

THE THEOSOPHICAL PATH

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Through birth and rebirth's endless round,
Seeking in vain, I hastened on,
To find who framed this edifice.

O builder! I've discovered thee!
This fabric thou shalt ne'er rebuild!
Thy rafters all are broken now,
And pointed roof demolished lies! — *Jâtaka*, I, 76

(Warren, *Buddhism in Translations*, Harv. Orient. Series, iii, 83.)

IMMORTALITY: by Magister Artium



WHO really knows anything about it? impatient people may ask; who can tell us anything definite and sure? What kind of information or enlightenment they expect, and what justification they have for their complaint, are other questions, which must also come in for consideration. The customary sources of religious information yield us doctrines and promises, vague, various, unconvincing. Philosophy speculates; but being uncertain both in its axioms and its logic, arrives at variable results. Science is pre-occupied, but offers us a provisional verdict of non-proven. Mysticism directs our hopes toward the attainment of internal enlightenment. Some impatient souls have adopted what may be called the experimental method, but neither their means nor their results satisfy the mind; whether spiritists or psychical researchers, the evidence they have secured is not of a kind to raise our hopes.

It may be asked, "Can Theosophy tell us anything definite, or will it merely put us off with more vagaries and speculations?"

It may be answered that Theosophists have never undertaken to furnish the impatient inquirer with the kind of evidence which he demands and seems to think possible. They have only sought to guide people to the path of knowledge by directing their attention to Theosophy, which clears up so many difficulties even at the outset, and conducts the faithful student eventually to the terrace of enlightenment.

Since the mysteries of life and death cannot, by their very nature, be revealed to the understanding of the average man of today, the only thing that can be done towards clearing up those mysteries is to show the path that leads to understanding. This understanding pertains to *self-knowledge*.

All too often the obscurity of a problem lies in the vagueness with which it is stated, and many a question is answered by the mere process of editing the query. It behooves us, therefore, to consider first the terms of our inquiry — “Am I immortal?” — and to settle, if possible, what precise meaning to attach to the words “I” and “immortal.” This is essential, because no question is answerable if a fallacy or obscurity lurk in its terms.

Now what most people call “I” is a very complex thing, and it is conceivable that a part of it, but not the whole, may be immortal. It is certain that a great deal of that which goes to make up our personality or selfhood is not immortal. Yet the idea that the *whole* is perishable and limited by time is repugnant. The very fact of our being able to propound the question at all seems to suggest that there is an immortal element. No such question can be imagined as troubling the mind of a dog, nor does it occur to our own mind when we are engrossed with present interests. It is only in moments of reflection and introspection that there arises that painful sense of duality which convinces us that we are compounded of mortal and immortal elements.

And what is meant by the word “immortal?” For present purposes it will be advisable to define it as meaning “surviving death,” and to ask, Is there anything in man which survives his physical death and *which existed before he was born?* But in speaking about the death and life of the body, we may well ask, “How long *does* the body live?” Does not physiology tell us that the atoms of the body are constantly changing, so that in a few years they are entirely changed? If this be so, then the physical body only lives a few years. It is, in fact, dying all the time, and being reborn every minute. Death and rebirth are the constant process of our daily existence. What then is that which endures throughout the whole seventy-odd years? As it is not the physical body, it must be something within or beyond the physical body; just as the tree and its branches outlast all the changes of foliage, or just as a piece of muslin is within the patterns that may be embroidered temporarily upon it.

We thus get a new idea of the meaning of the words “life,”

“death,” “mortal,” and “immortal.” We see that some parts of our make-up have a very short existence, others a longer one, and so on.

Next comes up the question of *memory*. A distinction should be made, for present purposes, between memory and recollection. A thing may be stored in the memory and yet not be recollected; recollection is the act of bringing up something from the memory. At any moment, either awake or perhaps in a dream, there may flash across the mind some scene or event of years ago, that has not once been thought of since. We often try to recollect things which we know are in our memory, but fail; and perhaps succeed later on. These facts open the way to the surmise that our memory may contain much more than we can ever recollect — even that the memory may perhaps retain *everything* that we have ever experienced.

The next question is, What is the seat of the memory? Wherein do the stored up and registered impressions inhere? The answer would seem to be that there is no restricted seat of the memory, and memory is not a special faculty pertaining to the special functions of a particular part of our internal anatomy, but a general property of nature. It has been said that every *cell* has a memory, and that this cell-memory is connected with habit, causing the cell to repeat what it has been accustomed to do. There is one part of our mind which recollects tunes and insists on repeating them, independently of our wishes; there is another part that recollects odors; a special visual memory brings up scenes and faces; and so forth. Some memories are superficial, others deep, others deeper still. The memories of early life lie so deep that we can seldom bring them back at all. The important question in the present connexion is whether there is a memory that goes back beyond birth.

If there be a memory that goes back beyond birth, it is evident that this memory must be independent of the physical brain and every other part of our present physical anatomy. But this does not seem specially wonderful in view of the fact that we actually recollect experiences which must have taken place at a time when every atom in our body was different from the atoms which compose it now. In short, we know that memory is independent of physical structure, and that the new atoms which enter the body, to replace those which die or depart, accommodate themselves to a plan inherent in some structure that is *not* physical.

The problem of immortality is inseparably involved with several

other problems that we have not solved, and this is the reason why we remain in ignorance about it and cannot rightly expect to find a satisfactory answer until we have solved those other problems. You cannot explain the calculus to a person unfamiliar with mathematical conceptions; and every teacher is met with questions to which he can only reply by recommending further study. Such an answer is the only one that could be given us by any "powers or gods that be" to whom we might be supposed to apply for information. The knowledge must be won by self-knowledge. How could it be revealed to our present understanding? We should have to be able to imagine the condition of the disembodied and disenthralled Soul, the state of the Self when purified from its mortal attributes; in short, we require to have progressed farther on the road of self-knowledge.

One of the principal problems which we have not yet solved, but whose solution is plainly essential to the solution of the problem of immortality, is that of the meaning of personality or selfhood — the mysterious baffling relation and difference between "I" and "You," between myself and other selves. This is one of the problems that make our brain reel in our moments of deep reflection, when we try to pass in thought from the relative to the absolute, when we shudder with a sudden sense of the unreality of our existence and try to fathom the real. It is clear that our knowledge is limited in this direction and that if this problem were solved the question of immortality would present an entirely new aspect. If there is within us a knowledge that penetrates this mystery of personality, then to that inner understanding the questions of life and death may be clear. Intuitive glimpses of a higher understanding appear in cases where some one sacrifices his own life to save another, as though he found thereby a truer immortality than in saving his own life.

Another mystery is the mystery of time. In moments of deep reflection we are appalled at the attempt to fathom the mystery of eternity, and thus another limitation of our mind is disclosed. Time, as we know it, is some quality of our terrestrial consciousness; and so long as we think in terms of it we cannot reach a conclusion satisfactory to ourselves. It may well be that it is possible for a man to pass out of time into another state where time is not, and that then the problems of life and death would be plain to his understanding.

In ancient times there were the Sacred Mysteries, wherein truths were revealed to candidates who could pass the tests; and in all reli-

gions we have indications of a higher knowledge promised by the Teacher to his disciples on condition of their being able to lead the life. Such knowledge, too, was incommunicable, as it was in the nature of individual experience. The ordinary unawakened understanding has to be content with doctrines, which, however, may command belief by reason of their ability to explain the facts of life, thus giving us the faith that is the promise of knowledge to come. Such a doctrine is Reincarnation, the universal belief of antiquity, forgotten during the night of ignorance out of which modern Occidental civilization has arisen, and reintroduced by H. P. Blavatsky. This teaching, disfavored at first merely because it was unfamiliar, has quickly gained ground by reason of its inherent reasonableness. It is the logical inference from the facts at our disposal, and as such has no serious competitor. To a certain extent its acceptance is hampered by the prevalence of misconceptions as to its nature, but these will be cleared away as the spread of the true Theosophical teachings progresses. Reincarnation must be studied in connexion with the Theosophical teachings about the septenary constitution of man. The reincarnating Soul is the real man, the real "I," the true Self; but a period of forgetfulness ensues upon birth, the Soul being (as it were) entombed. "Resurrection" means the rising of the Soul out of this tomb — the gaining of Knowledge. During the period of a lifetime on earth, a false self is gradually built up out of the experiences and memories gathered since birth; this is not immortal as such, but contains the seed of immortality. The real "I" is immortal, but not the false "I." The destruction of the body would be a cataclysm sufficient to dissolve the false self.

It is evident from a proper study of Reincarnation that claims made by people to remember their past lives must be, in the vast majority of cases, of the nature of self-deception, but usually the fact of the delusion is patent enough to anyone with a sense of humor. No one really having such knowledge could, or would wish to, reveal it. This is an ancient and invariable rule.

In considering immortality, we are concerned with two aspects of the question — that of our own immortality, and that of the immortality of others. No one who has a proper sense of the importance of present duty would trouble himself much about his own immortality; but the question of bereavement might be brought home to him with force. The sorrows of bereavement find their best physician in the

healing hand of time, which blunts recollection and provides new interests and hopes; but a true doctrine like Reincarnation is very much better than a doctrine which is inherently untrue; and it is a fact that Theosophy has enabled the bereaved to turn even so great a trial as this into a blessing for themselves and their fellows.

To sum up these remarks. Immortality is the fact, and mortality a delusion. Whatever we may believe, or think we believe, we are bound to act as though we were immortal; which indicates that our judgment is at fault and our instincts correct. The most materialistic (theoretically) man continues to work for all time and all humanity, in a way that is perfectly inconsistent with his professed views; for we are all inwardly aware of our unity and of our eternity.

VELÁZQUEZ: by C. J. Ryan



VELÁZQUEZ, the greatest painter of the Spanish school and one of the masters in art, has only comparatively lately come into his rightful heritage of appreciation. For more than a century after his death his name was little known, and during most of his life he was officially ranked with the court barbers and inferior servants of the king, Philip IV. His royal master had so limited an understanding of the greatness of the genius of Velázquez in art — a genius which has immortalized the feeble personalities (the king's relations) otherwise forgotten utterly — that he wasted his precious time and wore out his energy by heaping on him all kinds of irksome duties in connexion with the business of the court and its elaborate ceremonials, and so reduced his production of pictures to the minimum. The story of Velázquez is almost one of the tragedies of art, but, fortunately, his works, though not numerous — only about ninety undoubtedly authentic ones are in existence — were executed in such a thoroughly sound manner that most of them have lasted in good condition to the present day. About thirty have disappeared, some destroyed by fire, and others lost in various ways; but we have not to regret, as in the case of Leonardo da Vinci, the loss or ruin of nearly all his finest works. About a century ago two distinguished painters, Sir David Wilkie of Scotland, and Rafael Mengs of Germany, called the attention of the world to the masterpieces of Velázquez, almost forgotten in the royal

palaces of Spain, and since then admiration has been growing steadily, until now it is safe to say that there is not another of the masters of painting who occupies a more secure position in the eyes of the art world. He is one of the few Old Masters, if we may properly call him so, who appeals to every one, to the critic and the uncritical alike, to the trained painter and to the budding art-student, yes, even to the dogmatic and self-satisfied art-student.

Although Velázquez lived nearly three hundred years ago, he was, in his art, and apparently in his general character, a modern of the moderns. After walking through miles of picture galleries lined with the miscellaneous pictures of the best painters of the earlier schools of art, admirable and interesting in their own way, the sight of a Velázquez seems to refresh one like a breath of fresh air. There is nothing conventional about him. His portraits and allegorical figures stand in simple and unaffected dignity amid natural surroundings and accessories; nothing is strained, and the sense of space and atmosphere is rendered with such skill that the illusion of life is perfect. But there is nothing commonplace or petty in his realism. While it is natural it is not photographic; it is the perfection of art which conceals its methods. Though Velázquez did not possess the invention of a Rafael, the titanic power or imagination of a Michel Angelo, or the gorgeous color of a Rubens, in his own line he was unrivaled. One of the most admirable modern critics, Don A. de Beruete, says:

What, then, constitutes the essence of this genius? It is, first of all, the constant perfection of drawing, it is the harmony and reasoned balance of the whole, and finally, it is the exquisite refinement of his aesthetic taste, thanks to which the likenesses of monsters and repulsive beggars interest and charm us, the extravagant coiffures and shapeless crinolines of the Princesses enter the domain of art; personages as odious as the favorite, the Count-Duke of Olivares, or as insignificant as Philip IV, become pleasing and even imposing; and finally, a scene as commonplace as that which is represented in *Las Meninas* becomes an incomparable masterpiece.

The great painter put his soul upon the canvas; he allows us to look through his own eyes at nature. It is customary to deny Velázquez the glory of being a great colorist. Truly his pearly grays and delicate gradations of blacks should not be compared with the gorgeous and sensuous compositions of Rubens or Tiziano. They are in a different key; but no one has excelled him in the harmony of the subdued tones in which he delighted. Within his own range of color he stands

supreme. To sum up his greatness, it may be said that his qualities are so wisely balanced that nothing prevails to the detriment of anything else. He has no mannerisms, and never showed a trace of decadence. Of how few of the "Old Masters" can we say so much!

The life of the great painter was not particularly eventful; he had no wild outbreaks of youthful passion to regret, nor do we hear of any tragedy. He moved on steadily to success. Unfortunately we have very few letters by him and little was written about him by his contemporaries or immediate successors from which we might glean a detailed knowledge of the forces which modified his character, or his opinions upon art and life. The *Memoir*, sometimes attributed to Velázquez, of the forty-one pictures taken from monasteries to the Escorial by order of the king, is of such more than doubtful authenticity that it cannot be trusted for accurate information. His father-in-law Francisco Pacheco, and Jusepe Martínez, painters, recorded some scanty facts respecting his life, but the first biography, mainly derived from their notes and from other miscellaneous manuscripts, was not published until 1724, sixty-four years after his death.

Velázquez was one of the most brilliant ornaments of the Augustan Age of Spanish literature and art. Born in June, 1599, the same year that gave Vandyck to the world, he lived through the larger part of the 17th century. Among his most distinguished contemporaries in Spanish painting were Ribera ("Il Spagnoletto") Zurbarán, El Greco, and Murillo (born 1618, died 1682). The immortals, Cervantes, Calderón, and Lope de Vega, belonged to the same wonderful constellation of contemporary geniuses. It is remarkable that during this glorious period of culture the political supremacy of Spain was declining. The Moriscos were exiled in 1609 and the population of the country rapidly declined until the end of the century, when it is estimated at not more than six millions.

Until shortly before the birth of Velázquez Spain had produced no artists of high rank; in the 16th century the works of the great Italians were largely imported, and the building of the Escorial attracted a crowd of second-rate painters from Italy with whom the rising school of Spanish painters came into contact. Flemish art also influenced the Spanish style to some degree. Rubens, on his first visit to the court of Spain in 1603, said he was astonished at the quality and quantity of the splendid works of Rafael, Tiziano, and other foreigners in the royal galleries, but that he saw nothing of special worth by Spanish

painters. Still, if he had visited Seville or Toledo he would have been struck by some of the results of the new school of painting which was just getting firmly established in those centers.

Velázquez is said, by tradition, to have been born in the house numbered 8 of the Calle de Gorgoja, Seville, of which there is no trace today. His father was of an illustrious Portuguese family, the da Silvas, and his mother, Doña Gerónima Velázquez, was also well-born. He always signed himself Diego de Silva Velázquez. Very little is known about his early years. He seems to have had a healthy and happy childhood. His parents were fairly rich and gave him a good education. He had a great aptitude for the sciences, but his love of art overcame everything else, and, contrary to the experience of so many other budding geniuses, his parents threw no obstacles in his way but placed him at the early age of thirteen in the studio of the successful painter Herrera. He did not stay long there but soon went to work under the more distinguished Francisco Pacheco, a fine painter, a poet, and a man of wide culture and authority. Pacheco had the largest share in helping Velázquez to find his genius, and he was so well satisfied with him in every respect that he gave him his daughter in marriage before his pupil had reached man's estate. Pacheco writes about the marriage: "After five years of education and instruction I gave him my daughter in marriage, encouraged thereto by his virtues, his general bearing and fine qualities, and by the hopes which his happy nature and great talent raised in me." Pacheco had the intelligence to know that "education" means the drawing out of the best that is in the pupil, and so he did not cramp his marvelously gifted disciple with formal rules, but showed him how to follow Nature as his guide. If we did not know the date of some of the early works of Velázquez, painted while he was still with Pacheco, it would be difficult to associate them with that painter, for they are quite original in style. His *Water-Carrier of Seville*, one of his best-known pictures, now in London, gained him a great reputation in his native city. It is difficult to believe that such a masterly work could have been executed before the youth was twenty-four; yet it is so, for at that age he left home for Madrid on his second and successful attempt to enter the king's service. He was engaged at a salary of twenty ducats a month, and something extra for each picture. This seems to us a totally inadequate reward, even for a beginning; and the worst of it was that he had the greatest difficulty to get paid at all. Sometimes the plan was adopted, when the

arrears had mounted up to a large sum, to give him a new post with a larger nominal salary and to start afresh, ignoring the past!

We have now reached the period when Velázquez started upon his official career as court painter, which only closed with his death. A cultured gentleman of pure life and unselfish character, a happy husband and father, a genius in art, his patron one of the most powerful rulers of the world, Velázquez must have felt that the Fates were indeed propitious. Yet strange to say, some of his own best qualities were the means of preventing him from fulfilling his real life's work to the limit of his capacity, for his business ability was so considerable that many other responsibilities were added to his artistic labors, which were not apparently considered of primary importance by the obtuse king. His other duties were not the kind usually coveted by painters, who ought to be allowed to concentrate upon their particular work, and they were the cause of regret among the few who could appreciate his greatness. He rose through various grades of more or less humble service to the dignity of Grand Marshal of the Royal Palace (Aposentador), which carried a good salary (when it was paid) with a residence in the Alcázar. The duties were onerous; they included the supervision of the management and decoration of the royal residences, the arrangements for the frequent journeys of the court, and the formal receptions and fiestas of the most ceremonious court in Europe. The energy Velázquez had to give to these affairs, which should have been given to some ordinary man of good business capacity, resulted in his output of pictures being reduced to the minimum during the later period of his life, when his powers were at their highest.

A most curious problem is presented to us as to the real degree of estimation in which Velázquez was held by the king and court. By making him Aposentador and thus depriving him of the repose and time necessary for his real work, the king certainly showed great confidence in his administrative abilities and tact, but very little appreciation of his genius as an artist. In 1659 "*hidalgúia*" was hastily conferred upon him, and he was made a Knight of the Order of Santiago after considerable difficulties had been overcome; but it must not be considered that this was on account of his artistic genius alone; in fact it is doubtful whether that had much to do with it. Velázquez was just then about to undertake some very special arrangements in his quality of Aposentador for the ceremonies during the stay of the Spanish and French courts at Irún concerning the marriage of the

Infanta María Teresa with Louis XIV, and the king evidently thought that his official position required some extra distinction in view of the importance of the occasion. His artistic fame was apparently not sufficient to weigh for much among the uncomprehending grandees that he would have to entertain. Again, even after fourteen years of service, during which he had painted some of his greatest pictures, we find his name enrolled among the list of the court dwarfs, buffoons, and barbers, who received low salaries and to whom "free clothes have been given"; and eleven years later his place at the bull-fights was in a back row among the servants. Yet, on the other hand, when he was sent to Italy in 1629, he had letters of introduction to the great people of the land; at Ferrara he was royally entertained by the Cardinal, and in Rome the Pope offered him the hospitality of the Vatican. Again, when Rubens visited Madrid in state as ambassador to conclude peace between Spain and England the king charged Velázquez with the entertainment of the magnificent Flemish painter, who was naturally delighted to have his society. Many other distinctions conferred upon Velázquez, inconsistent with his menial position in the official list and his poor salary, make it difficult to realize his actual standing at court; but his modesty, his patience, and the dignity with which he bore himself throughout all the events of his life, are abundantly clear. Not one incident is recorded to his discredit, and although at the beginning of his career there was some jealousy of his rising fame, even his rivals could find nothing to bring against him. He was also generous to a degree not always found in great geniuses; for instance, when Murillo, who promised to be a dangerous rival, came to Madrid in 1643, Velázquez behaved in the most affectionate way to him, and helped him as much as possible for the two years the younger painter remained in the capital. The wife of Velázquez, Juana Pacheco, was passionately devoted to him, and only survived him eight days. The portraits of the painter represent a strikingly handsome, frank, and kindly countenance, full of sympathy and energy.

Though the artistic career of our painter is divided by the critics into three styles, there is no sudden change in style at any time. He was himself all through. From the first youthful *Bodegones* to the triumphant *Meninas*, his main characteristics are well marked; and though in the later pictures there is an absence of a certain hardness that exists in the earlier — a common feature in the progress of the best painters — they are quite as firm and perfect in drawing and

modeling. Velázquez is rightly considered a "*naturaliste par excellence*," and the inspirer of modern art in its attempts to realize nature, yet he possessed to a large degree the indescribable quality which we can only call "classic." His most realistic works, though seemingly almost photographic representations of natural objects, animate and inanimate, in the most simple and ordinary positions, are really instinct with the spirit of the subject; the brilliantly vivid rendering of flesh, drapery, animals, and atmosphere, is but a vehicle for the inner essence which his penetrating insight saw and recorded. While apparently representing the whole — really an impossibility even if desirable — he actually selected the essentials only in order to give the strongest impression of truth.

Velázquez was one of the greatest and earliest of the "Impressionists," and he was without the affectations of many of the modern professors of that cult. When his "naturalism" is compared with that of most of his imitators it can easily be seen that his greatness depends upon something far beyond the mere representation of the externals of nature. His originality of style and independence of mind were so strong that even the commanding authority of Rubens when at the summit of his glory never induced him to change his course to any important event. In his portraits he has unveiled the very roots of the characters, you can read their souls; even his royal children seem to breathe and prophetically to show forth the latent elements hidden under their smooth faces. How deeply we must regret that instead of being almost confined to the representation of the weak and uninteresting royal personages and courtiers, he was not encouraged to paint the really great men who were his contemporaries in Spain and elsewhere! How priceless would be an authentic Velázquez of Cervantes or Calderón!

In striking contrast to the methods of most of the great painters, Velázquez seems to have painted his finished pictures without making preliminary sketches or studies, for we have not a dozen absolutely authentic pen or crayon studies by him. For this reason it is impossible to tell what were the compositions of the thirty or so lost pictures, to trace his process of study. A few charming little landscape studies in oil still exist. These were painted in Italy. One, a study of grays and greens in the Villa Medici, Rome, is wonderfully modern in treatment; it is considered a little masterpiece.

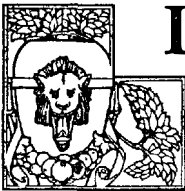
Velázquez passed away on August 6, 1660, aged 61, after a life

which we must admit to have been one of the most happy and honorable recorded in the history of art. None of what seems to us the extraordinary slights and difficulties he encountered in his non-artistic services to the king, nor the dazzling success in his art, nor the tardy honors of *hidalguía* and knighthood in the high Order of Santiago, either elated or depressed him unduly. He had the splendid quality of self-reliance, he was calm and full of trust that all would be well with him if he did his plain duty as best he knew how, whether it consisted in the transportation of the baggage of the court on one of its frequent journeys, the reception of some great ambassador, or the painting of an immortal masterpiece.

The church in which Velázquez' body was laid to rest, after a state-ly funeral, has been destroyed, and we therefore have neither his birth-place nor his tomb as a place of pilgrimage for his countless admirers.

ARCHAEOLOGY: by H. Travers, M. A.

THE SECRET DOCTRINE IN ANCIENT AMERICA



IT is the firm conviction of Theosophists that the historical teachings outlined by H. P. Blavatsky in her writings are true to fact, and that consequently scientific research is bound sooner or later to confirm them. To record and comment upon the doings of archaeologists is an important part of Theosophical literary work; for this work aims to show how Theosophy interprets the discoveries, and how the discoveries vindicate Theosophy.

In an account which *The Boston Transcript* recently gives of some recent researches and views on Maya art by Dr. Herbert J. Spinden of the Peabody Museum, we find both confirmation of H. P. Blavatsky's historical teachings and also illustration of the modifying effect which certain conventional ways of thought have upon the critical judgment. We subjoin the following quotation, which is given as a summary of the Doctor's views on the subject:

The unique character of Maya art comes from the treatment of the serpent. Indeed, the trail of the serpent is over all the civilizations of Central America and Southern Mexico. Any attempt to explain the origin of the serpent in Maya art must take note of the following facts concerning the religion and social organization of the Maya:

First: The belief in many animal gods, some being more powerful than others.

Second: The association of these powerful gods with natural phenomena.

Third: The marked progression of these animal gods towards anthropomorphism.

Fourth: A strong political structure almost amounting to theocracy.

Fifth: A ruling class, with careful regard for inheritance.

Sixth: The number and magnitude of public works of a religious nature.

All these conditions may be explained as direct indigenous outgrowths of generalized totemism. This is widespread among the American Indians as well as among primitive peoples in almost all parts of the world.

As to the Serpent symbol, whatever may be said of the Maya treatment thereof, the symbol itself is very far from unique; it would be difficult, in fact, to find a more universal symbol of the ancient Wisdom-Religion. The fact of its universal prevalence as a mystic symbol constitutes, especially when taken in connexion with the other universal symbols, convincing evidence of the truth of the proposition that the Secret Doctrine was the universally-diffused religion of antiquity. To treat this subject fairly, it would be necessary first to consider the meaning and function of such symbols in general, and then to deal specifically with the Serpent symbol. This would occupy far too much space and time, and a few brief remarks must suffice. The Serpent symbolizes Wisdom, and also Initiates or Masters of Wisdom. In the symbology of *Genesis*, confused and misunderstood though it is, the Serpent is represented as conferring upon innocent man the knowledge of good and evil, the power of choice. Man is at first led astray by his privilege and misuses the gift, wherein he offends Jehovah and becomes an exile from the abode of innocent delight. Yet it is the Serpent that ultimately becomes man's savior, so soon as man has learned through long experience to understand the mysteries of his own nature and to bring his rebellious faculties under the rule of Divine Wisdom. Respect for the Serpent seems to be characteristic even of the remote descendants of the ancient Americans; nor can they understand the white man's fear and destruction of the Serpent. To them he is their "Elder Brother," and can be subdued by the man who is not afraid. Of the curious theological perversion which has turned the Serpent into a symbol of evil or a representative of man's passions, it would take too long to speak here; but the subject has been frequently treated in Theosophical literature, especially in H. P. Blavatsky's work *The Secret Doctrine*. Our present point is that the prevalence and high estimation of this symbol among the Mayas affords strong evidence for the general diffusion of the Secret Doctrine among ancient peoples.

Next, as to the “animal gods”; these remind us of ancient Egypt; but there is no necessity on this account to propound a theory of race migration; for such a theory would not explain other cases of resemblance. Animal gods constitute a feature of the symbology of the Secret Doctrine and are found in many sources. An animal, as well as a flower or a geometrical figure, may be a symbol, and is in fact a very good symbol. The lion and the eagle, among others, are frequent in our own heraldry. The varying artistic tastes of peoples has dictated different ways of expressing the idea to be conveyed, ranging from what might be called anatomical monstrosities to delicate suggestions like the wings on the feet of Mercury. But in any case an “animal god” means some power of the human soul; and it is easy to understand what qualities are signified by the lion, the eagle, the bull, etc. Such symbols are now used by us without understanding and in deference to an antique feeling which we feel bound to obey; but this is all the more evidence that our ancestors attached a greater significance thereto. Perhaps a ritual, like that of Freemasonry, may assist the understanding, if we bear in mind that rituals, however formal they may be now, originated in something that had the spirit as well as the form. In fact, do we not see in these symbols of an ancient American race, the signs of the ancient Mysteries, made familiar to us from classical sources?

The association of the “animal gods” with natural phenomena is another indication of the Secret Doctrine — the synthesis of all religion, science, and philosophy. The same association of deities with natural phenomena is familiar to all systems which preserve the records of the Secret Doctrine; but there is no reason to invent a theory of solar myths or to suggest that the entire ancient world occupied itself with celebrating in pillar and poem the return of spring or the dawning of the day. This periodic rebirth of nature symbolizes rebirth in general, and rebirth or regeneration is an all-important idea in the philosophy of life.

As to “thirdly” in the list quoted, we must confess to a difficulty of comprehension due to a haziness in the expression. So we pass on to number four about the theocratic political structure. The ideal form of government is doubtless that which copies nature — the centralizing of power in a *head*. But the head must be competent and have the entire confidence of all the members. Real kings are unknown to history, so far as we can yet trace it; yet Homer indicates this idea

in his well-known saying that the rule of many is evil, and that there should be but one king — *him to whom Jove has given the scepter*. This points back to days when there were “divine rulers,” who were at once sovereign and teacher to the people, whose position was due solely to their competency to occupy it, and who continued to occupy it provided that they retained this competency — provided they remained loyal to truth. This ideal form of government would of course tend to perpetuate its structure even in times when there were no longer Sages to rule and teach, and thus we should get the various kinds of monarchy and theocracy familiar to our historical knowledge. Any body of people that are united in sentiment for a particular purpose can select a single man to represent and execute their united mind and will; and as long as he continues to discharge this function, he is their king in a real sense. But where today shall we find the *nation* sufficiently united in mind and will to be able to do this? Failing the right conditions, we have to govern ourselves by committee or some such device. The revival of the ancient Knowledge is needed ere such conditions of unity can again subsist among the people and humanity become a united family.

Article six, relating to the number of public works of a religious nature, reminds us of our own regrettable division of our life into sacred and secular. But in speaking of the union between sacred and mundane affairs, it is of no forced alliance between dogmatic intolerance and civil administration that we speak, but merely of a recognition of the fact that all things are sacred. The religion that enters into our public affairs must be the Religion of humanity, knowing nor dogma nor intolerance — the Religion that hallows man’s every act as an opportunity for the faithful discharge of his life’s duties. In that case, every public function would indeed be religious, but in the real sense of the word.

Finally we come back to convention and phrase when we get to the summing-up — that all these things are “direct indigenous outgrowths of generalized totemism.” Well, we can point to the flowers, leaves, and branches of some great tropical tree and say that all is the outcome of a little black nut, or that all sprang from the humble dirt below. We can call a man an animal and then say that he sprang from an animal; or we can call the whole earth and all that therein is a development of cosmogenesis. This is a matter of choice—and taste.

MYTHICAL MONSTERS

What has just been said about animal symbols finds further illustration in the report of a lecture recently delivered before a learned society on the subject of "Mythical Monsters: East and West." The first half of this title will be recognized as that of a book — *Mythical Monsters*, by Charles Gould, at one time Geological surveyor of Tasmania — from which H. P. Blavatsky frequently quotes in *The Secret Doctrine*. The lecturer showed by lantern slides "a remarkable correspondence between the grotesque and wonderful creatures imagined by mankind in the early stages of civilization in various parts of the world." Let us see how he accounts for this remarkable resemblance, and contrast his explanation with that of *The Secret Doctrine*.

He says that the myths of primitive man were no mere idle tales, but were attempts to materialize truths of nature: waves, rivers, and volcanoes being symbolized by monsters. This explanation takes cognizance of the fact that there is an analogy between the mythical monsters and sundry phenomena of nature, but it does not supply a motive sufficient to impel mankind in all parts of the earth to coincide in a persistent and extensive campaign of portraying natural phenomena by animal symbols. In plain language — *Why* should they do it? In our opinion the explanation is far from satisfactory, and it is necessary to seek further for the reason, not merely for the similarity of the symbols, but for the fact that such symbolism was used at all. Again, even though no further explanation should be needed in this particular case, it would be in other cases. The similarity of myths connected with cosmogenesis and anthropogenesis is far too close and universal to be explained by the theory that men will everywhere arrive independently at the same results. When we find ancient American races with traditions of a flood story, including the ark, the birds sent forth, and the other familiar details, we need further explanation; especially in view of such facts as that the Australians alone have the boomerang, some natives of New Guinea have a means of making fire by air-compression, some tribes know of the bow and arrow and others do not; and so forth. These facts seem to indicate that men do not everywhere arrive naturally at the same results, but learn mostly by copying; that they will remain in ignorance of a thing for indefinite centuries unless shown it, and then they will adopt it. This must surely be the case with regard to the mythical monsters.

One theory which we have seen advanced is that the monsters, in

some cases at least, may have been derived from antediluvian animals by men living at the same time as those animals and who transmitted their designs to posterity. This view is confirmed by the author of *The Secret Doctrine*, who states it positively as a part of the teachings which she deals with in her work. But this explanation, of course, does not interfere with the idea that the animals are symbolical. They can be both symbolical and copied. An artist needing a symbol would often prefer to find his model in nature rather than in his imagination; though we have instances of the latter method too, as where a man has an elephant's head or a dozen arms. Some of the mythical monsters are admittedly like Secondary fauna, the dragons and the plesiosaurs, for instance. It is stated by H. P. Blavatsky that man did exist contemporaneously with some of these extinct animals, and that he did take them for models and transmit the designs to later races.

The Dragon is a frequent symbol and is commented on by the lecturer, who says that it always has the form of a reptile and is the withholder of good things from man. In the Tropics it was the guardian of water, and in the Temperate zone it was usually the guardian of a young woman symbolizing the goddess of fertility — the earth. The Chinese Dragon had a dual capacity, as protector and destroyer; the Western Dragon was all bad. So says the lecturer; and in this Dragon we can see another form of the Serpent mentioned in the first part of this article. In fact, the Dragon typifies the human faculties, which are at once man's foe and his servant: his foe until they are mastered, his servant afterwards. It is this Dragon that keeps man from his goal and his prize; for man remains weak and enslaved so long as he is not master of his forces. Hence the Dragon stands guardian of Wisdom (typified by the Virgin and by Water), and is the champion of truth and purity. When legend represents the Dragon as killed, the story is not complete; the Dragon should be subdued and should then become the faithful servant of the Knight. In the same way the Dogs of War become leashed as faithful watchers, and the Eumenides or Furies turn into ministers of mercy. Is it not far more likely that this was the universal truth which the men of old so unanimously portrayed, rather than the mere forces of nature? What is there in the forces of nature, so regular and familiar, to cause men in every age and clime to celebrate them in pillar and poem? On the other hand, the solemn drama of the human Soul — what more momentous and absorbing topic could possibly engage the attention of mankind?

“BRIGHTER BRITAIN”: by the Rev. S. J. Neill



THE following is an extract from the “Book of Life,” and not from the *Imaginary Conversations* of Walter Savage Landor.

“You came from New Zealand, didn’t you?” “Yes, I came from there, but I came first of all from Ireland.” “New Zealand is a long way off?” “Yes, over six thousand miles.” “Is New Zealand part of Australia?” “No, New Zealand is not in Sydney, though it was once governed from Sydney; nor is it a part of Australia, though people who should know better often speak of Australia as including New Zealand; they should say Australasia, which does include Australia, Tasmania, New Zealand, and all the adjacent islands.” “Fine climate, I believe?” “Well, there are many kinds of climate. The northern part is semi-tropical, and I have never seen snow fall there; but in the southern part of the South Island it is often very cold during July and August—these you know are our winter months, for New Zealand is at the Antipodes, and the sun goes round by the north, not by the south.” “Well, that must be strange! And does it then rise in the West?” “Oh no! New Zealand is progressive in many ways, but it has not yet changed the place of the sun’s rising!” “You have the same moon of course?” “Yes, but we have not the same stars. Some of the northern constellations are visible in New Zealand, but some are never seen there, and I assure you, it was like seeing old friends when in crossing the Pacific we saw the Pole Star, the Plough, and other friends of twenty-five years ago.” “Do you have much rain in New Zealand?” (The question of rain is always uppermost in the minds of the people of California.) “Yes, we have plenty of rain, and as much to spare as would be very welcome in California. We have about fifty inches in the North Island, to one hundred and forty-five in some few parts of the South Island.” “Dear me! It must rain nearly all the time there, and the country must be very green!” “Not quite all the time, but every other day; and the country is almost as green as the ‘Emerald Isle’—and as free from snakes.”

The above, in whole or in part, is an almost verbatim account of conversations held on more than one occasion; for New Zealand is a “strange land” and a “far country” to many people; and it is idealized as the “Paradise of the working-man.” For these reasons, it may not be out of place, therefore, to preface these remarks about New Zealand with a few words of a general but exact character.

First, as to the geographical position of the country. New Zealand stretches from $34^{\circ}25'$ to $47^{\circ}17'$ south latitude, and from $166^{\circ}26'$ to $178^{\circ}36'$ east longitude. The limits of the Colony have been altered by royal proclamation several times, in 1842, in 1887, and in 1901. And in 1907 the name was changed from "Colony of New Zealand," to "Dominion of New Zealand." This includes over twenty islands, and embraces a considerable portion of the South Pacific, putting New Zealand in the remarkable position of being at the same time the country which is "farthest west," and also "farthest east." New Zealand proper, however, consists of the North Island, once called New Ulster, and the South Island, formerly called New Munster, and the adjacent Stewart's Island. These have a coastline of 4330 miles. In this respect New Zealand stands in marked contrast to Australia, which has a generally unbroken coastline; whereas New Zealand is indented on both the east coast and the west coast with many harbors. This, again influences the grouping of population, for in Australia, the harbors being few, large cities such as Melbourne and Sydney have grown up around them. In New Zealand the harbors being numerous the population is not drawn to one or two places especially, but is more evenly scattered over the whole country. Climatic conditions have in all parts of the world and in all ages influenced the nature of the peoples subjected to them; and though Australia and New Zealand are only about 1200 miles apart, and both peopled largely from Great Britain and Ireland, yet, notwithstanding this, a national difference of type in the countries is already manifesting.

Geology. The Geology presents many interesting features. Australia and New Zealand are a remnant of the "Third Continent," as this term is used in Theosophical writings; in other words, the land which existed as the home of the Third Root Race, many millions of years ago. According to geologists, New Zealand has sunk beneath the ocean and risen again twelve or thirteen times during the vast geologic past. This is the reason why there are not only no snakes in New Zealand, but no native animals of any kind, unless, perhaps, a native rat, or lizard. During much of this vast geologic past Australia was sitting unmoved like a vessel in water, and more than half filled with water. The result of this is seen in the vast region of inland desert in Australia — the bed of an ancient inland sea. As sea water contains a certain percentage of gold, the gold mines of Australia are the result of this gold held in solution becoming deposited along with certain sub-

stances, such as quartz, beneath the surface of the desert, where was once the inland sea. This stationary condition of Australia through long ages is the reason why the fauna and flora of that country are so very ancient. Also, the aborigines of Australia are a degenerate remnant of what was once a mighty race, the Third Root Race.

Professor Gregory, of Glasgow and Melbourne, has written a very clear and compact account of the geology of New Zealand in the New *Encyclopaedia Britannica*, a few words of which may be quoted. He says:

New Zealand is part of the Australasian festoon, on the Pacific edge of the Australasian area. Unlike Australia its geologic structure is unusually varied, and owing to its instability, it includes for its size an unusually complete series of marine sedimentary rocks. It has, moreover, been a volcanic area of long-continued activity. . . . The Southern Alps, the backbone of the Southern Island, rest on a foundation of coarse gneisses and schists that are quite unrepresented in the North Island.

A glance at a geologic map of New Zealand will show how the country must have been subject to many violent disturbances. The archæan rocks that form the backbone of the South Island, not appearing anywhere in the North Island, has led Mr. Swess to suggest that part of this backbone has foundered, and is underneath the North Island.

Looking at New Zealand in its surface aspect we see a country abounding in forests and mountains and rivers and fertile plains. The vast range of the Southern Alps rises at Mount Cook to over 12,000 feet and is clad in perpetual snow. From these mountains many glaciers descend; some creep through the forests as low as four hundred feet above sea level. One of these glaciers, the Tasman, is perhaps the largest in the world, being eighteen miles long, and over two miles at its widest point. In some cases the mountains rise almost sheer from the edge of the sea to a height of 5000 or 6000 feet; and there is a waterfall near Milford, the Southerland, of 1904 feet. The Horseshoe and American Falls, Niagara, are respectively 155 and 163 feet, but they are much wider than the Southerland.

The rivers are numerous, but none of them are of any great length, as the country is narrow. In the South Island the Clutha is the largest, and though only eighty miles long it discharges nearly 1,000,000 cubic feet of water per minute. Through Christchurch, the capital of Canterbury, runs the river Avon, winding slowly among reaches of droop-

ing willows and forming one of the most charming pictures one can imagine. So level is the country about Christchurch that one may be often deceived as to which way water would flow, until its motion is actually visible. On the west coast are the Buller and Grey rivers, "the former justly famous for the grandeur of its gorges."

The largest river in the Dominion of New Zealand is the Waikato, in the North Island. It is navigable for about seventy miles, and has sometimes been compared with the Rhône. It flows through the volcanic region in the upper part of its course and in time of flood it is often covered with bits of pumice stone which float on its surface and gather in masses where there is a quiet pool. Some of these have been in use at Point Loma for years. At the town of Ngaruawahia the river Waipa runs into the Waikato in its northerly course. The name of this town was once changed to Newcastle, for coal is found there, but the old Maori name, though somewhat difficult for foreigners to pronounce, has outlived the attempt to give it an English name. Some of the other rivers are the Thames, so named by Captain Cook, the Piako, flowing into the Frith of Thames, the Rangitaiki, Mokau, and the Wanganui. The latter, especially flows between "ferny and forest-clad hills and precipices, often of almost incomparable beauty," and is a favorite resort of the painter and photographer.

Though the North Island has nothing to compare with the Southern Alps, it has a number of mountains which on account of their isolation stand out in a very marked manner. Approaching the west coast at New Plymouth one sees Mount Egmont, an extinct volcanic cone rising to the height of 8260 feet and covered at the top all the year with snow, even when it is very hot near its base at New Plymouth. Its cone is said to be one of the most perfect in the world. Farther inland towards lake Taupo is Tongariro Mountain, which consists of several volcanic cones, the highest of which is Ngauruhoe, 7515 feet. These cones are still active and the vapors which they emit are charged with gases and acids which make it dangerous to approach too near. Some miles distant is Ruapehu, 9000 feet high. Within its funnel-shaped crater is a lake 500 feet in diameter and 300 feet below the steep snow- and ice-covered sides of the crater. The whole of this region northward to White Island in the Bay of Plenty is volcanic and contains some of the best-known hot lakes in the world.

The Hot Springs district extends for 5000 square miles, but it is round about Rotorua that the chief interest centers. This district has

been set apart forever as a national reserve by Act of Parliament and the Government maintains a well-equipped sanatorium near Rotorua. This can now be reached easily by train from Auckland, but those who lived in the old coaching days and knew the place before the great earthquake of 1886, will remember what charm there was around everything. Two ways were possible for reaching the place, one by steamer from Auckland to Tauranga, and thence by land to Rotorua, or by coach from Thames to Tauranga. The latter had many points in its favor: the lonely road through what is now one of the best-paying gold districts in the country, the Waihi district; the rest for the night at the little sleepy wayside inn, where nobody was in a hurry; and then the drive next day to Tauranga past fern-clad hillsides from which Californian quail peeped out without much sense of fear. They were then new to the country. At Tauranga you had to hire your own conveyance for the rest of the journey, one of the most picturesque journeys imaginable. The road lay through miles and miles of dense forest, called “bush,” and at noon a rest for horses and travelers was made under the shade of lofty trees and tree-ferns. Then on again round forest-clad mountain-sides rising high above you on the right and a precipice below you on the left. Late in the afternoon one got a glimpse of Rotorua or of some of the other lakes, and the delightful journey ended at Graham’s hotel, surrounded by pools of steaming hot water. At first you walk about very timidly, for steam issues from holes in the ground in many places; the crust seems very thin, and there is a smell of sulphur that calls forth dubious feelings. However, after an hour or so, not having “gone through,” and not having heard any rumbling, nor seen “Taipo” (the Devil), you return to the hotel very much braver, and ready to eat anything. An unknown friend has placed at your disposal his private bath. This bath consists of a whare, or little house, made of ti-tree (manuka) over which climbing plants have made a thick and lovely curtain. The floor of the whare is a bath almost large enough enough to swim in. It is empty now, but all you have to do is to raise a sluice at one end, and in a few minutes it is full of hot water. The charming part has yet to come: as soon as you have washed off the tiredness of travel, and become young again, you can, if you like, take about ten steps, and plunge into a stream of perfectly cold water. This makes you feel still younger. At any rate it has a very tonic effect, coming after the peculiarly soft, pleasant feel of the hot mineral water. This is one of the strange

things about Rotorua, that in some spots hot water, almost boiling, and cold water, are found within a very short distance of each other.

Several days may well be spent around Ohinemutu, the little township on the shore of lake Rotorua. One of the famous places, within easy walking distance, is Whakarewarewa. This is not such a difficult name to pronounce as it appears. The common way is, or used to be, whaka-rewa-rewa, this is the wrong way; try whakare-warewa and you will probably come pretty near to the right pronunciation. This is a spot for which the Maoris used to charge a special fee: though for that matter, it was fees all the time. You could not go anywhere or look at anything but it was such and such a fee. Indeed, it was to the tourists that the tribe owed its means of subsistence. Some of the special points of interest at Whakarewarewa were its hot water fountain that spouted out of the earth at an angle of about 60° , its hot mud baths, and its sulphur baths. Masses of sulphur lay around in an almost pure state, and the water had peculiar healing properties. It was and probably still is, one of the strange characteristics of the baths over this whole region, that you may find three or more baths quite near each other, but all different. One is good for rheumatism, another for some skin disease, another for something else. In another direction one came to a series of baths of sparkling water comfortably hot of a somewhat blue tinge. One of these was named the "Priest's Bath." It was said to have a special power to cure rheumatism, as some priest had long ago found out, hence the name. A very short dip in it was quite enough, for it made one as red as a lobster; and a silver coin put in it became dark in a few seconds. It is at this spot that the Government has built a beautiful sanatorium, and laid out a charming township to which people flock from all over the world. A considerable distance to the southeast is the Tikitire region where are many hot lakes from which bursts of steam issue forth most of the time. This has been named the "Inferno." Indeed the whole region has something of that character, and according to the violence of the boiling pool, or the violence of superheated steam issuing from it, or some other feature, the place got some such name as "Hell's Gate," "The Devil's Cauldron," etc. The latter place was a large and powerful steam-hole on the side of a little hill, which seemed to be peculiarly vicious, for if bits of wood or stone were thrown into it they were dashed out with a roar and splutter that suggested angry resentment.

The Waimangu geyser gives one who has not seen the place a pretty

correct idea of some of the geysers, and especially of what the geyser at the top of the White Terraces was before the great earthquake destroyed both the White Terraces and the Pink Terraces, swallowed up the whole of Lake Rotomahana, and changed the aspect of the whole place. It is for this reason that the past tense is used in referring to some of these places which existed before 1886, but may not be found now.

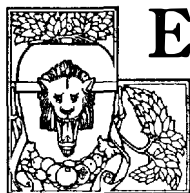
The Terraces above mentioned were a world-wonder, and their destruction was not only the loss of a charming spot but was also a great financial loss to the country, in that it frightened away tourists from the place for years.

A description of these Terraces, and an account of the earthquake which changed the face of the whole region, will form the subject of another article.

EMERSON AS EXPONENT OF THE LAW:

by Katherine Richmond Green

EMERSON AS THEOSOPHIST



EMERSON speaks and writes from knowledge. He advances no theory of God or man, and has given to the world no opinion as to the relation of finite to the infinite, no philosophy which he promulgated and impressed as *his* philosophy. That he had spiritual knowledge is a fact which few will deny. To call his philosophy vague, would stamp the would-be critic unequal to his task.

EMERSON WAS A SEER

A Seer is one who sees. Sees what? Man's true relation to the universe, as co-creator with Deity; man the cause, causing manifestation; man the creator of all the inharmony, all the disturbances in the elements. From this disturbance and inharmony result all the pests, all loathsome poisonous insects. These facts the Seer knows and relates. It is not possible in a limited essay to give an exhaustive treatise upon what constitutes a Seer; yet enough must be outlined to support the statement as to Emerson's true place in evolution. A Seer is the result in the human of an extended and controlled development. A Seer has become — through experience and effort in the conquest of

selfishness. This attainment covers long periods of time, many births, many deaths, a patient and continued struggle with the lower nature, the personal wrestled with and overcome.

Emerson incarnated in a "pure and fortunate family." He was a graduate from Harvard College and the Divinity School. His development was independent of environment or scholastic endeavor. It was from within outward. He unfolded. He knew himself as the Ancient. Within his universe was enshrined all knowledge, all wisdom. From that shrine of the Soul, from that Holy of Holies, he gave his sacred message to the world. Every word of that message was for the redemption of man from the thralldom of the senses, to awaken him from his lethargy to a consciousness of his power and possibility.

No writer of modern times has placed before the world so comprehensive, so noble a perception of man, the mysterious efflorescence of the Soul; of man, the divine transmitter, than is found in his essay, "The Method of Nature."

The great Pan of old, who was clothed in a leopard's skin to signify the beautiful variety of things, and the firmament his coat of stars, was but a representative of thee, O rich and various man! Thou palace of sight and sound, carrying in thy senses the morning and the night and the unfathomable galaxy; in thy brain the geometry of the City of God; in thy heart the bower of love and the realms of right and wrong. An individual man is a fruit which it cost all the foregoing ages to form and ripen.

This tribute to man in its comprehensiveness is testimonial as to his Seership. The human race as we meet it does not seem to justify the enormous expenditure of means to end.

Yet while recognizing all man's imperfection, he admonishes us to leave behind us all that we have wrought and recognize our power in the present, to build better in the Now. And while inspiring hope and ever spurring us on to renewed effort so to build, the hope he offers is not a sentiment but is rooted in the Spiritual Law. In his poem *Wood Notes* he writes:

"There lives no man of Nature's worth
In the circle of the earth;
And to thine eye the vast skies fall,
Dire and satirical,
On clucking hens and prating fools,
On thieves, on drudges, and on dolls.
And thou shalt say to the Most High,

'Godhead! all this astronomy,
 And fate, and practice, and invention,
 Strong art, and beautiful pretension,
 This radiant pomp of sun and star,
 Throes that were, and worlds that are,
 Behold! were in vain and in vain;—
 It cannot be,—I will look again,—
 Surely now will the curtain rise,
 And earth's fit tenant me surprise;—
 But the curtain doth not rise,
 And Nature has miscarried wholly
 Into failure, into folly.'
 Alas! thine is the bankruptcy,
 Blessed Nature so to see.
 Come! lay thee in my soothing shade,
 And heal the hurts which sin has made;

 I will be thy companion. . . ."

The process of the regeneration of man is in the Real; in the action of the Great Law; and obedience to it rends the veil of the mysteries; the lifted consciousness reveals to man his godlike possibilities and also the action of the Soul in matter.

"Quit thy friends as the dead in doom,
 And build to them a final tomb;
 Let the starred shade that nightly falls
 Still celebrate their funerals,

 Behind thee leave thy merchandise,
 Thy churches, and thy charities;
 And leave thy peacock wit behind;
 Enough for thee the primal mind
 That flows in streams, that breathes in wind—
 Leave all thy pedant lore apart;
 God hid the whole world in thy heart. . . ."

This vision of the Seer was his estimate of man. He related him to all that is, and measured him by great cycles. The state of the human being, however low, however imperfect, never moved him from his equanimity, never stirred him to regret or blame. He offers no opinion, makes no suggestion as to cure or prevention from without. His comprehension of human life was as of the drama of the Soul. His message teems with provocation for man to arouse his inherent power, to quicken the mind to grasp its opportunity. Heroic in his

treatment of man, he never descends to meet a weakling, but fortifies him with his godlike possibilities.

We look too narrowly at life, to catch more than a hint of its meaning. The law of rebirth once rooted in the mind, liberates from opinion and petty conclusions. Thus the evolutionary process is aided in the development of the human towards man's final recognition of the Soul as Lord of the body, towards a full realization of human existence as the Soul's opportunities in matter. A true devotee, a Seer, is one who has arrived at such a state of consciousness. Emerson must remain vague to such readers as have not attained spiritual knowledge. In *Threnody*, sacred to the death of his son, he speaks of him as "having gone back in scorn, to wait another aeon to be born." This is a confirmation of his knowledge of the law of Reincarnation. The laws of Karma and Rebirth being basic, once accepted, open the higher mind, and this mental acceptance of the law places the devotee in Nature's council-chamber, and knowledge then is born. He speaks of this state of consciousness with the joy of a child. He yearns to impart it for the blessing it confers and frankly tells his attitude of mind amid the clash of opinion and obstruction all must meet who find and hold firmly to truth. "When the mind opens," is an expression recurring in his essays, lectures, and addresses. This phrase symbolizes a certain state attainable. It declares a cycle of manifestation, of evolution and involution, the awe-inspiring relation of man to the universe, the dignity, precision, and automatic action of the laws of Karma and Reincarnation.

In his essay "The Natural History of the Intellect," he says:

When the mind's eye opens, we become aware of Spiritual facts, of rights, of duties, of thoughts, a thousand faces of one essence. These facts are not new nor is this essence; they are old and eternal, but our seeing them is new. Having seen them we are no longer brute-lumps whirled by fate, but we pass into the council-chamber and government of Nature. In so far as we see them we share their life and sovereignty. The point of interest is here: that these gates once opened, never swing back.

A Seer, Emerson incarnated to do a specified work at a particular period, and when that work was done, the great one deserted the human temple, as one discards a worn and useless garment, and the world wondered.

The way to that state of perfectibility which is man's possibility, is found after many incarnations, after long struggles with life's mani-

fold experiences, after defeat and loss, and ever-renewed effort, until at last man is victor and the god-man is developed.

Yea! he is mighty, the living power made free in him, that power which is himself, can raise the tabernacle of illusion high above the gods, above great Brâhm and Indra. — *The Voice of the Silence*

This soul-consciousness is the at-one-ment with the omnipresent God. And this sacred destiny is man's.

In the eternal resurrection and rehabilitation of transitory persons, who and what are they? It is only the source that remains; the eternal mind, careless of its channels, omnipotent in itself, is continually ejaculating its torrent into every vein and veinlet of humanity. The senses minister to a mind they do not know.

FROM EMERSON'S ESSAY ON MEMORY

When we live by principles, instead of traditions, by obedience to the law of mind, instead of by passion, the Great Mind will enter into us, not as it does now in fragments and detached thoughts, but the light of day will shine backward and forward. Now we are halves; we see the past, but not the future; but in that day will the hemisphere complete itself and foresight be as perfect as aftersight.

“In the beginning was the word and the word was with God, and the word was God.” Number, sound, and color are the basis of the manifested universe, say the mystics. The veil of the mysteries which enshrouds man is not to be rent or lifted until man has achieved that victory over the lower self which makes him an instrument of the Soul. The discriminating faculty is above reason. The key to unlock and interpret is Spiritual Knowledge. There is no chair established in Academy or College to promulgate this knowledge, no prize is offered to stimulate its advance. It is a state of consciousness, which some time all must reach. At a moment in our history “the scales fall from our eyes.” “It is the pure in heart who shall see God.” The mystic key that unlocks the sacred shrine, is unselfishness; this blossom in the heart yields its perfect fruit. Spiritual Knowledge upsprings from such a center, as seeds germinate in a prepared soil. Slow and majestic is the sweep of the soul through a vast cycle of manifestation. The perfect flower of humanity, the bud, blossom, and fruitage of the tree of life, is perfected at a cost to Nature beyond man's power to compute. The god-man alone shall know. Man's higher consciousness lifts him beyond the tempest-tossed sea of opinion, beyond theory or speculation. This state is a perfect realization of Law; the mind so lifted rests in its changeless peace. From within, not without, man attains salvation.

Over one hundred years have passed since Emerson's birth. It is now nearly three-quarters of a century since his address to the Divinity students at Cambridge. This address, delivered in his thirty-fifth year, lives! It is not for a day or a period but for all time. It belongs to the changeless. It is a protest against all that obstructs the soul, and a potent plea for man to rise to his full measure of power, and quicken to the realization of his unity with the source of light and life. In 1838 the Divinity School was bigoted, limited, sectarian, conventional.

Tradition characterizes the preaching of this country; that it comes out of the memory and not out of the soul. That it aims at what is usual and not at what is necessary and eternal; that this historical Christianity destroys the power of preaching by withdrawing it from the exploration of the moral nature of man where the sublime is, where are the resources of astonishment and power. What a cruel injustice it is to that Law, the joy of the whole earth, which alone can make thought dear and rich; that Law whose fatal sureness the astronomical orbits poorly emulate! That it is travestied and depreciated, that it is behooted and behowled, and not a trait, not a word of it articulated. The pulpit, in losing sight of this Law, loses its reason, and gropes after it knows not what. I think no one can go into one of our churches with his thoughts about him without feeling that what hold public worship has had on men, is gone or going.

That which was then prophetic has been fully realized. Naught remains but a sentimental regret that humanity seeks other avenues, other paths in the attempt to find the light.

FROM EMERSON'S ADDRESS TO DIVINITY STUDENTS

The true Christianity, a faith like Christ's, is lost. None believe in the soul of man, but only in some man or person old and departed. They think society wiser than their souls, and know not that one soul, their soul, is wiser than the whole world. Yourself a new-born bard of the Holy Ghost cast behind you all conformity and acquaint man first hand with Deity. O! my friends, there are resources in us on which we have not drawn. The remedy of the deformity of the church is first, to preach and teach Soul, and second Soul and evermore Soul.

He concludes this address with these prophetic words:

I look for the new Teacher that shall follow so far those shining Laws, that he shall see them come full circle; shall see their rounding and complete grace; shall see the world to be the mirror of the soul. Shall see the identity of the law of gravitation with purity of heart; and shall show that the Ought, that Duty, is one with Science, with Beauty, and with Joy.

His exhaustless theme was man. Man's separation from the three

qualities, Passion or Desire, Indifference or Darkness, Goodness or Light. To this end, each essay was a stimulant to aid man to hold the right attitude of mind and follow it by right action. Here are some of his essays: Behavior; Character; Self-Reliance; Conduct of Life; Prudence; Experience; Worship; Over-Soul; Spiritual Laws; Compensation; Memory; The Natural History of the Intellect; etc.

That which shows God in me fortifies me. That which shows God out of me makes me a wart and a wen.

The man on whom the soul descends, through whom the soul speaks alone can teach.

FROM EMERSON'S "LECTURE ON THE TIMES"

Faithless, faithless, we fancy that with the dust we depart and are not, and do not know that the Law and the perception of the Law are at last one; that only so much as the Law enters us, becomes us, we are living men, immortal with the immortality of this Law.

During the roll of centuries, from the dawn of a great cycle to our particular period, race after race has arisen to states of civilization beyond our present power to comprehend; races whose awakened consciousness was the result of their obedience to the Spiritual Law. The exhumed relics of such civilizations attained by races long since extinct, are enigmas to the archaeologists. Among the Aztecs the excavated temples dedicated to the Unknown bear their testimony to the civilization of the period they represent. On their tablets of stone the ideographs and hieroglyphs tell of their aspiration, and give assurance of their knowledge of divine guardianship.

Man is the end of Nature. He organizes himself in every part of the universe. Cannot we screw our courage to patience and truth, and without complaint and even with good humor, await our turn of action in the infinite counsels?

When questioned I made reply: it is not to be denied that there must be some wide difference between my faith and thy faith. Mine is the result of certain brief experiences which surprised me on the highway, or in the market, in some place, at some time, whether in the body or out of the body God knows, and made me aware that I had played the fool among fools all this time, but that Law existed for me and for all; that to me belonged trust, a child's trust, and obedience and I should never be fool more.

FROM EMERSON'S ESSAY ON EXPERIENCE

(Wherein he gives us the result of the opening of the higher mind.)

Do but observe the method of our illumination. When I converse with a profound mind, or if at any time being alone I have good thoughts, I do not at

once arrive at satisfactions, as when, being thirsty, I drink water; or go to the fire, being cold. No! but I am at first apprised of my vicinity to a new and excellent region of life. By persisting to read or to think, this region gives further sign of itself, as it were in flashes of light, in sudden discoveries of its profound beauty and repose, as if the clouds that covered it parted at intervals and showed the approaching traveler the inland mountains, with the tranquil eternal meadows spread at their base, whereon flocks graze and pipers dance. But every insight into this realm of thought is felt as initial and promises a sequel. I do not make it; I arrive there and behold what was there already. I make it? Oh no! I clap my hands in infantine joy and amazement before this first opening to me of this august magnificence, old with the love and homage of innumerable ages, young with the life of life, the sun-bright Mecca of the desert. And what a future it opens! I feel a new heart beating with the love of the new beauty.

Amidst the downward tendency and proneness of things, when every voice is raised for a new road or another statute or a subscription to stock, will you not tolerate one or two solitary voices in the land speaking for thoughts and principles not marketable or perishable?

Soon these improvements will be superseded; these modes of living lost out of memory; all gone like the shells which sprinkle the sea-beach with a white colony today, forever renewed to be forever destroyed. But the thoughts which these few hermits strove to proclaim by silence as well as by speech, not only by what they did, but what they forbore to do, shall abide in beauty and strength to reorganize themselves in Nature, to invest themselves anew in other, perhaps higher endowed and happier-mixed clay than ours, in fuller union with the surrounding system.

The population of the world is a conditioned population; these are not the best, but the best that could live in the existing state of soils, gases, animals, and morals. The best that could yet live; there shall be, please God, a better.

Some sources of human instruction are almost unnamed and unknown among us; the community in which we live will hardly bear to be told that every man should be open to ecstacy or illumination, and his daily walk elevated by intercourse with the Spiritual world.

Grant all this as we must, yet I suppose none of my readers will deny that we ought to seek to establish ourselves in such discipline and courses as will deserve that guidance and clearer communication with Spiritual Nature.

The opening of the spiritual senses disposes men ever to greater sacrifices; to lend their signal talents, their best means and skill of procuring a signal success; their power and their fame; to cast all things behind in their insatiable thirst for divine communciation.

Plotinus and Spinoza and the immortal bards of philosophy, that which they have written out with patient courage, makes me bold.

No more will I dismiss with haste the visions which flash and sparkle across my sky; observe them, domesticate them, brood over them, and draw out of them genuine life for the present hour.

To feel the full value of these lives as occasions of hope and provocation, you

must come to know that each admirable genius is but a successful diver in that sea whose floor of pearls is all your own.

But when, following the invisible steps of thought, we inquire whence is matter and whereto? we learn that the highest is present in the soul of man, that the dread universal essence which is not wisdom or love or beauty or power, but all in one and each entirely, is that for which all things exist, and that by which they are.

One and not compound, it does not act upon us from without, that is in space and time, but spiriually or through ourselves.

Therefore that Spirit that is the Supreme Being does not build up nature around us, but puts it forth through us. Who can set bounds to the possibilities of man? Once inhale the upper air, being admitted to behold the absolute nature of justice and truth, and we learn that man has access to the entire mind of the Creator, is the Creator in the finite.

But when a faithful thinker, resolute to detach every object from personal relations and see it in the light of thought, shall at the same time kindle science with the fire of the holiest affections, then will God go forth anew into the creation.

Build therefore your own world. As fast as you conform your life to the pure idea in your mind, then will unfold its great proportions.

When? At such time and in such proportion as man shall realize his body as a sacred temple and shrine of the Holy Ghost, and by right attitude of mind, followed by right action, begin to put his house in order.

A corresponding revolution in things will attend the influx of the spirit. So fast will disagreeable appearances vanish. Snakes, spiders, pests, madhouses, poisons, prisons, enemies, they are temporary and shall be seen no more.

The kingdom of man over nature, which cometh without observation, a dominion now beyond his dream of God, he shall enter without more wonder than the blind man feels who is gradually restored to perfect sight.

In Emerson's Essay "The Natural History of the Intellect," he says:

I dare not deal with the element of mind in its pure essence. It is too rare for the wings of words.

Yet I see that Intellect is a science of degrees; and that as man is conscious of the law of vegetable and animal nature, so he is aware of an Intellect which overhangs his consciousness like a sky, of degree above degree, of heaven within heaven.

Every just thinker has attempted to indicate these degrees, these steps on the heavenly stair until he comes to light, where language fails him.

He rested in the Great Law. And he prophesied that the time would come when men would be born, as is already foreshadowed,

whose advent the law of rebirth assures, who shall enjoy their connexion with a higher life, with the man within man.

This trust will destroy all distrust. This will be reliance upon the Great Law which works over our head and under our feet.

Shall not the heart which has received so much trust the Power by which it lives? May it not quit other leadings, and listen to the Soul that has guided it so gently and taught it so much, secure that the future will be worthy of the past? I the imperfect adore my own perfect.

Love would put a new face on this weary old world, and it would warm the heart to see how fast the vain diplomacy of statesmen, the impotence of armies and navies and lines of defense, would be superseded by this unarmed child. Love will creep where it cannot go; it is its own lever, fulcrum, power.

The crown of his effort for the enlightenment of humanity is found in his immortal poem entitled *Initial, Daemonic, and Celestial Love*. From Love as an attribute, Love as instinctual, through the period of Love's prostitution to the senses, to the sure awakening of generic man to the recognition of Love as the celestial messenger that links the human to the divine, this mighty Law of Laws is here plainly writ. All in the order of man's evolutionary process, are these clearly defined periods, marked by selfishness and weakness, ignorance and crime. The old myth of Adam and Eve in the garden, he treats thus:

Daemonic Love

It was ever the self-same tale,
The first experience will not fail;
Only two in the garden walked,
And with snake and seraph talked.

Close, close to men,
Like undulating layer of air,
Right above their heads,
The potent plain of Daemons spreads.
Stands to each human soul its own,
For watch and ward and furtherance,
In the snares of Nature's dance;

And they that swiftly come and go
Leave no track on the heavenly snow.

So is man's narrow path
By strength and terror skirted;

The Daemons are self-seeking:

Their fierce and liminary will
 Draws men to their likeness still.
 The erring painter made love blind, —
 Highest Love who shines on all;
 Him, radiant, sharpest-sighted God,
 None can bewilder;
 Whose eyes pierce
 The universe,
 Path-finder, road-builder,
 Mediator, royal giver;

And ever and forever Love
 Delights to build a road:
 Unheeded Danger near him strides,
 Love laughs and on a lion rides.

But God said,
 "I will have a purer gift;
 There is smoke in the flame;

Another round, a higher,
 Ye shall climb on the heavenly stair,
 And selfish preference forbear;
 And in right deserving
 And without a swerving
 Each from your proper state
 Weave roses for your mate.
 Higher far,
 Upward into the pure realm,
 Over sun and star,
 Over the flickering Dæmon film,
 Thou must mount for love;

Pray for a beam
 Out of that sphere
 Thee to guide and to redeem.
 Oh, what a load
 Of care and toil
 By lying use bestowed,
 From his shoulders falls who sees
 The true astronomy,
 The period of peace.

Love's hearts are faithful, but not fond,
 Bound for the just, but not beyond;

THE THEOSOPHICAL PATH

But to hold fast his simple sense,
 And speak the speech of innocence,
 And with hand, and body, and blood,
 To make his bosom-counsel good.
 For he that feeds men, serveth few;
 He serves all who dares be true.

As Seer, as Teacher, whose incarnation was dedicated to the benefit of humanity, we realize that every word from his lips or pen was giving to the world knowledge, and was fraught with compassion.

In cyclic order the races move onward, passing through epoch-making periods; each in turn recording progressive evolutionary states, each manifesting the Soul's work in matter. The period of differentiation of the senses, far behind us in the abyss of time, has been followed by the awakening of the lower mind, and to a great extent the lower mind has been enslaved by the senses. For long periods of time this riot of the senses has bonded humanity. And while this lower mind has proudly soared higher and higher, bearing with its expansion both arrogance and presumption as if self-born, it has failed to reach its source, the Soul. As Emerson says: "The senses minister to a mind they do not know." Extremes meet in our present condition. The worst and the best are manifest in all departments of human life. This discordance is due to ignorance of the unity that underlies all manifestation; mankind has lost its way and the race is struggling with monsters of its own creating. These monsters of selfishness, of greed, and lust, are the obstruction in the path of the Spirit. But the time has arrived when once again God has said, "Let there be Light"; and there will be light.

This mighty poem, dealing with the most sacred mysteries, casts its light back over the ages with their manifest prostitution of God's highest gift to man, and forward to that period when once more the Spiritual Law will work in man and he then will regain his lost Eden. We may congratulate ourselves that the vast period of preparation, with its follies, blunders, and shame, is passing, and that the race is slowly arousing the "higher mind."

The mighty symphony of human life, with its andante, allegro, scherzo, pastoral, its march triumphant and its solemn funeral dirge, resolves itself at last in the unity which is divine harmony, as the race completes its sixth Round; and not until that period has unrolled its long scroll will "earth's fit tenant" have arrived upon this globe.

Dimly discerned as yet are man's possibilities; remote is a comprehension of his future fully developed power. Emerson, poet and sage, grasped life's limitless meanings and led the way from lowest hell to highest heaven. Through the swamps and bogs of selfishness and ignorance we may follow beauty or the beast, demon or angel. The root of ignorance is selfishness, which is the cause of crime, the cause of woe. The seeds of war are sown by man in his weakness and blindness.

How long! O God! how long shall humanity people the earth with the offspring of selfishness and crime? How long, Lord of Hosts, shall the new-born inherit but a "mess of pottage"? When shall man awaken from the delirium of the senses and control his godlike potentialities, bringing to impoverished humanity spiritual incarnations, illumined and inspired.

This great Seer, this mighty poet, step by step unveiled the sacred mysteries. He disclosed the unity that is the binding force that is all and IN all; that knowledge of the Spiritual Law which destroys all the heresy of separateness and elevates the mind of man to an ever-growing perception of his relation to the Infinite. Thus a new and potent courage is quickened in man's mind, a courage to meet patiently and endure consciously his portion of the burdens of humanity, and ever strive to build better mansions for the Soul.

What is there nobler than to have left as Emerson did, such a heritage? and to have given such visions, not as mere hope, sentiment, or opinion, but as a correlation of facts, a presentation of changeless Law, a provocation to higher thought and nobler living! Such was the message of Ralph Waldo Emerson, Poet and Philosopher of the *Real*.

THE DAWN ON CADAIR IDRIS

by **Kenneth Morris**

Welsh Air: *Cadair Idris*

I HEARD your wild whisperings, O dawn-time and glory
 Of morning with white beams o'ersilvering the bay;
 O purple-rimmed blue hills, I heard the lone story
 Ye were pondering when cloud roses bloomed from the gray.
 Thou proud, plummy sea with thy laughing wave legions,
 Though dim grow thy diamonds, thy laughters sunk low,
 I know what bright hosting thy far arcane regions,
 Grown glamorous with flame-feet wave-wandering there, know!

Give way, you that claimed this green earth for your own place
 To cumber with dull dreams and whinings of prayer!
 Give way, for your Conquerors are camped in their lone place,
 And titan exultings endiamond the air.
 And thou, Cadair Idris of sad, lofty glories,
 Whence the Dragon Gods flamed forth world-guarding of old,
 Thou art kindling again with the old hero stories,
 Thou art wizard again with dawn violet and gold.

For lo now, their calm eyes unclouded with yearning,
 Flame-mantled, flame-girdled, eternal, all-young,
 The Bright Gods of old time by thousands come burning,
 High peace shaken down from their star-wings forth-flung.
 O wild moments pregnant with silent white wonder,
 O secret proud World Heart, these ages o'erblast,
 Behold now how birthward, how earthward dawned yonder,
 The Hosts of the Immortals flame far down the vast!

Empyrean, empurpling the dawn-crimson mountains,
 Enrobed in rose-ruby and opal-flame plumes,
 They come; the whole firmament flows forth in fountains
 Of liquid vermilion and saffron-bright blooms.
 Come Doniaid, De Danaan, daedalian, victorious;
 Come chanting, come flaming the warward Gods' choir.
 And ah heart, my heart, how this wild world 's grown glorious,
 And the dumb deep triumphant with music and fire!

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A STUDY OF "THE SECRET DOCTRINE":

by H. T. Edge, M. A.

(Continued from the June issue)

II



OUR first instalment included preliminary remarks as to the design of the work, the character and aims of the author, and the scope and plan of the contents, ending with a brief sketch of the doctrine of evolution as treated therein. This last was suggested by the introduction to the commentary on the Stanzas from the Book of Dzyan, which Stanzas, as stated, form the plan on which the work is arranged. We now continue on this commentary, but can scarcely hope to be able to epitomize it, as it is already replete with matter that cannot be condensed without leaving out important points. A few extracts, by way of sample, must therefore be given, and will serve to stimulate the inquirer to further study.

The profound ancient philosophy expounded in *The Secret Doctrine* goes back even beyond absolute Being — to non-Being; which is indeed necessary, since every positive affirmation implies its negation or privation. The first stage in the reawakening of the Cosmos to activity is the transition from non-Being to Being. This may be symbolized mathematically by the transition from Nought or no-number to number One. Next the One becomes the Two, thus also making the Three, which is One plus Two. The Two may be called Spirit-Matter, or by any pair of terms such as are used in philosophy to express a radical duality. This duality underlies all manifested existence and cannot be eliminated from our conceptions of anything. After this first Trinity of principles, we pass to other numbers, of which the most prominent is of course the Seven. Three is the number of Spirit, Four that of Matter, and Seven that of their union. The comprehensiveness and profundity of this philosophy is shown by the masterly way in which the author treats of all the great systems of philosophy, European or Asiatic, and shows the limitations of each and the way in which the master-philosophy embraces them all. Even in the Hindû philosophy, the fact is borne in mind that there are six different schools; and the system here outlined is the seventh and synthesizing system.

This first part of Volume I, then, treats generally and particularly of such things as Space and Time, Spirit and Matter, Mind and Soul.

The idea of God is one that comes at once to the mind of an inquirer, who naturally asks: "What does Theosophy teach about Deity? Is Theosophy atheistic, pantheistic, or what kind of -istic is it? To come to the essential thought in this query — Theosophy does not belittle the idea of God but greatly enhances it. It is not atheistic. Nor is it pantheistic in the usual sense of this term, though it is permissible to use the word in a much higher and wider sense so as to describe the Theosophical position. Both the ordinary theological and pantheistic conceptions of Deity are far too narrow and limited for the purposes of *The Secret Doctrine*, which has to begin by speaking of Infinite Being. If we make our conception of Deity too narrow, then it becomes possible to think of something that is beyond Deity — a God beyond God. We cannot even think of Deity as existing in any place or time without thereby making Time and Space external to the Deity, who is consequently not infinite and all-inclusive. Philosophically, we can only define the Infinite Being by negatives, since that Being must be ulterior and prior to all that we can conceive of as existing. Though we can of course not form the faintest idea of such a Being, we can nevertheless use philosophical language to convey such meaning as we are able to attach to the expression; and this is what is done in the preliminary chapters which treat of the earliest stages in Cosmic evolution. Practically speaking, however, we are not concerned with any such remote and recondite notions of Godhead; for the immediate sphere of our existence, the arena of conduct and aspiration, is far more restricted. To seek what is highest and best in our own nature, to endeavor to discover the Divinity in man, to approach God through our own Soul — to know the Father through the Son (in the language of the mystic Gospel) — this constitutes our practical duty. What is it possible for man to become?

The teaching that man is the highest manifestation of Deity *on this earth*, and that the immortal Soul of man is a spark of Divinity, is characteristic of Theosophy, and pervades *The Secret Doctrine*; and the way to know about Deity is to rise to the heights of our own possibilities and to study the Divine power as manifested in mankind.

The first Stanza begins:

THE ETERNAL PARENT (Space), WRAPPED IN HER EVER INVISIBLE ROBES, HAD SLUMBERED ONCE AGAIN FOR SEVEN ETERNITIES.

Parent Space is defined as the eternal ever-present cause of all — the incomprehensible Deity. It is the Soul, so to say, of the one in-

finite Spirit. The seven eternities are a period of 311,040,000,000,000 years, which, vast though it seems, is not too large to be set beside the figures which modern astronomy demands for the stellar distances. A universe so vast in space must surely be as vast in time. Yet even this vast period is merely that of one period of Pralaya or inactivity, and is both preceded and succeeded by similar periods of Cosmic life; for we can set no beginning, nor any ending, to the Eternal. During the Cosmic night, even Time was not, for Time is a creation. We cannot rid ourselves of the delusion of Time, for the act of thinking implies the succession of ideas, and succession is Time.

Nothing on earth has real duration, for nothing remains without change — or the same — for the billionth part of a second. . . . The real person or thing does not consist solely of what is seen at any particular moment, but is composed of the sum of all its various and changing conditions from its appearance in the material form to its disappearance from the earth. It is these "sum-totals" that exist from eternity in the "future," and pass by degrees through matter, to exist for eternity in the "past."

The meaning of the word "illusion," as used philosophically, is thus clearly defined:

Mâyâ or illusion is an element which enters into all finite things, for everything that exists has only a relative, not an absolute reality, since the appearance which the hidden noumenon assumes for any observer depends upon his power of cognition. . . . Nothing is permanent except the one hidden absolute existence which contains in itself the noumena of all realities. The existences belonging to every plane of being, up to the highest Dhyân-Chohans, are, in degree, of the nature of shadows cast by a magic lantern on a colorless screen; but all things are relatively real, for the cognizer is also a reflection, and the things cognized are therefore as real to him as himself.

Another interesting quotation is the following:

Esoteric philosophy teaches that everything lives and is conscious, but not that all life and consciousness are similar to those of human or even animal beings.
(p. 49)

This doctrine is characteristic of Theosophy, though the belief in the sentience of nature is very old and widespread. Modern science is finding it very hard to explain the workings of nature on any other hypothesis than that of intelligence; and indeed, if we deny intelligence, it becomes necessary to invent equivalent terms. At the same time we are cautioned against attributing to other orders of life our own particular form of intelligence. The relation between Spirit, Soul, Matter, and Life, is aptly and very concisely put in the following:

Matter is the vehicle for the manifestation of soul on this plane of existence, and soul is the vehicle on a higher plane for the manifestation of spirit, and these three are a trinity synthesized by Life, which pervades them all. — *Ibid.*

From this it is evident that what we call “matter” is not Matter as the word is used above; what we call matter is the union of Soul and Matter, and Matter itself is some substratum that we do not perceive. And it appears that even the forces which animate matter are themselves but the vehicles for still higher and finer forces.

Astronomy comes in for a good deal of attention in this part of the work, for one stage of cosmic evolution is the formation of worlds. Science is still speculating on this subject and changing its opinions from time to time. Last century the theories rested on the then-existing idea that physical matter was the only available material, and physical forces the only agents at work; but in this century we find ourselves equipped with super-physical matter in the shape of electrons, and with various electrical forces and machinery. These are being used by modern astronomers in their theories of world-formation, and thus science is coming more into line with what was stated so many years previously in *The Secret Doctrine*. For in this book it is taught that matter exists outside the bounds of our solar system in a non-physical condition, and that it condenses to the physical condition when it comes within the bounds of our solar system. At first it is very tenuous, forming “cometary matter,” and gradually it condenses further into material for making planets. Thus matter itself grows and evolves, even the chemical elements being compound bodies pertaining to our solar system and not necessarily the same as the elements constituting other celestial bodies. In this connexion it is pointed out that the evidence that reaches us through the spectroscope is itself colored and qualified by the fact that the light has to pass through our space before it reaches us, so that we are without direct means of ascertaining its condition when it started on its journey from the distant orbs.

In this place, too, may be noted the facts concerning the moon and the earth; for facts they are, as science may any day find itself obliged to admit. The moon never was thrown off from the earth, as some modern astronomers think she was (some of them can even show us the hole she left). It is a picked-up satellite. Moreover she is the mother of the earth, though she did not transmit to her offspring her physical substance, but only her life-forces. The moon is now a dead

world, dragged around by the earth, upon which she exercises a baneful influence.

The following quotation from an Occult Commentary is also pertinent:

The Central Sun causes Fohat to collect primordial dust in the form of balls, to impel them to move in converging lines and finally to approach each other and aggregate. . . . Being scattered in Space, without order or system, the world-germs come into frequent collision until their final aggregation, after which they become wanderers (Comets). Then the battles and struggles begin. The older (bodies) attract the younger, while others repel them. Many perish, devoured by their stronger companions. Those that escape become worlds.

So that the speculations of modern astronomy seem to have been anciently anticipated.

As to the evolution of man, a good deal is said about that in this first part of Volume I. On pages 246 *et seqq.* we read:

The well-known Kabalistic aphorism runs: "A stone becomes a plant; a plant, a beast; the beast, a man; a man, a spirit; and the spirit, a god." The "spark" animates all the kingdoms in turn before it enters into and informs divine man, between whom and his predecessor, animal man, there is all the difference in the world.

In our book of *Genesis* there are two accounts of the creation of man, one in chapter one, the other in chapter two. In the second chapter the Lord God forms man out of the earth and makes him a "living soul" — the word for this being *nephesh* which means "animal soul." In the other account, the Elohim (spiritual beings, but translated in our Bible as "God") say: "Let us make man in our image." This is another creation, when the unintelligent man produced by the upward evolution of the Monad or Spark is informed by the Divine intelligence and free will.

Besides the material which will be needed for its future human form, the monad requires (a) a spiritual model or prototype, for that material to shape itself into; and (b) an intelligent consciousness to guide its evolution and progress, neither of which is possessed by the homogeneous monad, or by senseless though living matter. The Adam of dust requires the *Soul of Life* to be breathed into him; the two middle principles, which are the *sentient* life of the irrational animal, and the human Soul, for the former is irrational without the latter. It is only when, from a potential androgyne, man has become separated into male and female, that he will be endowed with this conscious, rational, individual Soul (*Manas*) "the principle, or the intelligence, of the Elohim," to receive which he has to eat of the fruit of Knowledge from the Tree of Good and Evil. How is

he to obtain all this? The Occult doctrine teaches that while the monad is cycling on downward into matter, these very Elohim — or Pitris, the lower Dhyân-Chohans — are evolving *pari passu* with it on a higher and more spiritual plane, descending also relatively into matter on their own plane of consciousness, when, after having reached a certain point, they will meet the incarnating senseless monad, encased in the lowest matter, and blending the two potencies, Spirit and Matter, the union will produce the terrestrial symbol of the “Heavenly Man” in space — PERFECT MAN.

Here in a few words is the essence of the Theosophical teaching. Natural evolution alone can produce but a perfected animal, the physical model for a man; the specially human intelligence has to be imparted by Spiritual Beings. These are they who in the Hebrew are called Elohim, and in the mystic works Dhyân-Chohans (Lords of Wisdom) or Pitris (Fathers). We see, too, that there is a twofold evolution, upward and downward, converging to make the complete man; and that not even two exhausts the number of different lines of evolution necessary to make him. The Theosophical teaching of the Seven Principles of Man must be studied in this connexion.

Passing now to another topic, we may quote the following as having been borne out to a considerable extent by the discoveries and admissions of men of science since *The Secret Doctrine* was written.

Science teaches us that the living as well as the dead organism of both man and animal are swarming with bacteria of a hundred various kinds; that from without we are threatened with the invasion of microbes with every breath we draw, and from within by leucomaines, aeroges, anaerobes, and what not. But Science never yet went so far as to assert with the occult doctrine that our bodies, as well as those of animals, plants, and stones, are themselves altogether built up of such beings; which, except larger species, no microscope can detect. So far, as regards the purely animal and material portion of man, Science is on its way to discoveries that will go far towards corroborating this theory. Chemistry and physiology are the two great magicians of the future, who are destined to open the eyes of mankind to the great physical truths. With every day the identity between the animal and physical man, between the plant and man, and even between the reptile and its nest, the rock and man — is more and more clearly shown. The physical and chemical constituents of all being found to be identical, chemical science may well say that there is no difference between the matter which composes the ox and that which forms man. But the Occult doctrine is far more explicit. It says: Not only the chemical compounds are the same, but the same infinitesimal *invisible lives* compose the atoms of the bodies of the mountain and the daisy, of man and the ant, of the elephant and of the tree which shelters him from the sun. Each particle — whether you call it organic or inorganic — *is a life.* — p. 261

Here we may close this brief survey of the first part of Volume I.

SCIENTIFIC JOTTINGS: by the Busy Bee

THE DIVINING-ROD



HIS subject is introduced by the scientific writer of *The Illustrated London News*, who recounts that in Germany there exists a league for the study of the divining-rod; and that experiments in Hanover and German South Africa have proved that it was successful in nearly 80% of the cases in which it was used for mining purposes. The Ministry of Agriculture in France has appointed a sub-committee for the same purpose, whose report is awaited; but meanwhile the consulting chemist of the Paris Municipal Water Supply, aided by a Professor of Physics, and by an architect of Auxerre "whose character is above suspicion," has made experiments which gave interesting results.

This architect finds that just before the rod dips, he feels a disagreeable sensation such as he feels when a thunderstorm is in the neighborhood. This led the other experimenters to bury on a plot of ground an insulated wire carrying a current of four or five amperes and arranged so that the current could be made and broken without the dowser's knowledge. It was found that the rod dipped when the current was made.

Yet it has hitherto been found impossible to detect any electric current due to the movement of a subterranean spring. A fact discovered in Hanover comes in here: dowsers without knowledge of the geology were able to detect veins of sylvine in beds of rock-salt; and sylvine is a mineral which (in one of its forms) emits electricity on compression.

All this seems to connect the divining-rod with electricity, but in a new and strange way. It is admitted that only some people have the power; also that the rod may be made of other woods than witch-hazel, or even of metal, or of whalebone. The phenomenon is so marked that sceptics are unable to explain it away by impugning anybody's intelligence or integrity. Yet it is a singularly isolated phenomenon — it does not seem to connect up with anything else or to be related to any particular family of kindred phenomena. But surely science, in admitting so much, opens the way for many further admissions. Many of the so-called superstitions connected with ancient magic and divination may rest upon mysterious properties in the human organism and in nature, having as little apparent rime and reason about them (so far as we may see) as the divining-rod has.

SYNTHESIS OF MATTER FROM ENERGY

Recently two eminent chemists performed an experiment, repeated and confirmed by a third, in which a vacuum tube that originally contained nothing but a little hydrogen was found afterwards to contain neon and helium. After taking every precaution that skill could suggest to preclude all other possible explanations, the conclusion was reached that the neon and helium must either have been derived from disintegration and recombination of the hydrogen atoms, or else have been produced from the *energy* of the electric current. Other chemists, however, have thought that there may be some other explanation, as, for instance, that gases were occluded in the glass or the metal of the electrodes. But however this may be, the matter is interesting as marking one stage in a general progress which science is making towards new views as to the rudiments of physical manifestation. We note particularly the suggestion that "matter" can be synthesized from "energy"; and the corollary that "energy," and not "matter," is the physical rudiment. For to what does this statement amount? It may well seem to many that the distinction between this "matter" and this "energy" is one of degree rather than of kind. Keen thinkers, in discussing the meaning to be attached to such terms as "matter" and "energy," as used by modern physicists, have argued that neither word represents a thing-in-itself, but that the ideas sought to be conveyed thereby are inseparable and mutually dependent. Our ordinary ideas of energy are certainly inseparable from the idea of mass, nor can we express energy quantitatively except as a function of mass. In this case, energy, considered apart from mass, becomes an abstraction. And the same can be said of mass when considered apart from the idea of energy: it becomes reduced to the mere property of *resistance* to force, and such resistance can hardly be conceived of except as being itself a force — opposed to the other force. Thus we get back to the ancient truth, which has been restated in modern language by H. P. Blavatsky and her pupils, that the rudiment of physical manifestation is neither energy nor matter — neither kinetic nor static — these (when considered severally) being abstractions, but "spirit-matter," *vis viva*, or whatever name one may use to denote a substance that is neither energy nor matter, but both (or the rudiment of both).

"Matter in motion" is what the physicists and biologists discover everywhere, but neither matter *nor* motion have they been able to find.

RÂJA YOGA IN EDUCATION

THE following five articles, which were read at the International Theosophical Peace Congress at Visingsö, Sweden, June 22-29, are printed in THE THEOSOPHICAL PATH by special request. It is to be noted that the writers have laid great stress on that aspect of Râja Yoga education which is especially concerned in training the child—probably because of its importance, for out of the child comes the man.

History of the Râja Yoga School: by Gertrude W. van Pelt, B. Sc., M. D.



THE Râja Yoga School was founded at Point Loma, California, by Katherine Tingley, in March, 1900, with five children. It would seem more like the fact to say it was created, for nowhere could be seen buildings or teachers trained for the work, or funds. No one but the Foundress had the least idea of what the school should be nor how it was to come into being; nothing was in evidence but five small children at the Point Loma Homestead, who needed to be taught. The first teacher chosen for this duty was an inexperienced young woman, who, however, had absolute faith in *her* teacher and was willing to give her life to the work and follow every suggestion.

From that moment to the present day the history of the Râja Yoga School reads more like a fairy tale than a record of actual facts as they ordinarily occur. This small seed, so small in appearance that the ordinary observer would not have given it a second thought, began to grow, to leaf, to blossom, and to flower, as if by enchantment; and today, after thirteen short years, though yet in its infancy, is a thing of beauty and power, wielding an influence all over the world whose extent cannot be measured; possessing a well-established conservatory of music, departments for all ages from infancy up to adulthood, affording endless opportunities for pursuance of all the usual educational and artistic studies, besides some unusual crafts not contained in the ordinary school curriculum.

What has happened in these eventful thirteen years, volumes could never relate, unless a sympathetic imagination should read between the lines. To find the secret of this phenomenal growth, of this unparalleled efflorescence of human life, it will be necessary to look beneath the surface. Suffice it to say that Katherine Tingley founded this famous Râja Yoga College on a knowledge of human nature, on a belief in its essential divinity, on a determination that not learning alone but character should be the basis, the foundation-stone of the whole structure; and that it was guided by a hand which knew the royal road to human perfection.

The five small children referred to above began to study Râja Yoga here at the International Theosophical Headquarters under the daily personal supervision of Katherine Tingley, who trained Miss Ethelind Wood, now the successful principal of the Girls' Department of the College.

In April 1900, small group houses were planned and construction begun immediately on a site about two hundred feet south of the Homestead. On August 4th they were formally opened with appropriate ceremonies, and a number of children were here to occupy them. There were six of these little homes at first, all circular, having dormitories around a central living-room, the roof of which ran up to a high point, giving a sense of expansion and freedom. They were built of wood, but for the first season, to save time, the roof was made of canvas. All

were simple, dainty, and artistic; modest but worthy vehicles of the body they were destined to contain. The children were carefully grouped for each home and placed in charge of a caretaker or teacher, all of whom were thoroughly instructed as to their duties and attitude towards their young charges; and every detail in connexion with the work of the school was foreseen and arranged for by Katherine Tingley. The whole was wonderfully organized and systematized before it was objectively active.

Such was the beginning of the Râja Yoga College, destined for the silent revolution of the whole system of child development and to be a mighty factor in the evolution of humanity.

The new system began to tell upon the child nature at once. There is a note in the school journal, made even so early as July 14th, before the formal opening, that a great improvement was noticed, one boy being so changed in his character for the better, that it was difficult to recognize him. From a heavy, irresponsible child who cried most of the time for notice, who was irritable and selfish, and whose mind was sluggish, he became pleasant, happy, and comparatively active, rarely crying. All the children noticeably improved, physically, morally, and mentally.

On January 15, 1901, the first play, entitled *Rainbow Fairy Play*, was given in the Aryan Memorial Temple, a small stage having been prepared for the children's dramatic work. On February 9th it was presented at the Fisher Opera House, San Diego, (now known as Isis Theater) and was greatly appreciated by the public. It was repeated there on April 8 and 9 with matinées, and every Saturday in the Aryan Temple, Point Loma, from February 9 to April 30, when it was opened to the public. This was the beginning of public dramatic work, which from six months after the opening of the school has gone on without interruption to the present day, resulting in numerous entertainments at the school and also many public performances.

In September 1901 extensive educational work for Cuba was begun. A delegation of three representatives of the Râja Yoga School was sent to Cuba and thirty-five boys and girls, from six to fourteen years of age, were selected and brought back to Point Loma. The history of this event itself might fill a book, so crowded was it with incidents which connected themselves with the past and the future. In the latter part of 1901 and in February and March 1902 there were public entertainments given in the Fisher Opera House, showing a great advance over the previous year.

In September 1902 another expedition was made to Cuba for the purpose of initiating work for the opening of schools there.

The history of the year 1903 is especially interwoven in the work for Cuba. Katherine Tingley visited the island in February with twenty-five Râja Yoga children. The object was to place the school already opened on a firm and workable basis. Children from Point Loma were the instruments under the guidance of Katherine Tingley to help to light the fires in Cuba; at the same time the whole expedition had for them an educational value which cannot be expressed and which indirectly has reflected back on the whole school here.

By 1904, although three new buildings had been added to the group homes,

the school had quite outgrown its accommodations; and as many of the pupils were passing into their teens the Rāja Yoga Academy was opened to meet the needs. On October 6th the building formerly known as the Homestead was taken for the use of the girls, the boys continuing to use the original buildings, where they still are.

This was a sudden expansion, and pupils came rapidly from all quarters of the globe to fill the places which had been opened. In about two years the school reached practically its present proportions, the students being counted by the hundreds and the entrance of new pupils being generally possible after that only when vacancies occurred.

The school has presented an enormous variety as to type and conditions of life. Representatives from very many nations, from the countries of Europe, from Japan, from the West Indies, and from South Africa have appeared. Many have come from wealthy homes where they have been indulged in all the material things of life, and others from homes where they had been deprived of these things through loss of parents and friends. The ranks have been filled from a vast variety as to hereditary tendencies, their parents being professors, writers, doctors, lawyers, inventors, artists, musicians, scientists, or men prominent in the business world.

It is this commingling of ideas, characteristics, and customs, this unity in diversity, which is such a marked feature of the school. Its international character broadens at once the intellectual outlook of all, and the diversity as to type quickens the sympathy as well as stimulates the desire to grow in new directions. The *world* is brought together in this unique center of learning. The narrow outlook resulting from association only with one's own particular city, state, country, or race, from one's own particular class in whatever country, is replaced by a horizon reaching to the ends of the earth, and by means of the general upliftment through high aims, becomes even a horizon of infinite expansion.

This intermingling has existed in a way not possible in large universities where also all nations and classes meet, because of the close and familiar relationships. Large as the school is, it is like one big family. While here, this is the home of all. All ages touch each other and grow to feel as brothers and sisters, and the sense of responsibility of the older for the younger is aroused.

The little children live the ideal, natural life, breathe the pure, sweet air of heaven, and grow as the flowers grow. They spend much of their time out of doors (as indeed do all) under the care of faithful teachers. In a health-giving climate, amidst beautiful and ennobling scenery, their little bodies grow. Never have they to be passed over to the hands of servants. Their training begins in their earliest infancy, and consists in guiding them over the pitfalls which all must meet, and in helping them to find their own strength to face and overcome the obstacles in their own natures. They are freed from those mental pictures of suffering, trouble, and disharmony, which are the result of daily occurrences in the cities. As they begin to observe, they are not forced to receive the reflection of domestic difficulties and worries. They live in an atmosphere where no inharmonious notes are sounded, and so they open their petals like flowers, in trust and confidence, and easily and rapidly assimilate and give out their fragrance.

The financial history of this school is as much a surprise as all the rest. It has never been endowed, has never appealed to the public for financial aid, nor received it, but on the contrary, has given much to the public. Yet since its opening it has entirely supported one hundred and fifty-two children for periods varying from one to thirteen years, and in part has supported seventy-two others.

As is well known, the teachers are unsalaried, receiving no financial remuneration whatever, and all that has been taken in has been given back directly to the school.

The musical activities form a story in themselves and are treated elsewhere; but so are they interwoven with the life-history of the school that no sketch of it would be complete without mentioning them. How they have grown to their present proportions from infinitesimal beginnings, out of air, so to speak, is a mystery even to those who have been present and watchful of the process. But these are a few of the facts; thirteen years ago there was only one teacher of music in evidence, a young woman who had come to Point Loma for her health. Today there are two orchestras, a brass band, soloists on almost every instrument ready for public work, several different choruses, and an established "musical atmosphere." With the possible exception of two or three, the pupils have learned all their music here. The development has progressed naturally, without any strain, and in no way has it interfered with school work in other directions. In perceiving the results one might imagine them to be the outcome of special training in a high-class conservatory where nothing else but music was undertaken; yet no pupil practises more than an hour a day on one instrument; it being Katherine Tingley's method never to allow the mind to grow weary, or specialized, but to keep it fresh and attentive to all duties of life, and to encourage concentration on the duty of the moment.

A true history of a school is more a history of the growth of the character and mind of the pupil than of the events which mark its years; yet these are impossible to express categorically. In addition to the fundamental aim of bringing out the highest altruistic possibilities, and in addition to the work along musical, artistic, and dramatic lines, and to training in the art of living, our pupils are well abreast of the work ordinarily undertaken in schools. From reports returned to us from those who have left the school, we find they are in advance of others of the same age and take higher classes in public schools.

The teachers who have been privileged to assist in this great work of education cannot too strongly insist that the remarkable spirit that Katherine Tingley has enthused into the work is the real secret of its success. Many educators, visiting Point Loma, ask, "What is your system?" and "How is it done?" It is impossible to give an answer in words, as it is the spirit of the work which really counts. That spirit we know is the *Theosophical life*, which is not a matter of system, but of actual knowledge, life, and conduct. The remarkable results that have marked the progress of the school have surprised the teachers as much as others. They can only be explained on the basis that the all-round conditions provided for the protection and care of the children are such that the smallest effort in the right direction bears fruitful results.

The children of the Râja Yoga School and students of the Râja Yoga College

are taught from the beginning the duality of their own natures : that in their being there are two forces, one the immortal, that can never support them in their weaknesses, and the other, the lower, the enemy of the truer and nobler part until conquered and controlled by the latter. In this way the utmost attention is paid to every fault and weakness displayed by the children, so that their correction will allow the higher forces of their natures room for expansion. These things, usually overlooked in ordinary education, have entailed long and patient work on the part of the teachers ; and their gratitude to the Good Law for the experience they have gained through this training is very great ; for they have learned through it that a large part of the evil in the world today could have been prevented if the seeds of wrong-doing had not been allowed to take root in early life. In human life as in nature every fault as well as every virtue has a beginning in some small act. It is the province of the Râja Yoga education to prevent the growth of unworthy characteristics in its pupils by proper correction of small faults, and encouragement of those higher moral characteristics which when grown strong and clean throw the whole weight of the pupil's activities on the side of true manhood and true womanhood. As a rule children are permitted to gratify every wish which arises in their minds so that the weeds of human life are allowed to develop uncorrected. This is not permitted in the Râja Yoga School ; hence all the strength of childhood and youth is enlisted in necessary and worthy pursuits and the evil desires that usually accompany self-indulgence, not having opportunity for expression, gradually disappear from life. Thus the main stream of effort in the Râja Yoga Schools is towards a higher standard of character. That it is established upon the foundation-stone of human life is beyond all question, and it is our proud boast that the results already attained amply prove that the conditions under which the school has been developed are based on absolutely right principles.

The Râja Yoga System of Education: by W. A. Dunn



At the Râja Yoga College, Point Loma, California, under the general direction of the Foundress, Katherine Tingley, Leader and Official Head of the Universal Brotherhood and Theosophical Society, a system of education is presented which solves, on true and rational principles, the much-vexed problem of how to prepare and instruct youth for the battle of life. It is a well-recognized fact that ordinary systems of education neglect, with very serious consequences, those important forces of human character upon which class-room study depends for its worth and usefulness.

The aim and purpose of the Râja Yoga system of education is to establish colleges and schools throughout the world wherein, in addition to the usual courses, students will be taught the simple laws that govern moral, mental, and physical health, to the end that such knowledge, truly applied in study and discipline, will lead them to be conquerors of themselves, with faculties awakened, and so balanced as to be harmoniously responsive to the control of the higher moral nature.

Humanity today cannot perform its full moral and spiritual duty because past education has neglected to provide the necessary conditions for the proper development of the moral nature. Hence we see in life men and women efficient along but few and specialized lines, to the exclusion and neglect of other forceful qualities of human nature whose unfoldment would have enriched their lives a thousandfold.

Experience that has grown out of past neglect indicates the lines along which present-day education must proceed if the coming generation is to realize the superb possibilities that are latent in our children. Pupils should be taught, by example and precept, *how* to work, think, and study so as to develop in harmony with the established laws of life and evolution, to the end that their matured characters will be living expressions of the greater and more forceful purposes of social and national existence, which a narrow and restricted education excludes.

It is maintained that the mind, although fully stored with academical learning, cannot of itself provide this forceful directive power. It is to the *moral nature* we must turn for qualities and motive force which give worth and meaning to our thoughts and actions. A developed moral character is an established focus of the higher life-forces which relates all knowledge and experience to its divine standard. Without such a moral focus at work in consciousness, the contents of the mind can but resemble "cosmic dust" devoid of a nucleus. Thousands of students, who have imbibed all that the schools can teach, and can pass oral and written examinations on many subjects, may yet be devoid of the healthy moral and mental creative power to originate and mature a vital thought of their own. In them the true creative purpose of life and the power to develop and use it for some great purpose, have never been felt nor awakened.

An educated memory, although a most useful and necessary faculty, is frequently found abnormally developed in weak and incompetent natures, bearing little or no relation to those living energies of the moral nature that alone make possible a life of sturdy growth and action.

The inefficiency and limitation of modern education lies in the fact that an artificial memory and restricted intellect are alone developed, to the frequent neglect of many more important energies that are present in human nature. The constant influx of thoughts and impressions, the imagination of the heart, the action of the will and the urge of desire — all these are living energies that must act in one direction or another, and it should be within the province of education to include the direction of these in its curriculum, so that they conform to the evolutionary law that governs the progress of human character in all its aspects.

This knowledge is to be found alone in Theosophy, which represents life in its fulness, as revealed through the example and teaching of the greatest minds of the race.

The chemist or scientist whose researches and work have brought experience, knows that complete obedience to nature's laws is the only possible condition of knowledge and progress. In whatever direction his work may proceed his *trust* never wavers as to the action of the law that governs chemical action and reaction. All theories and speculations that do not answer to nature's system are willingly discarded when more correct knowledge has been attained. This is true science.

Theosophy is just as certain as to the laws which govern human life, for they have been known and proved throughout the ages. The world has never been without teachers whose developed lives matched the total harmonies of nature.

The various elements that go to make human nature what it is are, like the active forces of nature, under the dominion and harmonizing power of the Law of Karma. This great moral law acts unceasingly upon man according to the nature and quality of his thoughts and deeds, as naturally as the forces in nature are regulated and adjusted. Every action, whether moral, mental, or physical, causes an *equal* reaction from Nature.

This leads us to the *central idea* of the Rāja Yoga system of education, which aims to unfold *balanced* men and women who will stand erect as nature designed them, conquerors of themselves, with all faculties awake and instantly responsive to the creative Soul.

The various powers and faculties of human nature may be compared to the notes of a musical instrument that must be *in tune with each other* before mass chords of harmony are possible. Rāja Yoga means “Kingly Union” of *all* the faculties in human life, attuned and directed in mass harmonies of the larger song of life.

Present-day conditions point to the application of wrong principles of education in the past. A truer comprehension is urgently needed of the demands of the human heart. We no longer can neglect the warning voice of nature. Crime, vice, incompetency, degeneracy, are increasing in every direction — it is obvious that the laws of life are being either violated or neglected.

The evil in our midst is clearly the result of past mistakes and omissions. Our children are being left untutored on the most vital questions of their being, their moral natures being neglected or allowed to be misdirected through subtle temptation and evil counsel; the bringing forward of their better natures, in too many instances, being left to blind chance. The responsibility of parents and guardians is so great that no longer can we avoid the problem that wrong conditions force upon us.

No one doubts that honesty and strength of character, a clean morality, and a well-trained mind, are necessary weapons for successfully coping with the various duties of life; and the system of education that brings these out in the children must necessarily be on true lines. Such energies, when awakened, make easy conquest of theoretical study and technical skill. A purposeful ideal, encouraged into a force of positive momentum, establishes healthy mental conditions that energize and strengthen the faculties, thus enabling them to perform the most thorough work.

Modern education is merely a reflection and perpetuation of present conditions which all right-thinking people deplore. The trend of science and philosophy is along analytical rather than synthetical lines of thought. The human being has been physiologically and psychically analysed into component parts, and the *synthetic* qualities of Soul and Spirit ruled out of the domain of knowledge as being unknowable. The unifying power of the heart has come to be regarded as a pleasant ideal incapable of application to the conduct of life. Not so does the horticulturist nourish the life of his plants. His whole occupation consists in estab-

lishing *conditions* whereby the vital energies of his shrubs and flowers will later on expand from within into outward luxuriant flora.

A botanist may be able to separate a plant into pieces, and attach names to its several parts (at the same time killing its life-principle), but he is utterly unable to imitate nature and readjust the parts and re-establish the *vitality* upon which their existence as *plants* depends.

That which we call "nature" we each perceive by virtue of an activity *first awake in ourselves. Like perceives like.* The mind is a mirror that reflects life in exact correspondence to its power of cognition and receptivity. So although it is a necessity to know the teachings of science, philosophy, and religion, we should never forget that the mind must enlarge its field of action if it would understand the causes that stand back of appearances. Nature remains *herself* always, unchanging while the endless procession passes on of those who gaze upon her outermost garments, utter conflicting opinions, and are gone.

The thought and work of any man is but an expression or putting forth of his character and his understanding. Thus our power of understanding nature depends upon what we first possess, and make use of, in and from ourselves. To partake of more and more knowledge, an active process *within* us is first required whereby we may approach nature more truly and nearly. Accomplishments and technical study alone, are inadequate. Faculties develop and grow strong according to the premium set upon them, and the *use* to which they are put.

That to which the mind reaches out, that shall the mind absorb; it becomes attached to and at one with that plane of life to which it has been constantly directed, or to which it has been allowed to stray. In other words, the mind absorbs and retains the moral energies which, through effort and aspiration, we pour into it from the stronghold of the soul.

The Râja Yoga system of education first awakens in its pupils a knowledge of their higher spiritual natures, and insists on *correct daily conduct* as the first condition for progress. The child, for example, is taught that no bad tendency can exist in the fire of a determined purpose to do right. It is natural for little children to follow this course when properly presented to them by capable teachers. It is truly the means most in accord with that which seeks expression through their lives, not as yet restricted by the limitations of perverted desire and personal ambition.

In the Râja Yoga Schools music is not only regarded as an accomplishment, but it is taken up and studied by the pupils as an essential part of their school life. Musical harmony is an exposition of Universal Brotherhood in the world of sound, and its deep study and practice along the highest lines awakens in children the noblest aspirations of life. Katherine Tingley states that "Music is not only one of the refinements of life, but part of life itself."

The germ of Universal Brotherhood is implanted within the heart of all. Every soul is in reality a focus of universal life. When aroused to action it becomes a positive energy of individual as well as universal potency. It is the *total life* of humanity operating, under proper conditions, through the awakened heart of each, unifying all faculties into harmonious and synthetic action.

Life and perception are from within, and we make passage for them by follow-

ing the path of royal endeavor. No man ever grew an inch by merely imbibing other men's ideas; each must create his own thought. The learning of the ages, uninformed by the light of self-knowledge, is but a mere accomplishment by itself.

Theosophy affirms that every man has an inner nature that identifies him with the stored-up experience of all humanity. Only his wrongly trained mind and lower nature remain separate because of improper conditions for growth. Neglect of the true laws of life has established a confusion that can only be straightened out by a true method of education. The human heart hungers for the living truth, and is weary of dead facts and man-made creeds.

In brief: the Râja Yoga system of education provides conditions that are necessary for the correct development of human character. It aims to unfold the manifold powers of mind and heart which perverse selfish conditions shut off from natural growth. Regarding desultory thoughts and feelings as but transient effects of limited desires and pursuits, it claims that these can be transformed into higher modes of useful action by teaching students to find their Higher Self, and from that superb stronghold regulate all energies of thought and feeling along lines of Spiritual evolution. Ideals attain material realization when urged by the Will into active channels, being thus translated from shadowy mental aspiration into accomplished deeds. When so changed from thought to deed, unworthy occupants of the human temple are routed from the inner shrine, giving place to the incoming Christ-Self — that Self which responded to every appeal we uttered in our aspirations to the ever-present divinity of life.

Râja Yoga Teaching in the Schoolroom: by H. T. Edge, M. A.



IN speaking particularly on this subject, it is necessary to bear in mind a fact which applies to the question of Râja Yoga teaching in general — namely, that there is no formulated system, such as could be communicated orally or by writing, and adopted by any teacher as a method in his school. The reasons for this are three: First, Theosophy is behind Râja Yoga teaching and is an indispensable factor thereof; next, the teachers must be Theosophists who endeavor to the best of their ability to make Theosophy a living power in their lives, and who have been specially trained for their work by Katherine Tingley, the founder of Râja Yoga teaching; and lastly, the teaching must be carried on under the supervision of the Theosophical Leader. These conditions render it impossible for Râja Yoga to be formulated and communicated like a categorical system. Nor are the conditions arbitrary; for experience and results show that they actually are indispensable to success. But no wise teacher will be disposed to deprecate such conditions, having regard to the fact that mere systems cannot teach anything. Education suffers from too much reliance on systems — probably because there is nothing better at hand on which it may rely. If Râja Yoga education succeeds where other kinds of education fail, its success must be due to some vital difference. This difference is that it does not rely upon system, but attributes primary importance to the character of the teacher. Again, it is fortunate that the system

is thus incommunicable; for otherwise there would soon be many inferior imitations and substitutes, all sailing under the same colors and thus obscuring the truth and defrauding the public. For, apart from obviously unworthy imitations, the efforts of the best-intentioned people could not succeed in the absence of the above-named essential conditions of success. Râja Yoga is, in fact, *protected*; and it would be better if valuable knowledge were in every case better protected than it is, so that it might not be abused.

If the truth is to be stated, it must be avowed that not even earnest Theosophists of long experience could make a success in Râja Yoga teaching, were it not for the continued supervision and advice of Katherine Tingley, the founder. For, whatever the reason may be, she alone has proved able to adopt measures and give directions which always lead to successful results.

SUBJECTS TAUGHT

These are the ordinary subjects of the class-room: English, languages ancient and modern, mathematics, science, shorthand, book-keeping, etc. Arts and crafts do not come under this heading, being taught outside the schoolroom. The hours given to these studies are much shorter than in other schools, mainly because the pupils devote so much time to other occupations, especially open-air occupations and music. Yet the results achieved are in no way inferior, and in many respects decidedly superior to those obtained elsewhere. The reason, however, is readily understood. The Râja Yoga way of up-bringing and mode of daily life renders the faculties of the pupil so much more alert, his disposition so much more facile, and his temperament so much more equable, that he can acquire knowledge and facility in a much shorter time. There are not the usual obstacles, due to ill-health, unruliness, distractions of street life, etc., to contend with. Again, the manner in which the subjects are taught is more productive of good results, because based on the clearer understanding which Theosophy affords of human nature and of the nature of education.

There is much discussion in educational circles about the proper form of the curriculum, and about what subjects should be taught and what not. Broadly speaking, one might say that the manner of teaching is far more important than the subject; that any subject is useful if properly taught and learned; and that no subject is useful if badly taught. Râja Yoga, therefore, does not attach so much relative importance to the form of its curriculum. But this is not to say that the question is disregarded; on the contrary, it is important, even though the importance be secondary. Now what is the essential of a good schoolroom education? Practically every one is agreed that a thorough grounding in reading, writing, arithmetic, the use of one's own language, and a general all-round facility and efficiency, constitute the essential basis. With such a grounding, any special subjects or training can be easily mastered at any time; without it, nothing else can be acquired. The reason why this basis, though seen to be so necessary, is found so hard to secure in ordinary schools, is to be found in the adverse conditions under which those schools have to work, and from which Râja Yoga is free; such as the lack of a free hand to the teachers, the absence of a clear

philosophy of life and understanding of human nature, infirmities of health and temper in the children, etc. But Râja Yoga is able to impart this necessary basis of education, and does so successfully.

To be able to read clearly, so as to be distinctly audible to a large audience; to write well and clearly; to put one's thoughts into good English; and above all to command one's attention — matters like these constitute the essentials.

Discipline is, of course, of the highest importance. And here it is advisable to emphasize the distinction between self-command and command by somebody else. The pupils are taught to govern themselves. This does not mean that they are left to follow the lure of their own whims and propensities, as in the mistaken philosophy of some theorists, but that they are taught to control the lower nature by the higher. The teacher, even though he is teaching (say) Latin, must therefore consider himself as the helper and protector of the young and inexperienced human nature intrusted to his temporary care. And he must assist the will of the child by his own watchful attention and admonition. Thus he will secure the co-operation of his pupils, even though he may meet resistance from their lower nature; for the pupils understand what is being done and appreciate it. Deportment and bearing and self-control, therefore, constitute an important part of what is taught in the schoolroom, as elsewhere; and such matters as the pupil's attitude in sitting and standing — as vital as they are apparently trivial — must receive due attention.

In the opinion of the Râja Yoga teachers — and indeed in that of not a few other teachers today — the alleged improvements in old-fashioned text-books and methods are not all improvements. While doubtless many mistakes of the old methods have been corrected, it is thought by many teachers that too much has been abandoned and that some of the improvements have been carried too far, so as to have become fads. For instance, the outcry against making demands on the memory of the pupil is not altogether justified by experience of the youthful mind. It is found that young children memorize with facility and pleasure. The inductive method of teaching has its advantages of course, but it can be carried too far. There is a good deal to be said for the theory that the process of assimilating data come first and the analytical and critical functions of the mind are developed at a later age. The reason why this point is mentioned here is that it bears upon the subject of discipline just referred to. The cultivation of the memory is an important part of the discipline of the mental faculties, and has also a powerful secondary influence on the moral and physical faculties. It is thought by many teachers, and with good reason, that learning is made *too* easy for the child nowadays, and that this has a pampering and weakening effect. But the qualities that will be needed in after-life, no matter what the calling, are those that can endure and persevere, those that can carry a man through dreary times. Hence it is important that the child should early acquire the power of concentrating his mind on a dull subject and should learn to make his faculties obedient to his will rather than subservient to his pleasurable impulses. Therefore, while learning is made pleasant to the Râja Yoga pupil, the idea is not carried to the extreme of pampering and weakening. This is a topic much discussed in educational circles and need not be enlarged on here further than to show its bearing

on the Râja Yoga teaching and to bring out the fact that Râja Yoga can solve this problem with facility.

The co-operation of teachers and pupils is one of the most important features of Râja Yoga teaching, and one of the causes of its success. This co-operation can be secured to a far greater and more intimate degree than under the conditions provided by others schools. All Râja Yoga pupils understand that the main object of education is to enable the higher nature to control the lower; they understand that this is the secret of their well-being; the life they lead is such as to demonstrate to them the felicity that comes from self-mastery and the tribulation that comes from allowing the passions to rule. Consequently teacher and pupil are enlisted in a common cause and are working for the same end. The pupil knows that the teacher is helping him. Again, the fact that the teachers themselves are also striving for self-mastery, being sincere students of practical Theosophy, gives the pupils a much greater respect for them and trust in them than could otherwise be the case. In short there is sympathy between teachers and pupils. And what has just been said applies to the teaching of the ordinary subjects in the schoolroom, for the general idea of Râja Yoga is carried out in every detail of the school management.

In these days of special and vocational training, the true meaning of the word "education" is apt to be lost sight of. Education used to mean the training of a person in the use of his faculties, so that he can afterwards apply them to *any* required end, not to any special end alone. Everybody needs such a general all-round education to begin with; and if he wants to learn a vocation, he can do that easily and quickly at the proper time and place. Then again, too much fuss is made about having the pupil see *why* he is learning this or that, and about answering such questions as, "What good is this ever going to be to me?" It might be well said that if the object of the instruction were such as the young pupil could understand, that object would not be very comprehensive. Is it after all essential that our young charges should have the full and exact knowledge for which they sometimes impatiently ask? Is knowledge always pursued for the sake of some definite material end or practical application? If so, what becomes of the idea of knowledge pursued for its own sake and for the joy of acquiring it? And in experience it is found that children do enjoy their studies without concerning themselves much about immediate applications. And why? It is because the human Soul finds joy and satisfaction in the expression of its own powers, just as a bird finds joy in singing or a dog in running. Therefore, even if the pupil is a girl who will afterwards lead a domestic life and never open school-books again, nevertheless that Soul has fulfilled one of the purposes of existence. If we look only to the end and sequel, then only can we say that the education was wasted. But why must we look to the end alone? Why not regard the education as an end in itself — an end fulfilled?

The study of the classical languages finds strong justification in the above argument, but there is another important reason why they should be taught. Modern languages teach language in the concrete and particular; but by learning Latin and Greek, we study language itself in the abstract. The important thing about ancient Greek and Latin — that which renders them valuable — is that they are

not spoken. Their study gives us an understanding of the relation of words to thought and of the structure and mechanism of language in general. Pupils learning English grammar find great assistance from their Latin lessons, which give them an example of an inflected language and at the same time a side-view of their own language.

Of educational subjects in general, it may be said with apparent paradox that there are some that ought to be studied *because* they have no immediate and visible application. If the practical application is always made the object of learning, we lose the blessed motive of studying for love of study or love of knowledge. Many people have sought relief from a life of material aims in the pursuit of some "hobby," something which they *need not do*, something which has no other object than to interest them, something which will not bring them gain. It is possible to overdo the *utile* and forget the *dulce*. Even culture itself is often pursued in a utilitarian spirit as though it were a possession to be run after. Râja Yoga does not forget that man is after all mainly a Soul, and that this Soul calls for attention and food as well as the body and brain. So Râja Yoga provides food for the growth of the richer and more enduring qualities of the character, and never loses sight of the fact that all mental training is subservient to the main purpose of training a human being for the duties of life.

And what are the duties of life? Is life for pleasure, or to make money, or what? The unaided intellect cannot form an adequate idea of the purpose of life: that purpose is too vast, nor is it limited by the bounds of a single lifetime of the physical body. The real meaning of our existence is known to the Soul, whose consciousness penetrates but dimly to our mind; and the revelation of this meaning can only come through successive initiations as we develop and grow towards spiritual knowledge. Nevertheless we have certain sure guides to follow — conscience, duty, truth, honor, beneficence — these are from the Soul, and if followed will lead us towards the light and make our lives happy and successful in the true sense. Râja Yoga, therefore, always holds up before the pupil the ideal of a fuller self-realization in prospect, and bids him know that the path of duty will conduct him to knowledge of the real purpose, the real beauty of life.

The Need of Perfect Co-operation among Teachers, Parents, and Children: by Mrs. Winifred Davidson



ONLY upon conditions that provide for co-operation, are pupils received into the Râja Yoga Schools founded by Madame Katherine Tingley, Leader of the Universal Brotherhood and Theosophical Society. This co-operation is a just requirement, and numbers of parents and young folk have testified to its fruitful results. The full story of but a few examples of the consequences of genuine co-operation would occupy the pages of a large book; therefore, hints must here serve to call attention to the necessity for harmony between parents and teachers, if children are to be rightly educated.

Most surprising traits come out in human nature; and one who has lovingly

studied a child, any child, can hardly be sure that heredity gives the whole answer to all problems. According to Katherine Tingley, and the success of the Râja Yoga Schools proves the principle to be fundamental, the essential fact to be kept in mind by all is that human beings are SOULS. This being constantly remembered and acted upon, parents will gladly co-operate, teachers may be fully trusted, and children will grow.

There is the case of a child of refined family, born with every chance for noble unfoldment. Upon being placed in an environment better than his parents with the best efforts could give him, where he could not contact some of the world's objectionable methods, he exemplifies the fact that for the time being heredity has been set aside; that young as he may be, he is meeting his own past; and that he is carrying out here impulses that went uncontrolled in other lives.

In his wrong-doing does he not mightily challenge parent and teacher, crying to them for help? It would be the way of the world to condemn him; but he needs heartening instead. Now, Katherine Tingley says: "Who dares condemn him? Who will classify that child among the hopelessly evil?"

Whoever that be, it is not that Râja Yoga teacher, nor co-operating parents. Parents not theosophically instructed, if they had in their natures no traits corresponding to his weaker ones, might be the last to understand this strange being to whom they have given life. *My child untruthful! My child dishonest!* The disgrace attendant upon the fact and thought might actually cause them to forget the ancient ties that bind families into interrelated, interdependent units; and they might be the very first to forsake the erring one and hasten his ruin.

Katherine Tingley instructs the Râja Yoga teachers to study the nature of the child from a Theosophical standpoint; to realize that it has two selves: the lower self, and the Higher Self which is immortal. The Râja Yoga teacher never condemns an offender. She is not afraid to help him to uncover the most hidden weak place in his nature; and the reason for her fearlessness lies in her knowledge of how to help him. "Your real self never did this disgraceful act!" she says. The teacher is thinking of him as the *Soul* that he is, and letting him see that Nobler Self, untouched by wrong, that is ready to purify his whole life, if only he will try in willing purer thoughts and actions.

It is a happy child, then, whose parents can find strength to co-operate with the teacher whole-heartedly. Why, if his life contained no other great good than that one readjustment, that child to his dying day would gratefully bless the names of the creator of the Râja Yoga system and of those who worked with it; he would remember the time when he became heroic, when he learned never to equivocate, never to temporize with his weaknesses, never to be untruthful, insincere, or worse. Can he forget that time when he was made to see, gloriously shining behind all obscurations, the splendor of his own Self?

Sometimes very young children make strong personal demands upon their elders. Any teacher who forgets herself long enough to allow her own, or a child's, or a parent's, personality to dominate a situation, faces a serious condition in school-life. Many an inexperienced teacher has been beguiled into showing partiality to a child, whose parents, perhaps, were weakest along sentimental lines. It is one who seeks favors, plays for special attention, masks its cunning, and

seems only sweet and lovable; eventually becoming "the teacher's pet." All know the result: the favored child is never helped, and injustice is done to all.

Such a condition cannot exist under the Râja Yoga system; and that is a very good reason why parents trust and co-operate with it. Souls are souls, and equal in the sight of deity and discriminative man. It is only in our weaknesses that our inequalities come out. The wise Râja Yoga teacher responds to the child who asks undue notice by refusing to pay the personality a single tribute, showing that she cannot be deceived, and thus encouraging the throwing off of the veil of seeming, demanding to see the sincere, the real life of the child, its Soul-life. The sentimental parents may watch with anxious hearts the amazing growth of their weak darling; then they too may later receive from it a bit of needed discipline, become more real themselves, and learn to face each other in the light of common-sense and honest helpfulness.

Among children a tendency to gossip is often inherited, often acquired. Now, to some, this may seem harmless; but those who look upon the tearing-down of reputations as moral murder will rejoice to know that the gossiping tongue is absolutely silenced upon the training of Râja Yoga. Think of the lesson that goes home to the questioning older folk with the little child who has learned to control thought and speech! The letters tell of awakenings that have come to such parents, now numbered among the staunchest supporters of the Râja Yoga system.

Talent, amounting in some children to genius, has been developed under the influence of this school, which otherwise might never have been discovered; or, if revealed, might have been discouraged because of the absence from family records of any similar inclinations. One case is that of certain children of unmusical parentage, who, though seemingly tone-deaf, began the study of music. They were not apt pupils, but with the firmest gentleness they were held to their brief daily practice-period. These unpromising children have all attained marked musical success. They give every indication of becoming thorough musicians, showing a love and appreciation of the beautiful in music that is very real.

Can any one dispute the statement that this talent exists because the Râja Yoga system and the co-operation of parents uncovered it? Some of these very parents, seeing what was being accomplished, have sought and found in themselves an understanding of music; and thus, in an unexpected way, these families have in new bonds of unity had glimpses of wider horizons.

Co-operation is an essential to success in child-training. The child who is pulled between loyalty to his school's high ideals and the pitiful examples of weak-willed and selfish parents, will not move rapidly until he has grown to be a teacher in his own home. That happens often — always, shall we say? For the smallest Râja Yoga tot does always carry his atmosphere of sweet straightforward trying, and thus teaches his little lesson every day.

The fortunate child who from the first gains steadily is the one who finds no conflict between school and home. From the perfect co-operation existing between his teachers and his parents, he catches the conviction that it is necessary for him also to co-operate. Then he finds his balance, fits into his place; and then success, Râja Yoga, the "kingly union," has come.

The Need of Perfect Co-operation among Teachers, Parents, and Children: by Mrs. Marjorie Tyberg



THE Râja Yoga system has established a new standard of success in education. The aim has been to awaken in the pupils that Self which is above the personal mind and the body, which is the natural director of the personal and physical energies, and the harmonizing element which keeps all in due proportion and unity. Râja Yoga recognizes the warfare waged in human nature between this divine Self and the lower tendencies, and it calls out and strengthens the divinity, reinforcing the training given to mind and body by quickening the higher life which binds all right effort into a steady growth upward.

Râja Yoga teaches the child to recognize in himself these two selves and to invoke the Warrior, identifying himself with his better nature. Marvels have been accomplished by this method; but unless there is co-operation between the home and the school, unless in the house the child meets the same challenge to his higher nature as his school and his teachers offer, the splendid results of Râja Yoga training are weakened, and in some cases nullified, by those who should have the keenest interest in the pupil's progress.

What happens when home and school are not in full accord makes a sad picture of waste. The kingly self-control that is being built up by Râja Yoga training is weakened by the foolish fears and the lack of trust in the child's divinity felt by parents who will not face the duality in their own natures and hence have no confidence in the unspoiled strength of a child who is learning to conquer before he has failed again and again. If there is one lesson that parents can learn from Râja Yoga, it is that they know nothing of the moral strength there is in a child until it is tested as it is tested in this training in order to reveal, to the child himself and to a race who have lost the belief in the divinity within, the strength of Soul that lies in the youngest child, only too often all unrecognized, un-invoked, left to recede with the radiant light of childhood, when it might be made the guiding power of the whole life.

The secret is that Râja Yoga brings a new life not only to the children but to the parents; but this is not discovered unless the parents ally themselves with the best in the child's nature and experience with the child the joy of self-conquest. When they see, as companionship with Râja Yoga children helps one to see, that the presence of constant challenge to the Soul brings strength and joy, they learn the higher possibilities of their children and they themselves are stimulated to more sustained effort in perfecting their natures. The family life is thus nourished in a new way, it is united with the forward-moving life of the whole race in a way that enriches the consciousness of each member of the family and enables him to meet crises in his development with growing readiness and spiritual strength. Râja Yoga calls to parents to dare to let their children be as great in self-conquest as they may be, if in the home the Râja Yoga standard is trustingly raised and the same undaunted Divinity within is known as master of the life, as every Râja Yoga child daily learns to know as his better self.