he shared it with the poor. It is not known that he left any debts behind him anywhere, yet the writer long afterwards learnt that during the latter part of his stay at Schwabach he led a Baron von L. into speculation which made him many thousand gulden poorer.

But since no complaint was made about this there appears to

have been no deception involved in the matter. It remains forever inexplicable by what means this adventurer, especially in the big cities such as Paris and London, could live in a prominent manner and find entry into the highest society. His portrait painted in his younger years was found by the Margrave in Paris at the house of Madame Durfé or Rochefoucault. He brought a copy of it back and this is now at Triesdorf in the room where Saint-Germain once dwelt.

RECOLLECTIONS OF A TRIP AROUND THE WORLD: by Barbara McClung

SINGAPORE



WHEN we reached Singapore, we felt that we were indeed entering the Gateway of the Far East, and we were fascinated by the strange medley of races that thronged the docks and streets, seemingly of every nation on earth and of every color, from flaxen-haired English blonds to the inkiest blacks. Here we first saw the dark skin and beautiful straight features of the Hindûs, with their long black hair hanging to the waist or coiled under a turban, with their nose-rings and flapping draperies and bare legs. The entire rickshaw trade of the town seemed to be monopolized by native Malaysians, gigantic fellows, entirely naked except for the loin-cloth, with magnificent muscles, rippling, as they ran, under their oily yellow skins. They were rather frightful looking, and one felt a decided sense of uneasiness alone in a rickshaw behind one of them, especially if at the end of the procession. By far the most prevalent type was the Chinese, and one might almost have imagined, from certain sections of the town, that we were back in the Celestial Empire (that was). Of the 678,000 inhabitants of Singapore, 300,000 are Chinese. Some of them are very wealthy; they own 75 per cent of the property and pay 95 per cent of the taxes, according to statistics. When driving up and down the crowded "Bund," or water-front, late in the afternoon, where the élite of Singapore saunters and rides at the evening hour, we passed automobile loads of elegantly dressed and bejewelled Chinese ladies and children, whose appearance and equipages gave every evidence of wealth. There were never any men in these parties, by the way, and we were told that it was not considered proper or dignified for

a Chinese gentleman to appear in public with his wife and children. Offsetting the wealthy class of Chinese is the servant class, which seems to be largely drawn from that race. I believe every white child in the city has a Chinese nurse: we saw hundreds of them in the park with their bonny little charges — all steady-looking middle-aged women, extremely dignified and staid in spite of their trousers, and we were struck with their capable reliable appearance.

Singapore is a handsome city with wide streets, splendid trees, and fine public buildings. The houses are generally of stucco, mostly bright blue, and colonnaded over the sidewalks; and no words can describe the fascinating thronging life that goes on under those deep arches. There are money-changers' stalls, and letter-writers' desks, booths where they cook strange food, and sights on every hand that remind one of pages from Kipling's *Kim*, or illustrations from *The Arabian Nights*.

We had an automobile at our disposal during the two days we were there, and rode all round the island of Singapore, past great cocoanut and pineapple plantations (we were disappointed in the appearance of the famous Singapore pineapple, by the way) and miles of rubber groves, each tree with its tin cup hanging ready to catch the sap.

The second day of our visit, we went to Johore, which is on the mainland of the Malay Peninsula, beyond the Straits of Johore, which we had to cross on a ferry. We visited first a beautiful white mosque with bubbly domes and towers, where we had to take off our shoes before entering, and the cool marble floor felt very agreeable to the stockinged feet. We had a permit to visit the palace of the Sultan of Johore, and were the only *Clevelanders* so honored. Time was when all the passengers were allowed to enter, but the Sultan who was educated at Oxford and speaks English perfectly, once overheard a brash American refer to him as a "nigger," and from that time the palace has been closed to all tourists. He was very courteous to us, however, for though we didn't see him, he had his servants show us all his treasures. There were room after room of oil paintings — chiefly of royal families of Europe — carved furniture and statuary, embroidered hangings and ivories, potteries, bronzes, and junk of every conceivable kind. Then there were special bolted and barred apartments holding his medals, jewels, coronets, scepters, and royal yellow satin umbrellas, as big as tents; there were tons, yes *tons*, of

solid gold and silver plate, hundreds of weapons of all deadly kinds, and swords with their hilts literally encrusted with jade and lapis-lazuli and diamonds. When we were ready to leave, he had two of his royal automobiles placed at our disposal and we rode about the town and down to the ferry in them. The Malayan chauffeurs were so determined to show us the entire neighborhood of Johore that they almost got us left. They couldn't understand a word of English, of course, and it was only by wild shriekings and jerkings of coat-tails and frantic pointings in the supposed direction of Singapore, that we ever got them to turn. Had we missed that ferry boat, we would have been too late to catch the *Cleveland*, and we had visions of being lost forever in the "Farthest East."

RANGOON

From Singapore it was a three days' sail to Rangoon — three magic days of gliding through azure space, between sky and water of intensest blue, that brought the words of Kipling insistently to mind:

"The Injun Ocean sets and smiles,
So soft, so bright, so bloomin' blue."

On the fourth morning, we found ourselves anchored at the mouth of the muddy Irrawaddy River, four miles from Rangoon, and soaring high above the city we beheld the golden spire of the Shwe Dagon Pagoda — a sight which quickened our blood with the thought that we were so soon to see one of the greatest wonders of the world. We were sent ashore in big double-decked tenders, with our awnings flapping in a pleasant breeze, and it was not until we landed that we discovered the intense heat — heat augmented by thick dust, which looked as though it might have lain there unslaked since the beginning of things. At the jetty we took a "ghurry," (driven by a picturesque creature in a white turban surmounted by an orange-colored cone) and drove as rapidly as we could to the lumber yards to see the elephants piling teak, for we heard they stopped at eleven, to rest during the intense heat of the day. But we were too late after all, and had to satisfy ourselves with seeing them under their sheds eating hay. It is said that they eat one-fifth of their weight every day, so it is no wonder they are expensive to keep. Their intelligence in piling the wood is remarkable — they lay every plank and beam with as much precision and exactness as a man could do, using the trunk and tusks as arms and hands. Each elephant has a keeper, who

guides him sitting on his neck, and seems to convey signals to him by touching the ear at various points; the keepers were most willing to put their charges through their tricks (probably with an eye to tips) and made them bend their great clumsy knees to us in low bows time and again before leaving.

Then we drove through the wide dusty streets to the great Golden Pagoda, trying to take in and remember all the sights along the way — the dark-faced Burmese carters, with gold rings in their noses, walking beside their oxen; the pretty moon-colored women, in gay “saris” of soft bright shades, jingling anklets and bracelets, and smoking “whacking white cheroots” of amazing size and length; and most of all, in this great pilgrim center of Buddhism, great throngs of priests, with shaven heads and voluminous yellow robes wrapped around them like a Roman toga.

The Shwe Dagon is the greatest shrine of the Buddhist faith in the world (outside of Thibet) and is visited annually by thousands of pilgrims from all over the East. It is no many-storied structure such as we are apt to associate with the word “pagoda,” but a plain smooth cone springing from a colossal base, and becoming slenderer as it rises until it soars as a trembling spire 370 feet up into the air, and from base to point it is covered with solid gold, that can be seen flashing and gleaming for many miles out at sea. Moreover, it is surrounded by a great number of smaller pagodas, of exactly similar appearance, also covered with gold, and the whole thing stands on a vast stone platform covering the top of a hill outside the town, and reached by great flights of steps on all its four sides. We went through the southern entrance, guarded on either side by gigantic monsters of stone or plaster with gaping red mouths, and up a long dark flight of stairs covered with a heavy teakwood roof. The beams of the roof and the architraves of the pillars were lavishly carved with scenes representing the daily labors of the people, and I imagine if one had time to study these groups, one might construct therefrom an intimate knowledge of Burmese village life. Between the pillars on either side were booths and stalls spread with candles, flowers, charms, gongs, sweetmeats, cheroots, and all manner of toys, such as painted dolls and stuffed calico horses pulled by strings. Here was noise and confusion without end — venders shouting their wares and attracting attention by beating on gongs; pilgrims stopping to buy offerings for their favorite shrines, and the ceaseless chatter of men,

women, and children, nibbling sweetmeats and smoking cheroots. We stopped to watch one toddling naked infant who could barely stand alone, joyously smoking a cigarette while his mother looked on proudly. Slowly, past a hundred fascinating sights, we climbed the long stairs, and were fairly dazzled to come out on the huge stone platform at last, in the blazing sunshine glittering with gold. This platform is a quarter of a mile square, and absolutely *littered* with temples and shrines, all amazingly carved and pinnacled, with groups of gigantic statues, and holy edifices of all kinds, so that the view of the great central pagoda is almost entirely blocked. The ways are thronged with worshipers, making genuflections before every shrine, and offering flowers, incense and lighted tapers; with beggars flaunting their hideous deformities in one's very face; and with blind musicians, playing on three or four instruments apiece at one time, using each hand and foot for a different one, with such remarkable skill that one could stand and watch them all day. Here and there were classes of students, squatting under an awning with their teacher and apparently oblivious to the immense uproar; and moving through the crowds were boys carrying jars and trays balanced over their shoulders, containing odd food, and known as "traveling restaurants." These, and many other disconnected pictures, make up the confused impression that I carried away in my mind of that extraordinary spot.

Burmah is the land of wonderful pagodas, and the Shwe Dagon is not the only remarkable one in Rangoon itself. They are all somewhat similar in character, consisting of a group of shrines and other edifices, clustered around a central pagoda, generally gold-covered, and rising to a lofty spire, and they are all approached by stairs guarded by monstrous griffins or some such creatures. One feature peculiar to all of them is particularly effective. Up toward the top, the pagoda bulges, somewhat like an umbrella, then tapers again to a slender spire, and all around beneath this umbrella (known as the "Ti") are hung dozens of bits of metal and glass that jangle constantly in the wind and flash in the sun. These are the "tinkly temple bells," spoken of so affectionately by Kipling in *The Road to Mandalay*.

We had but one day to spend in Rangoon, and were deprived of seeing anything else of Burmah; but it was a day crowded with memories, and as we steamed back to the *Cleveland* over the muddy waters of the Irrawaddy, we felt that we had seen enough to fill a week.

RIGHT EDUCATION THE TRUE METHOD OF INSURING WORLD PEACE: by H. A. Fussell



IMMERSED in the tangled web of international politics, caught in the whirl of racial impulse and destiny, and apparently hopelessly subject to economic necessity, where can man find a vantage ground whence to view the conflict of desires, of ambitions, and of ideals which is human life, a conflict periodically finding vent in actual warfare?

Today, when so many statesmen and political economists, no less than the spiritually minded and the philanthropic, regard war with horror and seek ways and means for its abolishment, no ruler, however powerful, dare go to war on his own account alone. He would be regarded as insane and would be deposed. In many nations the people already possess supreme power, and where they do not they are claiming it. A nation will not go to war if the people consider it contrary to their interests. So far political and social development has been in the right direction.

But granted that the will of the people is the ultimate ground and reason of national policy, we must still ask whether they are qualified judges, especially in international affairs. Is there not a danger of their being led astray by specious reasonings? Or, at some momentous crisis, may they not yield to impulse, to a deep hereditary national or racial instinct, not yet eradicated and hostile to the orderly development of mankind as a whole? By what principles will they test the issues involved and the interests at stake? The present outburst of the war-spirit in nearly every European nation — the direct result of the tension and fear produced by an intolerable condition of “armed peace” — is sufficient justification for these questions. “Armed peace,” by the way, is not true peace, but rather “a posture of war.”

Owing partly to the pressure of events but especially to the spread of education and the extension of the means of communication, the feeling of national unity has been greatly intensified; but most nations still present a solid, impenetrable front to one another as political units, except where self-preservation renders an alliance imperatively necessary. Mutual jealousy, distrust, and suspicion, the desire of each to be more powerful than its neighbors, so as to be able to “protect its interests,” to crush its opponent if need be, and thereby stultify the perhaps no less legitimate “interests” of some other nation — are proofs that egotism and selfishness govern the relations

of nations to one another; an egotism and a selfishness that no state permits among its members. Anarchism, which is repudiated within the state, is tolerated in international affairs. For example, Professor Bosanquet says: "Between State and State there can be no consciousness of common good; for the State has no determinate function in a larger community." This is but one instance out of many that might be adduced to show how far philosophers as well as politicians are from realizing the Oneness of Humanity and Universal Brotherhood.

The individual, it is true, is taught to subordinate his interests to those of the state, and to identify himself with it, more or less. But so far neither individuals (in any number at least) nor nations have learned to subordinate their interests to those of the race. No nation has as yet attained to that higher consciousness where it realizes that it is an integral part of that "larger community," humanity, for which it has "determinate functions" to perform, which, if not performed, retard not only its own development but also that of the whole of which it is a part. The attainment of this higher consciousness is the next step in the evolution of mankind, and it is the mission of Theosophy to bring it about.

But how? Are nations condemned to learn only in the hard school of necessity, as the European nations are now doing? Must they continue to tread the old, old round, now rising, now falling, ever struggling for supremacy in material things, forgetful of their high destinies, wasting their resources, making of the earth a slaughterhouse and a desert? Has not mankind been long enough in existence to have learned that war does not breed peace, but hatred and the desire for revenge? Fraternity does not spring from Fratricide.

The only power able to lift the world to a higher level is education. Education, training, has long been recognized as a means of producing efficiency, and is relied upon by every nation — witness the numerous "trade and technical schools" — for fitting its members for the competition of life. It is acknowledged, too, that education has done much to intensify the feeling of nationality, to promote solidarity and make each nation a self-conscious and self-regarding unity. Why not go a step further? There is an education of the individual, an education of the nation, is there not also — to use Lessing's grand phrase — an "education of the human race"? What is needed then, granting these three stages in education, is their co-ordination.

But before elaborating this idea, consider for a moment two currents of thought, two ideals, which are active in every nation today. The one, mentioned already, intensifies national feeling, tends towards national aggrandisement, has ever in view the rights, interests, and honor of nations, and constrains them, in the picturesque language of Hobbes (*The Leviathan*), to have "their weapons pointing and their eyes fixed on one another . . . and continual spies upon their neighbors." The other, pertaining to man as man and transcending the bounds of nationality, promotes the general interests of humanity, but is often charged by men imbued with a fierce but narrow patriotism with being hostile to national interests and unity. We would ask the latter how long an organ would maintain its vitality if it were the only healthy organ in a diseased body? That the welfare of the whole is necessary to the welfare of the parts is a simple enough axiom, but of little value in practical politics, it would seem. That the masses of the people, however, do have some perception of their true interests, is evidenced by the fact that generally speaking working men throughout the world are opposed to war. In this respect they are far in advance of some governments.

Now the impulse that stirs men and nations to take a new step along the path of development is always given by or through individuals, and a process of education or enlightenment precedes all movements of reform. Sometimes man learns in the bitter school of experience the results of wrong thinking and doing, reaps his Karma, as in the present European war. No matter how terrible the Karma may be, it will always be found to be beneficent in the end; it often teaches man lessons that he will learn no other way. All life is experience, education in the widest sense; but man is slow to learn in this school. In this article, however, the word education is used in its more restricted meaning of "to inculcate, to train," and more particularly in its etymological sense of "to lead or draw out."

The value of any system of education depends upon the principles underlying it, the conceptions implied in regard to the origin of man and his destiny. If it is believed that man is descended solely from the animals and that you have only to scratch "the veneer of civilization" and the cave-man appears, then "the struggle for existence and the selection resulting from this struggle" will be the guiding principle of his thoughts and actions and will be reflected in any system of education he may devise. Carrying this theory to its logical con-

clusion the eminent French physiologist Le Dantec, in his recent book, *L'Égoïsme: Seule Base de Toute Société*, asserts that "the only bond of union between the citizens of the same country is their common hatred of the foreigner"; that "since life is a battle (*lutte*), hatred or at least strife (*lutte*) is the origin of everything, the feelings of brotherhood and friendship being merely supplementary phenomena." Is it any wonder that, in an age when such theories are prevalent, civilization should be largely materialistic, and that the system of education in vogue should lay undue weight on individual success and tend to promote an abnormal development on egotistical lines?

Criticizing these theories in an article published in the *Revue de l'Université de Bruxelles* (October, 1910) M. Goblet d'Alviella, the Orientalist and eminent authority on the Comparative Study of Religions, says: "Is it not becoming more and more evident that the universal law of the struggle for life, with its inexorable consequences in the animal kingdom, is completed and corrected in the case of man by *other laws*, which sociology [not biology] reveals to us?" If instead of trying to reduce man to an animal and to derive intelligence from the fortuitous grouping of atoms — it is astonishing on what a low level we are content to place ourselves sometimes — had half this effort been utilized in teaching man that he is essentially divine, which is the truth, and in learning those *spiritual laws* that govern his being, he would have behaved towards his brothers less like a beast of prey and more like the God he is.

True education consists in calling forth the Divine that is in man, in forming conditions in which it can manifest itself, and in so training the mind and body that they may become instruments through which the God within may act. "Man acts in strict accordance with his mental and spiritual conditions," says Madame Blavatsky, and these being susceptible to change, can be acted upon by circumstances and altered by education, being either depressed and degraded, or raised and ennobled until the true man appears, a warrior-soul, at war with evil, *not* with men his brothers.

In a short article it is impossible to state fully the Theosophic teaching in regard to the nature of man. The following facts must suffice, which though new to many in our day and generation are yet as old as human thought itself, and are to be found in the old Wisdom-Religion antedating every system of science or philosophy. All men are brothers in virtue of their spiritual essence which is One

and Divine, being originally "an emanation of the One Unknown Principle." The reincarnating Ego of each one of us "was a God in its origin," but when it ensouled the *animal* life-form prepared for it (and in which materialism seeks in vain for the beginning of human life), it gradually became obscured. Its task was to elevate and spiritualize the animal nature by means of which it entered into contact with the material world. In this process the reincarnating Ego, called also Manas, the mind-principle, became dual, the lower part being more or less influenced by the animal desires and the higher part remaining divine. Hence the duality in man, the warfare between good and evil in which he finds himself engaged. In short, the whole of mankind may be regarded "as an emanation from divinity on its return path thereto."

Now think for a moment what education would be if founded upon these great truths. There would be immediately formed that *common consciousness*, belonging to the whole of mankind as one great family, through which Universal Brotherhood could function, and the Education of the Human Race as a united whole would truly begin. It would then be possible to organize National and Individual Education on right lines, in which not competition but co-operation would be the guiding principle. This is not utopian. A nucleus of Universal Brotherhood has already been formed in the founding of the Universal Brotherhood and Theosophical Society in 1875 by Madame Blavatsky. This nucleus has grown continually in numbers and influence under the guidance of her successors, William Q. Judge and Katherine Tingley. Education on the lines indicated has also been begun with signal success. In 1896 Katherine Tingley founded the School of Antiquity, and in 1900 she founded the now world-famous Râja-Yoga College at Point Loma, California, where mutual respect, toleration, and love are taught to children drawn from more than twenty different nationalities.

In June, 1914, Katherine Tingley, reviewing the condition of the world, said, "peace between nations will at best be only temporary unless the children of today and of succeeding generations are rightly educated on lines that shall make war and strife impossible. It is upon the children of today that will depend the Peace of the world tomorrow." So, even while the Old World is resounding with the shock of armies and its civilization trembling in the balance, we may still do good work in the cause of Peace by teaching the young self-

control and a more impersonal attitude towards life, by freeing them from national prejudices and the disposition to glorify their own country at the expense of another. Above all we can enlist their sympathies in a higher and worthier cause, that of the Welfare of Humanity, Universal Brotherhood; and in the warfare against evil in themselves first and afterwards in the world, a warfare which will give full scope to their energies, enthusiasm and devotion. The one thing needful is the reinstatement of the Higher Self in its position of rightful supremacy. Until that is done there will always be the danger of an outburst of the antisocial forces in man's nature. One reason why there is so much evil in the world today is because the good elements in nations no less than in individuals are not positive enough. Current theories can hardly be said to strengthen these, and most men have yet to learn that it is their bounden duty to restrain the lower by the higher.

But, whatever the outcome of this war, we must not allow ourselves to be discouraged. Nations, unlike individuals, renew their youth; after the worst disasters they may rise superior to fate by the assimilation and practice of hitherto unheeded or forgotten truths. The hope of the nations is in their children. It has been said that the Masters of Compassion, those great souls that ever watch over the race, often "impart a beneficent impulse to the republics of mankind." Is not this idea of making education subserve the cause of Peace such an impulse? Will we follow it? On our answer to that question depends the future of humanity.



Now friendship is nothing else than a union of feeling on all subjects both divine and human, including gentle feeling and sincere attachment; and excepting wisdom, I doubt if anything better has been bestowed on man by the immortal gods. Some men prefer riches, or good health, or power, or honors, or even pleasures, but this last is the mark of beasts, while the former are both transitory and unstable, and depend more on the whims of Fortune than on ourselves. Therefore those who place the summum bonum in virtue do well, for this very virtue both gives birth to and itself constitutes friendship, and without it friendship cannot even exist. — CICERO, in *Friendship*, vi.