The Râja-Yoga College

(Non-Sectarian)

Point Loma, California, U. S. A.

KATHERINE TINGLEY, Foundress and General Directress

The Râja-Yoga system of education was originated by the Foundress as a result of her own experience and knowledge. Râja-Yoga is an ancient term: etymologically it means the "Royal Union." This term was selected as best expressing in its real meaning the purpose of true education, viz: the balance of all the faculties, physical, mental and moral.

The Building of Character

One of the most important features of this system is the development of character, the upbuilding of pure-minded and self-reliant manhood and womanhood, that each pupil may become prepared to take an honorable, self-reliant position in life.

In the younger as in the older pupils, the sense of individual responsibility and personal honor is aroused.

The Pupils

The Râja-Yoga College comprises two general departments of instruction: (1) The Râja-Yoga Preparatory School and Academy, for boys and girls respectively (separate buildings). (2) The College proper, for students following the collegiate courses.

The Studies

The studies range from the elementary to those of a university course, including the following: Literature, Ancient and Modern Languages, Mathematics, Physics, Chemistry, Surveying, Mechanical Electrical and Civil Engineering, Law, the fine Arts, Music, Industrial Arts, Practical Forestry and Horticulture, Domestic Economy, etc.

The Teachers

The staff of teachers is formed of men and women specially trained for their duties by long experience in scholastic work, and is composed of graduates of European and American Universities, and of specialists in other lines.

Directors

REV. S. J. NEILL — GERTRUDE W. VAN PELT, B. SC., M. D.

Assistant Directors

PROFESSOR W. A. DUNN — MRS. W. A. DUNN

Headmaster of the Boys' Department
H T. EDGE, B. A. (Cantab.), M. A.

Head Teacher of the Girls' Department
MRS. W. A. DUNN

For information, address

THE SECRETARY, RÂJA-YOGA COLLEGE

Point Loma, California

Râja-Yoga Messenger

An Illustrated Magazine
Devoted to the Higher Education of Youth

Conducted by
Students of the Râja-Yoga College

Published quarterly, under the direction of Katherine Tingley
Point Loma, California. U. S. A.

Application made for entry as second-class matter at the Post Office at Point Loma, California

Subscription (4 issues) 50c. Foreign Postage 20c. extra; Canadian, 10c.

VOL. XI NO. 1 CONTENTS JANUARY 1915

RÂJA-YOGA MESSENGER

VOL. XI JANUARY, 1915 NO. 1

HUMANITY

By Richard Watson Dixon

THERE is a soul above the soul of each,
A mightier soul, which yet to each belongs:
There is a sound made of all human speech,
And numerous as the concourse of all songs:
And in that soul lives each, in each that soul,
Though all the ages are its lifetime vast;
Each soul that dies, in its most sacred whole
Receiveth life that shall forever last.
And thus forever with a wider span
Humanity o'erarches time and death;
Man can elect the universal man,
And live in life that ends not with his breath:
And gather glory that increases still
Till Time his glass with Death's last dust shall fill.—*Selected*

THE CALL OF THE NEW YEAR

THE New Year with all its hope and promise dawns before us. We are to begin another chapter in the Book of Life. Are we prepared to write a cleaner record than we did this past year? Have we used the opportunities of the past year so well that there are no regrets as we look back?

Such are the thoughts which flood the mind at this pivotal time, as we stand, Janus-like, facing both the past and the future. For we know that our mental attitude at this time will affect this whole year. H. P. Blavatsky said:

> Let no one imagine that it is a mere fancy, the attaching of importance to the birth of the year. The earth passes through its definite phases, and man with it, and as a day can be colored, so can a year. Those who form their wishes now will have added strength to fulfil them consistently.

This gives us an idea of the importance of collecting our strength to a focus, gathering up all the loose ends, and turning this force like a searchlight on to our individual lives. For those who are strong in the consciousness of their Divinity and their power of changing all

the evil in their natures to good, this process of self-examination goes on continuously; every act passes before the supreme judge, the Higher Self. But for those who are not thus eternally vigilant, it needs the shock of some great experience to make them pause and think: *Who* and *what* am *I?* Am I working for the betterment of Humanity, or for its deterioration?

To truly pass the threshold of the New Year and be initiated into its glories and its possibilities, is such an experience as will make one pause — and think. The aggregation of thought that results from such moments, where we pause and think, has an influence on the whole world, and unconsciously affects the hesitating ones.

It is a momentous question: Am I working for Good or Evil? But it is one which everyone must meet and answer. To quote H. P. Blavatsky again:

> Those who do not elevate the thoughts and lives of others must of necessity either paralyse them by indifference, or actively drag them down.

Viewed in that light, this question cannot be answered so satisfactorily by the indifferent, who might say: Of course I am working for the Good. I obey the laws of the state and of society as well as the average man.

This attitude is a negative one, the too comfortable one of the self-satisfied. They are *not* working for the Good of Humanity unless they are actively, positively good, cleansing their own hearts and minds, and sending out currents of such potency as to affect the thought of the world for the good.

One of the greatest dangers to civilization today is this indifference to the deeper questions of right and wrong; the ignoring of the needs of the hour; the endeavor to shift the responsibility of answering the call. If our hearts were united to the world's heart, how could we view the terrible conditions in the world today and not feel a responsibility, an urge, to alter them?

So the call of the New Year is to pause in the whirlwind of the daily activities, to hold in check the on-rushing stream — to pause and think. Let the Divine Light of the Soul penetrate the dark clouds that surround us, and illumine the path before us. Then let us, strong of heart and hand, take up again our part in the *spiritual* conflict between Right and Wrong, and battle for the spiritual forces that are to regenerate Humanity.

ON, ON, FOREVER

By Harriet Martineau

BENEATH this starry arch
Nought resteth or is still;
But all things hold their march,
As if by one great will:
Moves one, move all: hark to the foot-fall!
On, on, forever!

Yon sheaves were once but seed;
Will ripens into deed;
As cave-drops swell the streams,
Day-thoughts feed nightly dreams;
And sorrow tracketh wrong,
As echo follows song:
On, on, forever!

By night, like stars on high,
The Hours reveal their train;
They whisper and go by:
I never watch in vain.
Moves one, move all: hark to the foot-fall!
On, on, forever!

They pass the cradle-head,
And there a promise shed;
They pass the moist new grave,
And bid rank verdure wave;
They bear through every clime
The harvests of all time.
On, on, forever! — *Selected*

A HAPPY NEW YEAR TO OUR READERS!

The Râja-Yoga Messenger wishes its readers throughout the world a Happy New Year.

As announced in the October number, this magazine will be issued quarterly during 1915. The subscription price is now 50¢ a year, not 75¢ as stated in the last number. For other rates, see title page. Subscriptions that run beyond October, 1914, will be extended accordingly to compensate for the two numbers dropped last year and to adjust the accounts on the basis of the new rates.

It is hoped that subscribers when renewing will send in two subscriptions for every one taken last year, because of the valuable information that will be published in each issue. See pages 6, 15 and 31.

RÂJA-YOGA IN EDUCATION

A Series of Papers on Katherine Tingley's System of Education

FOREWORD

In response to the many requests for information about the Râja-Yoga System of Education, and by courtesy of *The Theosophical Path*, the series of excellent articles that appeared in their issue of July, 1913, under the general heading "Râja-Yoga in Education," will be reprinted in this magazine during 1915.

These papers were prepared for and read at the International Theosophical Peace Congress, at Visingsö, Sweden, June 22-29, 1913. With the exception of hints given out from time to time by the Foundress of this system of education, they constitute the most reliable information that has so far been published about this unique educational work that has attracted such wide and respectful attention. The titles are: "History of the Râja-Yoga School," "The Râja-Yoga System of Education," "Râja-Yoga Teaching in the Schoolroom," and "The Need of Perfect Co-operation Among Parents, Teachers, and Children." The first of the series will appear in our next number.

We present in this number the opening remarks that were read at Isis Theater, San Diego, California, on the occasion of programs rendered by students of the Râja-Yoga School and College on the Sunday evenings of November 29 and December 6, 1914. The readers were Miss Emily Young and Miss Kate Hanson, students at the Râja-Yoga Academy. Having been prepared by Madame Tingley for the occasions mentioned, these remarks constitute a fitting introduction to the subject of the Râja-Yoga Education.

A GLIMPSE OF THE RÂJA-YOGA SYSTEM OF EDUCATION

AS education is the basic factor in the upbuilding of the moral character of men, and in making a true civilization possible, it will be interesting to you to see some initial phases of it in the program which is to be presented tonight.

For the benefit of strangers who may be present, perhaps I should explain that this Râja-Yoga System of Education was originated over twenty years ago by Katherine Tingley, the Leader and Official Head of the Universal Brotherhood and Theosophical Society, an international organization; that the Râja-Yoga School and College was established by her at Point Loma, California, some fourteen years ago, with five pupils; that it has become famous throughout the world, and now has on its roll-book hundreds of pupils from the seven seas.

The Râja-Yoga System is the outgrowth of Katherine Tingley's many experiences in her years of work for the upliftment of humanity before she became identified with the Theosophical Movement. Madame Tingley says that in her efforts for the unfortunate, from the lowest types up, in prison and out of prison, among the rich and the poor, she found the need of a rational system of education that would prepare the youth for a better understanding of the meaning of life and its responsibilities, and that would equip them with a knowledge of their own needs in character-building such as cannot be introduced in even the best of our educational institutions today, in the fullest sense, largely

because of the gap existing between the school and the home. Under the Râja-Yoga System this gap is bridged.

Katherine Tingley declares that scholastic attainments and general moral training are not enough. Therefore she has introduced unique features into the Râja-Yoga System, not employed in any other educational establishments, for the rounding out of the character from mere babyhood. The children at a very early age are grouped according to their fitness. They are taught by their mother-teachers, from the time they can lisp their first words, in a simple way (that is almost unbelievable to those unfamiliar with the results) to understand that they are to become important factors in human life, and that they cannot begin too early, in their happy, childish ways, to do their little part in life. So the students of the Râja-Yoga School and College, from the youngest to the oldest, strive to make their work something more than an entertainment — something helpful and uplifting.

As the Foundress of this System says: "Responsibility is a great factor in the education of the very youngest. Mothers too often overlook the plastic age of their children, which is at this time, when the seeds of self-control should be planted in their natures and sustained by wise and steady discipline that is loving but firm."

The general Râja-Yoga System of course governs the whole school, but Madame Tingley insists that all students shall be studied individually and from a new view-point, which will include, not alone their own temperaments and tendencies, but their former environments and the characteristics of their parents and *their* heredity.

The old adage that "An ounce of prevention is worth a pound of cure," has its application in the very truest sense in the Râja-Yoga training. The students are taught that they are dual in nature: that there is the lower, mortal part, with its selfish ambitions — the animal, full of desires and passions, whims and weaknesses, hidden under a veil of ignorance; and, on the other hand, the higher, immortal, spiritual part, vibrant with aspirations, ever seeking to guide the life along the path of self-conquest and noble service.

The Râja-Yoga students are taught from early childhood that the body is the temple of the living soul, and that as such it must be kept clean, pure and healthy; that the brain-mind must be educated in order to receive the soul enlightenment that will direct the life and round out the characer by a balance of development, physical, mental and spiritual, which will bring all the faculties into perfect harmony.

Being taught that they are souls under the guidance of spiritual laws, the Râja-Yoga students acquire daily, in the course of their education, a certain enlightenment as to the meaning of life which gives them self-confidence, so that they are ready to protest against evil; and they can stand firmly on their own feet in defense of the right, *if they choose.*

Thus, in the Râja-Yoga System, from babyhood up, the youth has a moral support of a quality that is understandable and dependable. And many of the

mysteries that confront the young man and the young woman at the most crucial time of their lives, can be interpreted by them with a knowledge that only the Râja-Yoga education affords.

ANOTHER GLIMPSE OF THE RÂJA-YOGA SYSTEM

By Katherine Tingley, its Foundress

THE Râja-Yoga System endeavors to make clear to the young mind not merely the necessity, but the meaning and the beauty of rules and regulations; so that in following them, these do not become a task, but a pleasure. The children's hours of study and general school routine are balanced by their out-door life, for which our wonderful climate offers unusual advantages. Their hours of class-work per day are only about one-half the usual study hours for children; and yet when children enter our school from the public schools, they nearly always have to mingle with students much younger than themselves in their class-work.

Parents and teachers should ever bear in mind Wordsworth's words, "The child is father to the man"; and we must remember that the early childhood opportunities are precious, that then the character is more susceptible to the influence of thoughts and actions than in mature life, and that the child's growth and happiness depend on its yesterdays — its beginnings in babyhood — and that the present must be used in rational and wise preparation for its tomorrows.

A glimpse into the student's life at Point Loma will show that even the little tots have begun early to love duty and to cultivate a spirit of helpfulness, which leads to spontaneity. And so the little groups of tots whom you will see tonight are very much in earnest in their endeavor to give you a glimpse into their school-home-life at Point Loma, where they are all segregated into little family groups, according to their fitness.

The Râja-Yoga System insists that the children should be treated individually according to their needs. But when the little group or family of children are together, they seek to work in harmony with one another as a unit.

It should be further borne in mind that they are not taught modern dramatic art in their early years. This would be entirely out of place with the child, under the Râja-Yoga System. But when the right ideas are inculcated for any public presentation, they will produce a sincerity and clearness of expression that will be far more effective than modern gestures. So that whenever they present their little symposia, as they did last Sunday, they are in a sense in one mould of thought, working in harmony, endeavoring to sustain the theme and to be self-forgetful in conveying their ideas, and they thus charm and interest their audience without affectation and self-love. But this by no means implies a loss of individuality, as anyone who has seen them in their little action-songs knows.

The Râja-Yoga education is but a permission to the child to grow without the chains of self-love, which will ever remain outside of its nature if the foundations of education be laid aright. Are there not very many parents who will even admire in their children those very faults which may, as adults, bring them

within reach of the Law, encouraging in them the self-will and the vanity which must surely mar their lives? The world has not yet realized how much of truth children already know, and how much of that truth we destroy by our mistakes. Râja-Yoga teaches its pupils to be insensible to temptation.

The children at the Râja-Yoga School are not only shown the beauty of self-help, but they are also shown the uselessness and the folly of anger and pride and jealousy. They are afforded glimpses of their own natures, and are thus taught to discriminate between the higher and the lower, between the real and the unreal, between the divine nature and the animal.

The truest and fairest thing of all, as regards education, is to attract the mind of the pupil to the fact that the immortal self is ever seeking to bring the whole being into a state of perfection. The real secret of the Râja-Yoga System is rather to evolve the child's character than to overtax the child's mind; it is to bring *out* rather than to bring *to* the faculties of the child. The grander part is from within.

The teacher evokes the ideals and fosters them; he points to the path, so that the day comes, in time, when the child finds its place, following instinctively at first, afterwards intuitively. A teacher may be familiar with Râja-Yoga methods, but never can he become the true guide to the child until his intuition is sufficiently awakened to apply the Râja-Yoga methods to the individual needs of each pupil. Consequently it happens that, of the teachers, many are called but few are chosen.

Every essential moral lesson which can be taught to adults, can be taught also to children, and surely it is better that the little ones should learn, in the love and sanctity of the home, the lessons which the world has a rougher method of imparting at an age when mental habits have become confirmed.

To teach the babies, the little children, their divine nature, to impress this fact upon them, is to lay the corner-stone of a healthy, happy manhood and womanhood.

Let the child who has been taught the divinity of its own soul become so imbued with the strength of its higher nature that it is assisted in resisting the temptation in the world.

If mothers would spend one-half as much time in drawing out and developing the inner nature of their children according to the Râja-Yoga System, as they do in dressing, petting and indulging them, the new generation of men and women would be worthy of the responsibilities which are now theirs in this age. . . . Teachers and mothers sometimes experiment on half-truths in the education of their children. Such methods impede the natural growth of the child. Hence the teachings of Theosophy must be understood and practised by the teacher and the parents before the child will have its full measure of helpfulness in its young life.

In conclusion, let me repeat what I have said so often before: Let the lives of the little ones be moulded so that they will be better citizens than you or I. Let us cultivate a higher spirit of patriotism, a higher spirituality, and a greater spirit of brotherly love.

THE CALL OF PEACE

By Wilma Jarratt Ellis

(Member of the Authors' and Press Club of Tennessee)

Written in response to Katherine Tingley's call for the observance of The Sacred Peace Day for the Nations, September 28, 1914. "The Call of Peace" has been set to music by Professor Daniel de Lange, Founder and late Director of the Conservatory of Music, Amsterdam, Holland.

ABOVE the battle's thundering cry,
Above the war-clouds, dark and high;
'Mid roar of gun and burst of shell,
'Mid hate as fierce as raging hell,
There sounds triumphant over all
A call that sends o'er war's red flame
The surging rush of redder shame;
That sounds in tones so loud they fill
The universe with, *Peace, Be Still!*

Above the slain piled on the sod,
So thick, they seem forgot of God,
Above the lust of kinsman's rage,
Where savage passions surge and wage,
Above the widow's wail and shriek,
Above the children's cries that speak,
Accusing all the listening world
Of sharing in the war-bolts hurled,
There sound majestic notes that chill
The hot, mad strife with, *Peace, Be Still!*

The mighty tones come through the air
Triumphant o'er each soul's despair,
As horror-struck we watch and wait
To hear the warring nations' fate.
The glorious oratorio sounds
Above the wreck of creeds and crowns;
The golden "music of the spheres"
Will speak through all the endless years
The eternal harmonies that thrill
The listening world with, *Peace, Be Still!*

My first wish is to see the whole world at peace and the inhabitants of it as one band of brothers, striving which should contribute most to the happiness of mankind.— *George Washington*

War will eliminate itself. By the next centennial, arbitration will rule the world. — *General Sheridan,* in 1876

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YOUNG LADIES OF THE RÂJA-YOGA ACADEMY WITH BANNER:
"PEACE ON EARTH, GOOD WILL TO MEN," PASSING THE ARYAN MEMORIAL TEMPLE

Lomaland Photo. & Engraving Dept.

YOUNG LADIES OF THE ARTS AND CRAFTS DEPT. OF THE RÂJA-YOGA COLLEGE
IN THE SAN DIEGO SACRED PEACE DAY PROCESSION, SEPT. 28, 1914

A SYMPOSIUM OF UNIVERSAL PEACE

Conducted by Members of the H. P. Blavatsky Club
an Activity of the Girls' Department of the Râja-Yoga College, Point Loma, California

THE WORLD'S HONORED TORCH-BEARERS OF PEACE

AN appropriate feature of San Diego's Sacred Peace Day Procession, Sept. 28, 1914, was the two groups of Messengers representing the Honored Torch-bearers of Peace of the World's Nations. These Torch-bearers — men and women who are entitled to be ranked among the Immortals by reason of their services for Peace, Humanity, and Brotherhood — were named, country by country, in the official Sacred Peace-Day Program. In order to accentuate this idea of a World-Peace and demonstrate that it is nothing new to mankind, we propose devoting several pages of each issue during 1915 to a Symposium setting forth, as briefly as may be, a résumé of the contributions of a few of these Torch-bearers towards the pacification of the world.

I. — AMERICA'S TORCH-BEARERS OF PEACE

AMERICA now stands before the world in a unique position as a possible peace-maker, and in order to raise still higher the national pride and enthusiasm in peace, let us take a glance at what our country has done in the past to promote the cause of peace. Let not our ancestors surpass us in good works, for now, more than at any other crisis, it is our duty to emulate them and to bestir ourselves actively to bring order and harmony to the world.

American history is dotted with men and women of great ability and fine character, who labored for peace and for other services as well, and to them we should pay tribute by following their example.

First among these in point of history was Roger Williams, who evolved a system of religious and political tolerance and equality far in advance of the prevalent ideas of his age. He was trusted by the Indians because of his justice, and he used his influence with them only for the good of the colonists, even those who had banished him because of his broad and liberal ideas. The founder of Rhode Island was the only one who could negotiate a peace between the settlers and the incensed natives, and this mission he performed so well that for years the Colony was freed from troubles with the Indians.

William Penn, another of the founders of the thirteen Colonies, was a worker for peace based on justice and law. So few of the colonists knew how to treat the Indians that those who did, stand pre-eminent in the history of those early years. Like Roger Williams,

Penn was honest in his dealings with the Indians, and so his colony prospered, for the Indians preserved for sixty years the treaty that was agreed to under "Penn's Oak." William Penn also made religious liberty a fundamental principle in the government of his colony, and for long Pennsylvania was pre-eminent for its varied population and literary activity, contributed to by people of many nationalities, who found a refuge there when oppression drove them from other quarters. His most remarkable work was a plan for an international court of arbitration, the germ of the Hague Conventions, and this design was promulgated solely by love of human interests and a desire to benefit mankind. Strange to say, it was formulated at a time when a great war was going on, just as now the brave spirits of the time are calling for peace, even while the cannon are thundering death and destruction.

Pennsylvania also boasts Benjamin Franklin among its citizens, he who perhaps was the most remarkable man America has produced. With his versatile talents and brilliant intellect, there is hardly a point at which he did not touch the intellectual and moral life of his times, and besides that he worked, by writing, talking and *living*, to bring peace between the Colonies and Great Britain. He, too, desired to see international differences settled in a calm and rational manner, without bloodshed and death. Franklin was the first to propose a plan of unification of the Colonies, and had his advice been followed, there would have been no Revolution of 1775. In other ways, too, we are still behind Franklin's views of life, presented over a century ago, for he would have done away with capital punishment, which we cannot yet resist the temptation of inflicting. He also made treaties with the Indians.

What if Washington was our Commander-in-Chief in the War of Independence? Was he a lover of the sword for its own sake? Far from it; he who was "First in Peace" resorted to that means only because the world had not found any other means of agreement at that time, any more than it has now. His own words speak for themselves: "My first wish is to see this plague to mankind (war) banished from the earth — although it is against the profession of arms and would clip the wings of some young soldiers striving after glory, to see the whole world in Peace."

How slow we are to realize the dreams and aspirations of our forefathers! They would see the whole world at peace, with a court

of arbitration that would have decisive and lasting power, and still we are fighting and killing our brothers!

Anne Hutchinson, when rightly understood, also was a worker for peace. Men cannot be at peace when their minds are fast bound with narrow, dogmatic beliefs that keep them forever caviling at their neighbors' faith, and this woman-contemporary of Roger Williams sounded the same note that he did — free, liberal thought of mind, that breaks down barriers of creed, and makes brothers of all men.

Thomas Paine, who cheered the despairing American soldiers in their hour of darkness, who carried the torch of liberty of conscience to France, who assisted at the framing of the French Constitution and resisted the excesses of the Reign of Terror — shall he not have a place among the nation's honored workers for peace and international friendship? Although he encouraged those who were forced to take up the sword, he loved peace, realizing that war is not the true way to gain an end, and had his principles triumphed lastingly, Europe would not be today in the shadows of this awful war.

Peace Societies are necessary bodies, for they preserve the ideals and love of peace in a nation at all times, and stir men's minds in the right direction, and those who found and support them should be awarded due praise. Noah Worster and David L. Dodge worked actively for the cause of peace in this way, one advocating and the other being the President of the first Peace Society formed in America, in 1815.

Elihu Burritt, sometimes called the "Blacksmith Poet" was another advocate of an international court of justice, and one who desired to see the abolition of war firmly established.

John Jay was the first statesman to embody the principle of arbitration in a treaty. Unfortunately his principles were not understood nor appreciated at the time, and the fact that this caused him to be burned in effigy retarded the spread of ideas so helpful and beneficial to humanity. John Jay was identified with peace movements all his life, and took a most active share in promoting unity among the Colonies. He was the first to propose a Congress of the United Colonies, and he was for a time its president after it was formed. Largely instrumental in writing the Constitution, he upheld its force when abroad in Europe, acting as ambassador several times to arrange peace treaties with France and Great Britain.

The women of the Republic have also done much to make peace and promote amity among the nations. Foremost among such is Margaret Fuller, a gifted woman of spiritual mind and great depth of character. She was an intimate friend of Emerson, and later of Mazzini, the Italian patriot. Besides being his friend and sympathizer, she was the "saint" of the suffering Italian patriots fighting to gain their country's liberty, and wherever she went among the wounded soldiers she was followed with words of gratitude.

Clara Barton was also a field nurse. In the Civil War she organized army hospitals and was placed in charge of them in 1864. In Germany she performed the same service, organizing hospitals for the soldiers; in Strasburg she supplied work to the poor who were starving; and in Paris she helped to feed the destitute. Wherever there was suffering, from war to the river-floods on the Mississippi, Clara Barton was there to assist and to bring comfort and peace of mind. Her great work was in causing the United States to recognize the Treaty of Geneva.

The Quakers have given us the poet Whittier, and also Lucretia Mott, known as a philanthropist and an advocate of Universal Peace. It was she who is said to have proposed arbitration to President Lincoln.

Theosophy has always worked to establish peace among the nations by accentuating in men their divine nature, so that selfish desire cannot rule their actions. Not only in America but in all nations the Leaders of this Movement have sown the seeds of Peace and Universal Brotherhood. And because their work is international and universal, and includes all races and countries, foremost among the workers for peace in any country, we can mention H. P. Blavatsky, William Q. Judge, and Katherine Tingley. America should be proud and grateful that so much of their work has been done in this country.

THE VOICE OF HEAVEN

By I. Thos. d'Aquino
(Shanghai, China)

Hark! the voice of the Infinite calling —
Calling humanity to cease all worldly strifes
And unite in a common bond, the Peace of the World:
O mortals! will ye not take heed of that Voice,
That gentle but merciful Voice of Heaven? — *Contributed*

THE BALTIC EXPOSITION

AT such a time as the present, when the question of international peace is being widely discussed on both sides of the Atlantic, every step towards the establishment of an amicable relationship between the nations is of the greatest significance in shaping the history of the next decade. Such a step was recently taken by the four Baltic countries, Russia, Sweden, Germany, and Denmark, which united in one of the greatest undertakings of its kind ever known in the north of Europe.

Although not ostensibly inaugurated for the promotion of peace among the nations, its influence in this direction must necessarily be very great, for it not only furthered the interests of education, art and the industries, but the meeting of many thousands of people from different parts of the world established new bonds of fellowship between these nations, and strengthened those already existing.

The Baltic Exposition was held at Malmö, the capital of the southernmost province of Sweden, having opened in May, and lasted until September of last year.

The site of the Exposition grounds was well-chosen, for the view of the surrounding country is one of the most beautiful in Sweden — to the north, east, and south, low undulating plains of varied shades of green; to the west the silvery waters of Östersund, with the Danish island of Själland in the distance. The beauties of this panorama could be best surveyed from the top of a tall white tower just inside the entrance, the highest wooden tower in the world.

The principal buildings, built after the plans of the well-known Stockholm architect Ferdinand Boberg, were in white, with red tiled roofs. The style of the buildings was mixed — graceful arcades, slender towers and cupolas, and the old Baltic stepped-gable being the most prominent features. The grounds themselves were laid out with exquisite taste and finish. Every available space was planted with blossoming shrubs and gay flowers. Around the pillars of the arcades climbing roses twined, and from the top of the stately pergola in the central court potted plants and ferns were suspended, making a veritable hanging garden. Several small bodies of water were enlarged and converted into pretty lakes, which added much to the general picturesque effect.

Among the numerous buildings for the various exhibits, it is possible here to mention only a few of the more prominent ones, although all were full of interesting features. One of the most impos-

ing of these was the great Hall of Art, in which all the four nations jointly exhibited the works of their greatest artists in both sculpture and painting. Other places of interest were: the Fisheries Exhibit containing large aquariums filled with fishes of various species; the Hall of Machinery where locomotives and machines of all kinds were shown, in the manufacture of which Sweden, "the iron country," is not behindhand; and last, but not least, the Swedish Women's Exhibit. This building was modeled and named after the home of Fredrika Bremer, the great Swedish writer and philanthropist, who did perhaps more than any other Swedish woman of modern times for the education and development of her countrywomen. One room in this building was entirely furnished with the old furniture that belonged to the great writer. Other rooms contained exhibits and pictures, with statistics showing the progress of Swedish women along educational, professional, and industrial lines. According to the testimony of numerous visitors, great credit is due to the women of Sweden for the order, neatness, and system with which everything was arranged in this building.

We must not forget to mention the Danish section of the Exposition, in which was an old medieval castle surrounded by a moat, and several other buildings devoted to various industries, particularly the ceramic art. The German section, with its fine railway exhibit, and the Russian section were also noteworthy exhibits of their respective countries.

It is impossible within our limited space to go more into detail, or to do justice to this great undertaking, but we wish every success to each of the nations which participated in the Baltic Exposition of 1914, and hope that it may prove to be the forerunner of many similar efforts on the part of other nations to promote industry and education, and to establish a stronger feeling of the Brotherhood of nations.

F. S.

I recoil with horror at the ferociousness of man. Will nations never devise a more rational umpire of differences than force? Are there no means of coercing injustice more gratifying to our nature than a waste of the blood of thousands and of the labor of millions of our fellow creatures? — *Thomas Jefferson*

ARCHITECTURAL STYLES AND THEIR MEANING

XVI

Some Roman Buildings

HAVING obtained a general impression of the characteristics of Roman architecture, and having seen how closely it reflects the spirit of the Roman people, we must now consider the individual peculiarities of some of their buildings.

In Greece and Egypt we saw that temples were the most important edifices, but the Romans were not distinguished for their spirituality, consequently secular rather than religious buildings command our greatest attention throughout the Roman Empire. In Rome itself there is actually only one temple remaining at all worthy such a great capital, and the few remains of others show that they cannot have compared in size or grandeur with the palaces of the emperors or the immense places of entertainment. This fine temple, called the Pantheon (see Râja-Yoga Messenger, September, 1914, p. 14) is in excellent preservation, though the magnificent bronze covering to the dome has been removed. It is a great circular building covered by a dome 145½ feet in diameter by 147 feet in height. A splendid Corinthian portico of sixteen columns with arched roof makes a stately entrance. The interior is impressive, though a little spoilt by inappropriate decorations of later times. The tall columns of rare yellow marble, with capitals and bases of white marble, and the marble slabs of the walls give a fair idea of its original richness. An unusual and remarkably beautiful feature of the Pantheon is the single window, a circular one, in the center of the roof. Fergusson says:

> I know of no other temples which possess this feature except the great rock-cut Buddhist basilicas of India. In them the light is introduced even more artistically than here; but, nevertheless, that one great eye opening upon heaven is by far the noblest conception for lighting a building to be found in Europe.

The Romans were very fond of the circular form for temples; there are several circular temples still existing in Rome and its neighborhood, such as the small one in the Forum dedicated to Romulus (the son of the Emperor Maxentius), the temple of Hercules or the Sun (sometimes called the temple of Vesta) near the river Tiber, and the real temple of Vesta in the Forum, of which little remains, however. At Tivoli, near Rome, there still stands a lovely little circular temple of Vesta in a picturesque spot overhanging the falls of the Anio. The temple of Romulus somewhat resembles the Pantheon, but the others

are entirely different, being surrounded externally by columns. The Emperor Diocletian built a circular temple at his palace at Spalato (A. D. 284) which was closely copied by Christian architects of later centuries.

There are few important remains of rectangular temples of the Greek pattern in Rome itself. The chief one of these, the national temple of Jupiter on the Capitol, was not large, though it must have been rich in ornamental decoration. The little Ionic temple of Fortuna Virilis is, for Roman work, very elegant, but it is quite insignificant in size. Little remains of the others but a few half-ruined columns standing in the Forum as silent reminders of past greatness.

In distant parts of the Roman Empire there still stand interesting remains of Roman Corinthian temples, which must have been very magnificent when perfect, though not so refined as the Greek originals. The great temple of Olympian Jupiter, at Athens, is one of these, but, though a larger and more superficially imposing structure than the neighboring Greek Doric temples, it was essentially Roman in design. It was finished by the Emperor Hadrian. It covered more ground than the Hypostyle Hall in the temple of Karnak, Egypt, having been 171 feet wide by 354 feet in length. There were originally three rows of ten columns at each end and a double range of twenty columns at the sides. These columns were 58 feet high.

The two great temples at Baalbek in Syria, together with their porticos and surroundings, present the most splendid group of buildings of their class to be found in the Roman Empire, far finer than any similar buildings in Rome itself. They are late Corinthian in style, and are very rich though not equally tasteful in decoration. A remarkable peculiarity distinguishes the larger of the two; this consists of the use of enormous stones in the substructure of the terrace walls upon which it stands. Three of these average 63 feet in length, 10 feet 5 inches in breadth, and 13 feet in height. They are not foundation stones, for they rest on several courses of smaller stones, and it is not at all clear why they were employed, unless for display. Such gigantic stones are not found elsewhere in Roman work, though the Egyptians used larger ones for their obelisks.

A great contrast to the temples of Baalbek, both in size and elegance, is the so-called Maison Carrée at Nimes in France, the most beautiful though one of the smallest temples of Roman execution. It is said, however, that it owes much of the charm of its design to the

taste of the Greek colonists long settled in the vicinity. Delicate curves in the outlines have been observed, which give a special grace and delicacy, and remind us of similar subtleties in Egypt at Medinet Habu and in the best Greek architecture, of which we have already spoken.

The temple of Diana at Nîmes also betrays the presence of Grecian artistic influence. It has three aisles covered by semicircular vaults of bold design. R.

KHIMAR, AND THE STORY OF THE HARPIST

By a Râja-Yoga Student

THERE are places on the earth so sacred that even Nature herself seems beautified, and the loveliness of the outside world is increased by the inner harmony prevailing in spots where purity and wisdom have made their home for many centuries.

A traveler once met a strange adventure in one of these holy places in an ancient land. He had journeyed all his life, and now an old man, versed in the reading of the human heart, and wise beyond other men, he had come into a land where it was said no man lived, but of which wonderful tales were told respecting the cities and temples that had been there, though now buried from the gaze of human kind.

The old man had a guide who said he knew the way. But by some chance the road was lost and they prepared to spend the night at the foot of a hill, under the shelter of a large tree, the sweeping branches of which were bowed to the earth with the weight of their heavy foliage and a wealth of bloom.

While the guide made ready their evening meal, the traveler mused on the legends of this strange place, for something in the very air seemed calling to him, and in almost audible tones the voices of the past spoke from the rocks and caves of the hillsides.

As twilight drew nigh, the old man laboriously climbed the hill. Arrived at the summit, with his heart at peace and his mind filled with holy thoughts, he leaned on his staff and silently drank in the benediction of the spot. Around him lay broken columns, blocks of white

marble, and fragments of statues that would have silenced the tongue of admiration with astonishment if placed in any art gallery. A soft glow yet remained in the sky, deepening into purple shadows as the sunlight faded. The moon arose and turned leaves and flowers into things of misty and silvery beauty that shimmered in the waters of a purling brook that slipped away among the ferns and luxuriant undergrowth.

Khimar — for such was the old traveler's name — listened intently, for he had a vague sense of waiting for some one to address him. Presently his name was uttered close at hand in a musical, sonorous voice. Turning quickly, he beheld before him a stranger of most reverend aspect. A snow-white robe enfolded his tall form in ample grace, and his white beard seemed whiter by contrast. One lone diamond blazed on his breast, sparkling frostily in the moonlight. The staff he bore seemed more a symbol of command than a means of support, and in instinctive reverence Khimar bowed and gave a disciple's greeting to a master.

"O Khimar the faithful! long hast thou journeyed, searching for the truth, and thy steps have been watched over by those thou servest," said the stranger. "We are ready now to help thee, for when the neophyte is ready, so is his Teacher. Listen now to what the Superior of our Order commands. Art ready to obey in all things?"

Khimar assented, and then the Wise One talked to him of hidden things, and filled his heart with wisdom. The hours sped swiftly, until, at the passage of the twelfth, a low sound of music swelled upon the breeze, then growing louder and more grand, seemed to roll from every quarter of the compass. At the first tone the stranger stopped, and in tones of awe spoke and said:

"Khimar, thou art surely chosen for a pure and holy service, for never sounds that music now save when the Temple chooses a servant for its highest mission.

"Long ago this place was the home of a race so wise and good that the very gods dwelt with its people as with equals. Its ruler built here a temple to the God of Music, and with his own hands made a harp of purest gold, adorned with rare gems cut by the most skilful artists of the land. This harp he placed by the altar where burned the sacred flame, the gift of the Lords of Light from whom our race had birth. The King decreed that only the highest priests of all the orders should play that harp, for it was too sacred for

ordinary hands. Many years passed. The sacred fire was faithfully guarded, the music of the harp rang forth day and night, and its tones opened men's hearts and taught them lessons such as no tongue could reveal.

"After a time a young probationer entered the service of the

Temple, who from the day of his birth had been marked as a Child of Light. None seemed so fair, so wise, so pure as he, and by reason of his worth he was given the right to watch the sacred fire at night when all the others slept. But he was charged never to

touch the harp, because that was the duty of his Superior alone. Great was the temptation, though, for he was a born musician, so that when he played or sang the people felt his very heart-beats throbbing in his tones; moreover, no harp was like the Temple's — and that he was forbidden to touch!

"Each night, after prayers and lofty meditation, he took up his vigil and until sunrise watched by the altar, where stood the King's golden gift. But as time went on and the youth grew wiser and holier in consequence of his way of living and thinking, paradoxically the desire to play on the Temple harp grew ever stronger within him. His voice was sweeter and more powerful than all other voices, and into his verse he put a wondrous knowledge and a love that made the words themselves music. But this wish, though natural in itself, was disobedience to his orders. Consequently he had many a struggle not to permit himself to touch the strings — oh, so softly that Echo herself might not hear!

"One night came a mighty struggle. His desire was so strong and overpowering that his fingers, of their own volition apparently, stretched towards the consecrated strings. His thoughts verily seemed to take shape before him and tempt him to his downfall in such wise: *None would hear; some day he would belong to the highest order, and then it would be his right to play,* and a voice within or beside him, as it were, whispered, that even now he had a greater power than any other of his brethren. Oh, the strength of that tormenting wish!

"He was about to call on his God for strength to resist this consuming temptation when his pride arose and shamed him, that he, a priest of the inner Temple, could not master himself in so small a matter as this. So, energizing his will, he stretched forth his hand to throttle the figure of his thoughts that seemed to rise before him. But lo! the shape melted away. A mighty peace fell upon him, and in dazzling light his God stood over him and blessed him: 'The harp is thine. Take it and play it as thou wilt. Thou hast won the heaven-born gift of teaching thy people the way of Renunciation and Control. Thou art my Chosen One!'

"The God of Music then struck the chords, and at those unwonted sounds the whole brotherhood came running to behold the marvel before them. And in silence and veneration they worshiped and accepted the commands of the Lord of the Temple.

"The young priest remained to teach and serve his people for many, many years, and when his time was up the God of Music himself came and bore him away to another land. The harp then disappeared, and no one knew where it was hid. But whenever the God chooses a servant, it sounds in this holy vale, and wherever that Chosen One may be, he hears and heeds. The harp has a string in every human heart, and when the day of human perfection is reached and each soul has tuned its heart-strings to that of the master-harp, such a harmony and melody will sweep over its strings that the whole universe will thrill and respond."

"But who plays the harp when those Chosen Ones are called?" asked Khimar.

With a smile of radiant gladness the stranger replied: "Khimar, that is the mystery of mysteries — 'The Harpist and his God are One.'"

THE STORY OF THE PACIFIC

Retold by Members of the William Quan Judge Club
an Activity of the Boys' Department of the Râja-Yoga College, Point Loma, California

FOREWORD

THE opening of the Panama Canal and the holding of the two Expositions in commemoration of such an important event will attract hundreds of thousands of visitors to the shores and waters of the Pacific Ocean during 1915. There will, consequently, be an increased interest in this ocean and the romance of the discoveries therein and the settlements along its shores.

Therefore, believing that the story of the Pacific is not as well known as that of its sister, the Atlantic, though equally fascinating and important, we are of the opinion that a succinct narrative of the principal events that have transpired within its extensive confines will be of interest to readers. To this end, we have prepared a series of short articles under the general heading "The Story of the Pacific," which will appear in this magazine during 1915. These will, necessarily, be much too short to do the subject justice. However, should our humble attempt succeed in awakening sufficient interest with even a few readers to prompt them to pursue the subject further, we shall be gratified.

To facilitate a more extended reading of this interesting subject, the pursuit of which has given us so much pleasure, a footnote will be appended wherever an authority is quoted or information is to be found, stating the title, author and publisher.

As an introduction to the subject, a list of the principal early geographical discoveries in the Pacific has been compiled from the works mentioned in the footnote.*

ANNALS OF PACIFIC OCEAN DISCOVERIES
From the Earliest Times to the 17th Century

499: Hoei-Shin visits kingdom of Fusang 20,000 furlongs east of China (identified by some with California).

671-95: I-tsing travels through and describes Java, Sumatra, and India.

1271-95: The Polo brothers make second journey to the East, accompanied by Marco Polo; 1275, arrive at the court of Kublai Kahn in Shangfu, whence Marco is sent on missions to Cochin China, Khanbalig (Pekin), and Indian Sea.

Marco Polo and his successors of 14th century explore western shores of Pacific.

1332-36: Sir John Mandeville, an English physician, travels through East to China and corroborates Marco Polo.

1419-44: Niccolo di Conti, a Venetian, spends twenty-five years in India, Mangi, and Java; confirms many of Marco's statements.

1512: Moluccas (Spice Islands) visited by Francisco Serrao.

1513: Vasco Núñez de Balboa crosses Isthmus of Darien and sees the Pacific.

1518: Grijalva discovers Mexico.

1519: Fernando Cortés conquers Mexico and opens way for exploration of west coast of the two Americas.

1519: Fernando Magellan starts on circumnavigation of the globe.

1520: The Portuguese cross Pacific from Moluccas about this time and reach northwest coast of North America, according to Scotto, a Genoese geographer.

1520: Magellan sees Monte Video, discovers Patagonia and Tierra del Fuego, and sails into Pacific Ocean, Nov. 27.

1521: He discovers Ladrones (the Marianas) and is killed on the Philippines.

1522: His ship *Victoria*, under Sebastián del Cano, reaches Spain, having circumnavigated the globe.

1522: Pascual de Andagoga sails south from Panama along west coast of America to a point six or seven days' sail beyond Point Pinos, Peru, and returns with information that leads to exploration and conquest of Peru.

1522: Jan. 21, Gil González Dávila sails from Bay of Panama to explore northwest coast; discovers Lake Nicaragua; his pilot, Nino, proceeds west 350 leagues beyond Nicoya (650 leagues from Gulf of San Miguel).

1522-24: Pedro de Alvarado occupies Tututepec (Tehuantepec) on Pacific; founds villa at Zacatula; completes conquest of all northwest Central America for Cortés.

1523: Cristóbal de Olid founds settlement in Honduras for Cortés, and following year Cortés marches from Mexico to Honduras.

1524: Colima reports rumors of rich islands to the north, which increases Cortés' enthusiasm.

1524: Francisco de Pizarro sails south from Panama to conquer Peru, which, says Bancroft, "brought to light, before 1540, nearly the whole west coast of South America."

1525-26: Garcia de Loaisa sails from Spain in Aug. on Magellan's track to the Moluccas; en route Santiago de Guevara, in a small vessel, becomes separated from fleet in Pacific and steers for coast of New Spain; reaches Tehuantepec July 25, 1526.

1526-31: Pizarro conquers Peru.

1527: In July, three vessels, built for Cortés at Tehuantepec, make preliminary trip up coast to Santiago, in Colima, and return; Oct. 31, Saavedra (Cortés' cousin) sails in

* *The Story of Geographical Discovery:* Joseph Jacobs; Geo. Newnes, London, 1901. Winsor's *History of America,* vol. ii: Houghton, Mifflin & Co., New York and Boston. Bancroft's *History of Central America,* vol i; *History of California,* vol i: Bancroft & Co., San Francisco and New York.

them from Zacatula for India to reinforce Loaisa; one ship reaches India, others disappear; only eight survivors reached Spain.

1529: Line of demarcation between Spanish and Portuguese fixed at 17° E. of Moluccas.

1530-31: Nuño de Guzmán conquers entire country northwest of City of Mexico.

1532: Cortés sends two ships under Mendoza and Mazuela from Acapulco on first voyage up coast beyond Colima; they stop at Santiago and Jalisco (San Blas) and discover Magdalena Islands (Tres Marías); take refuge from storm in port on Sonora coast, where they part, Mendoza continues, lands, and ascends Fuerte river, where he and most of his men are killed; survivors are later driven ashore at mouth of the Sinaloa and killed. Mazuela, homeward bound, is wrecked at Banderas Bay and all but two or three are killed. Guzmán, governor of northern region of Mexico, closes its harbors to this expedition, and refuses aid, because of his jealousy of Cortés.

1533: In Nov. Cortés sends expedition from Santiago to search for Mendoza and continue northwest discoveries; they discover lower part of California peninsula, which they suppose an island; one of the leaders, Jiménez, is killed at Santa Cruz (La Paz).

1533: Cortés himself goes to Tehuantepec and assists with his own hands in building of two ships; Oct. 29 Diego Becerra sails north in *San Lázaro* and *Concepción*, but is driven out to sea and does not sight land till Dec. 18, when California peninsula is reached. Later, during a storm, vessels separate; *San Lázaro* returns to Acapulco, while *Concepción* seeks Chiametla, one of Guzmán's ports, and is seized.

1534: In Sept. Simón de Alcazaba sails from San Lúcar to conquer and settle west coast of South America south of Peru; thoroughly explores Strait of Magellan and Patagonia; only 75 out of 280 men return to Española.

1535: Cortés sends three vessels to Chiametla to recover the *Concepción* and himself marches thither; Guzmán evades him; Cortés joins his fleet and sails west; on May 1 lands at Santa Cruz Bay (La Paz); while sending to Mexico for reinforcements, he cruises along east coast of Gulf of California, meets one of his larger vessels, to which he transfers his command, and returns to Santa Cruz in time to succor a famishing settlement. Learning of Mendoza's appointment as Viceroy, Cortés hurries back to Mexico.

1535: Diego de Almagro conquers Chile.

1536: Gonzalo de Pizarro passes the Andes.

1536: Cabeza de Vaca and three companions (sole survivors of Narváez's expedition of 1528 to west coast of Florida) after traveling around north shore of Gulf of Mexico and through Texas, Chihuahua and Sonora, reach Spanish settlements in north Sinaloa; their report of wonderful towns in north is incentive for further explorations.

1537: Colony at Santa Cruz, Lower California, is abandoned and Cortés sends two vessels under Hernando de Grijalva and Alvarado to reinforce Pizarro in Peru.

1539: In March Fray Marcos de Niza, accompanied by one of de Vaca's three companions, who had seen the "wonders" of the north, leave Culiacán to find the Seven Cities; reach Pueblo towns of Zuñi and return with exaggerated reports of their wealth and splendor.

1539: July 8, Cortés, spurred by Niza's report, sends Francisco de Ulloa from Acapulco with three vessels to explore by water; he coasts along eastern shore to head of Gulf of California, then down west shore to Santa Cruz (Oct. 18); doubles south point of peninsula and sails up Pacific coast to beyond Cedros Island or 28° north; vessels separate in April, one returning to Colima, while Ulloa continues northwards and, according to some, is never heard from.

This ended Cortés' discoveries on Pacific coast, for Mendoza blocked his further attempts, and Cortés finally returned to Spain.

It is a mooted question whether Cortés, Alarcón, or Ulloa named California; it was well known as such to Cabrillo in 1542.

Oldest map of explorations in Gulf of California is that by Castillo, Alarcón's pilot.

1539: In Aug., three vessels under Alonzo de Camargo leave Seville for India via South Sea (Pacific); only one enters Pacific and, after touching Chile at 38° 30′, reaches Arequipa in Peru, supplying first knowledge

of coast between Strait of Magellan and Peru.

1540: As result of Niza's report, Francisco Vásquez de Coronado, new governor of New Galicia, leaves Culiacán in April and marches overland to Pueblo towns (famed "Seven Cities of Cibola"); goes from there to valley of the Rio Grande and reaches Quivira; returns home in 1542.

Before leaving Sonora, he sends Melchor Díaz, who explores head of Gulf of California, and Gila and Colorado rivers, finding Alarcón's letters (see below).

He also sends Garcia López de Cárdenas west from Cibola, who visits Moqui towns and follows Colorado river for some distance.

1540: In co-operation with Coronado's land expedition, Hernando de Alarcón sails from Acapulco in May to head of Gulf of California; ascends Buena Guia (Colorado) eighty-five leagues in small boats, and returns after burying letters.

1542: Ruy López de Villalobos discovers New Philippines, Garden Islands, and Pelew Islands, and takes possession of Philippines for Spain.

1542: Japan is visited by Antonio de Mota.

1542-43: Juan Rodríguez Cabrillo, a Portuguese in the Spanish service, explores Pacific coast north of Lower California, from about 33° to 40° north; Sept. 28 he discovers a "land-locked and very good harbor" and names it San Miguel (San Diego); leaves Oct. 3 for north and procedes as far as 38° (about the Lat. of San Francisco), when he dies, Jan. 3, 1543.

His pilot, Ferrelo, procedes as far as Cape Mendocino, according to Bancroft.

1543: De Retis discovers New Guinea.

1564: Don Luís de Velasco, at behest of Philip II, sends expedition under Andreas de Urdenata (one of Loaisa's men on trip of 1525) to permanently occupy Philippines, which he accomplishes; he then sets about to find a more direct return route, which he does by sailing north to Japan and southerly from there, reaching Acapulco in October; but one of his vessels, having separated, reached California coast near Cape Mendocino and arrives at Acapulco three months in advance of him.

1567: Mendana discovers Solomon Islands.

1584: Francisco Gali, in command of one of the Philippine galleons, returning from Macao, reaches California coast in about 37° (near San Francisco); his account is first mention of Cape Mendocino, and some even think he discovered and named San Francisco Bay, but both points are disputed.

1572: Juan Fernández discovers his island and those of St. Félix and St. Ambrose.

1573: Feb. 11, Francis Drake sights Pacific from treetop on crest of Darien, as Balboa had done sixty years before.

1577-79: Drake explores west coast of America from Strait of Magellan to 48° north; names country (Oregon and California) "New Albion"; turns south seeking harbor in which to refit, and anchors June 17 in a "convenient and fit harbor" (behind Point Reyes, Cal.); leaves July 23 and completes his journey around world via Cape of Good Hope.

1580: Dutch settle in Guiana.

1592: Juan de Fuca imagines he has discovered Strait of Anian when he finds channel between Vancouver Island and mainland.

1595: Cermenón, pilot of the Philippine galleon *San Agustín*, having been ordered to explore California coast for good harbor, runs aground in Drake's harbor behind Point Reyes, which he names "San Francisco," which led to much confusion later, as this was not the present San Francisco Bay.

1598: Mendana discovers Marquesas Islands.

1598: Hakluyt publishes his *Principal Navigations*.

1599: Houtmann reaches Achin in Sumatra.

In succeeding issues the chief discoveries mentioned above will be treated at more length. Wherever possible extracts from the discoverers' own accounts will be quoted.

ECONOMY

By Ralph Wythbourne

WE ordinarily use the word "economy" to signify a careful prudence in the utilization of our faculties, our possessions, and our time. But economy is much more than the saving of material, or the careful expenditure of money, even to a mild form of miserliness: it is rather the art of getting the greatest results with the least expenditure of means and effort, whether by oneself or someone else. For example: It may save you time and trouble to throw a scrap of paper or litter by the roadside, but someone else has to pick it up; so that, all things considered, *your* economy of time was actual waste of effort in the end.

The true spirit of altruistic economy is the living desire that everything shall move to its proper place in the easiest, smoothest, and most direct way possible, with the least expenditure of energy for all concerned — a desire so strong that we willingly submit to personal losses and, disregarding them, labor to facilitate some affair of greater and more universal benefit than that of our own personal interest. Taken in this truer sense, economy is assuredly a divine impulse, and merges into that devotion to human welfare called the "Higher Patriotism."

Like everything else, the word "economy" has its positive and negative sides, though it has become almost entirely confined to the latter. The mere act of not being wasteful in relation to oneself, is the negative and lesser side of economy; whereas the positive and grander side is the constant aim to place every effort we make, as well as the material we handle, in that manner and that place where it shall have the most far-reaching effect for good. The circumstances may place all the cost upon ourselves and confer all the benefits upon someone else; but the true economist will overlook that and be content if the net result be a benefit to humanity rather than to an individual.

A RÂJA-YOGA HERO

THE above article entitled "Economy" is all the more forceful because of its sincerity and the fact that it is the expression of one who practised economy all his life.

Ralph Wythbourne was a young man of strong character. Some of his sterling qualities were: true friendship; faithfulness in the

performance of duty, however small and humble; a rare combination of integrity, truthfulness, frankness, and fairness; little patience with hypocrisy or affectation, but unlimited sympathy for the truly needful and afflicted. Possessing such innate traits as these, and being a lover and student of Nature, it is not surprising to learn that he was held in high respect by the Indians of the Northwest, who treated him as one of their own race. Like them, he was a child of Mother Nature. As an economist, he was an example to all. Having been assigned special duties he was so punctual in the performance of these that several people, it is said, timed their activities by his movements.

Ralph Wythbourne had been a student at the International Theosophical Headquarters only a few years when Madame Tingley appointed him a teacher in the Boys' Department of the Râja-Yoga School. (The Academy was not inaugurated until about two years later.) His unselfishness and complete devotion to the best interests of those under his charge are well remembered and held as an example by all who knew him.

Mr. Wythbourne's interest in the welfare of others expressed itself in his enthusiasm for any measure that would benefit and uplift prisoners, for which work he was naturally fitted. Several of his ideas, or similar measures, are in successful operation today; for example, certain phases of the honor and parole system, likewise convict camps and farms " without guards." If his life had been spared, he would have done noble service today in work among prisoners and in propaganda for the abolishment of capital punishment.

On August 29, 1905, while in swimming, one of the boys deliberately disobeyed, and went beyond the safety line. He cried for help and a number of boys went to his rescue. Mr. Wythbourne at a little distance with other boys, seeing their imminent danger, ran up, plunged in, and, passing the boys who had gone to their comrade's aid, ordered them back, saying " Boys, go back! This is my duty!" Having reached the drowning boy, Mr. Wythbourne drew him on to his back and struck out for the shore, heavily handicapped by the weight, and also by not being a good swimmer. However, he succeeded in getting close enough in, so that with a last supreme effort, he shoved the exhausted boy towards the beach in time for the latter to be caught by an inrushing wave that carried the boy to within reach of those waiting for him. But in this moment of intense excitement Mr. Wythbourne was lost sight of, and when the

surface of the water was scanned for him, he had disappeared. A search was maintained the balance of that day and evening. His body was found at midnight, a short distance from where he had gone down, by two of his comrades; one of whom, the writer, was his particular friend and daily companion. These two young men, it happened, bore the same given name, and whether because of that or by reason of the strong ties of friendship and similar tastes, they had been the closest of friends. So it was with a heavy and aching heart that the remaining one helped to tenderly carry the body of his late comrade to the Aryan Memorial Temple, where it lay in state, draped with the flag of the school that Ralph Wythbourne loved so dearly.

Such is a brief record of the service of one who ever considered his duty to others before his own comfort. Like most people of action, his words carry a force that comes from a conviction born of practising, not preaching. It is a great pleasure to publish anything from his pen.

WITH KATHERINE TINGLEY IN ARIZONA

A Lecture Tour in Behalf of the Abolishment of the Death Penalty

MADAME TINGLEY, accompanied by five Râja-Yoga students, left Point Loma on October 10 for Arizona, to speak in support of Governor Hunt's efforts for the abolishment of capital punishment in that State.

The first city visited was Tucson, where a large audience listened to our Leader's appeal for the abolishment of the death penalty and for a more humane and rational treatment of criminals. The University of Arizona was visited by the party, Madame Tingley addressing the faculty and students, and the Râja-Yoga students affording music which was enthusiastically received.

From Tucson the party went to Globe. The day after their arrival a reception was tendered them by the Women's Clubs of the city. Music was furnished by the Râja-Yoga students and the entertaining body had the pleasure of hearing about the inception and growth of the Râja-Yoga College from the lips of our Foundress-Directress. That evening a remarkable meeting was held in the largest theater in the city, which was inadequate for the immense crowd, so that many stood in the vestibule and even on the sidewalk. Mme. Tingley was followed with the closest interest, and at her invitation practically the entire audience rose to signify their approval of the abolishment of capital punishment in Arizona.

A memorable experience of this trip was the automobile-stage journey from Globe to Phoenix, a distance of one hundred and twenty miles, through some of the most magnificent scenery of western America. The Roosevelt Dam was

passed — a monument of modern engineering skill; also the Government Convict Camp, one of the many evidences of Governor Hunt's efforts for a more humane and rational treatment of the law-breakers of his State.

An hour after arriving at Phoenix the party attended a cordial reception at the Hotel Adams, when Mme. Tingley met a number of the influential people of the city.

The following evening a meeting was held in the large Elks' Theater, which proved the greatest assembly of the crusade. A cultured audience listened with close attention to a superb appeal from Mme. Tingley for a larger and more humane treatment of the question of crime. Round after round of applause greeted the straightforward and undeniable truths presented by the speaker. Here, as at Globe, practically the entire audience signified its readiness to abolish the death penalty.

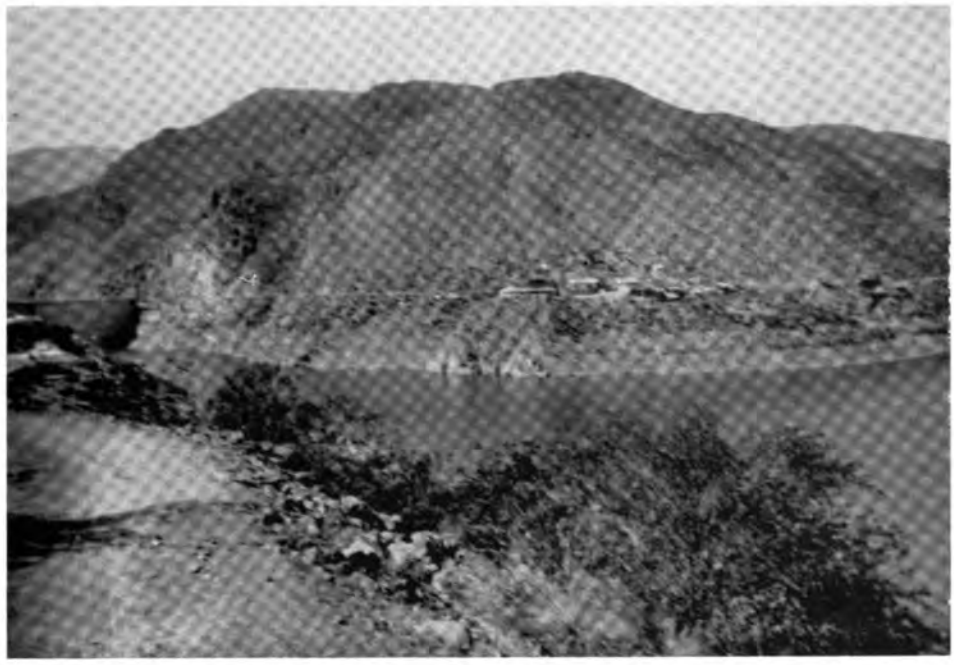
The following day the State Penitentiary at Florence was visited, where Mme. Tingley addressed four hundred prisoners, including some condemned to death. The men deeply appreciated her words, also the musical numbers rendered by the Râja-Yoga String Quartet. Leaving the Penitentiary, the party repaired to the Court House where Mme. Tingley addressed the citizens of Florence, obtaining their sympathy for the abolishment of capital punishment.

Returning to Phoenix, the Râja-Yoga students themselves conducted a public meeting in the Elks' Theater, which was well attended and appreciated. On that occasion they had the honor of the attendance of Governor Hunt, who had just returned from a trip to the Mexican border. Upon meeting the Governor at the close of the meeting, he expressed his pleasure in meeting the students and also his deep appreciation of the work which, under the guidance of their Teacher, Katherine Tingley, they were doing for the State of Arizona.

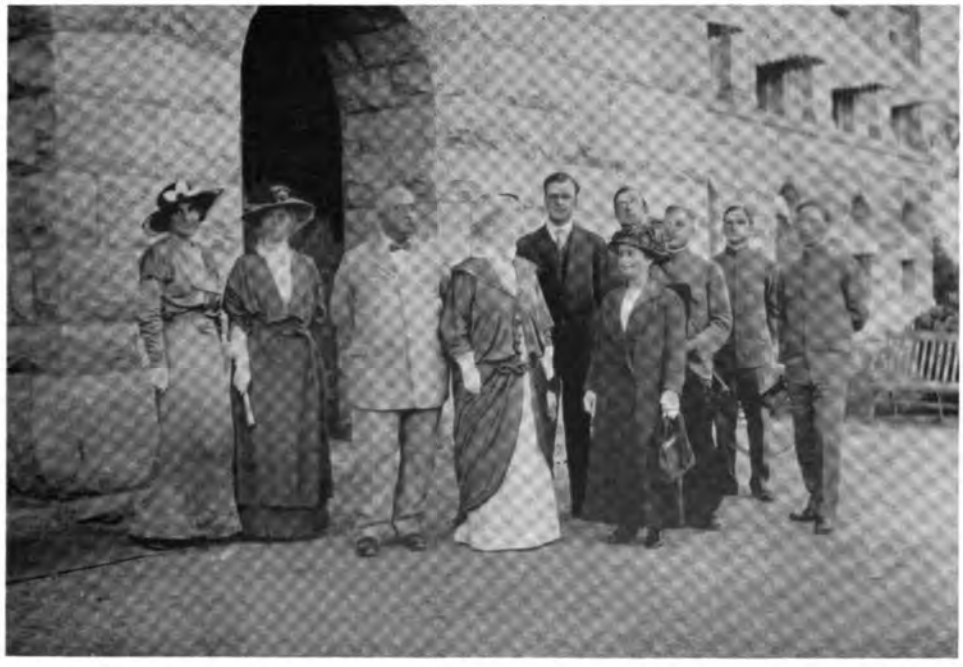
The last day of their stay in the Capital City, the party visited the various educational institutions, in each of which Mme. Tingley spoke and the Râja-Yoga students provided music. That afternoon came the most welcome experience of all — a visit to the Governor in his office at the State House. There Mme. Tingley and her party were most cordially received, and Governor Hunt expressed his warm and sincere appreciation of all that had been done to forward a humanitarian measure in which he felt the deepest interest. It was with regret that Mme. Tingley and the Râja-Yoga students closed their brief visit to this big-hearted man and his able Secretary, Mr. Ladd, who, in the absence of the Governor, had been so kind and done so much to make their visit an enjoyable one.

Though it is now known that the measure for the abolishment of the death penalty was defeated, still we are far from feeling that Mme. Tingley's work was in any sense futile; indeed the position which the votes on this measure show the citizens of Tucson, Globe, Phoenix, and Florence, to have taken, is an evidence that, had Mme. Tingley been able to reach a larger proportion of the population of those cities with her broad and humane principles, the entire State would doubtless have arrayed itself against the enforcement of this terrible statute.

M. M.



A GLIMPSE OF THE ROOSEVELT DAM ON THE LEFT



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KATHERINE TINGLEY AND PARTY, THE GUESTS OF GOVERNOR HUNT OF ARIZONA
Leaving the State House at Phoenix. On Mme. Tingley's right is
Gov. George W. P. Hunt, on her left Mr. Leroy A. Ladd, the Governor's Secretary.

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A PEACEFUL, HOMELIKE SCENE. COWS FROM OUR LOMALAND DAIRY GRAZING NEAR THE RÂJA-YOGA ACADEMY. AN OLD PHOTOGRAPH

EVENING AT THE FARM

By John Townsend Trowbridge

(First and fourth stanzas omitted.)

INTO the yard the farmer goes,
With grateful heart, at the close of day:
Harness and chain are hung away;
In the wagon-shed stand yoke and plough,
The straw's in the stack, the hay in the mow,
The cooling dews are falling;—
The friendly sheep his welcome bleat,
The pigs come grunting to his feet,
And the whinnying mare her master knows,
When into the yard the farmer goes,
His cattle calling,—
"Co', boss! co', boss! co'! co'! co'!"
While still the cow-boy, far away,
Goes seeking those that have gone astray,—
"Co, boss! co', boss! co'! co'!"

Now to her task the milkmaid goes.
The cattle come crowding through the gate,
Lowing, pushing, little and great;
About the trough, by the farm-yard pump,
The frolicksome yearlings frisk and jump,
While the pleasant dews are falling;—
The new milch heifer is quick and shy,
But the old cow waits with tranquil eye,
And the white stream into the bright pail flows,
When to her task the milkmaid goes,
Soothingly calling,
"So, boss! so, boss! so! so! so!"
The cheerful milkmaid takes her stool,
And sits and milks in the twilight cool,
Saying "So! so, boss! so! so!" —*Selected*

A TRIBUTE TO THE COW

OF all the animal creation the best friend to man is the homely cow. As a food producer she is our mainstay and dependence. From the new-born babe to the aged invalid we are all more or less dependent on her for our very existence. Her produce commands the highest price in all the best markets of the world. Without her we would be deprived of many of the luxuries of life and not a few of its bare necessities. Without her the infant would cry in vain for sustenance, while the nations of the earth, deprived of her life-sustaining products, would become impoverished and disappear.

In prosperity and in adversity the cow is ever man's best friend. She can

be depended upon to do her share in lifting the mortgage from the old homestead. She piles the tables of the rich with rare and costly viands. She paves the way for many a poor farm boy to enter the high school and the agricultural college. She tides the farmer over the hard times and helps boost him into prosperity. When he has fallen into a rut and "a friend in need is a friend indeed" she can be relied upon to come to the rescue and with her produce set him on his feet again. Indeed, it may be truly said that of all the animals that contribute to the support of mankind none rewards us so promptly and so liberally for kindness and food and care as the homely cow.

—E. V. Benedict in *Our Dumb Animals,* Nov., 1914

WILD ANIMALS AT PLAY

SOME writers tell us that the wild creatures are so unwilling to exert themselves that they never care to play, and that all their movements are made either with the desire to procure food or to escape from some enemy.

Many observers of Nature, however, declare that her children are just as fond of sport and games as we are. Dr. Elisha Kane, for example, tells of a party of polar bears he once surprised in the act of sliding down some smooth, slippery rocks, their only possible object being to drive dull care away by fun, fresh air, and exercise. In the course of his travels he often came across sloping surfaces of rock covered with ice on which he found innumerable hairs of these animals. Without doubt these places were regular public toboggan slides in constant use. Polar bears even when kept in cages will often play by the hour together with wooden balls, tossing them into their water-tank and then diving in after them.

Even the solemn, industrious beavers have been watched as they amused themselves in their pond wrestling, ducking each other, and rolling and splashing about in rollicking, good-humored play as if they had no serious labor ahead of them and no enemies to fear.

The elephant, too, in spite of his huge bulk, is a very sportive animal. In small herds, supposed to be family groups, they roam up and down the country, and when they come to a pool they all go in bathing together. The great joke on these occasions seems to be for a frolicksome elephant to fill its trunk with water and squirt it with great force over some unsuspecting relative. The drenched victim promptly chases the squirter and returns the compliment, and the fun becomes fast and furious.

In South Africa there is an animal called the "Wilde Beest" who, by his queer pranks, has earned for himself the title, "clown of the desert." When a herd of these creatures set out for their pasture-grounds, it is one of the most laughable sights in the world. They fling their heels into the air as if they wanted to kick the clouds out of the sky, and sometimes they almost stand upon their heads while crossing their hind legs in the air. In general outline they resemble an elegantly-shaped horse; but the head, mane, and horns resemble those of a bison. To see these quaint animals gambol about like kittens at play is a sight to cure the worst case of low spirits ever known.

One evening a naturalist was watching six American robins as they hopped about the grass just before their bedtime, pulling up angle-worms for supper. Absorbed in this interesting occupation, everything else was forgotten. Suddenly a brown animal with a snow-white tail dashed out from his place of concealment behind a bush and charged into the midst of the supper party. The frightened birds flew this way and that way and two of them narrowly escaped being pushed over. The ill-mannered intruder (we are told) then retired to a fallen log to recover his breath, his sides palpitating rapidly, "as if he were splitting his sides with laughter." He was probably only out of breath; but as a hare would never dream of eating a robin, we are bound to suppose that he was playing a practical joke upon the unsuspecting birds.

The wild animals are often hard-pressed for food in cold weather or in bad seasons, and when pursued by enemies they must have an anxious time of it; but times of stress like these are soon over, and they are seldom troubled by gloomy fears beforehand; nor are they haunted by sad memories when the times of crisis have passed. For the most part, they pass their lives in ease and comfort, and manage to find time for quite as much fun as is good for them. P. L.

THE best of the children's periodicals which it has been our privilege to scan for some time is the RÂJA-YOGA MESSENGER, an illustrated monthly published by the Râja-Yoga College, Point Loma, Cal. The contents are of high literary standard, educational in character and of eminent moral tone. The typography is perfect, and the engravings on a plane with the excellency maintained by all other Point Loma publications. — *Our Animals,* Sept. 1914

A ROMANCE WOVEN FROM CELTIC LEGENDS

THE good thing that comes out of Nazareth may be unexpected but it may also possess much excellence. Nathaniel's question merely implied doubt; not utter disbelief. Therefore if I answer the question in the affirmative it is with the intention of corroborating my own testimony with documentary proof. All of which relates to the hitherto vague possibility that San Diego might harbor somewhere within the arcana of its intellectual activities a genius for literary achievement superior to that of other places. I think I have found the good thing in Nazareth.

This good thing is a book by Cenydd Morus issued from the Aryan Theosophical Press at Point Loma. It is called *The Fates of the Princes of Dyfed,* and is evidently a free translation of the ancient bard tales of the Welsh folk ——a saga of romance to be sung to the music of harps responsive to the vibrant touch of minstrels. I doubt if the spirit of Cymric folk-lore and mythology was more palpably impressed upon the imagination of the Welsh themselves from the lips of Taliesin or Aneurin than it is in this collection of romances penned for the recreation and edification of a race as alien as the invading legions of Agricola. These stories from the Four Branches of the Mabinogi, out of the Red Book of Hergest, are like dim old tapestries picture-woven with the romance of a forgotten age, still clinging to the hoary walls of castles ghost-haunted by pre-medieval tradition and silently eloquent with wonderful legends of a time and a people that only exist in the dreams of poets. They are indeed tapestries of Old Romance, wind-stirred in the twilight of the days that are dead, peopled by warriors, knights and heroes, ladies fair and maidens debonair, threaded and brocaded by fingers that ceased their loving labor centuries before Chaucer's Pilgrims journeyed to Canterbury.

The work of Cenydd Morus is not in any sense a *réchauffé* of Lady Charlotte Guest's famous transcription of the thirteenth-century Mabinogi. It is as original to the genius of the author as if he had himself invented the plots and created the characters. They breathe the soul of the poet inspired by the wonderful legends of a wonderfully creative age, and through it all runs the truth of nature that was in the beginning and shall perish only in the end. . . .

I cannot say all that I would like to say in praise of this remarkable work. I can only recommend it to every lover of Romance, to every lover of the beautiful in art. These will find in it much that is akin to the essence of Tennyson's *Idylls of the King;* for as the Laureate knew how to make incarnate in living verse the ghosts of dead Romance, so this bard in prose knows how to revive the shadowy heroes of ancient singers who are themselves dim specters of age-worn Tradition. Especially do I commend *The Fates of the Princes of Dyfed* as a seasonable gift to the children. For in the hearts of children is born the truth of Romance. Children are nearer to the Soul of Things, and the pity is that they so soon outgrow their knowledge. But children whose imagination is nurtured on pure Romance, unalloyed with the dross of a sordid and demoralizing Realism, never wholly outgrow the Reality and the Truth of their childhood. . . . — *Yorick,* in the San Diego *Union.*

RÂJA-YOGA MESSENGER

An Illustrated Magazine Devoted to the Higher Education of Youth

Vol. XI. No. 2 APRIL, 1915 Per Copy, 15¢

The Râja-Yoga College

(Non-Sectarian)

Point Loma, California, U. S. A.

KATHERINE TINGLEY, Foundress and General Directress

The Râja-Yoga system of education was originated by the Foundress as a result of her own experience and knowledge. Râja-Yoga is an ancient term: etymologically it means the "Royal Union." This term was selected as best expressing in its real meaning the purpose of true education, viz: the balance of all the faculties, physical, mental and moral.

The Building of Character

One of the most important features of this system is the development of character, the upbuilding of pure-minded and self-reliant manhood and womanhood, that each pupil may become prepared to take an honorable, self-reliant position in life.

In the younger as in the older pupils, the sense of individual responsibility and personal honor is aroused.

The Pupils

The Râja-Yoga College comprises two general departments of instruction: (1) The Râja-Yoga Preparatory School and Academy, for boys and girls respectively (separate buildings). (2) The College proper, for students following the collegiate courses.

The Studies

The studies range from the elementary to those of a university course, including the following: Literature, Ancient and Modern Languages, Mathematics, Physics, Chemistry, Surveying, Mechanical Electrical and Civil Engineering, Law, the fine Arts, Music, Industrial Arts, Practical Forestry and Horticulture, Domestic Economy, etc.

The Teachers

The staff of teachers is formed of men and women specially trained for their duties by long experience in scholastic work, and is composed of graduates of European and American Universities, and of specialists in other lines.

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THE SECRETARY, RÂJA-YOGA COLLEGE
Point Loma, California

RÂJA-YOGA MESSENGER

VOL. XI APRIL, 1915 NO. 2

FREEDOM

(An Eastertide Thought)

By F. J. Dick

THE price of freedom sweet is living purely,
For souls are free that conquer snares of sense;
Unselfish deeds and thoughts are bringing surely
Again the Light — so long departed hence —
That wrapped the sea and sky in weirdest beauty
When bards and kings held sway o'er air and earth.
The wondrous keys of Selflessness, and Duty,
Awake in us the Gods who gave us birth.

— *Century Path*, April 9, 1911

THE COMING OF SPRING

THERE was a sharp chirping call, then a flutter of wings, and a gay mocking-bird alighted on a spray of ivy-berries. It was a gray day with low-hanging clouds, and the ivy was dripping with the rain drops from a recent shower; but the mocking-bird seemed not to care at all for that. He turned his head to view the world about him, then pecked off a berry or two with evident satisfaction. Perhaps the wind had whispered that Spring was coming, or perhaps he felt it within him, so he fluttered his wings at the present weather conditions, and determined to make the best of them. Wise bird!

He knew that Spring was coming. Well, how often do you or I know the same thing, and yet fail to be philosophical if the sky be cloudy today? Springtime, the welcome successor of Old Winter, comes but once a year: it has, however, a thousand counterparts in our thoughts and acts that fit every phase of life; and some of these will appear as often as there are minutes in a day, if only some kind heart will make them welcome.

What is the symbology of Spring? Is it not an awakening to better things, and a casting away of all that keeps the soul from growth? In Nature it finds expression through the stirrings of the life-forces, the rediscovery of the plant's latent strength; in man it should be a still nobler awakening, the attaining to knowledge of his own higher

self. This is the true Springtime of life; one that may come at any moment and abide for all time. And yet, while still itself, it mellows to the warmer glow of Summer, takes on the ripened hues of Autumn, but never bows to Winter's chilling snows. They come, perhaps, and man seems lost among their drifts; but it is man himself who brings them, man who makes them possible, and while he seems to be engulfed, the Spring without, untouched, awaits the time when he shall wake again. This must happen often — through life after life, until, with each succeeding snowfall smaller than the last, there comes a day when the change of seasons is complete.

This is the great awakening, but as the rainbow arch is formed of countless drops of water, so this, too, has come to its fulfilment only after the inner eye has learned to see a thousand smaller things. These are the awakenings of every day — some so minute that the eye remains unconscious of the record it has made. But the record is there, perfect in every detail, and tells a wonderful story of passing seasons of mental and physical as well as spiritual development and inward growth. More than that, every effort to express the nobler side of our nature gives birth to some beautiful character blossom, and these spring up not only in our own fields, but oftentimes in those of our neighbors.

With each new flower comes a surer trust in the ever-abiding presence of that Springtime. No hour is so dark that its sunlight cannot penetrate, no day so cloudy that its warmth is not felt, and over all there comes the magic fragrance of its blossoms. When there is trust, the snows no longer have the power to chill. The flakes may fall, but still the light is there; and when they cease — look, where the sun has turned the gleaming mass to jewels of living fire!

The Spring is the pure joy of an unselfish life; the will to help others, the knowledge to help oneself. It is the inner peace that follows the inmost conquest, and it is the hush of a stormless dawn, for with it the soul awakens.

To say that different races worship different gods, is like saying that they are warmed by different suns. The names differ, but the sun is the same, and so is God. As there is but one source of light and warmth, so there is but one source of religion. To this all nations testify alike.— Thomas Wentworth Higginson: *The Sympathy of Religions*

THE RHODORA

RALPH WALDO EMERSON

IN May, when sea-winds pierced our solitudes,
I found the fresh Rhodora in the woods,
Spreading its leafless blooms in a damp nook,
To please the desert and the sluggish brook:
The purple petals, fallen in the pool,
Made the black waters with their beauty gay;
Here might the red-bird come his plumes to cool,
And court the flower that cheapens his array.
Rhodora! If the sages ask thee why
This charm is wasted on the earth and sky,
Dear, tell them, that if eyes were made for seeing,
Then beauty is its own excuse for being.
Why thou wert there, O rival of the rose!
I never thought to ask; I never knew,
But in my simple ignorance suppose
The self-same Power that brought me there, brought you.

WORSHIP

JOHN GREENLEAF WHITTIER

THE harp, at Nature's advent strung,
Has never ceased to play;
The song the stars of morning sung
Has never died away,

And pray'r is made and pray'r is giv'n
By all things near and far;
The ocean looketh up to heav'n
And mirrors every star.

The green earth sends her incense up,
From many a mountain shrine;
From folded leaf and dewy cup,
She pours her sacred wine.

The mists above the morning rills,
Rise white as wings of prayer;
The altar-curtains of the hills
Are sunset's purple air.

The blue sky is the temple's arch,
Its transept earth and air,
The music of its starry march
The chorus of a prayer.

RÂJA-YOGA IN EDUCATION

A Series of Papers on Katherine Tingley's System of Education

(See January issue for the first of this series.)

HISTORY OF THE RÂJA-YOGA SCHOOL

By Dr. Gertrude W. van Pelt, b. sc., m. d.

(*From* The Theosophical Path, *July, 1913*)

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 adultship, 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. . . . 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 bodies they

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A RÂJA-YOGA GRADUATE TEACHER
AND HER PUPILS

Lomaland Photo. & Engraving Dept.

A DISTANT VIEW OF THE ACADEMY BUILDING AT THE RÂJA-YOGA COLLEGE,
POINT LOMA, CALIFORNIA

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. . . .

On January 15, 1901, the first play, entitled *Rainbow Fairy Play*, was given in the Aryan Memorial Temple, . . . 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. . . .

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. . . .

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 Râja-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 America have appeared. Many have come from wealthy homes where they had 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 charac-

ter 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. . . .

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 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 impos-

sible 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 toward 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.

AN AFTERNOON AT THE PANAMA-CALIFORNIA EXPOSITION

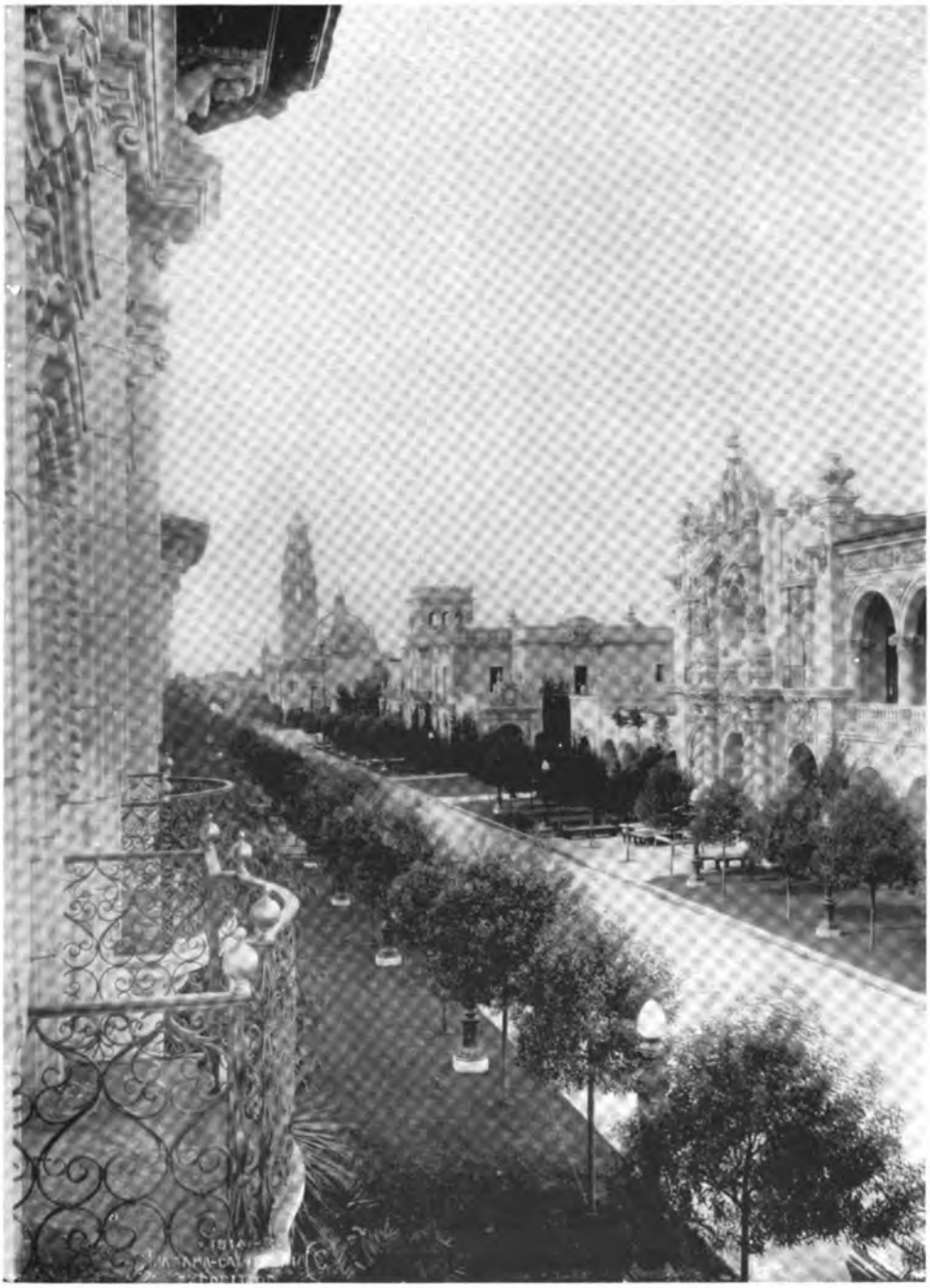
IT is said that if a person see one exposition, he sees them all, but this cannot be said of the Panama-California Exposition in San Diego, for it is distinct and unique. It was opened January 1, 1915, by President Wilson, who pressed an electric button at Washington, D. C. That this Exposition will be held throughout the entire year is in itself a remarkable feature, especially as the avenues of the Exposition grounds are bordered by lawns and trees, with luxuriant flower-beds here and there, which looked as pleasing to the eye in January as they will be in July.

As regards the Exposition's superb site, a writer in *The Theosophical Path* for February says:

> The Exposition site is magnificent, and large advantage has been taken of it . . . it has wonderful and exquisite possibilities. The views are beautiful, in quite a whole-hearted and soul-satisfying way. Then Balboa Park is peculiarly blessed in the possession of its many canyons. Plant the slopes of these with trees; span this one with a bridge; set a balustrade along the brink of that one, and a walk behind the balustrade: and — you have really produced very wonderful results. . . . So that this Exposition is a thing to see, really so, by those who hunger and thirst after Beauty. . . .

Let us proceed, however. After crossing the long concrete bridge over the Laguna Cabrillo, the Administration Building is the first reached. Passing this and standing beneath a medieval Spanish gateway, we find ourselves on the threshold of the Plaza de California. We are now in another world, as if we had stepped on a wishing carpet and had been whisked backward four hundred years.

On our left rises an impressive cathedral with a highly-decorated façade. This building is surmounted by a great dome of varicolored Moorish tiles which sparkle in the sunlight. Overshadowing even this, and dominating the entire Exposition, rises a lofty campanile or belfry, suggestive of Seville. This is the California State Building, a reinforced concrete structure. It is said to resemble in many respects the beautiful cathedral at Oaxaca in Old Mexico, a building which dates from 1563. Its decorative front bespeaks the history of the Golden State, and within its spacious interior are to be found historical exhibits of the settlement of California and certain Latin-American countries. But more wonderful than these, in our estimation, is the magnificent collection of casts representing the huge monoliths of Quiriguá in Guatemala, models of temples and palaces,



LOOKING WESTWARD ALONG EL PRADO

Note the pleasing variety, yet uniformity, of the Spanish-Colonial architecture.

friezes depicting the life of the Mayas, together with realistic mural paintings of the stupendous creations in the ruined cities of the Mayas, the Aztecs, the Toltecs, and the Incas. To attempt a description of these in the limited space now at our disposal would be an injustice to the painstaking work of the Curator of this department, Dr. Edgar L. Hewett, to whom all praise is due; a special article will be devoted to this exhibit in a forthcoming number.

Opposite the California Building is a plain mission building in striking contrast to the ornate cathedral we have just seen. This is the Fine Arts Building. Its austere simplicity — even to crudeness, as suggested by the undressed rafters seen in the roof of the cloister — little suggests its purpose as the repository of the Fine Arts. In addition to an art-gallery and an interesting exhibit of the genealogy of the Exposition architecture, there are collections of historical mementos of San Diego and relics of the Indian life of the vicinity.

Stepping out into the sunshine of the Plaza de California again and passing beneath a lofty archway, we enter the broad Prado running east and west. The vista presented by this main avenue of the Exposition holds the visitor spellbound. It is indeed beautiful. On either side of the broad roadway green lawns, lined with black acacia trees, run back to cool arcades. Nestling against the round Spanish arches of these arcades (cloisters, we should call them if we are to be consistent with the Spanish atmosphere of the place) are hedges of the shiny coprosma, with a sprinkling here and there of the flaming poinsettia, while the bougainvillea and other blossoming vines ascend the arches and run along the cornices as if they had always grown there. That shady cloister on the right is inviting; let us enter. Ascending a short flight of steps, we are in Los Jardines de Montezuma (Montezuma's Gardens) but we must not surrender to the charms of this delightful spot.

Hurrying on we enter the Indian Arts Building by a side door. Turning on the threshold to get a last glimpse of this pretty garden plot, an involuntary exclamation escapes one, for there is the beautiful tower of the California Building rising above the shrubbery of the garden enclosure. What a picture! With a sigh of regret we turn our backs and are soon absorbed in a remarkable collection of Indian arts and crafts, interest in which is heightened by the fact that Indians of the present day (descendants of the early races of the

Pacific coast) are demonstrating the same arts as now practised. Groups of life-sized figures, realistically posed in glass cases, show the aborigines in the act of shaping, for instance, a soapstone cooking-bowl or flint arrow-points. Elsewhere there are small models of Indian dwellings, surrounding which are their utensils. Each object tells its particular story. In this building, too, there are exceptionally fine mural paintings by Gerald Cassidy, depicting the life in the ancient Indian pueblos of the Southwest. As in the case of the California Building, it would require an entire article to do even scant justice to the exhibits in the Indian Arts Building. We reluctantly pass out at its main portal on to the Prado. Turning about to view its exterior, we are informed by a guard that it was designed after the Santuario de Guadalupe at Guadalajara, Mexico.

Directly opposite is the Science and Education Building, the eastern façade of which reminds one of the Cathedral at Puebla, Mexico, which dates from 1636. Walking down the cloister and entering the west wing of this building, we find ourselves in a lecture hall, the walls of which are lined with educative charts demonstrating the work of the Child Welfare League. In the central portion of the building are to be seen educational exhibits by the Metropolitan Life Insurance Co. of New York and the Aetna Insurance Co. of Hartford, Conn., showing how the community is benefited by conserving the health and safeguarding the life of the public. Here is also the Branch Information Bureau of the International Theosophical Headquarters at Point Loma, where information and literature pertaining to Theosophy and the work of the Society may be obtained, and where one may see exhibits of the handicraft and art work of the pupils of the Râja-Yoga School and College, as well as a representative collection of paintings by adult students and teachers at the Theosophical Headquarters. This exhibit is greatly admired for its artistic arrangement and originality, and is eliciting genuine interest and appreciation. Next door is the Science of Man Exhibit, a priceless collection of ethnological charts and casts generously given by the Smithsonian Institute of Washington, D. C., to San Diego for a permanent exhibit. Conceded to be one of the finest collections of its kind ever assembled, it affords unusual opportunities for students to study the development and progress of man as presented by Professor Hrdlicka, who is in charge of this instructive exhibit. One could easily spend a day studying it and then not exhaust its possibilities.

Leaving by the west portal brings us into the Plaza de Panama, the main plaza of the Exposition. Our first thought is of St. Mark's Square, Venice, for hundreds of tame pigeons are everywhere — on the pavement, perched on pedestrians' shoulders or feeding out of their hands, and fluttering in mid-air. It is truly a beautiful picture — a fitting close to our first glimpse of San Diego's beautiful Exposition.

BEYOND DUNOON

WRITTEN BY Q. M., SAN QUENTIN, CALIFORNIA

THERE'S a wonder world in Scotland,
It is up beyond Dunoon,
Where the mist lies on the mountains
All the sleepy afternoon;
Where the seagull hovers gently,
Dreaming, dreaming happy things,
With the glory all around him
And the sunlight on his wings.

If the Angels wander thither
Through the hush I cannot tell,
But I think they entered Heaven
By the gateway of Goat Fell,
Rising high into the Mistland
Where the pulse of care is mute,
There upon the Isle of Arran
Down beyond the Kyles of Bute.

When I saw it through the glamor
Of that dreaming purple land,
All the pain and all the sadness
Which I ne'er could understand,
Swept into the Great Forgotten
Through the gate of Unknown Things,
And my soul let loose her fetters,
Caught the sunlight on her wings,

Touched the summit of all gladness
Where the pulse of care is mute,
There upon the Isle of Arran
Down beyond the Kyles of Bute.
Where the sleepy, smouldering sunlight
Lies upon the hills at noon,
There's a wonder world in Scotland
Over there beyond Dunoon. — *Selected*

THE LEGEND OF THE ROSE FIELD

By a Bohemian Student of Lomaland

AT the present time more or less interest is manifested in the various small countries of Europe which have remained obscure so long. It is a little rose field that brings Bohemia to our attention.

In the past Bohemia was a large and wealthy country, but it entered into a long and bitter fight at the time that Jan Hus was burned at the stake (1416) to secure religious freedom, which cost it its independence and wellnigh its existence. At the beginning of the seventeenth century the Bohemian Kingdom was comprised of Bohemia, Moravia, Silesia, and Upper and Lower Lusatia. It was conquered in 1620, whereupon many of the leading nobles were executed and thousands were exiled — all who would not accept the Catholic faith. Estates to the valuation of 1,440,000,000 in Meissen coin were confiscated. Out of a population of three million, only eight hundred thousand were left in the country. It was there that the terrible Thirty Years' War was started.

Among the first to be banished from Bohemia were the Bohemian Moravian Brethren, an organization whose teachings promulgated the spirit of brotherly love, chaste and pure living, and mutual helpfulness. Its members numbered more than two hundred thousand. Before leaving the country they so dearly loved, the Moravian Brethren who lived in and about the city of Litomysle (nearly all the inhabitants belonged to the Brotherhood) planned to meet secretly once more to part with their country and with each other. Being no longer permitted to meet publicly, for greater security they chose the night as the time for meeting, and as the place, a deep forest where there was a small meadow. There they performed their religious rites for the last time, and buried deep in the earth the golden chalice which was the symbol used at their ceremonies. Some took with them a handful of the earth as a loving remembrance; others knelt to kiss it, many shedding tears, and it is said that from those tears sprang the red roses which afterwards grew upon the meadow. These roses are of a strange variety, fullblown, and will not thrive elsewhere. Having been dug up on one occasion, within a year they were green again.

In time the deep forest disappeared and fields took its place, but the people remembered and respected the little meadow. However, attempts were eventually made to plow it up; but, as though it were

being protected, the plow invariably broke or the horse fell. Finally it was successfully ploughed and flax was sown. But see what happened. The flax grew and blossomed; was mowed and dried; but, while being worked, it caught fire and from it the house where it was being handled. The fire spread to the estate of the farmer who had ploughed the meadow and sown the flax, and his young daughter perished in the flames. After that the meadow was left alone, and it is now marked by a fenced-in cross proclaiming the victory of the chalice, which lies buried beneath. Though originally much larger, today the meadow covers a space of about fifteen by twenty paces. The roses are slowly spreading towards the center.

Now, good people, listen well to this. The legend says that when the roses reach the center of the meadow, seven kings will meet there among the roses and sign an eternal peace, on the spot where the Bohemian Moravian Brethren — opposers of war and bloodshed — parted with their country. B. B.

A SYMPOSIUM OF UNIVERSAL PEACE

Conducted by Members of the H. P. Blavatsky Club
an Activity of the Girls' Department of the Râja-Yoga College, Point Loma, California

II. BRITAIN'S TORCH-BEARERS OF PEACE

FROM time immemorial there have lived men and women whose cherished purpose it has been to bring peace to mankind. All the nations of the earth have helped to fill the ranks of the Torch-bearers of Peace, and Britain has not been behindhand.

First in point of time we must mention Alfred, justly surnamed "the Great." The grandeur of his moral life and the nobility of his aims place him among the greatest men of history. When he ascended the throne of Wessex, the Danes had overrun a great part of England. Putting aside his dreams of conquest, Alfred brought the war to as speedy an end as possible, and then turned his attention to the welfare and education of his people. He reorganized the methods of public justice, personally supervising many cases where the poor were concerned. He established schools for the youth, and in order to promote education, he translated the History of Orosius and other books into English, for he was resolved that learning should not be monop-

olized by the clergy, but should be a privilege enjoyed by all. His whole policy was essentially one of peace, and he believed it could be maintained only by a proper balance of priest, warrior, and laborer.

About nine centuries later came Jeremy Bentham, an uncompromising upholder of Justice and Mercy. He abandoned the law as a profession, because he found many points in the jurisprudence of his day with which his ideas of justice did not agree. He accordingly became a writer, publishing a number of pamphlets on the subjects of legislature, prison reform and discipline, and kindred topics. He invented a code of laws based on utility and moral fitness, maintaining that the greatest happiness of the greatest number is an unfailing test of right and wrong both in morals and in law. He introduced many new words into his writings, the most widely used of which is probably the word *international.* A large number of the modern improvements in the governmental systems of England and America have been suggested by Bentham's works, which still contain many ideas that might be followed to advantage.

The names of John Bright and Richard Cobden are almost inseparable because of the heroic way in which they stood side by side for unrestricted trade and the relief of the poor. John Bright, one of England's greatest orators, was a Quaker. He took a practical interest in the furthering of popular education, and in all his speeches in behalf of the repeal of the corn laws he treated the problem from a moral rather than from a political standpoint. Throughout his whole life he was consistently opposed to war. One of his greatest aims was " the constant elevation of the people, that they might be worthy of the trust of political power."

Richard Cobden, unyielding advocate of peace, non-intervention, and free-trade, was a close friend of John Bright. He advocated the non-restriction of commerce " because of its tendency to diminish the hazards of war, and to bring the nations of the world into closer and more lasting relations of friendship with each other." In the face of ridicule he brought forward measures for International Arbitration and the reduction of armaments. Nothing daunted by the failure of these measures, he took a leading part in a series of Peace Congresses which were held in various European countries at that time.

Among those who have employed the pen as an instrument of peace, may be mentioned Charles Dickens. His heart beat for the

common people of his country, and with his pen he drew such true pictures of the wrongs and sufferings of his fellows that he was instrumental in bringing about many needed reforms which helped forward the welfare and peace of the nation.

No less important is the work of the women Torch-bearers of Peace. Foremost among these comes the name of Elizabeth Fry, an eminent philanthropist, and one of the chief promoters of prison reform in Europe. In her care of the sick and unfortunate she was untiring, although she was at all times burdened with family cares of her own. Having become interested in prison work, she formed an association for the relief of female prisoners in the Newgate prison. By means of this she was enabled to put into practice her own ideas as to the care of prisoners. Many of these, such as the separation and careful classification of prisoners, and providing them with useful employment, are now recognized as first principles in prison régime, but they were unheard of until this brave woman dared to put them forward.

The name of Elizabeth Fry never fails to call up a picture of Florence Nightingale, "the Angel of the Crimea." In 1854, when war broke out between England and Russia, Miss Nightingale had been studying for ten years for her life-work. As soon as she heard the appalling accounts of the suffering of the soldiers in the Crimea, she promptly offered her services as a field-nurse although such a proceeding was entirely against all rules of convention. This courageous woman had to contend with lack of proper means, entire absence of sanitation, and the opposition of the authorities: but with her bright smile, deft fingers, and clear judgment, she conquered everywhere, and before the fighting was over she had saved thousands of lives. The sum of money which her grateful country bestowed upon her, she caused to be used for founding a training-home for nurses.

Among women-promoters of world-peace, a prominent place must be given to Queen Victoria, the sovereign who for more than half a century ruled her subjects so wisely and so well as to evoke universal love and respect. In her first public address she declared her deep interest in the questions of the amendment of criminal codes and the reduction of capital punishment. The keynote of her life as woman and as queen is aptly expressed in her own words, uttered on the same occasion: "It will be my care to strengthen our institutions . . .

by discreet improvement wherever improvement is required, and to do all in my power to compose and allay animosity and discord." By her strong personal influence she kept her throne intact during 1848, the year of revolutions in Europe, and as her dominions became more widely extended, she was, as it were, the link binding together the people of a vast and loyal empire.

Her son, Edward VII, had quite as deeply at heart the establishment of peace at home and abroad. He made it his chief task to renew the bonds of friendship between England and the other European countries. Everywhere his kindly smile and deep human sympathy disarmed all opposition. Through his influence treaties were signed with France, Germany, Portugal, and the United States, and amicable relations were established with many other countries, always with the view of completing his great plan of Peace among the nations. Truly he well deserved the title by which he was known the world over — that of " Edward the Peacemaker."

And shall we not pay tribute as well to the quiet peacemakers, the artists, poets, musicians, who, with brush, or pen, or heart-song, have made the world forget for a space its quarrels and its strife, to laugh and rejoice with them? Such a one was Robert Burns, the voice of Scotland, who in expressing the heart of his people, their reverence for Justice and Truth, their keen humor, and their intense love for their heather-clad hills, strengthened the bonds of brotherhood between the Gaels and all the peoples of the earth.

From Scotland, too, came Lady Malcolm of Poltalloch, a steadfast worker for Peace and Brotherhood in the early days of the Theosophical Society, and a devoted pupil of H. P. Blavatsky. She did much in her quiet way to spread the seeds of peace throughout Great Britain, for much of her time was spent in writing letters full of friendly help and advice, which were sent to all parts of the Island.

Last, but by no means least, among Britain's Torch-bearers comes William Quan Judge, the Co-founder with H. P. Blavatsky of the Theosophical Society and Universal Brotherhood, and her successor as Leader of its International Peace Work. By his writings and his strong personal influence, he labored unceasingly for the cause of Peace, and his devoted and unselfish life will ever be a glowing example to all who have at heart the welfare of humanity and the Peace of the Nations.

ARCHITECTURAL STYLES AND THEIR MEANING

XVII

Roman Basilicas and Theaters

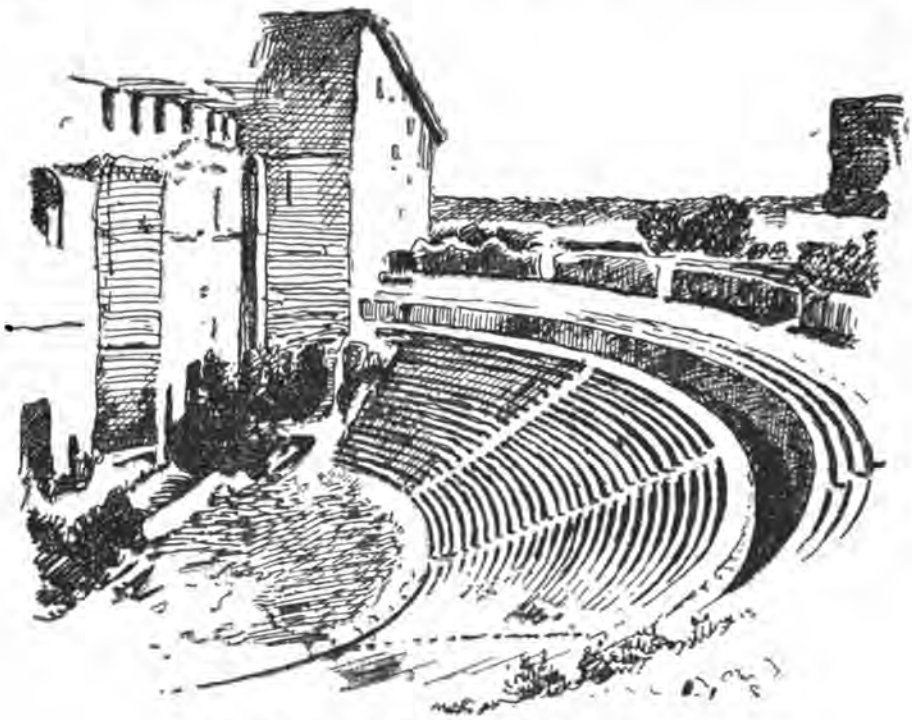
THE Roman basilica is of great interest in the history of architecture, for it is the direct ancestor of the western form of the Christian church. The rectangular temples with the limited inner chambers were not intended for large public assemblies, but the basilicas were roomy halls, well lighted and airy. The basilicas were devoted to justice and government, and probably greater importance was attached to them than to the temples, for the Romans cared more for law and order than for religion.

The basilicas differ in plan, but the general principle is that of a long, wide and lofty hall, usually containing two or four rows of pillars which divide it into a central and side aisles. The pillars are inside the building, not outside as in the temples, and they support upper galleries and the roof. Many windows allow the light to enter the side walls, and at the end there is a semicircular apse, in which the presiding magistrate used to sit. A small altar stood before the steps of his official throne. The section and plan of Trajan's basilica show how distinctly it resembles the churches which were copied from it. The basilica of Maxentius was smaller but more advanced in design. The construction of its vaulted roof strongly resembles that of later Gothic buildings of the best class. In considering the interesting subject of medieval roofs we shall return to the basilica of Maxentius.

There are few basilicas still existing in the provinces of the Roman Empire, for the reason that many of them were converted into churches in early times and afterwards rebuilt to suit the taste and needs of later centuries. Trèves (Trier) in Germany has a well-preserved basilica, and there is enough remaining of the basilica of Pompeii to render the plan quite distinct. The Church of St. Paul outside the Walls, in Rome, was built in the fourth century, and was a fine example of the characteristic Roman basilica. It was, unfortunately, nearly destroyed by fire in 1822, and the restored building does not adhere so closely to the original form. The illustration herewith was drawn before the fire and gives an excellent idea of a stately Roman basilica.

Next in importance to the basilicas come the theaters and amphitheaters. The theater was not so popular in Rome as in Greece; in

fact there is only one, the theater of Marcellus, in the capital (see RÂJA-YOGA MESSENGER for August, 1914, p. 15). It was built in the reign of Augustus. In the semi-Greek cities of Pompeii and Herculaneum there were several, and in France, where many Greek colonists lived, we find numerous theaters. One of these, at Nîmes, is in sufficiently good condition to allow classical plays to be presented on its stage.

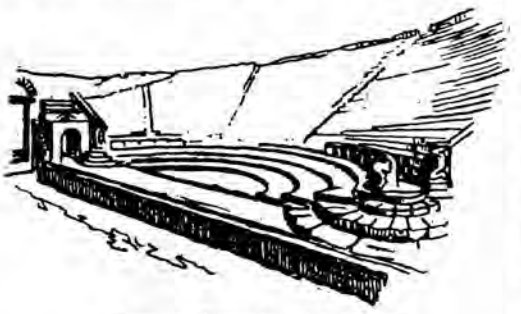


ANCIENT ROMAN THEATER AT NÎMES, FRANCE, SHOWING THE AUDITORIUM AND PROSCENIUM

The Roman form of theater consisted of a semicircular auditorium of seats rising above one another and facing a stage with a high proscenium at the back. We do not know much about any part of the Greek theater except the auditorium; the proscenium was probably of wood, as it has entirely perished. In the Roman theater, on the contrary, everything was stone, and in some instances, such as the theater of Orange in southern France, the excellent preservation of every part enables us to form a very accurate idea of what a Roman theater was like in its prime. The differences between the Greek and Roman theaters are not very great, and chiefly consist, as far as we

know, in the greater importance given in the Roman playhouse to the stage accommodations. The Romans demanded plays more in accord with modern notions of the drama, while the Greeks chiefly delighted in stately semi-religious or ceremonial spectacles.

The amphitheater or double theater was far more characteristic of the Roman spirit than the theater. It was adapted for displaying the spectacular events in which they delighted, such as the gladiatorial and animal combats. The arena of the amphitheater could be flooded for naval displays. The amphitheater was derived from the Etruscans in all probability; there is a noble Etruscan amphitheater still existing about thirty miles from Rome. It is supposed to be far older than any of the Roman ones, the earliest of which was not built till the time of Caesar. Everywhere in the Roman empire do we find the amphitheater; the Roman citizen, or at least the soldier, could not be happy without the brutal spectacle of killing his fellows or imperiling his life in mortal combat with wild beasts. R.



Roman Theater at Pompeii

ROME

Ah, little thought I, when in school I sate,
A school-boy on his bench, at early dawn
Glowing with Roman story, I should live
To tread the Appian, once more an avenue
Of monuments most glorious, palaces,
Their doors sealed up and silent as the night,
The dwellings of the illustrious dead — to turn
Toward Tiber, and, beyond the City-gate,
Pour out my unpremeditated verse,
Where on his mule I might have met so oft
Horace himself . . . and inscribe my name,
My name and date, on some broad aloe-leaf,
That shoots and spreads within those very walls
Where Virgil read aloud his tale divine,
Where his voice faltered and a mother wept
Tears of delight! — Samuel Rogers: *Italy*

THE STORY OF THE PACIFIC

Retold by Members of the William Quan Judge Club
an Activity of the Boys' Department of the Râja-Yoga College, Point Loma, California

I

MAR PACÍFICO, THE "SEA OF DARKNESS," ROMANCE, AND ADVENTURE

TOGETHER with the discovery of the American continent, that of the Pacific Ocean may well be regarded as one of the two great epoch-making events of medieval times.

Considered physically, the Pacific is the world's greatest ocean. The *Encyclopedia Britannica* says:

> The Pacific is the largest body of water in the world, covering more than a quarter of its superficies, and comprising fully one-half of its water surface. It extends through 132 degrees of latitude, in other words it measures 9000 miles from north to south. From east to west its breadth varies from about 40 miles at Behring Strait, where Asia and America come within sight of each other, to 8500 miles between California and China on the Tropic of Cancer, and to more than 10,000 miles on the Equator between Quito and the Moluccas, where the ocean is widest. The area has been variously estimated at from 50,000,000 to 100,000,000 square miles; but, defining its boundaries as above, Keith Johnson, from careful measurements, estimated it, with probably a near approach to the truth, at 67,810,000 square miles.

It is therefore not surprising, in view of its great area, that the most daring voyages ever undertaken were made into the Pacific Ocean. As H. H. Bancroft says:

> The world's great voyages have been for the most part into the Pacific . . . neither the adventures of the Argonauts, nor the sailings of the Scandinavian Sea-Kings, nor the efforts in the Atlantic to find India, nor the searches in the ice for the North Pole can compare in thrilling interest and romance with the voyages for discovery and piracy, for circumnavigation and possession, of the world's most famous navigators into and upon the broad Pacific.[1]

A glamor of mystery, romance, and adventure is associated in our minds with this vast expanse of water, and if we could but scan the record of all that has transpired on its surface and along its shores, perchance we could solve more than one pre-historical mystery. G. Reginald Enoch has written an interesting book [2] in which he has collected various theories that have been advanced to account for the early civilizations of the three Americas, which will prove fascinating

1. *The New Pacific*: Hubert Howe Bancroft; Bancroft Co., New York, 1900
2. *The Secret of the Pacific*: G. Reginald Enoch; Chas. Scribner's Sons, 1912

reading for those who wish to pursue the subject further. He says:

> What I have ventured to term the Secret of the Pacific is the mystery surrounding the ancient civilizations of the three Americas, the homes of the Toltecs, the Aztecs, the Mayas, the Incas, and their predecessors. What was their origin? What was their connexion with each other? Had they any link with the Old World? Did they in olden times draw inspiration and knowledge from Asia, Egypt, Babylon? . . . From those broad regions where the Toltec, Aztec, and the Inca flourished we must seek to gather up those threads which some have conjectured lead to Asia; which, could we but unravel them, might establish some co-relation of man and his arts between Asia and America, and, that said, of man throughout the world.

Though our narrative will be concerned chiefly with the European discoveries and explorations in the Pacific, it may be of interest and profit to devote a few words to the ancient Oriental and possible American navigation of these waters. If we could turn the light on this Sea of Darkness before the dawn of history, we should find bordering and adjacent to the Pacific a number of powerful, highly-civilized, and cultured peoples — the Chinese, Hindûs, and Mexicans and Peruvians — whose architectural remains alone show them to have been highly proficient in the mechanical arts, which would lead us to believe that the Pacific may once have been a great highway of commerce and intercourse between these nations; for surely the high civilization attested by the relics of these ancient peoples suggests corresponding activity in navigation and commerce. To quote again from Mr. Enoch's book above cited:

> Is it reasonable to suppose that these huge twin-continents of America have lain incognito by the great communities of Asia and the Old World until the mere yesterday of Columbus? — incognito throughout the ages of unfathomable time since mankind became a reasoning, constructive being? Columbus reached America less than four and a quarter centuries ago, and Eric the Red and his early Norsemen in 983. . . . Can we believe that the Chinese and other Asiatic people, so far advanced as they were in knowledge and science thousands of years before that time, had no knowledge of the land we now call America?

Of such activities, however, little in the form of records is extant or accessible to Europeans today, but there are abundant evidences in the physiques, languages, and customs of these widely-separated races that have convinced scientists that an ancient connexion between the Asiatic and American races existed in pre-historic days. Indeed, such resemblances have been cited as proof of the Asiatic origin of the American aborigines, and *vice versa*.

The earliest literary record of such Asiatic trans-Pacific travel is to be found in the writings of the Chinese historian Li-yan-cheu, who wrote about 500 A. D. In reporting the voyage of the Buddhist priest Hoei-shin to the land of Fusang, he says:

> Fusang is situated 20,000 *li* to the east of . . . China. In this place are many trees called *fusang*, whose leaves resemble those of the *thoung* [*Bigonia tomentosa*], and the first sprout those of the bamboo. These serve the people of the country for food. The fruit is red and shaped like a pear. The bark is prepared in the same way as hemp, and manufactured into cloth and flowered stuffs. The wood serves for the construction of houses. . . . The inhabitants have a system of writing and make paper from the bark of the *fusang*.

Note the description of the *fusang* tree, which agrees in all particulars with the Mexican maguey and allied species, also the possession by the inhabitants of a system of writing and of books made of the *fusang*. In the latter we see another characteristic of the ancient Mexicans, whose books were commonly made of maguey paper.

Professor Neumann of the University of Munich, the translator of this early narrative of trans-Pacific travel, tells us, furthermore, that the apple-tree also grew in Fusang; that horses, oxen, and stags were used as beasts of burden and as draft animals harnessed to wagons; that iron was unknown to the inhabitants, but that copper, silver and gold were abundant,though of little value; that the country was ruled over by a king whose title was Ichi; that this monarch changed the color of his dress every two years for a period of ten years in agreement with certain astronomical cycles; that he was surrounded by a nobility of three grades; that the people were lovers of peace and had no weapons; that capital punishment was unknown, serious offenders being imprisoned for life; that Buddhism was the prevailing religion, inasmuch as Chinese beggar Buddhist monks had been there some twenty years or more before Hoei-shin.

Whether or not we accept this account of Hoei-shin's as history, it is not at all improbable that the Chinese reached the western coast of America before it was known to Europeans, in view of the fact that they were experienced navigators, versed in astronomy and familiar with the properties of the magnetic needle, and possessed great fleets of large vessels. Indeed, remains of their shipwrecked junks have been found on our western shores from time to time since the days of the early Spanish explorers; moreover, did not the Indians tell the early conquistadores of "another sea where are sailing ships

of the same size as yours, which also use sails and oars as do yours " ?

This interesting account is probably but one of many to be found in the Chinese annals, the extent and number of which is enormous; many are as yet undeciphered, and there must be a large number unknown to Western scholars. When these records are made accessible, we can expect valuable additions to be made to our knowledge of ancient Pacific history and much else.

As we learned in the last number, from the list of geographical discoveries in the Pacific, another Chinaman, one I-tsing by name, traveled through Java and Sumatra from 671 to 695 and left an account of his observations.

From our standpoint as Occidentals, however, the annals of the Pacific begin with the rise of European discovery. Let us in imagination look at a map of the world about this period, as described by Bancroft in his book previously mentioned. He says:

> Place before you a map of the world while I fill in the details. Not the map of Hipparchus of Nicea, nor the map of Marinus of Tyre, nor even Ptolemy's map of the world, made in the second century of our era, for these men knew little of the world, and still less of the Pacific. Some say that Ptolemy's *Magnus Sinus* represents this greatest of waters; but if so why should the first of cosmographers, and those who came after him, have placed it near the Gulf of Siam in the Indian Ocean? Neither knew Christopher Columbus aught of this vast liquid expanse, which covers one-quarter of the globe and comprises one-half of its water surface. In the mind of the Genoese the world was smaller than it is, and where stands the Pacific, all was blank, save that somewhere thereabout was the terrestrial Paradise of Dante, the India to the west being but the other side of the well-known India to the east. No attention had been paid by the map-makers of the pre-Columbian period, or by any of the earlier geographers, to the wild tales told by Sulaimân, the Arabian merchant, who lived in the ninth century, and affirmed that he had seen and sailed upon great waters beyond China, or by Marco Polo, the Venetian traveler, the importance of whose discoveries were seemingly in proportion to the extravagance of his stories concerning them. . . . There was no room in the geography of the time for a Pacific Ocean. The great cosmographer, Paul Toscanelli, still held to the opinion expressed in Ptolemy's *Almagest*, that the continent of Asia extended west over half the earth, or 180 equatorial degrees from Spain to eastern Sinae. Other cosmographers extended this area to 240 degrees, bringing the coast of Asia to the meridian of San Diego, and leaving no space for the Pacific Ocean. Hence the opening of eyes that followed the discoveries of Balboa and Magellan, and the loosening of tongues that talked the world into the beliefs in Asian straits and other northern mysteries.

This overestimation of the extention of Asia eastwards is well shown by a modified form of Toscanelli's map, which will appear in

the next issue in connexion with Marco Polo's influence upon Columbus' discovery.

There were, it appears, two other European travelers who mentioned the existence of a great ocean east of Cathay (as China was then known) and who came between Sulaimân the Arab and Polo the Venetian. The first of these was Friar John of Plano Carpini, a friend and disciple of St. Francis, whom Pope Innocent IV sent to the Great Khan in 1245. The other was William de Rubruquis, another Franciscan monk, sent in 1253 by the King of France to the Khan's court at Karakorum in the interior of Mongolia. Sir Henry Yule thus eulogizes this monk's narrative, which

> in its rich detail, its vivid pictures, its acuteness of observation and strong good sense, seems to me to form a Book of Travels of much higher claims than *any one series* of Polo's chapters; a book, indeed, which has never had justice done to it, for it has few superiors in the whole library of travel.[3]

Regarding the worth of the reports of these Franciscan friars, Mr. John Fiske says:

> Neither Rubruquis nor Friar John visited China, but they fell in with Chinese folk at Karakorum, and obtained information concerning the geography of eastern Asia far more definite than had ever before been possessed by Europeans. They both describe Cathay as bordering upon an eastern ocean, and this piece of information constituted the first important leap of geographical knowledge to the eastward since the days of Ptolemy, who supposed that beyond the "Seres and Sinae" lay an unknown land of vast extent, "full of reedy and impenetrable swamps." The information gathered by Rubruquis and Friar John indicated that there was an end to the continent of Asia; that, not as a matter of vague speculation, but of positive knowledge, Asia was bounded on the east, just as Europe was bounded on the west, by an ocean.[4]

Thus we see that the earliest references to the ocean that we know as the Pacific were made (so far as we have been able to ascertain) by the Chinese priest Hoei-shin in 499 A.D.; by a fellow-countryman of his, one I-tsing, in the latter part of the seventh century; by Sulaimân the Arab traveler in the ninth century; and by the two monks, Friar John and Willem de Rubruquis, in the thirteenth century, and finally by Marco Polo in the fourteenth century, whose connexion with the Pacific and the western shores thereof will be dealt with in our next number.

3. *Travels of Marco Polo*: Col. Henry Yule; vol. I, p. cxxx; John Murray, London, 1871
4. *The Discovery of America*: John Fiske, vol. I, p. 278; Houghton Mifflin Co., Boston, 1892.

WASHINGTON AT MOUNT VERNON

THE American youth is of course quite familiar with the public and military life of our national hero, but another view of him in his versatile talents is to be had from a glimpse of his home-life at Mount Vernon.

Washington was characterized all through his life, from early youth, by painstaking thoroughness and marvelous grasp of detail, and these two qualities marked the management of his large estate, even during the war, when the master himself was not at home. The Mount Vernon estate comprised some eight thousand acres, subdivided into farms for the production of different crops. The laborers on these farms were under the supervision of an overseer, who was expected to report in full each week the condition of the crops, the livestock, the number of hours each person worked, and the health of the slaves, for Washington was most considerate and watchful of the welfare of his laborers. An accurate account was sent to him of the business transactions of his estate, sales and purchases, repairs and improvements, clothes and food bought for home use. With these complete accounts, Washington returned his instructions for the management of the estate, which during the war was an asylum for the needy and a center for the distribution of food and help to the poor, for he gave orders that not a particle of his private wealth should be spared in the alleviation of the widespread suffering during the war.

Everything produced on Washington's farms was of superior quality, owing to his care and pride in all that bore his name. The flour from Mount Vernon passed the customs-house in London without inspection, and was also sold in the West Indies. Fine livestock and domestic fowls were raised, and were a source of wealth to him. His orchards and vineyards were noted for their excellence.

Within doors the household activities which went on under Mrs. Washington's direction were on a large scale and as excellently directed as her husband's. Silk-worms were introduced, as is proven by several species of mulberry trees. All the clothing for the three hundred slaves was made on the estate. Mrs. Washington kept sixteen spinning-wheels running, and wool from their own sheep, home-grown flax, and Carolina cotton were prepared and spun and woven into cloth. The old slaves, not strong enough for field labor, assisted in this department, and learned the various processes of carding, spin-

ning, and weaving. Some were taught to make shoes, and there was a capable young man whom Washington had trained as a mechanic. With his help the victor of the Revolution took pride in producing a much better sub-soil plow than the market afforded, and invented a method for drilling corn and other grains. To prevent the loss of grain entailed by the ordinary methods of threshing, Washington built a large barn, where on rainy days his men and animals could work, protected from the weather, and free from danger to the grain.

Washington proved to his satisfaction by repeated trials that tallow candles are cheaper than spermaceti candles, because the latter burn faster. This experiment was patiently and accurately gone through, the candles being weighed and tested most minutely.

As for the general appearance of the gardens, they were a delight to behold. All rare trees and plants obtainable were planted in the shrubberies and " wilderness," and " his formal garden, with its stately hedges of box, is a model to this day." Washington and his friends planted groups of artistically arranged trees around the extensive bowling-green that he laid out, and some of these are still alive, and his landscape effects showed his appreciation and artistic use of plants and flowers.

The mansion and the whole estate was reorganized and improved after the war, for many things of necessity had fallen into poor condition. It was then that he built additions to the old villa, which he dearly loved, instead of tearing it down completely. A large banqueting-hall and library were added, and new panels and stucco-work added to the interior of the old building made it attractive and more suitable for the reception of the throngs of guests who always came to visit the beloved Commander and his gracious wife. When the repairs were completed a house-warming was held, at which Lafayette, Rochambeau, and other distinguished guests were present. The gentlemen took it upon themselves to hang the wall-paper in the banquet-room, and they made a merry party of it and finished the work in time, for the artisans had failed to fulfil their obligations.

Many distinguished foreigners have visited Mount Vernon, and princes, barons, counts, and dukes from England, Brazil, Russia, Japan, France, Italy, and Holland, to mention only a few, have planted trees near his tomb. The Japanese generals, Kuroki and Ijuin, as guests of the nation, came over in a ship called the " Mayflower " in 1907, and with profound reverences and deepest respect they laid

beautiful floral tributes on his tomb, impressing all who saw them with the intensity and sincerity of their appreciation. Japan, indeed, has erected a monument to Washington, so great is the respect that they feel for him.

The great charm of Mount Vernon lies in its simplicity and the sweet calm of its surroundings. These Washington loved, and it was the greatest pleasure of his life to pass his last years in the scenes dear to his heart. With his diaries to read, and the results of his care to look upon, we can think of Mount Vernon in itself as a memorial to his memory. It is the pride of the various Washington Societies to keep it in repair, and so preserve for succeeding generations a glimpse of what, to Americans, must ever be holy ground. K. H.

SPRING

By James Thomson

FAIR-handed Spring unbosoms every grace,
Throws out the Snowdrop and the Crocus first;
The Daisy, Primrose, Violet darkly blue,
And Polyanthus of unnumbered dyes;
The yellow Wallflower, stained with iron brown;
And lavish Stock that scents the garden round:
From the soft wing of vernal breezes shed,
Anemones; Auriculas, enriched
With shining meal o'er all their velvet leaves;
And full Ranunculus, of glowing red.
Then comes the Tulip-race, where Beauty plays
Her idle freaks; from family diffused
To family, as flies the father-dust,
The varied colors run; and while they break
On the charmed eye, th' exultant florist marks,
With secret pride, the wonders of his hand.
No gradual bloom is wanting; from the bud,
First-born of Spring, to Summer's musky tribes;
Nor Hyacinths, of purest virgin white,
Low-bent, and blushing inward; nor Jonquils,
Of potent fragrance; nor Narcissus fair,
As o'er the fabled fountain hanging still;
Nor broad Carnations, nor gay-spotted Pinks;
Nor, showered from every bush, the Damask Rose.
Infinite numbers, delicacies, smells,
With hues on hues expression cannot paint,
The breath of Nature, and her endless bloom.

RÂJA-YOGA COMPOSITIONS

from the "Lotus Home Messenger," a monthly paper published by the boys of the Junior W. Q. Judge Club

THOUGHTFULNESS

ONE of the things we are taught in the Râja-Yoga School is to think for ourselves. I believe that if we paid attention to this teaching, we would soon find that we could not only think for ourselves but act very much quicker and do our duties in a more satisfactory manner than we could if we asked somebody about what we had been told to do.

Another good practice is concentration. If we would only concentrate on one thing at a time and not on two or three, we would get as much from the duty we were concentrating on, as we would lose in trying to do two or three things at once. Furthermore, if we concentrate on one thing at a time, we benefit from the experience of knowing how to do that particular duty; while in concentrating on two or more things our minds are so busy correcting this and that detail that when we eventually finish our duty, we remember nothing but our mistakes, and hope for another trial at that particular duty so that we can do it without those mistakes. But as Madame Tingley tells us: "The opportunities at hand will never come again."

Another very important thing is to think quickly. People who do not think quickly are the ones who usually say after making a mistake, "Oh, I wish I had done this instead of that." That is not the kind of person who would stay long in a big work where thousands are affected by the slightest mistake made. If we ever want to be helpers in the great work for Humanity, we have to be quick thinkers and know how to concentrate on one thing at a time.

Our minds may be compared to telegraph receivers and transmitters. We know there are two kinds of thoughts, good and bad thoughts. Well, when one sends out a thought, be it good or bad, it affects every one's mind in the transmitting distance according to the mood they are in, and either helps or hinders them according to the thought that was sent out. If people would only recognize this fact and not think only of themselves, would we have wars? would we have people voting in favor of killing their brethren, and would we have people hoarding money for their own interests? Assuredly not!

Oh, how much can be saved by thought! We ought to think be-

fore speaking or acting. We ought to think more for ourselves instead of depending so much on others. So let us try our best to be more thoughtful so as to save much suffering that would be caused by thoughtlessness. Let us try to avert the suffering that would be caused if we were to send out bad and damaging thoughts, and, instead, let us help by sending out good and helpful thoughts. F. McA.

THE FIRST SWALLOW

By Charlotte Smith

THE gorse is yellow on the heath;
The banks with speed-well flowers are gay;
The oaks are budding, and beneath,
The hawthorn soon will bear the wreath,
The silver wreath of May.

The welcome guest of settled spring,
The swallow, too, is come at last;
Just at sunset, when thrushes sing,
I saw her dash with rapid wing,
And hailed her as she passed.

Come, summer visitant, attach
To my reed roof your nest of clay,
And let my ear your music catch,
Low twittering underneath the thatch,
At the gray dawn of day.

— Selected from *One Thousand Poems for Children*: Robert Ingpen, Ed.; Jacobs & Co.

THE PURPLE CROSS

According to *The National Humane Review* (Albany, N. Y.), issue of Oct., 1914, a world-wide movement has been started to bring about an international agreement whereby the countries signatory thereto shall bind themselves to provide equine veterinarians on the field of battle, properly equipped to care for wounded horses promptly, or humanely to end their suffering in those cases where they have been wounded beyond the power to save. The distinguishing mark selected for such officials is the purple cross.

It is stated that the United States, Great Britain, and Germany have already issued orders to this effect or along similar lines.

We wish the Purple Cross Movement God-speed and hope it will meet with the support that it deserves, and that it may become a worthy exemplar of its elder sister, the Red Cross.

THE RETURN OF THE BIRDS

By William Cullen Bryant

I HEAR from many a little throat
A warble interrupted long;
I hear the robin's flute-like note,
The bluebird's slenderer song.

Brown meadows and russet hill,
Not yet the haunt of the grazing herds,
And thickets by the glimmering rill
Are all alive with birds.

A STUDY OF INTELLIGENCE IN DOGS

Translated especially for *The Open Door* by
Nellie C. Williams

[We take pleasure in presenting the following article, which appeared in the December, 1914, issue of *The Open Door*: the National Anti-Vivisection and Animal Magazine, edited by Diana Belais, and published at New York City.— Editors]

SOME months ago, the popular French Magazine, "*Je Sais Tout,*" decided to make a study of dogs. It sent inquiring letters to many noted people and also requested its readers, fond of dogs, to write short accounts of anecdotes and personal experiences.

The answers were legion. To quote their own words,

We had thought that our study of Intelligence in Dogs would arouse the sympathy and favor of the public, as we know the passionate interest which this complex subject has aroused in all ages and never ceases to arouse; but we had not the least expectation of the avalanche of responses, instructive, touching and picturesque, which came to us from all parts of the globe.

Many pages were devoted to these answers, which came from great personages as well as humble dog-lovers; it shows what a prominent place the dog holds in the life and affections of the French. The article has been translated by one of our co-workers, and we give herewith a number of replies, condensed and abbreviated.

M. Hachet-Souplet, Director of the Institute of Zoological Psychology, is a scientist qualified to throw light upon the question. He says:

To tell the truth, the " dog " is a vast subject. Each species offers notable peculiarities. What I admire most in him are the acuteness of his senses and his affection.

This scientist had trained Prince, a dog belonging to Mme. Rostand, in his own laboratory. His sensibility of touch is marvelous.

The slightest impression at the extremity of his ears, a whistle directed against the fringe of fine hair, caused interminable shakings of the head. Needles of 0 gr. 002 used in measuring sensibility, placed softly against the flank when sleeping, awakened him.

Things which another pupil required four or five months to learn, Prince knew in forty days. He has given proof of an intelligence worthy of a chimpanzee, showing at the same time a willingness which no monkey ever shows. He jumped through hoops and over barriers, made winding movements while walking, walked backward on hind feet, waltzed on two feet, climbed up parallel ladders, balanced himself upon a small pedestal, walked on a rope, etc.

In spite of his talents our young artist is not haughty, he literally covers those he loves with caresses.

M. Hachet-Souplet also described hypnotic experiments on dogs and experiments with a machine to measure the attention. The subject is placed before the apparatus. He is shown how he can obtain choice bits by passing his head through one of these openings, which has a red circle around it. Every time that the animal passes his head through one of the other holes, which have circles of other colors, he receives a slight electric shock, and the action is classed as an " error." His attention is measured by the number of errors in successive trials, from which his curve is established. Each subject finally reaches a maximum degree of attention, and then he does not unlearn, if he is exercised from time to time and if no exterior causes divert him at the moment of the experiment.

M. Hachet-Souplet quotes *From the Animal to the Infant;* in which he establishes scientifically and with astonishing experimental clearness, the similarity there is between the training of animals and the education of children. He says:

The psychism of a young child is characterized by a particular form which completely disappears in the adult, but is found in animals. It is in their way of learning that one must compare the child to the animal. The study of comparative education is fertile in philosophic and practical points of view.

Dr. Foveau de Courmelles replied:

The intelligence of animals is undeniable. Their mental faculties are the same as ours in lesser degree. And among them the dog stands on the highest rung of the ladder.

Dr. Courmelles speaks thus of his little dog, Mireille, who came into his life some years ago and conquered him completely.

Rue de Chateaudon, where I live, is crowded with traffic, its crossings have

a bad reputation for accidents. Mireille, on going out, would rush across the street among the vehicles, probably for her physical culture, giving me chills of horror, but returning safe and frisky. When I would see her return from the dangerous zone of the street, I would scold her soundly with a loud voice and furious expression. I would pretend to be very angry; then Mireille would keep at a little distance showing her teeth and barking while jumping at me, but not too close. I positively believe that she was making game of my reproof, just like a spoiled child, and this was so evident that frequently passers-by would stop and watch the mischievous little beast responding to my solicitude with jests.

What examples of memory I could cite, about this little pet! Once, I was reading a letter from a long-time patient who spoiled her outrageously, Mireille was upon my knees. She rose up, smelled at the letter and tried to rub against it. I did not understand at first, but her manoeuvers continued, her nose following the letter, which I held away from her, until I was convinced that she recognized the writer.

M. M. A. Morlet, administrator of the S. P. C. A., wrote of his dog, Bob, to whom, he said, according to the witty Alexander Dumas, he belonged for six years.

Happiness, for Bob, consists in living close to us; misery, in being deprived of our presence. Thus when the time comes for me to conduct courses in the provinces and when we make the first preparations for departure, my dog shows signs of alarm. He watches every coming and going, he spies upon us, to discover the reason of this unusual excitement. The first trunk that he sees is a revelation to him. Why? What does it mean? What reflections lead him finally to the conclusion that it means a departure? About this time he appears tranquil — he has decided what he should do. One evening we search for Bob — No Bob! We go to bed in sadness, anxiety. But passing by the trunk and putting in her hand for some articles, my wife screams. Naughty Bob is there, pretending to be fast asleep.

I leave my office at 11 o'clock for lunch. Does Bob watch the hands of the clock until they take a certain position? I don't know, but it is certain that at 10 minutes past 11, he commences to be uneasy, and tries to jump upon a table near a window, from which he can see me coming. One day failing in his jump, he pulled a little stool up to the table, which made it easy for him to reach the top. Can such an act be explained by the word instinct?

Bob was fond of a maid, it was a sincere but moderate affection. Nevertheless Saturday evening, the affection increased. For Saturday is the eve of Sunday, and on Sunday Marie took the little spaniel out walking, as we could not take him with us.

How did he know that Saturday had arrived and that he must begin to be amiable to Marie, in order that she would be nice to him the next day? Explain this premeditation if you can by the word instinct. For my part, I see intelligence and reflection in it.

(To be continued)

The Râja-Yoga College

(Non-Sectarian)

Point Loma, California, U. S. A.

KATHERINE TINGLEY, Foundress and General Directress

The Râja-Yoga system of education was originated by the Foundress as a result of her own experience and knowledge. Râja-Yoga is an ancient term: etymologically it means the "Royal Union." This term was selected as best expressing in its real meaning the purpose of true education, viz: the balance of all the faculties, physical, mental and moral.

The Building of Character

One of the most important features of this system is the development of character, the upbuilding of pure-minded and self-reliant manhood and womanhood, that each pupil may become prepared to take an honorable, self-reliant position in life.

In the younger as in the older pupils, the sense of individual responsibility and personal honor is aroused.

The Pupils

The Râja-Yoga College comprises two general departments of instruction: (1) The Râja-Yoga Preparatory School and Academy, for boys and girls respectively (separate buildings). (2) The College proper, for students following the collegiate courses.

The Studies

The studies range from the elementary to those of a university course, including the following: Literature, Ancient and Modern Languages, Mathematics, Physics, Chemistry, Surveying, Mechanical Electrical and Civil Engineering, Law, the fine Arts, Music, Industrial Arts, Practical Forestry and Horticulture, Domestic Economy, etc.

The Teachers

The staff of teachers is formed of men and women specially trained for their duties by long experience in scholastic work, and is composed of graduates of European and American Universities, and of specialists in other lines.

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H T. EDGE, B. A. (Cantab.), M. A.

Head Teacher of the Girls' Department
MRS. W. A. DUNN

For information, address

THE SECRETARY, RÂJA-YOGA COLLEGE

Point Loma, California

RÂJA-YOGA MESSENGER

VOL. XI JULY, 1915 NO. 3

MIDSUMMER THOUGHTS

or "THE SUNSHINE OF THOUGHT AND FEELING"

CLEAR blue sky and deep blue sea, with the sun smiling over all. Who does not love summer, its golden days, its purple mountains, and the fragrance of hay and clover! The memory of it often lingers for years and has an added sweetness with each recurring season. So, too, a life enriched by nobility and strength of character leaves in the hearts of all that delicate perfume, "the aroma of fair deeds."

Such a life, mellowed by experience, yet glowing with compassionate love, seems the embodiment of eternal summer. The sunshine appears the brighter perhaps because so many colder climates or natures hedge it round: yet why should not all bring joy to others? Is happiness a gift sent by the gods only to those beloved of them? Say, rather, that those so loved deserved it by first finding happiness through giving joy to others.

Little as we may be conscious of it, there is a never-ending source of sunshine in human nature, the difference in individuals being that some have tapped the well-springs more deeply than others, while some have not tapped them at all. It does indeed seem sometimes as if a severe drought had caused the stream to dry up entirely, and again one might even suppose that no source had ever existed. But these are, however, only outward appearances. As surely as there is divinity in each of us, so too, there are other godlike qualities. If we fail to see them, it is only because the source has become choked and overgrown with brambles and weeds, and not that it has ceased to exist.

This being true, it is part of our mission in life to clear away those obstructions. Their absence is really of vital importance to our spiritual growth. We know that, without the sun, life would not be possible on our earth, yet its parallel in the development of the inner life generally escapes observation, perhaps for the very reason that it is so obvious. Katherine Tingley has said to "live in the sunshine of thought and feeling." What does that mean? Simply the true ex-

pression of the best in each of us, the opening of the heart to the most ennobling influences from within as well as from without. The mind, too, then becomes more receptive, for sunshine of thought has no place with mental dust, and where the one is the other must depart. More than this, to live in the sunshine of thought and feeling, to have that whole-heartedness which leaves its warmth with all whom it contacts, one has to have ideals of purity and truth, and to live up to them. A nature gifted with summer's richness is not, then, merely amiable, or even considerate, loving and compassionate, but is all these and much more besides. For nothing that endures is built upon anything ephemeral. Those who exercise an influence for good on the lives of others, do so by virtue of the intrinsic worth of their own characters.

How often and truly it has been said that we get out of life exactly what we put into it! None know this more than those who live in the real interpretation of the word. There are those, and they are not few in number, who pass through life and never know the joy of it. For them there is neither spring, summer, nor autumn, but eternal winter; to "live in the sunshine of thought and feeling" has no meaning, while to put something into life is a statement they have never heard, and (what must call forth our pity) they do not know that they have anything to give. To some this may seem impossible, yet it is not so; for even among the educated how many are aware that "life is a song," that each has the power through succeeding incarnations to make his life a garden of summer fragrance, and that a selfless devotion to humanity is one of the fairest blossoms he can plant?

Character-gardening is an art that can be studied with profit. Would it not be wise to have a friendly rivalry that should vie in securing the rarest flowers (many of them bearing old-fashioned names perhaps) and in making our choice one of fragrance and grace, true beauty, rather than outward show? Such a garden should breathe of the sunshine of thought and feeling, and Earth would again know that Eden found only in the heart of Man.

THE third article dealing with *The Story of the Pacific* has been withdrawn temporarily. This narrative of the exploration of the Pacific Ocean will be resumed in our issue for January, 1916, or possibly in the next issue, the October number.— EDITORS

ACTIVE SERVICE

A Paper read at a meeting of the William Quan Judge Club by P. B., a Râja-Yoga Student from Holland

THE two main forces in the universe, of absolutely antagonistic character, which have been symbolized throughout the ages as "light" and "shadow," "God" and "Devil," or, as so many myths and fairy-tales have it, as the fair princess guarded by a magician or dragon, meet each other every day of the year and at all times of the day on their battlefield, that wonderful combination of animal and angel which is called man. Here these two elements are incessantly contending for the mastery and trying to influence man's choice. For man has to range himself either under the banner of the light-element which is the constructive principle, or under that of the force of darkness which is destructive; he cannot remain neutral, nor can he serve both; it is his duty to choose, and his mission to choose aright.

In both cases the acts he may do are marvelous and without number. He makes the element of darkness a leading one in his life — and he may poison a Socrates, crucify a Christ, stone to death a Hypatia (yes, and be proud of it too), burn a Jeanne d'Arc, or slander an H. P. Blavatsky. He listens to the voice of God, and he may appear on the world-stage when his help is needed most; he may free a nation from oppression, he may lead a life of unselfishness devoted to the cause of humanity, walking on earth a true angel of hope and peace and liberation. All this he may do, and if he resolves to tread the upward path he will find so many opportunities of forgetting himself and helping others that it would seem as though these were in fact waiting for him; he finds that all creation rejoices in his choice, that "all Nature thrills with joyous awe, and feels subdued."

We, the members of this William Quan Judge Club — which bears the name of one whose life was a life of devotion, of unselfishness, of self-sacrifice — we all have made our choice. It is our sincere wish to build our characters so well that we may benefit humanity.

And yet we make so many mistakes, so many more than we ought to. We must partly ascribe these to our lack of sufficient mental and moral strength, and partly to the absence of a permanent enthusiasm. Enthusiasm is what we need most of all; enthusiasm for our duties, enthusiasm for Theosophy.

How can we do real service, noble service, if we lose sight of the meaning of this Work? Do we always realize what this Work means

to the world; what it means for us to live here at the world's center of Theosophy and to be co-workers with the Leader? If we did, we should have a continual inspiration; we should regard our duties as so many opportunities and privileges. When we think that we are among those privileged few hundreds who, out of some fifteen hundred million people, have been chosen to live here (for there is no doubt about it that those who become real helpers of Madame Tingley have worked with her before) then we see not only our opportunities, but also our responsibilities.

We should never consider ourselves as unimportant merely because we may not be able as yet to do our full part; as long as it is our sincere wish to ennoble our lives and live for all, we shall find ourselves able to overcome any obstacles however great they may seem to us. "There is no trial that spotless purity cannot pass through." Day after day we shall be able not only to use our opportunities better, but we shall find daily more opportunities. We shall be ready at any time to forget ourselves and do our full duty to the cause we profess to love and to our co-workers; we shall cultivate the habit of helping others, and when the time comes when something really difficult will be asked of us, we shall be prepared and strong, and without a moment's hesitation we shall be able to answer the call of duty. All the great spiritual achievements in history were the result of devotion to principle.

What if Gautama-Buddha had not fulfilled his mission and had continued to live with the fair Yaśodharâ in his fairylike palace with its seven brass walls? What if Christ had not brought his message of peace and hope to his people and had contented himself with carpentering in Nazareth? And what if H. P. Blavatsky had not planted her banner with the strange device "altruism" in the midst of the materialistic and selfish Western world, and had viewed the misery and discouragement of humanity from a safe distance?

The lives of those Helpers stand before us as so many living examples of what we may do if we only grasp our opportunities. Let us not consider our obstacles as insurmountable. Ten years from now we shall be astonished that we could have ever considered those trifles as real stumbling-blocks. Let us not, when we stumble, become discouraged. The discharge of our daily duties in a spirit of unselfishness, the ever-present enthusiasm for this great Work and its Leader, will make us true members of this Club, "fortune's favored soldiers, loyal and alert."

AN EXTRACT FROM "THE GOLDEN WORDS"

Commonly attributed to the Greek philosopher Pythagoras

THY parents honor and thy nearest kin,
And from the rest choose friends on virtue's scale.
To gentle words and kindly deeds give way,
Nor hate thy friend for any slight offense.
Bear all thou canst; for Can dwells nigh to Must.
These things thus know. What follow learn to rule:
The belly first, then sleep and lust and wrath.
Do nothing base with others or alone:
But most of all thyself in reverence hold.
Then practise justice in deed and word,
Nor let thyself wax thoughtless about aught:
But know that death's the common lot of all.
Be not untimely wasteful of thy wealth,
Like vulgar men, nor yet illiberal.
In all things moderation answers best.
Do things that profit thee: think ere thou act.
Let never sleep thy drowsy eyelids greet,
Till thou hast pondered each act of the day:
"Wherein have I transgressed? What have I done?
What duty shunned?"—beginning from the first,
Unto the last. Then grieve and fear for what
Was badly done; but in the good rejoice.

. . . . . .

What next I say in every act observe:
Let none by word or deed prevail on thee
To do or say what were not best for thee.
Think ere thou act, lest foolish things be done—
For thoughtless deeds and words the caitiff mark—
But strongly do what will not bring regret.
Do naught thou dost not know; but duly learn.
So shall thy life with happiness o'erflow.
Be not neglectful of thy body's health;
But measure use in drink, food, exercise—
I mean by "measure" what brings no distress.
Follow a cleanly, simple mode of life,
And guard against such acts as envy breed.
Then, if, when thou the body leav'st, thou mount
To the free ether, deathless shalt thou be,
A god immortal—mortal never more!

SOME QUESTIONS ANSWERED REGARDING THE RÂJA-YOGA SYSTEM

By Gertrude W. van Pelt, B. Sc., M. D.

As the Râja-Yoga School becomes more and more widely known, its results excite wonder and admiration, and requests for information regarding its methods pour in from all quarters. Astonishment is expressed that a treatise on the subject has not been published before this, that all the world might have the advantages of this new system and share in its benefits. This would seem to many to be a proper expression of brotherhood. Often a politely veiled opinion is apparent that the Theosophists exhibit traits in common with the close communion Baptists, who are credited with preferring to keep their heaven quite to themselves. Else why this reticence before earnest and inquiring minds?

Or, teachers ask if there is not a summer school, where they may come and practically learn how to conduct *their* schools along similar lines. And on learning that there is no such course in Râja-Yoga, a little criticism or prejudice often seems to be aroused.

All this is but natural. Knowledge is generally spread in such ways, and the human mind reasons from analogy. Probably no one who asks for instruction in Râja-Yoga ever desires it half so much as the Foundress-Directress, Mme. Katherine Tingley, longs to impart it. But the truth is, it *is* being imparted in the only way possible, as strenuously as time and human strength will allow. If treatises could reveal its workings, the public can assure itself they would be forthcoming. If anything so easy as a summer course of instruction *could* carry the message of Râja-Yoga, with what comparative speed could society be regenerated! But something quite different from words must be the medium through which the Ancient Wisdom must leaven the world. It must be molded into the character before it can do its work.

Inquire of the rose the mystery of its fragrance. Ask of the sun its life-giving force.

There are many methods of developing the mental faculties which have been successful to a marked degree. But the key to the Râja-

Yoga system, that which makes it different from others, is something beyond. It is *the state or condition of the mind brought about* which ensures success in introducing knowledge to it. In order to gain the least idea of Râja-Yoga training, it is necessary in the first place to lay aside preconceived notions as to educational methods. Everything else in use today is based on the simple giving of information. Even character training, in the rare instances in which it is considered in scholastic work, is provided for through this channel, such as lectures on mental hygiene and the like. But in the Râja-Yoga system the order is reversed. The mind receives its bent through the awakening of that in the nature which lies behind it. It can only be most successfully realized by beginning with the very young. There is no possible written or categorically expressed system which could explain how to accomplish this in any given case. An attempt to do it would only result in failure and a general disparagement of the Râja-Yoga system.

The Râja-Yoga system is based on a true philosophy of life, and is thus working in harmony with actual evolution and universal forces. It starts with the premises of previous lives, and their effect upon the present incarnation, through the action of the law of cause and effect or "karma"; of the duality of human nature, and upon the knowledge that evolution can proceed, in the human stage, only through individual effort. It is the exact opposite of those systems based upon the theory that nature is perfect, and that evolution consists in giving all the impulses free play. It is also quite different from those which insist that all work should be made so like play that the child is conscious of no effort in accomplishing it. On the contrary, it insists that strength of every kind comes through effort alone, and is careful only to avoid weariness of body or mind, and lack of interest, by constant change from one activity to another.

Such generalities as these it is easy to state, and they have been expressed repeatedly in writings and lectures. Also, the philosophy upon which the system is based, was given freely to the world by Madame Helena Petrovna Blavatsky. And her students and those of her successors, William Q. Judge and Katherine Tingley, have accumulated quite a literature, prepared for different minds, in simple, amplified and condensed forms, and from various points of view, taken, of course, from the teachings of Mme. Blavatsky.

All this is not secret. On the contrary, there are many in this organization who give up their lives in trying to spread this philosophy

through writing. More cannot be done in theoretical elucidation of the Râja-Yoga system, which *is this philosophy in action.* In its practical application, more subtle elements enter. The philosophy is nothing, unless it is applied; unless, by means of it, the character is molded and self-mastery results.

Râja-Yoga teachers are successful in proportion as they have made the philosophy a living power in their own lives. It is but a truism to state that one who has scored no advance in self-knowledge, can hardly be expected to help another in that direction. The blind cannot lead the blind.

The duality of the child, its infinite potentialities in the direction either of good or evil, must be in the mind of the Râja-Yoga teacher, not simply as an abstract concept, but as a working and vivid reality. Care must be taken in the process of awakening the mental powers to grasp knowledge, to keep the receptacle, the mind, ever clean and healthy. The purification must come through the child's own deeper nature, electrified by the similar element in the teacher. This is not simple, in the face of the infinite complexity of human nature, and perhaps it is as well to state frankly that the teachers working under Katherine Tingley feel that without her constant guidance, they would inevitably and hopelessly blunder in the application of Râja-Yoga. It depends, for its success, upon one who has a profound knowledge of human nature, and sufficient love to serve it in the face of all obstacles.

This limitation need discourage no one. Those who are in earnest will study the philosophy, which has been so freely offered to the world, and apply it to their own lives. By degrees in this way, the ideas will become familiar and beneficent forces; new teachers will evolve; and backed by the powers of nature, with which it is in line, it will push forward rapidly in the prepared soil.

RÂJA-YOGA TEACHING IN THE SCHOOLROOM

(*From* THE THEOSOPHICAL PATH, *July, 1913. See January issue for the first of this series.*)

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.

These are the ordinary subjects of the [Râja-Yoga] 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 school-room. 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.

(To be continued)

IN APPRECIATION

THE following appreciation of a visit to the International Theosophical Headquarters at Lomaland, published in *The Outlook* of April 21, will convey to our readers an impression of the educational work at the Râja-Yoga College and Academy, as witnessed by "The Spectator," who writes:

The most interesting place to visit is the Theosophical Institution at Point

Loma, where there is a school of nearly three hundred pupils, living in buildings and surroundings of great beauty, all of the children happy and contented, and seeking to make the Brotherhood of Man a living power. . . . Pupils from twenty-four countries are here. They have no vacations, but remain at Point Loma until they have finished their education, which may be, if they choose, a full university course. Much attention is paid to manual training. The Spectator was impressed by the character and the earnestness and simplicity of the members of the teaching force whom he met.

The Spectator saw a beautiful ceremony in the Greek Theater at Point Loma — a *real* Greek theater it was, like the one at Taormina, where the audience sits in a great half-circle and looks through the columns of the stage at the green hillsides and the breaking waves of the sea. One only needed Mount Aetna in the distance to make the likeness to Taormina complete.

Up through the deep green shrubbery of the canyon at the side of the stage there came running a group of a dozen little girls clad in white flannel dresses, with long flowing white capes, behind them two older maidens with violins. The children tossed their nosegays on the steps of the stage, ran to the open space in front, and danced a picture-song, imitating the awakening of morn and the song of birds. Then they were joined by a dozen white-clad little boys, and all the children seated themselves in prettily arranged groups upon the steps of the theater, and gave a symposium of what their belief and instruction in Theosophy meant to them. A little girl arose, and, raising her hands as if in invocation, cried three times, "Call them out, call them out, call them out!" And then from one and another of the chorus came the calling out of some helpful thought toward a good life. One was unselfishness, another honesty, and still another belief in the brotherhood of man. Then came a comment, "Yes, the brotherhood of man as taught by Christ." There were many "helps" suggested. A little herald arose and called for the "stumbling-blocks." Responses came quickly. One little fellow announced that "ignorance" was a great stumbling-block on the road leading to the perfect life. Another declared that "false education is even worse." Finally, the chorus united in a sort of doxology, giving thanks for the blessings and teachings of Theosophy. And then the band of little children fluttered down the canyon, and the Spectator went to another part of the grounds and saw folk-dancing by a group of older children in brilliant Swedish peasant costumes. There was chorus-singing, too — one song composed by the boy who led it, a song which he had written for and sung at the last Peace Conference at the Hague.

The effect of the whole entertainment (and it is a part of the regular work of the children, given daily, with variations, except on Sunday), in its setting of bright sunshine, beautiful shrubbery, and distant ocean, was most delightful and uplifting. The Spectator has seen many a Sunday-school play that was less effective and less religious. And this was a week-day celebration of the Theosophists! Once more, as in many other lands, those immortal words were borne in upon him: "There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy."

THESE THINGS SHALL BE

By John Symonds

THESE things shall be! A loftier race
Than e'er the world hath known shall rise,
With flame of freedom in their souls
And light of knowledge in their eyes.

They shall be gentle, brave, and strong,
Not to spill human blood, but dare
All that may plant man's lordship firm
On earth and fire and sea and air.

Nation with nation, land with land,
Unarmed shall live as comrades free;
In every human heart and brain shall throb
The pulse of one fraternity.

New arts shall bloom, of loftier mould,
And mightier music thrill the skies;
And every life shall be a song,
When all the earth is paradise.— *Selected*

A SYMPOSIUM OF UNIVERSAL PEACE

Conducted by Members of the H. P. Blavatsky Club
an Activity of the Girls' Department of the Râja-Yoga College, Point Loma, California

III. PEACE-WORKERS OF THE NORTH

By Karin H., a Swedish Râja-Yoga Student

IN every country there are always noble men and women who aspire to and work for peace and brotherhood between the different nations, as well as among their own countrymen. Some of these enlightened souls do their work silently and without gaining recognition in this world; others have, as their duty, work which inevitably makes them stand out from the masses and forces them to be known for what they all are — Helpers of Humanity.

In countries like those of Scandinavia, which have progressed without comparatively great disturbances, history does not tell of so many prominent men. Yet if we studied their histories more closely, we should probably find many more; and those who quietly and unassumingly have taken upon themselves to lessen the burdens of humanity by the example of their lives, are very numerous. Should we not pay tribute to these, as well as to the recognized peace-makers?

One who will always be remembered, both by his own people and

by those of other lands, as a true lover of peace and brotherhood, is King Oscar II of Sweden (1829-1907). During his whole reign he strove to maintain the neutrality of Sweden and to preserve the peace which that country had enjoyed for more than half a century. Had it not been that such a man was on the throne, serious trouble would doubtless have arisen between Sweden and Norway at the time of the separation of these two countries in 1905. Though the loss to Sweden caused him much sorrow, King Oscar was so determined that the separation should take place in a friendly way, that no strife occurred. Wherever he went, he imbued others with the spirit of peace. No wonder he was called " The Great Arbitrator "! He was not satisfied to confine his efforts to his own country, but reached out his helping hand to whatever country needed aid. On many occasions he acted as arbitrator between the nations. One instance was the Venezuelan arbitration treaty in 1896, and another the Samoan outbreak of 1899. Indeed, it is not surprising that King Oscar succeeded so well in all his work for peace, for his whole personality was an example of peace and harmony. He loved his fellow-men as his brothers and treated them as such. Few kings have been so beloved as he was. King Oscar was a man of broad sympathies and very versatile; he was a linguist, essayist, scientist, historian, poet, orator, and composer.

Alfred Nobel made himself famous by the large donation which bears his name. Every year the " Nobel Institute " awards five prizes for eminent service in the fields of physics, chemistry, medicine, literature, and (what concerns us mostly here) peace. The recipients of the first four are selected by a committee of the Academy of Stockholm (Sweden being the donator's country), while those of the peace-prize are chosen by a committee of five persons appointed by the Norwegian Storthing. This prize has been awarded to many of the most prominent peace-workers in the world, among others to the Baroness Bertha von Suttner and to Björnstjerne Björnson. At first thought it seems quite remarkable that a donation for the cause of peace should have been made by the man who invented such a terrible aid to warfare as dynamite. However, Alfred Nobel was a true lover of peace. He permitted his invention to be spread among the nations, because he believed that the means of gaining peace was to invent such destructive arms that war could not continue.

Among the prominent men of Norway, Björnstjerne Björnson is one of the first. As a writer and poet he has done much to evoke the

true, noble characteristics of the Norwegian people, and to bring about a closer unity within his country. In his dramas and novels he has put before the eyes of the public the abuses of society, and tried to show the solution of some of the social problems. He also wrote the national song of Norway. Until his death in 1910 he was one of the leading men in Norway.

Nikolai Frederik Severin Grundtvig was a Danish poet, statesman, and divine during the first part of the 19th century. He was one who dared to step out of the limited dogmatism of the church to a broader, freer line of thought. His writings had great influence over his countrymen in spreading the more liberal and free-minded spirit, which was then beginning to show itself in the different countries, especially in Germany. Grundtvig gained many of his ideas from the philosophers of that country. He has been called "The Scandinavian Carlyle." Having opposed in writing one of the popular clergymen in Copenhagen, he was fined and forbidden to preach for seven years. This, however, did not daunt him, but he continued to give out his thoughts in many books, and after the lapse of his proscription, returned to Copenhagen and resumed his preaching.

Finland will always remember Per Brahe, Count of Visingsö, Sweden, as one of her greatest rulers and benefactors. He was Governor-General of Finland for many years during the middle of the 17th century, even some time after returning to Sweden. Before his arrival, Finland was in a condition of disorder and unrest after many wars, but under his hand it rapidly became safer and more orderly. Per Brahe made several journeys all over the country, and wherever he went he gained the confidence of the people. Learning their needs, he was able to advise and help them in many ways. The cultivation of the land was much improved, and the administration of the country reorganized. With regard to the education of the people, who were very ignorant, the foundation of Abo University by Per Brahe, in 1640, was of the utmost importance. It is still regarded as one of the greatest events in the history of Finland. That the Count really lifted the country out of darkness and became beloved by the people is proved by the fact that even in these days his name is well known to every Finn. He wrote in one of his books of record: "I was with the people and the people with me, well content."

We must, however, not forget the women Peace-makers. They are the ones who have the key to the realm of peace, for in their care

is the education of the youth, the coming generation; in their hands lies the harmony of the home, on which world-peace depends.

There are three noteworthy women in this connexion. The first is Margareta, the Peace-Maiden, daughter of a king of the Stenkil line, who by her marriage to Magnus of Norway brought to a peaceful close many years of bitter war between Sweden and Norway. She lives in history as Margareta Fredkulla, a gracious, lovable, figure, who symbolizes Peace.

In the 14th century we find Queen Margaret of Denmark. She received the crown of Denmark after her father, and then through marriage and relationship, as well as by virtue of her firm and wise statesmanship, became Queen of Sweden and Norway. This fact alone did not unite the three countries, however, but as it was the Queen's wish to bind them in a closer bond, she procured at Calmar, in 1397, the adoption of a law, "The Calmar Union," which was to establish an everlasting alliance between Sweden, Norway, and Denmark. As long as the Queen lived, and with her strong hand held together the different elements in the three countries, the peace was kept, but under her weaker successors the union was broken.

Another true Peace-worker was Mme. Carin Scholander. She was an unselfish, noble character, who through her very life promulgated peace. Having a many-sided character she was an able author, translator, critic, and linguist. As translator, her most important work was that of helping to render into Swedish *The Secret Doctrine* of H. P. Blavatsky. Mme. Scholander had a most charming personality. During her earlier life her home was the center of a circle of the most artistic and literary people of Stockholm. Under all circumstances a most kind and wise adviser, and never failing in what she considered her duty, she was beloved and revered not only by her friends, but by all who came in contact with her. Mme. Scholander was one of the founders of the Swedish branch of the Universal Brotherhood and Theosophical Society in 1889, and from the day she learned about Theosophy until her death in 1912, she was one of the most faithful followers of the Leaders of the true Theosophical Society — H. P. Blavatsky, W. Q. Judge, and Katherine Tingley. Wishing all to be able to profit by the teachings which helped her so much, she used every opportunity to spread Theosophy, the teaching of Brotherhood and Peace.

EXTRACTS FROM LONGFELLOW'S "CASTLES IN SPAIN"

HOW much of my young heart, O Spain,
Went out to thee in days of yore!
What dreams romantic filled my brain,
And summoned back to life again
The Paladins of Charlemagne,
The Cid Campeador!

. . . . .

It was these memories perchance,
From annals of remotest eld,
That lent the colors of romance
To every trivial circumstance,
And changed the form and countenance
Of all that I beheld.

Old towns, whose history lies hid
In monkish chronicle or rhyme,
Burgos, the birthplace of the Cid,
Zamora and Valladolid,
Toledo, built and walled amid
The wars of Wamba's time;

. . . . .

There Cadiz by the seaside lies,
And Seville's orange-orchards rise,
Making the land a paradise
Of beauty and of bloom.

There Cordova is hidden among
The palm, the olive, and the vine;
Gem of the South, by poets sung,
And in whose Mosque Almanzor hung
As lamps the bells that once had rung
At Compostella's shrine.

But over all the rest supreme,
The star of stars, the cynosure,
The artist's and the poet's theme,
The young man's vision, the old man's dream —
Granada by its winding stream,
The city of the Moor!

. . . . .

How like a ruin overgrown
With flowers that hide the rents of time,
Stands now the Past that I have known,
Castles in Spain, not built of stone
But of white summer clouds, and blown
Into this little mist of rhyme!

ANOTHER AFTERNOON VISIT AT SAN DIEGO'S EXPOSITION

(The illustrations accompanying this article were supplied by courtesy of the Panama-California Exposition.)

AFTER spending one afternoon at San Diego's "Exposition Beautiful" we decided that it would require many such visits to do justice to it. Accordingly, it is with pleasure that we resume our tour of the beautiful grounds.

On the occasion of our first visit, it seemed to us that the Exposition's greatest charm is its architecture, which harmonizes with its environment. As *The Architectural Record* for March says:

> The impression, or "atmosphere," which it was desired to create here was that of "a Spanish city of flower-grown white surfaces, reflecting the sunlight and the history and the romance of Southern California."
>
> Certainly no architectural style could so appropriately have been chosen to express literally these thoughts in terms at once historically apt and architecturally picturesque.

As we return to the position where we terminated our last visit, let us observe the architectural features, and, wherever possible, trace the resemblances therein to structures in both Old and New Spain. By doing so, we shall sense better the Exposition's atmosphere — that of a Spanish-Colonial or Mexican city. Let us, too, build "Castles in Spain," after the manner of the preceding poem, and allow our imagination to carry us whithersoever it will.

Passing La Puerta del Oeste (Western Gate) and walking along El Puente Cabrillo, those high walls at the right might be a section of the walls of the Alhambra, only they are not a deep vermilion in tint. Arrived at La Puerta del Mar (Sea Gate) we stand before a massive stone portal so like that of La Casa de Angulo that we imagine ourselves at Burgos, the ancient capital of Castile.

The ornate façade of the California State Building on our left is characteristic of the elaborate decoration styled "Churrigueresco" and "Plateresco" in Mexico — a style related to the Baroque of Europe. That beautiful dome, the half-domes, and the barrel-vaulted roofing represent the Byzantine influence in Spanish Renaissance architecture. The decorative treatment of this dome (see page 61, April issue) executed in vari-colored tiles, is similar to a dome at Tasco, Mexico. Surrounding the drum there is an inscription, also in colored tiles; it is from the Latin Vulgate and, translated, reads: "A land of wheat and barley, and vines and fig trees, and pomegranates; a land of oil, olives and honey." How appropriate to California! But is not that the Moorish tower of the Giralda at Seville? And so one has to quickly change his geographical and historical viewpoints at each new turn at San Diego's Exposition.

Passing beneath the Prado Gate and walking eastward along this main avenue of the Exposition, our attention is attracted by the decorative windows of the upper story of the Science and Education Building, representative of the Spanish Renaissance style. Added to this Spanish touch there is also a Moorish effect contributed by the cornice, the red roof-tiles and the tiled turret of this building.

A short walk brings us to the Plaza de Panama, near where we stopped on our first visit. Up to now we have been retracing our steps, practically, but from

here on we shall be following new paths. By referring to the illustrations often, the better shall we follow our course and appreciate the charms of this Spanish city.

Before starting out, however, it might be well to define our intention; viz., to devote this afternoon's visit to a tour of the California Counties Buildings adjacent to the Plaza de Panama. As our space is limited, we must refer in the meagerest detail to individual exhibits, overlooking some perhaps that should be mentioned, and commenting on those which interest and impress us the most.

Entering the Plaza de Panama from the west and turning to the left, we arrive at the steps of the Sacramento Valley Building. (See Plate 1.) This is one of the finest of the county buildings at the Exposition and lends a decidedly Spanish atmosphere to the Plaza de Panama, being such a building as you might see fronting the Plaza Mayor of any Spanish-American city; it might be the palace of a viceroy or some *gobernador*. Its tiled roof with ornamental cornice, those Spanish arches, and the balconied windows surrounded with elaborate decoration, combine to lend a Moorish-Castilian effect that is restful and pleasing. The main façade is suggestive of the Palacio at Oaxaca, Mexico, with the exception that the arches there are not so high and graceful as these, and there is no tiled roof on the Mexican palace; but those almost square windows of the upper story are identical in the two buildings. More profuse decoration has been used on the structure before us, however; its colored cornice is exceedingly ornate, such as those used on buildings in Spain — the Casa Consistorial or Town Hall at Palma, Majorca, for example. Behind the pillars there is a deep alcove lined with seats. Off this three large doorways open, giving access to the main hall, which is finished in burned pine, a treatment that is unique and effective.

The Sacramento Valley Building houses the wonderful resources of the valley and mountain counties in the northern section of California, sixteen in all, embracing 26,263 square miles, of which the plain or floor of the Valley comprises some 3,000,000 acres. The Valley is 200 miles long and 50 miles wide. No equal area elsewhere is so productive or so rich in point of the variety and quality of its products. Within this valley gold was discovered on January 19, 1848, by James Marshall. Indeed, to her northern counties California owes her position as the leading gold-producing State of the Union; in 1913 she produced $20,406,958 worth of gold, of which $16,332,889 was taken out of the twelve Sacramento Valley and mountain counties. One of the noteworthy exhibits here is a gold brick weighing 961 oz. and valued at $16,817, representing a six-day output of the Kennedy Mine in the Sacramento Valley. This rich section of the State also possesses large deposits of copper and iron, likwise a long-fibered asbestos.

Minerals, however, do not constitute the only source of wealth in this valley. It is doubtful if any like area in the world produces a greater variety of crops. Its profitable farm products include citrus and deciduous fruits, grapes, berries, nuts, olives and other sub-tropical fruits, alfalfa, cereals, and of course all the vegetables, many of which crops are marketed six weeks to two months earlier than the same crops of other sections. Its hop and livestock industries are important ones, and rice is beginning to be cultivated on an extensive scale. For

all of which there is an abundance of water, both surface and underground; in fact the greater part of these agricultural and allied industries is made possible by irrigation. Well-displayed exhibits of all these resources are to be found in the Sacramento Valley Building. Nor is its lumber industry overlooked, there being a fine display of its woods; for example, a sugar-pine plank 54 inches wide. On the main floor there is a reading-room, on the tables of which lie photo albums that one is tempted to look through by the hour. At the east end of the building is a second floor, where are located the Women's Headquarters and Rest-room, the walls of which are lined with art and educational exhibits.

Leaving this building and standing on the dais before it, we are looking down the Plaza de Panama and the Esplanade towards the Spreckels Organ and beyond that to the ocean in the far distance. On either hand are Spanish-American buildings — a church, an urban residence, a palace, a mission, a municipal building, and another residence — a vista that reminds us of these lines, from *In Mexico* by Evaleen Stein:

> Upon the whitened city walls
> The golden sunshine softly falls,
> On archways set with orange trees,
> On paven courts and balconies
> Where trailing vines toss to and fro,
> In Mexico.

But we cannot afford to daydream so. Retracing our steps whence we entered the Plaza brings us to the position of Plate 2, looking across the Plaza de Panama towards the San Joaquin Valley Building. The heavily-decorated upper story of this building is characteristic of dozens of municipal structures in Mexico. The arches of a colonnade, which connects this with the Foreign and Domestic Arts Building, are seen at the left. The sky-blue uniforms of the guards, the gay costumes of Spanish dancers, the *charro* suits of Mexican guides, together with the colored dresses and millinery of women visitors, combine with the green foliage in making a picture suggestive of Spain or her colonies.

Crossing that balustraded walk beyond the crowd, suppose we continue south along the Esplanade to the western entrance of the San Joaquin Building. This building represents eight counties of the middle section of California, an oval plain 200 miles long and 60 wide. This favored section produces annually close to $150,000,000 worth of commodities. Its era of prosperity dawned less than forty-five years ago with the construction of the first irrigation canals.

The interior mural decoration of the San Joaquin Building is noteworthy. The ceiling is completely covered with unique designs executed in grains, below which there is a decorative frieze in dried fruits and seeds; while on the walls there are pictures made of seeds, and alongside these may be seen enlarged photographs of the Valley's industries beautifully framed in grains and grasses. This valley is a great dairy section, which is represented by a fine display. In addition to interesting exhibits of its agricultural products, there are fine displays of its minerals, oil, lumber, fish and game, as well as other resources. There are also crop maps and statistics of the Valley's products as compared with other sections, which speak for themselves in a convincing manner.

Having made a circuit of the interior of the San Joaquin Building, we leave by the door that we entered by, and, turning to the left, arrive at the Organ Pavilion after a short walk along the Esplanade. This magnificent instrument — a gift to San Diego from Mr. John D. Spreckels, of this city, and his brother, Mr. Adolph B. Spreckels, of San Francisco — is the largest outdoor organ in the world. It contains cathedral chimes, concert harp, drums and cymbals; there are four manuals and sixty-two speaking stops, and it is operated by electricity. The beautiful music pavilion housing it is so situated that an uninterrupted view of the Pacific is presented in the far-distant background. If Plate 3 had been taken from a similar position at the left, this charming view would be visible in the illustration. The decorative treatment of the pavilion and its colonnades is in keeping with the spirit of the Spanish Renaissance architecture. In view of the Exposition having been designed as a Spanish-American city in the ideal, and granting the well-known fondness of the Spaniards and Mexicans for music, was it not a happy inspiration that prompted the donors to express their generosity in such a manner? Moreover, the Organ is to remain as a permanent institution after the gates of the Exposition have closed, as will many other features of the "City Beautiful."

To the right of the Organ is La Via de los Estados, at the entrance of which, on the left, is the Alameda and Santa Clara Counties Building. This is the plainest of all the county buildings. The only decoration is the handsome arched doorway with two engaged columns supporting a molded superstructure. Its otherwise unadorned walls are pierced by small deep-set windows near the eaves. The interior is appropriately decorated with a trellis effect.

Although Alameda is one of the small counties of the State (843 square miles) 468,480 acres are devoted to agriculture, 11,300 to horticulture, and 6,500 to viticulture; its poultry and livestock are valued at $760,000 and $6,157,519 respectively; its 1200 factories produce $48,000,000 worth of goods, and 4,250,000 tons of freight are handled on its 4½ miles of wharves along a waterfront of 27 miles.

As for the 1,328 square miles of Santa Clara County, this "Valley of Heart's Delight" is practically one vast orchard and garden. In 1913 there were 8,176,532 fruit and nut-bearing trees in its orchards. These produce annually 33,500 tons of fresh and 10,600 tons of dried fruit, 55,000 tons of prunes, 967,000 cases of canned fruit, and 360 tons of nuts. Nor are its farm, poultry, and dairy products insignificant. Another important industry is the raising of seeds and nursery stock, 7,000 acres being devoted to it.

In front of the doorway within this building is a model of Oakland's City Hall, the second tallest building west of Chicago. To the right a spineless cactus reminds us that Santa Clara County is the home of Luther Burbank, the "plant wizard." Among the agricultural and horticultural exhibits, some of which also represent Burbank's genius, are gigantic Irish potatoes, pineapple quinces, artichokes, the Elberta peach, a thornless blackberry vine, winter crimson rhubarb, rainbow corn, and magnificent Spanish irises, (the two latter for deco-

rative purposes), Payne's giant walnuts two inches long, and Driscoll's strawberry vines that bear fruit ten months out of the twelve. But one of the most interesting exhibits to us was that of the California Cotton Mills of Oakland, comprising articles manufactured in this State from Imperial Valley cotton, the longest-fibered cotton in the world. Established in 1883, this factory employs from 600 to 700 operators, and it sells $1,500,000 worth of cotton goods annually. But remembering that there is another county building that must be visited before the afternoon is over, we reluctantly leave these interesting exhibits.

A short walk brings us to the Kern and Tulare Counties Building, in the style of a Spanish-American urban residence such as the Castilian *hidalgo* used to build; indeed, it resembles the Governor's Palace at Chihuahua, Mexico.

Kern County is larger than Connecticut, Rhode Island, and Delaware combined; it embraces 8,159 square miles. As one enters the building, the exhibits of this county are on the left. There is an attractive display of minerals, for this is one of the principal mineral-producing sections of California, possessing the largest gold mines in the State and the largest tungsten mines in the world. There are also copper, silver, antimony and coal mines; while sulphur, limestone, gypsum and fuller's earth are other mineral resources of this county. Then there is oil, Kern being the banner county of the State in this respect, supplying one-tenth of the world's petroleum. Its output last year was valued at $36,025,000, and in 1913 its production of oil exceeded the State's production of gold by over $5,500,000. Up to January 1, 1915, California had produced more than 743,000,000 barrels of oil, of which 397,000,000 were produced in Kern County. Its average yearly output for the past ten years has been 34,385,602 barrels. One of the exhibits is, quite appropriately, a miniature oil well in operation. Besides its valuable oil fields, it has the largest gas wells in the world, one of its wells having produced 67,000,000 cubic feet of gas every twenty-four hours for the past two years. There are 300,000 consumers of Kern gas in Los Angeles, 150 miles distant. As great as the mineral wealth of the country is, nevertheless its leading industry is agriculture, to describe the resources of which would occupy more space than we have at our command. It has ideal soil and climatic conditions, and plenty of water as well, possessing the largest artesian belt in this country, and having built 1500 miles of irrigating canals.

Tulare County's exhibits are on your left as you enter. This county has an area of 4,935 square miles. Its exhibits are confined mostly to a display of its agricultural and horticultural resources. The principal agricultural products of this county are: wheat, barley, alfalfa, rye, sugar beets, Egyptian and Indian corn, sweet and Irish potatoes, and other vegetables. This being an ideal alfalfa country, dairying and stock-raising are profitable. Its deciduous and citrus fruit industries are two of the important occupations of its ranchers, fruits of all kinds being produced in the highest perfection. There are 42,000 acres planted with orange and lemon trees, the 1913-14 crop from which filled 6000 cars. Besides the fresh fruit industry, that of the dried fruit is also important, 20,000,000 pounds of raisins being produced annually, while the cured prune crop amounted to 14,200,000 pounds recently. The English walnut and rice

likewise promise to become two of this county's staple products, and during the past two years the sugar beet has been cultivated extensively. Within the limits of this county, moreover, there are some of Nature's great productions, such as Mt. Whitney (15,000 feet), the highest peak in the United States; Sequoia National Park (250 square miles), containing the largest forest of *sequoia gigantea* in existence, in which there are more than 3,000 trees over 45 feet in circumference, and one tree in particular, the "General Sherman," is said to be the largest tree in the world, being 80 feet in circumference over 100 feet from its base; Grant National Park, and to the northeast of that the Kern and Kings River Canyons, the latter of which is said by some to surpass the Yosemite in scenic beauty; then, too, there is Chagoopa Falls, 3000 feet high.

This is the last building we shall be able to visit on this tour. There are still the Southern California Counties Building and the State Buildings, as well as the Foreign Arts, Commerce, Varied Industries, and Home Economy Buildings, which will have to wait until our next visit.

A short stroll northward along the Esplanade brings us to the Indian Arts Building, the eastern façade of which resembles in some measure the Santuario de Guadalupe at Guadalajara, Mexico. (See Plate 4.) At the right of the picture a corner of the Science and Education Building is seen, while above the rooftops rise three of the Exposition's towers.

Would that we might reproduce the colors of the Exposition! For instance, in Plate 4 the flowering border along the Esplanade is the deep blue lobelia, which is beautifully set off against the green lawn and the darker green of the acacia trees and shrubbery; the window draperies are a faded orange; the roof tiles are a brick red, while those on the towers are in combinations of blue, yellow, black, and white; the grayish walls of the buildings are relieved here and there with splashes of magenta from the *Bougainvillea Brasiliensis*, the "paper flower" of South America; while the sky is a Mediterranean sky.

From the center of the balustraded walk shown in Plate 4 a magnificent view to the southwest is presented, looking across La Cañada de las Palmas (the Palm Glen) and past the State Buildings to the bold headland of Point Loma in the far distance across San Diego Bay. Along the crest of Point Loma are plainly seen the buildings and parked grounds of the International Theosophical Headquarters, in the midst of which sparkle the domes of our home. To the left of the Point, with the entrance to the Harbor of the Sun between, stretches Coronado's strand southward to the Point of Rocks. Beyond Coronado lies the blue Pacific, dotted with the Coronado Islands. But the sun has just disappeared in a blaze of glory behind the domes of the Râja-Yoga College, reminding us that we must be wending our steps homeward. It will soon be dark and then —

> When twilight falls, more near and clear
> The tender southern skies appear,
> And down green slopes of blooming limes
> Come cascades of cathedral chimes; . . .

AKBAR, THE "GUARDIAN OF MANKIND"

By M. H., a Râja-Yoga Student

THE sixteenth century in Europe was a very important one in the life-history of the great nations, as it was at this time that the various disturbing elements in each country were firmly combined by the hand of a great sovereign to form one strong government. It was the century of Gustavus Vasa of Sweden, Henry IV of Navarre, and Elizabeth of England. It was also the time of Akbar, the great Moghul Emperor of India (1556-1605). He was the third of the Moghul Emperors, the first having been Bâber, who founded the Empire in 1525.

Akbar's father, Humâyûn, had been dethroned for twelve years, and regained his power but a short while before his death. When this occurred Akbar was but fourteen years of age, so affairs were managed for four years by the regent Bahrâm Khân. By strict discipline maintained in the army he kept away all pretenders to the throne; but he was too tyrannical to suit the disposition of the young prince, and the latter assumed control when he reached the age of eighteen.

The country was then in a state of anarchy, and Akbar's dominions had been diminished to three provinces. His first task was to restore order, and then gradually recover the rest of his domains. The country was sorely in need of sweeping reforms and of some powerful unifying influence which would put an end to civil strife. The greatest cause of this unrest was the difference of religion and race. It was Akbar's idea to break down these barriers and form one strong centralized government. He therefore opened the highest political offices to people of both religions, selecting them according to rank and merit. He made optional the observance of the special rites of the Moslem belief, and forbade among the Hindûs trial by ordeal, child marriages, and other customs which were disliked by the Moslems. Instead of trying to obtain unity of belief by making one sect supreme and persecuting the others, he sought the fundamental truths in all religions, and accorded their exponents equal privileges. The learned men of all beliefs met at his court to discuss the problems of philosophy and morals, and Akbar delighted to listen and learn from them. Among these men were the brothers Feizi and Abul Fazl, the former being the first Moslem to make a study of Hindû literature, and the latter being the historian of Akbar's reign, from whose accounts we get most of our information concerning this great Emperor.

According to this writer, Akbar worked constantly to gain and hold the hearts of men. His thirst for wisdom made him listen to the opinions of others and benefit himself thereby, though always holding his own judgment supreme in each case. In the midst of his varied activities and surrounded as he was by power and splendor, he never gave way to anger or despair, but always remained content and hopeful. His life was an uninterrupted example of virtue and high morals, and he paid great attention to the outward conventions, in order that no one might find in his life anything to censure. He pardoned the criminals condemned to death whenever he could, for he wished to give only happiness to his subjects.

This great Hindû potentate was incessantly industrious and sparing of food and sleep, eating but once every twenty-four hours, sleeping for a short time at night and resting again for a short time in the morning. Most of the night he was busy receiving the representatives of the different States of the empire, and giving them orders as to everything that was to be done in their departments. He also admitted to his private apartments the philosophers, who entertained him with their wise discourse. Among these were historians who related the annals of past eras, " without adding or taking away anything." In this way he became familiar with ancient institutions.

Part of the time was of course given to his devotions, and the hours were significantly chosen according to the sun's path: at sunrise, at midday, at sunset, and at midnight, when the sun begins again its upward journey. He therefore had great veneration for all fire and light, as being rays from the larger light.

Twice during the day he was accessible to anyone who wished to see him, and he decided on all matters without any intervention. Each official of the Government went to him and received his intructions.

The welfare of his subjects was ever his first aim, and his way of providing gifts for the poor was very original, to say the least. Twice during the year, His Majesty was weighed, with various articles put in the opposite balance. The first of these ceremonies fell on the King's birthday, and he was weighed twelve times against gold, mercury, raw silk, artificial perfumes, musk, iron, rice with milk, eight kinds of grain, and salt. At the same time, according to his age, an equal number of sheep, goats, and fowl, was given to those who raised these animals. In the other ceremony the King was weighed eight times against silver, tin, cotton cloth, lead, dried fruits, oil of

sesame, and vegetables. His children and grandchildren followed this custom on their respective birthdays. The various articles were given as presents to all classes of people during these festivals.

In each month a day was set apart, called the Day of Diversion, on which the women had a fair in the courtyard of the palace, bringing to it for sale the manufactured products of all countries. The women of the royal household and others of rank and dignity attended and brought numerous articles. The King was often present, disguised, gaining information about the prices of the different goods, and listening to the talk about the Government and the officials. When this fair was over, another was held for the men, to which the King and the Court went to make purchases. At these times anyone could lay his wrongs before the King, who saw that restitution was made.

In every part of his vast empire Akbar gave his personal supervision to the needs of the people, from questions of taxation down to the method of teaching the alphabet and reading in the schools, which he established all over the Empire. He considered the equal distribution of justice and the happiness of his people as essential as his own prosperity, and thus gained the title, "Guardian of Mankind."

It was not possible that his broad-minded ideas of government and religion could be accepted by the whole nation, and there were many rebellions during his long reign, led by members of his own family, especially his son Selim, afterwards known as Jahângîr. These were in great part stirred up by religious fanaticism, the narrow-minded among the Moslems considering Akbar an apostate. He quelled these uprisings, and besides this carried on wars of conquest until he had brought practically all of India under his rule. But he had no one strong and wise enough to succeed him and carry on his work; so after his death his reforms gradually lost their power, until half a century later his great-grandson effected a political reaction, which caused the fall of the Empire.

In the midst of generations of strife and unrest, Akbar's life and reign stand out in strong relief. Not often are the qualities of warrior, statesman and organizer blended with such tolerance and selflessness. Abul Fazl, his Vizier, wrote:

"He never laughs at or ridicules any religion or sect; never wastes time or omits the performance of any duty: thus it is, that by the benediction of his high motives, each action of his life can be considered as a Divine offering."

ARCHITECTURAL STYLES AND THEIR MEANING

XVIII

Roman Amphitheaters

THE Colosseum at Rome was built about the year 70 A. D. by the Emperor Vespasian and his son Titus. These rulers belonged to the Flavian family, and the great amphitheater is sometimes called the Flavian Amphitheater. It is the largest and most splendid of the buildings of its class, and produces an overwhelming impression on the minds of all who see it. Its grandeur has been the subject of enthusiastic admiration on the part of innumerable painters, poets, and descriptive writers. It is a very large structure, being 620 feet long by 513 feet wide and 160 feet high, but the effect of size is greatly increased by the skilful repetition of the small parts. This method was afterwards made use of still more effectively in the Gothic style, as we shall see later. In the Colosseum the impression of imposing grandeur and magnitude is greatly increased by the repetition of arch beyond arch and story above story. If the arches were larger and fewer, and the design divided into a smaller number of parts, the building would appear smaller, even though the height and other dimensions remained the same.

Some enormous buildings, such as St. Peter's in Rome, fail to give a just impression of their vastness because they were designed upon the principle of few and simple divisions, with little repetition of small details. It is only after a long inspection and much walking about them that the great size of these edifices is realized.

The outside of the Colosseum is divided into four stories, each adorned with "engaged" columns. These are columns which are not free-standing but are partly built into the wall. The lowest row is Doric, the second Ionic, and the third and fourth Corinthian: this is the natural order, the heaviest and simplest being nearer the ground. The arcades of the lower three stories have eighty arches in each. The highest stage is nearly solid and contains a series of brackets for the support of the poles from which the huge awning which covered the interior was stetched.

The Colosseum was divided, within, into two parts, the Arena, which derived its name from the sand which covered it, and the Cavea, or sloping part occupied by the spectators. The cavea was divided into galleries with seats, the most honorable being nearest the arena. Numerous passages and staircases led from the ground-floor to the

BAS-RELIEF FROM THE ARCH OF TITUS, ROME
The Triumph of Titus

Lomaland Photo. & Engraving Dept.

BATHS OF CARACALLA, ROME, AS SEEN FROM THE STADIUM

galleries above. It is supposed that the Colosseum held 87,000 people.

The general features of the amphitheaters found in other parts of the Roman Empire are similar to those of the Colosseum, though not identical. The largest, the one at Pozzuoli, is not quite so spacious as the Flavian Amphitheater.

Thermae or Baths

Among the most remarkable of the buildings of ancient Rome, and indeed of the whole world, were the magnificent bathing establishments of the imperial age. Unfortunately, they are in such a ruinous state that it is very difficult to decide what they looked like when in their glory. The plan of two of them, however, those of the Emperors Diocletian and Caracalla, can be made out very clearly, but restorers do not agree about the details of the upper parts.

The main building of the Baths of Caracalla was rectangular, 720 feet long by 380 feet wide; a projection in the middle of one side was covered by a dome 167 feet in diameter. It contained large and small halls magnificently decorated with paintings and rare marble columns. Some of the halls were heated, others contained hot or cold swimming and bathing pools. Surrounding the central block there was an immense square enclosure, 1150 feet each way, containing porticos, gymnasiums, lecture-halls, ranges of apartments for private baths, and a large semicircus 530 feet long, where youths contended for athletic prizes. In the rear were the reservoirs and the furnaces by which the water was heated with great scientific skill.

The walls of these Thermae were made of brick covered with a painted stucco so durable that some of it has lasted longer than stone.

It is impossible to know the exact appearance of the Thermae outside; the design may have been bolder and the proportions more dignified than is generally believed, but we can safely declare that no building of ancient or modern times dedicated to recreation can be compared in size and internal magnificence with them. They offer a striking object-lesson in Roman luxury, which encouraged the effeminacy that brought about the fall of the Empire.

Triumphal Arches

Large stone arches, standing alone on the roads, and usually enriched with carvings and inscriptions, are found almost everywhere throughout the Roman Empire. They are called Triumphal Arches, but they were not only erected as memorials of the military triumphs

of the emperors, but also as festal entrances to the great public roads and in honor of the imperial builders thereof. Rimini, Susa in Piedmont, Ancona, and Beneventum, possess memorial arches in honor of the triumphs of peace. The arch at Beneventum, erected by Titus when he repaired the Via Appia, is one of the most graceful and best preserved in Italy.

Another form of arch whose purpose is connected with those commemorating the construction of roads, is that which is found at the entrances of bridges. Most of these have been destroyed, but of the

Roman Bridge at St. Chamas, Provence, France

few remaining the most beautiful is the one at St. Chamas, Provence, France.

In Rome the handsome triumphal arches of Titus, Septimus Severus, and Constantine, commemorated the military successes of those emperors. The first-named is a single arch and has very little sculpture, a serious defect, because the real utility of the triumphal arch is to stand as a framework for the sculptures of the events it was erected to keep fresh in the memory of the people. Two bas-reliefs inside the arch represent the Triumph of Titus and the spoils of the Temple of Jerusalem, including the symbolic seven-branched candlestick. The conquest of Jerusalem took place under Titus.

On the whole, the Roman arches are an interesting minor division of Roman architecture, but most of them have serious defects in design, and none of them have that exquisite elegance in detail with which the Greeks dignified even the most unimportant objects. R.

MIDSUMMER EVE, A FAIRY FANTASY

THE waves sang low on the shores of the Western Sea, but there was other music, for the Cave Man had come with his harp. Softly he played and softer still, until even the echo could be heard no more; then from over the hills came a wild, sweet sound like the ringing of fairy bells. Twelve times it sounded.

The Cave Man stood a moment, as though his thoughts had followed the music to its unseen home, then he turned and slowly took the path that led to the hills above. On and on he went until he stood in the very heart of a grove that overlooked the great sea. Once more the strings of his harp sounded, and the air about him was filled with tiny creatures who seemed born of the sound-waves he had set in motion. Still he played, and earth, air, and sea sent their messengers in answer to his magic call.

Soon the grove was peopled with fairy-folk of every land. It was a strange gathering — Pixies from England, with Robin Goodfellow for leader, had mingled with the little Wood People of the German forests, or found friends among the Swedish Tomtes. Under a twisted root a Scotch Brownie was watching the Cave Man with eyes of wonder, while from a hollow stump an Irish Fairy crooned in blissful delight. There were Fées from France, and Fairy-folk from Austria, Russia, and Spain, and many another country, too. Among the trees Dryads and Nymphs from far away Italy and Greece sought to know the trees of this western land, and lingered lovingly among them.

When all had gathered, the tones of the harp grew fainter and melted into one golden thread. Then the Cave Man spoke, and the sound of his voice was but the music made articulate. Said he: "Fairy folk, Guardians of Earth's secrets, 'tis Midsummer, and we are met once more to keep our old-time revels. But not with dance and jest shall we do honor to the season. The passing year has laid a duty at our feet, and we are here that with one heart we may fulfil it."

"Aye, I thought as much," murmured a Pixie. "There's such a sea of sorrow everywhere the land's well-nigh drowned by it."

"We know, we know," chorused a dozen others. "We felt it when we heard the call. Cave Man, tell us what it is that we must do."

The Cave Man smiled at their eagerness, but shook his head sadly. "Ah, little people, that is just what we must find out. Man is in sore need of our help, more now than ever before, but our hands are tied; Man himself secured them. You have not forgotten through

all the centuries that once Man knew us as we are, his friends, and gladly accepted our help; but we had enemies, the Giants of Darkness, and they sought to work evil. No harm could have come, though, if Man had been true. The choice was his. You know what happened, and we were 'banished forever.' Yet even 'forever and a day' hath end, and the time must come when Man will loathe his present bondage, and seek to break it. Then we, too, shall be free — free to help, free to bring joy and gladness to all the world."

"But, Cave Man," whispered a beautiful Dryad, "what is our duty, what must we find out?"

"Patience, little one, 'tis that I would speak of now. Man must be awakened to a realization of his bondage, and ours is the task.

"Smile not, Robin, 'tis more than thy small pranks could do e'en wert thou free to play them.

"Man is lost in sleep and knows it not; thinks he sees, but does not, and for his blindness blames the world at large. SELF, his most powerful enemy, has forced him to do its bidding.

"O Fairy-folk! can you not think of the charm that must break this awful spell?"

"Losh! Cave Man, dinna ye ken the secret yersel'?" queried a Brownie.

"I have waited for that question," said the Cave Man. "Yes, I do know the secret, but the fate that tied our hands so long ago makes me powerless to do more than to tell you that there is such a secret, and to bid you seek it, each for himself.

"But see! the stars are closing their sleepy eyes, and yonder light is the first pale glimmer of dawn. Listen, then, to my parting words.

"A year shall pass in the quest, and when Midsummer comes again, and we are gathered in this grove, I shall know by your answer to the call if the mission has been fulfilled."

Again the Cave Man played, and the music was like the whispering of the leaves. As it died away the Fairy-folk vanished from the grove, and the Cave Man was left alone. Silently he took the path to the shores of the Western Sea, but in his heart was the picture of a fair hill crowned with temples and halls where ancient truths were taught. Beautiful gardens blossomed there, but the fairest flowers were the bright faces of happy children.

"Will they find it?" mused the Cave Man. "Will they find it? O land of my dreams, they cannot fail!"

H. O.

A STUDY OF INTELLIGENCE IN DOGS

Translated especially for *The Open Door* by

NELLIE C. WILLIAMS

(Continued from our April number)

Dr. E. G. See, President of the Collie Club, gave some astonishing examples of the intelligence of the collie. "I absolutely guarantee," he said, "the veracity and the exactitude of the following anecdotes which prove beyond discussion, the unequalled intelligence of the collie."

"During the warm season in Scotland, the sheep remain on the hills for three months. An old shepherd isolated with them on the mountain with his two dogs, became very ill, unable to raise himself from his bed. Far from any habitation and not knowing what to do, he attached a piece of paper, upon which he had written of his illness, and asked for aid, to the neck of the older dog. The dog comprehended and quickly ran the fifteen miles to Inverkirkag, the nearest village, where the shepherd lived; help came and his master's life was saved."

"M. X. was the owner of a fine collie, Rothesay, which was once separated from his master in a crowd. After unsuccessful efforts to find his way, he jumped into a cab. The coachman tried to drive him out but in vain. Rothesay resisted with all his might, he knew that his master frequently took a cab to go home, and he thought that was the sole hope for himself. The driver finally understood, and reading the address on the collar, drove the overjoyed dog to his home."

"A sable and white collie one day came limping to the veterinarian, J. Preed, and lying down on his back held up a paw. Preed examined it and pulled out a large thorn. He thought no more of the accident, until he found the collie at his door some days later, with a large bone in his mouth. The good dog left the bone in Preed's hands and departed joyfully. He could not have found a happier way to express his gratitude to the physician, than by offering him what he considered a most beautiful gift. A delicious example of gratitude!"

"The collie is strategic; here is proof. A collie tied to a stake, pulled hard on his chain to get a bone just beyond his reach; seeing it was impossible, he turned around and with his hind legs, succeeded in drawing the bone up close enough to seize it."

"Some years ago, as night came on, I was riding horseback accompanied by two collies. Trying to pass a slippery ditch, the horse fell, I with him. In getting up he struck me on the temple. I lost consciousness. I afterwards learned that one of the dogs had gone to my home, two miles distant, and gotten assistance, while the other dog staid with me and the horse."

M. Lucien Millevoye, Deputy, sent the following pointed reply:

You will find enclosed, in an extract from the *Official*, my ideas on vivisection as applied to the dog. It is monstrous! It is torturing a loving, sensitive soul!

Dogs have been the companions of my life; I owe to them many emotions of tenderness and also of sincere sorrow. I have wept for those I have lost. Just at this moment my little cocker spaniel gives me an interrogatory look, "What are you writing?" I reply: "I am writing to a magazine that wants to know if you have a heart and a brain." He seems utterly astonished that such a question should be asked; I can read uneasiness in his eyes. I reassure him — the editor is a friend of dogs.

We copy here the last lines of the fine discourse to which M. Millevoye makes allusion:

We are resolved to extend the benefits of protection, the duty of goodness, to every feeling creature; for the torture dragging itself about and crawling at our feet, cries out for deliverance. We feel that in the great mystery of life and death surrounding us, the Creator has not given us the right of inflicting death uselessly and cruelly. We feel the iniquity weighing upon our conscience and our reason, the iniquity of exalting man above the beast, for the martyred beast in his last look of torture, agony and reproach, seems suddenly to comprehend and judge humanity. And it is precisely because we are men, my dear colleagues, that we must agitate and legislate against the grave evils and wrongs suffered by our lesser brethren.

Dr. Boucher, President of the International Union against Vivisection, writes:

The study of dogs reveals the same qualities and the same faults among them as among men. There are devoted dogs, faithful dogs, dogs of varying intelligence, surly dogs and amiable dogs, cunning dogs and the reverse; there are gourmands, thieves, and criminals among them; and both men and dogs express their tendencies and their appetites in the same manner.

Dr. Laurent, director of *The Anti-Vivisectionist,* says:

The dog has faculties of observation superior to man. His senses are more highly developed. His smell and his hearing are sensitive to a supreme degree, his taste warns him of injurious food. His moral qualities should serve as an example to his friend and so-called superior; he never abandons an unhappy master — if needed, he is ready to die for him; he is ignorant of deception and fraud: he never drinks but to satisfy his thirst.

M. René Rumpelmayer, the celebrated aeronaut, affirms in this apt reply, that:

after man, the dog is the best endowed being on the earth. There are bad men, but there are no bad dogs. His intelligence? The finest. His heart, sublime and inexhaustible. His fidelity, incomparable. His character and his courage? Unique and unapproachable. How well the dog knows how to console us for the sorrows caused by man himself! How stupid is the word "beast" when applied to the dog!

The Râja-Yoga College

(Non-Sectarian)

Point Loma, California, U. S. A.

KATHERINE TINGLEY, Foundress and General Directress

The Râja-Yoga system of education was originated by the Foundress as a result of her own experience and knowledge. Râja-Yoga is an ancient term: etymologically it means the "Royal Union." This term was selected as best expressing in its real meaning the purpose of true education, viz: the balance of all the faculties, physical, mental and moral.

The Building of Character

One of the most important features of this system is the development of character, the upbuilding of pure-minded and self-reliant manhood and womanhood, that each pupil may become prepared to take an honorable, self-reliant position in life.

In the younger as in the older pupils, the sense of individual responsibility and personal honor is aroused.

The Pupils

The Râja-Yoga College comprises two general departments of instruction: (1) The Râja-Yoga Preparatory School and Academy, for boys and girls respectively (separate buildings). (2) The College proper, for students following the collegiate courses.

The Studies

The studies range from the elementary to those of a university course, including the following: Literature, Ancient and Modern Languages, Mathematics, Physics, Chemistry, Surveying, Mechanical Electrical and Civil Engineering, Law, the fine Arts, Music, Industrial Arts, Practical Forestry and Horticulture, Domestic Economy, etc.

The Teachers

The staff of teachers is formed of men and women specially trained for their duties by long experience in scholastic work, and is composed of graduates of European and American Universities, and of specialists in other lines.

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Headmaster of the Boys' Department
H T. EDGE, B. A. (Cantab.), M. A.

Head Teacher of the Girls' Department
MRS. W. A. DUNN

For information, address

THE SECRETARY, RÂJA-YOGA COLLEGE

Point Loma, California

RÂJA-YOGA MESSENGER

VOL. XI OCTOBER, 1915 NO. 4

RIGHT EDUCATION, THE KEY TO PERMANENT PEACE

UPON education depends the whole future of humanity. Throughout her public work, Mme. Tingley has constantly laid stress upon the idea that the only peace that can be permanent will be that based upon upliftment of individual character. The solution of the peace problem, therefore, rests upon right education of the young whose lives are being molded in our public schools. Who can doubt that the historical events of twenty or thirty years hence are already in process of formation under the guidance of those who control our systems of education; a wise educator being, in fact, a *statesman* of humanity nurturing the seeds of future harvests.

At the present time there is a great deal of time and energy spent in remedying evils which have grown out of long years of misconduct, while the causes from which they arise are only too often permitted to go on unnoticed. If we wish national thought and action to execute higher purposes, where should the greatest effort be made in order to be productive of permanent good? Should it not be in the education of those who are to form the future nations? We may not have control over present *developed* conditions, but we *can* direct and control national conditions of the future by realizing that the springtime of life predetermines its autumn crops, and not the reverse — in short, that adult life is the exact outcome of forces *permitted* to grow during childhood.

Throughout history it is easy to discern how the causes leading up to an event passed through the hands of those ruling the state. A wise statesman perceives and corrects events in their early stages, before they pass beyond the control of executive power. In a similar way each one is the arbiter of his own future. We decide upon a desired course of conduct, and exercise control over it *to a certain point.* Then comes a time when results happen which we are powerless to resist, yet must accept. The way the event turns out depends *directly* upon the earlier causes we set in motion.

It is this "border line," beyond which things pass from control, that needs to be recognized. We must act wisely *before* that has been passed. It is at this stage that the corrective measures of education need to be applied. "A stitch in time saves nine" (or the law of prevention) is wisely acted upon in many activities of modern life. In its application to character-building there seems to be a strange incongruity of thought.

If there is to be any change in the life of humanity, it must be wrought gradually through a true system of education wherein children will naturally acquire the power of self-mastery as the touchstone of life.

The law of prevention governs practical affairs to a marked extent. We do not allow fire to destroy a building before we try to save it; on the contrary, precaution is taken not to have the fire start at all. The gardener does not allow a vine to become a large and woody plant, and then try to train it the way he will. An architect does not commence his building, and *then* draw up the plans.

In every department of life, it has been found not only most satisfactory and economical, but absolutely necessary, to have adequate provision made while things are as yet in the *plan* stage.

Children act along lines of least resistance. How important, therefore, it is that a mode of study and conduct should be outlined in which the lines of least resistance will run in such directions as will benefit the child as well as everyone else! How necessary that hereditary difficulties, rather than being fostered in their development, should not be given the opportunity to assert themselves, but be opposed by counteracting forces of a worthier nature!

No permanent good can be done until the *causes* of discord are realized, studied intelligently, and eradicated at their *roots*. So long as education yields first place to the intellect and regards the moral character as relatively unimportant — just so long will unbalanced conditions assert themselves and blind the understanding to issues which must be faced.

The solution of the problem is to be found alone in a system of true and balanced education which recognizes and fosters that "border region" of self-mastery wherefrom a child says "yea" or "nay" to every thought and impulse which seeks admission into its life. No young man or woman can face life's duties with a loftier confidence

than that which flows from a self-possessed center of gravity which unites the moral, mental and physical forces into one superb energy of *life*. Such a state of character — in which all aspects of life resolve into their living *cause*, is clearly the "corner-stone" of the Temple, without which human life becomes broken into the forces of disintegration and discord. The Râja-Yoga System of Education is established upon this bed-rock of common sense. It educates its pupils to govern the small things of the present by right conduct, thought, and study, so that the character may develop with all its qualities in balanced relation.

FREEDOM

The greatest triumphs sprung from force will stain the brightest cause:
'Tis not in blood that Liberty inscribes her civil laws.
She writes them on the people's heart in language clear and plain:
True thoughts have moved the world before — and so they shall again.

We yield to none in earnest love of Freedom's cause sublime;
We join the cry, "Fraternity!" we keep the march of Time,
And yet we grasp not pike nor spear, our victories to obtain;
We've won without their aid before — and so we shall again.

We want no aid of barricade to show a front to Wrong;
We have a citadel in Truth, more durable and strong.
Calm words, great thoughts, unflinching faith, have never striv'n in vain;
They've won our battles many a time — and so they shall again.

Peace, Progress, Knowledge, Brotherhood — the ignorant may sneer,
The bad deny: but we rely to see their triumph near.
No widows' groans shall load our cause, nor blood of heathen stain;
We've won without such aid before — and so we shall again.

— *Stanzas from* FREEDOM, *by Charles Mackay*

DEFEAT is oft the discipline we need
To save us from the wrong, or teaching heed
To errors which would else more dearly cost —
A lesson learned is ne'er a battle lost.
Whene'er the cause is right, be not afraid;
Defeat is then but victory delayed—
And e'en the greatest vict'ries of the world
Are often won when battle-flags are furled.— *Selected*

A SYMPOSIUM OF UNIVERSAL PEACE

Conducted by Members of the H. P. Blavatsky Club
an Activity of the Girls' Department of the Râja-Yoga College, Point Loma, California

A GLIMPSE OF THE PUBLIC SESSIONS OF THE PARLIAMENT OF PEACE AND UNIVERSAL BROTHERHOOD

POINT LOMA, CALIFORNIA, JUNE 22-25, 1915

THERE have been Peace Congresses all over the world during recent years and particularly since the European war started, but in what a sharp contrast to them stands the Parliament of Peace and Universal Brotherhood, convoked and directed by Mme. Katherine Tingley at Point Loma. In the first place, the Peace work under her direction is not of only a few months' standing; it is a part of her life-work and that of the Universal Brotherhood and Theosophical Society, and has occupied a very important position in it, particularly during the last two or three years.

The Parliament of Peace and Universal Brotherhood was founded by Mme. Tingley on March 3, 1913, and preparations were immediately begun for the International Theosophical Peace Congress, held at Visingsö, Lake Vettern, Sweden, June 22-29, 1913. Mme. Tingley, with a large party of delegates from Point Loma, went to Sweden to direct the sessions of this Congress. There they had the privilege of meeting delegates from Holland, Germany, Austria, England, Ireland, Wales, France, Italy, Finland, Norway, all parts of Sweden, and the United States as well.

The principal work of the Crusaders was done in Sweden and Holland, which, it is interesting to note, are now neutral countries. In both countries links, which had been formed many years before during Mme. Tingley's previous Crusades, were strengthened and many new ones added. The enthusiasm of all the participants in this work was very great, even though we did not realize the full significance of Peace work at that time and in those countries; but when the time came this year on the second anniversary, June 22, to make another great effort for Peace, we received an insight as to the meaning of the work done two years ago, and we were more prepared to appreciate the importance of the present sessions.

Delegates from Europe began to arrive early in June and take up

their residence at Point Loma. Preparations were then well under way for the Parliament. The Aryan Memorial Temple, recently renamed the " Temple of Peace," was undergoing a complete renovation. It is now a dream of beauty, the interior being completely covered with mural painting in Egyptian designs and coloring. The beautiful Peace banners, used in the Pageant on the Sacred Peace Day for the Nations, Sept. 28, 1914, are hung all around the Temple.

It was here that the first reception to the Delegates and invited guests was held on the afternoon of June 22. The guests included, besides the International Delegates, many of the prominent citizens of San Diego. As they arrived they saw the grounds, gates, and principal buildings decorated with the Peace flags, designed for the occasion by Mme. Tingley, in yellow, purple and violet, with a white star in the center. There were also international flags and floral decorations in evidence. In the Temple they were entertained with songs by the Râja-Yoga Girls' Chorus, a symposium by the " Little Philosophers," a harp solo, and selections by the Râja-Yoga String Quartet. They also wrote their names in the beautifully bound guest-book kept in the Temple.

Later in the afternoon the Delegates and guests attended a banquet. Imagine the picture: Out in the gardens of the Râja-Yoga Academy, among the flowers, ferns and trees, about an hour before sunset, several long tables, with decorations of exquisite flowers; in attendance, young ladies dressed in international costumes — Russian, Swedish, German, Italian, Spanish, Guatemalan, American Indian, Japanese, Bohemian, Norwegian, Dutch, Swiss — all multicolored and decked with necklaces, ribbons and headdresses; the ladies of the Reception Committee dressed in white, and the Râja-Yoga Military Band just visible through the trees. Then as the hour struck, imagine the guests, led by Mme. Tingley and accompanied by the officials and ladies of our Lomaland home, approaching and taking their places, and the festivities beginning. For an hour or so all was animation, brightly colored figures moving gaily in and out through the trees.

The scene then shifted to the Greek Theater, where the first public session was to be held. The sky by that time was a deep ultramarine, and the Greek Temple, lighted by unseen electric lamps, stood in strong relief against the sky, a pure and chaste piece of architecture. Occupying the entire top row of seats were men carrying interna-

tional flags. The Theater was soon filled, and, preceded by a fanfare of trumpets, the Delegates entered and took their places in the arena in front of the Temple.

Mme. Tingley then stepped forward, declared the Parliament of Peace and Universal Brotherhood open, outlined its objects, and sounded the keynotes for establishing Permanent Peace: right education of the youth, a higher moral development, and the accentuation of the spiritual nature of man, whose essence is everywhere the same. She was followed by greetings sent from the Peace Societies in Europe and America, read by the International Delegates bearing the same, and from noted Peace workers who could not attend the sessions of the Parliament; and then came addresses by some of the Delegates.

As a concluding number there was a mystical ceremony, the memory of which will be an inspiration long after the speeches are forgotten. As the Râja-Yoga International Chorus, up on the hill, sang the *Ode to Peace,* seven Kings in royal apparel approached the Peace Tree to symbolize the accomplishment of the ancient legend of Vadstena, to the effect that " Seven Beech Trees will grow from a Common Root; Seven Kings will arrive from Seven Kingdoms and fasten their Horses, one at each Tree; under the canopy of the Beeches they will conclude an everlasting Peace-alliance between the Seven Kingdoms which they represent; and this will come to pass at the end of the Present Age."

During this ceremony the Peace Maiden, draped in the beautiful " Peace flag," and carrying a wreath of victory in one hand and a dove in the other, stood in the center of the Greek Theater. She was surrounded by fairies, a reminder to us that the little fairy folk are ever ready to help the wise and the good. As the Kings planted their swords in the earth and joined hands in a bond of eternal amity, the fairy messengers, with their golden trumpets, proclaimed the glad tidings to the four corners of the earth. The entire audience seemed spellbound, as if loath to leave a scene so inspiring.

The next day, Wednesday, witnessed the Peace Pageant, a repetition of that held in San Diego September 28, 1914, the " Sacred Peace Day for the Nations." The Delegates were assembled near the Temple of Peace, whence they had a splendid view of the Pageant as it approached, passed in review, and continued its way down the hill to the Roman Gate. A large number of spectators witnessed the imposing

spectacle as it passed along the boulevard towards the Egyptian Gate, through this, and up the hill to the Greek Theater, where the march ended, the different groups taking upper seats in the Theater, leaving the middle and lower rows for the Delegates, invited guests, and the public.

When all were seated, the afternoon program began, the principal feature of which was a Peace Symposium by the " Little Philosophers." After the dialog, in which they named many stumbling-blocks which must be removed from the path of life, and after they had pledged themselves " To glorify the living word of Christ, to help Humanity, to make Theosophy a living Power in all lives," a little stranger entered. He was dressed all in red, carrying a red flag representing the Spirit of War, which had so long been working along wrong lines, through ignorance. When he heard the songs of the Peace-Makers, he asked them to teach him the way and allow him to join them, which they did.

Wednesday evening a public meeting was held in Isis Theater, at which many of the Delegates and guests, who had not spoken the previous evening, had an opportunity of adding their message of Peace. The meeting closed with the cantata *The Peace Pipe,* composed by Mr. Rex Dunn, one of our comrades, and sung under his leadership by the Râja-Yoga International Chorus.

Thursday evening a presentation of *A Midsummer Night's Dream* was given in the Greek Theater by students of the Râja-Yoga College. Being in the Greek Theater, there was no shifting of scenery, such as would be necessary on an ordinary stage. The columns of the Temple were wound with garlands, and the space on either side of it was transformed into a wood, that wood " a mile without the town " where much of the action takes place. In the foreground were various mossy banks, serving both as seats and as places of repose during this night of enchantments.

During the fairy scenes everything was so realistic that we were carried to fairyland, without any exaggeration. The little fairies were tots from the Râja-Yoga School, some of them having been the " Little Philosophers " of the day before. There were dragonflies, moths, a frog, an owl, flower fairies, such as pansy, peaseblossom, mustardseed, and cobweb, attending on Titania, and another group following Oberon, while the little changeling boy was our tiniest tot, not yet three, a very picture of baby naïveté. Puck, Oberon, and Titania

all fitted perfectly into the scene, and the clown scenes were irresistible in their spontaneous mirth. It would fill pages to describe it in detail. Suffice it to say that it was a complete success, and has been repeated four times since.

The next evening the audience was carried back in imagination to Athens by the performance of the Athenian flower festival, *The Aroma of Athens.* The cast of this play includes some two hundred and fifty persons: the "famed poets, philosophers and artists" of the Periclean Age; Aspasia and the "other flowers of that fair land"; the Persian guest, Pharnabazus, with pomp attended; Socrates and his disciples; bands of children and youths and maidens, who take part in songs, dances, games and footraces; red-clad torchbearers; Melesippus, the Spartan herald, and Spartan and Athenian soldiery; while on the hills in the background were onlookers in Athenian garb, archers, water-carriers, and the priest of Apollo in his shrine on the top of the nearest hill. This flower festival has been given a great number of times at Point Loma, and each time it has been greatly appreciated by the public.

This was intended to have been the last public day of the Parliament; but owing to many features which had not yet been introduced, and also to the fact that Mme. Tingley had been invited to speak at the opening meeting of the International Conference of Women Workers to Promote Permanent Peace, in San Francisco, the time of the Parliament was extended.

After her return from San Francisco another public meeting was held in Isis Theater, Sunday, July 18, at which Mme. Tingley presided. Among the speakers of the evening were Mrs. Walo von Greyerz, representing the Swedish section of the Woman's International League of Peace and Universal Brotherhood, Frau Riga Hellmann of Berlin, Germany, and Mrs. Philip Snowden of London, England. No one present failed to be impressed by the earnestness of the speakers in their endeavor to meet the problems now before the world. A short address by Mme. Tingley, followed by an orchestra selection, closed the meeting.

During the following week many features of the Parliament were repeated for our distinguished visitors. On Tuesday evening, July 20, an official welcome was extended to them by President G. A. Davidson, at the Panama-California Exposition, that day having been declared "International Parliament of Peace Day" by the Exposition author-

ities. Along the top of the peristyle of the Music Pavilion were placed the Parliament's " Peace flags," and the front of the platform in front of the organ was decorated with greenery and flowers. Mme. Tingley, the foundress of the Parliament of Peace and Universal Brotherhood, the International Delegates and guests of the Parliament, Judge Andrews, President Davidson and Dr. Hewett of the Exposition, and prominent citizens of San Diego, occupied seats on the platform.

After Dr. Hewett, the Chairman, had introduced the Delegates and guests and President Davidson had welcomed them, the Peace Pageant came into view. It had formed just outside the Laurel Street entrance to the Exposition, and its line of march was through the west gate, across the viaduct and along the *Prado* to the *Plaza de Panamá* and thence to the Music Pavilion. Arriving there it passed in review in front of the Pavilion, where the guests were seated. The Pageant was comprised of the following divisions, in the order named: seven kings, riding as many horses, preceded by two heralds and followed by a large banner displaying Vadstena's legend concerning "A Prophecy of Permanent Peace"; the Peace Maiden with her fairy messengers in a flower-decked auto; flower-girls strewing flowers along the line of march and in advance of standard-bearers carrying, first, the Peace flag, followed by the American flag, and then a group of three carrying the standards of the three neutral Scandinavian nations — Sweden, Norway, and Denmark; the Râja-Yoga College Band; a division of the Senior Girls of the Râja-Yoga College carrying garlands and banners; representatives of the Arts and Crafts Department; little tots of the Râja-Yoga School carrying international flags; a Cable-tow of Brotherly Love carried by Junior Girls of the Râja-Yoga Academy; the " Torch-bearers," messengers of Peace; and finally representatives of the Women's and Men's International Theosophical Leagues, carrying the flags of all nations. Altogether there were, between the various sections of the Pageant, some fifty beautifully decorated silk banners inscribed with mottos appropriate to the occasion. The majority of those who marched in the Pageant were dressed in white. To have watched this beautiful Pageant, as it approached and passed in review, was indeed a memorable experience.

After the procession had passed, little Râja-Yoga children, carrying international flags, marched on to the platform and placed their flags on the altar as an offering to Peace from the nations of the world. Then a group of young girls from the School gave a floral

wreath dance to an orchestral accompaniment. That was followed by the ceremony of "The Seven Kings," during which Dudley Buck's *Ode to Peace* was rendered by the International Râja-Yoga Chorus with organ accompaniment. As many of the those present did not see the ceremony of the Kings surrendering their swords, which was enacted on the greensward under seven trees at the end of the Esplanade some distance from the Pavilion, it was repeated on the platform, and this time the Kings laid their swords on the altar of Peace.

Following this impressive ceremony, addresses were made by Judge Andrews, representing Mayor Capps of San Diego, Professor Daniel de Lange representing Holland, Mr. Carl Ramberg on behalf of the Swedish Delegates, Frau Riga Hellmann speaking for Germany, and Mrs. Philip Snowden for England; after which our Mme. Tingley made a heart-felt plea for Peace. An appreciative audience, to the number of about thirty-five hundred, applauded liberally.

The grand finale of the evening was the singing of the "Peace Pipe" cantata by the Râja-Yoga International Chorus with piano and organ accompaniment. Such was the termination of the last of the public sessions of the Parliament.

This account, naturally, does not include a report of the executive sessions of the International Parliament of Peace, held at Lomaland, "The Home of the Peacemakers," in the International Temple of Peace. It merely gives a glimpse of the public work of the Parliament, which did so much to bring the attention of the public to the fact that the Universal Brotherhood and Theosophical Society has a message to offer the world: a message not of doubt and questioning, but a message of knowledge — knowledge of man and the spiritual laws of his being — and of the way to apply this knowledge to present conditions, and, from the chaos of strife and unrest, to evoke a spirit of Peace that shall yet come if we do not let the golden opportunities pass.

A RÂJA-YOGA SPECTATOR

New occasions teach new duties; time makes ancient good uncouth;
They must upward still; and onward, who would keep abreast with Truth;
Lo, before us gleam her camp-fires! we ourselves must pilgrims be,
Launch our Mayflower, and steer boldly through the desperate winter sea,
Nor attempt the Future's portal with the Past's blood-rusted key.

— *James Russell Lowell*

THE MASTER'S TOUCH

By Horatius Bonar

IN the still air the music lies unheard;
In the rough marble beauty hides unseen;
To wake the music and the beauty needs
The master's touch, the sculptor's chisel keen.

Great Master, touch us with thy skilful hand,
Let not the music that is in us die;
Great Sculptor, hew and polish us; nor let,
Hidden and lost, thy form within us die.

Spare not the stroke; do with us as thou wilt;
Let there be nought unfinish'd, broken, marr'd;
Complete thy purpose, that we may become
Thy perfect image, O our God and Lord.— *Selected*

MUSIC AS AN AGENT FOR UNIVERSAL PEACE

THE American Association for International Conciliation has published a most interesting article, written by Dr. Daniel Gregory Mason, Professor of Music in Columbia University, in which music is discussed as an agent for Universal Peace. We feel sure that the following brief extracts will give much food for thought to those of our readers who are interested in this most vital question of the day.

Speaking of the feeling of sympathy that would be aroused in the hearts of two entire strangers through their common delight in hearing a musical selection well rendered, Professor Mason says:

> This curious power of music to reconcile extremes by means of its universal comprehensibility seems to me to constitute a strong claim on the attention of those interested in international friendship and the cessation of wars which it alone can bring. If it be true that music is, in sober fact, the only international language, the only emotional and spiritual coinage that is honored all over the world, then it must surely be an invaluable influence toward peace.

He then proceeds to compare music and literature as influences towards a good understanding between nations. While admitting that in regard to concreteness, literature bears off the palm, he yet claims for music two principal advantages, one due to the fact that, in order to have its widest influence a work of art in literature must be translated into several languages, while a work of art in music ap-

peals directly to persons of widely differing nationalities; and secondly, music will affect large masses of people who would not be influenced even by the literary masterpieces of their own language. To quote again:

So far as international peace depends upon the communication of facts and concrete thoughts from nation to nation, literature is doubtless its chief servant. But the present point is that it depends not only on these, but also, and perhaps even more intimately, on profound temperamental affinities and sympathies that can best be nurtured by such an art as music, with its wonderful power of illuminating the depths of our emotional life. It cannot show us the other man's intellectual ideas; but if, by way of compensation for this shortcoming of vagueness, it has an incomparable power to reveal what is even deeper, his loves and hates, his hopes and fears, in a word the temperamental soil out of which all his ideas must grow, is not that an even more vital revelation? Music thus seems to bring us into contact at a deeper level than that of the spoken word.

Passing to a consideration of the different types of music, Professor Mason maintains that the music which is most efficient in promoting international harmony is not that type which strives to bring out the national characteristics of the race to which the composer belonged, but that music which aims rather at interpreting *human* characteristics. With reference to this, he says:

Music does much, then, to interpret nations to each other by seizing upon and presenting persuasively the salient, individualizing traits of each. But perhaps it does even more by giving noble and universally intelligible expression to the human qualities common to all. . . . Such a cosmopolitanism in so highly ideal and disinterested a pursuit as music seems to me to be as advantageous to the interests of peace as it is to those of art. Since international jealousies are likely to keep a certain degree of bitterness so long as they center on material objects which cannot be divided, it is most fortunate that they can sometimes be transformed into freer, more generous rivalries, taking place in those mental and spiritual arenas where possessions are increased by being shared. . . . If it be true that competition is the law only so long as values are conceived as personal, then it is nowhere more likely to be superseded by a more magnanimous co-operation and community of effort than in those fields where the good sought is so universal in its nature, like artistic insight, that it cannot be conceived as anything but impersonal and free to all.

There are two ways of ending a dispute — discussion and force; the latter manner is simply that of the brute beast; the former is proper to beings gifted with reason.— *Cicero*

SOME QUESTIONS ANSWERED REGARDING THE RÂJA-YOGA SYSTEM

By Gertrude W. van Pelt, b. sc., m. d.

II

I WAS once asked by a casual observer of the Râja-Yoga System, "Is it not possible that children may be weakened rather than strengthened for the battle of life by the protection afforded them in this ideal spot?" We often hear it said that if life were to continue here indefinitely, it might be well, but we are asked how it fares with one educated in this way when finally launched. For strength, they say, comes by rubbing up against the temptations and difficulties of the world, not by a guarded existence in a carefully prepared environment. The idea seems to be that the pupils are allowed to live in a sort of fool's paradise during their youth, and that, on emerging on the stage of action, they will find themselves helpless and ignorant and without sufficient moral fiber to meet the complicated conditions of modern life.

If such were the case, the Râja-Yoga system would indeed be a sorry failure. But the supposition shows a misconception not only of the life here, but of that outside.

We are careful to feed our babies with proper food, and do not imagine we will strengthen their bodies by furnishing the stomach with that which is difficult of digestion. Modern science exacts a hygienic and sanitary environment, and does not assume that our youth will toughen under malarial and other disease germs. Yet so many wonder whether a clean moral atmosphere is not going to weaken and leave the youth educated in it unable to cope with the world and its temptations.

There are two kinds of protection, positive and negative. Our predominating prison system is a good example of the latter, where the unfortunate victims of society are tied up hand and foot, figuratively speaking, and allowed to grow weaker morally and less able to meet the world than they were before the State took charge of them. A modern gymnasium affords an example of a positive protection in physical life, the pupils being developed muscularly, but guarded in

every possible way against accident. Who would think of entering a physical combat without this or similar training? Who would be so rash as to send a man into an atmosphere of deadly sewer-gas without furnishing him with a mechanism to ensure pure breathing? Who would seek a position in an orchestra without thorough musical training? Who would, indeed, undertake any vocation without preparation? In all these matters the world is alert, and the different institutions of learning vie with each other in making their courses thorough and strenuous. But when we leave the physical and mental fields, care and preparation seem to be thrown to the winds. In the moral and spiritual realms, which are the real basis of all life, the average modern youth is left to find his own way, or is turned over to the tender mercies of the world — this world whose temptations are supposed to strengthen the youth, utterly ignorant of his own nature.

The Râja-Yoga School asks, on its side, in what direction is preparation more supremely important than in just this, to meet the temptations and difficulties of life ? It would seem as if all else might better be left to chance than this. One needs only to look about to see the wayside strewn with moral wrecks; the streets filled with irresponsible nonentities — with flippant, careless crowds, rushing to their destruction. One learns through mistakes and suffering, without doubt, but at what cost! It is only necessary to listen, in order to hear the bitter denunciation of those who have not known how to meet their fate; the sobs of despair from those who have never been taught their true position in life.

It is on this grave issue, among others, that the Râja-Yoga System differs and initiates a new era in education. Katherine Tingley, the originator of this system, looked deeper than the body or mind, and looked through the well-kept streets and elegantly appointed buildings into the moral effluvia of our modern cities. She studied the subtle temptations which came clothed in garments of righteousness, the wrongs sanctified by custom, the horrors which enter, masked by an aesthetic atmosphere. And she stood aghast at the unutterable cruelty of ushering on to this arena of refined vice, of intellectual sophistries, the untried youth, ignorant in every essential point; possibly even so puffed up by his own mental attainments that he is made further helpless by his false sense of power. The world is a good school, when one is equipped and armed, but to throw one into

Lomaland Photo. & Engraving Dept.

A GLIMPSE OF THE PAGEANT ON THE SCHOOL OF ANTIQUITY ROAD LEADING TO THE GREEK THEATER
The Goddess of Peace, bearing a white dove and followed by her attendant Fairies and Flower Girls, at the head of the Pageant.

it unprepared, is much like casting a babe into the raging sea. He may get his wits sharpened, but at the expense of the loss of his sense of moral values.

We do not escape from ourselves even in the wonderful atmosphere of Lomaland, and it is ourselves we have first to face and conquer, before we can expect to be of real value. This fact is never forgotten under the Râja-Yoga System. Difficulties are not lacking to develop strength, but they do not come with such force as to overwhelm and crush. Victory is the goal.

This School aims to fortify a man by self-knowledge, by a true moral standard for comparison, and even its short experience has proved that it does this, and that it places its youth at an enormous advantage. Its training brings the soul, the only true and unfailing guide, on to the field of action. It opens the eyes to hypocrisy and sham; it awakens noble ideals, and develops the power, not so much to outwit one's neighbor and come out ahead in the bitter competition of modern life, as to help others, to perceive the essence of things, and to so mold conditions as to bring them into line with eternal progress.

RÂJA-YOGA TEACHING IN THE SCHOOLROOM

By H. T. Edge, M. A.

(From "The Theosophical Path," July, 1913. Preceding articles of this series were published in the January, April and July numbers of the Râja-Yoga Messenger.)

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 the 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 other 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. Everbody 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. It is, 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 to 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 come only 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.

It has been the great error of modern intelligence to mistake science for education. You do not educate a man by telling him what he knew not, but by making him what he was not.— *Ruskin: "Munera Pulveris"*

ARCHITECTURAL STYLES AND THEIR MEANING

XIX

Roman Pillars of Victory

FOR long ages it has been the custom to erect tall towers or even to place great stones in an upright position in order to celebrate victories in war or to preserve the memory of great historical characters. The Kootab Minar at Delhi, India, a very high tower with sloping sides, is one of the most graceful and appropriate of these, and the Washington Monument at Washington, D. C., a gigantic obelisk, is also well suited to its purpose. The Romans, however, in adopting the principle of a monstrous pillar with a capital and base showed themselves at their very worst as original designers. Nothing could be more preposterous than to take a column, whose purpose is to support a heavy weight in company with others, magnify it enormously and set it on a pedestal in an isolated position. Yet this is exactly what the Romans did quite frequently, and without making any attempt to modify its appearance so as to prevent it looking entirely out of place.

The two great memorial columns of Trajan and Marcus Aurelius in Rome — when one gets over the shock produced by the faulty principle just mentioned — are seen to be handsome in detail. They are richly decorated with historical carvings which wind in a spiral from base to summit. The column of Trajan contains 2500 human figures and many animals. The spiral band is over 800 feet long and 3½ feet wide. We have derived a good deal of our knowledge of Roman arms and costumes from these carvings.

> The sculptures wind aloft
> And lead through various toils, up the rough steep,
> The hero to the skies.

Trajan's column (and probably that of Marcus Aurelius) was placed in an open court with galleries around at different levels from which the bas-reliefs on the shaft could be studied. The courts have now disappeared. When first built the columns could not be seen from the outside of the courts, and so the absurd effect of an isolated pillar supporting nothing was not so striking as it is today. The two great columns in Rome are of the Doric order; others, in the provinces, are Corinthian, a style that is still less suitable for a columnar tower on account of the large size and the richness of the capital.

Houses and Palaces

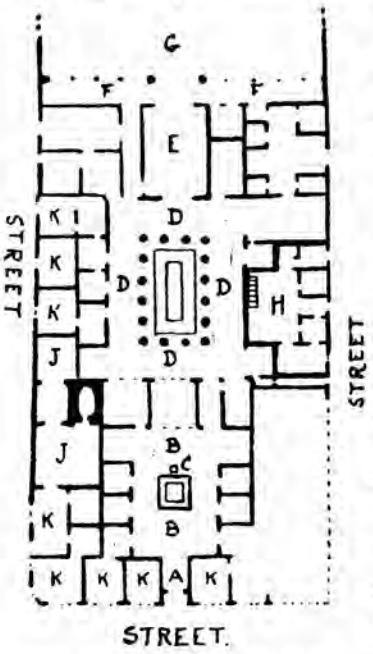
For knowledge of the domestic architecture of the Roman period we have largely depended upon the wonderfully preserved remains of the buried cities of Pompeii and Herculaneum, but it must be understood that the Pompeiian style of house-building was by no means the only one in use by the Romans. This style was derived from the Greeks of southern Italy.

ROMAN COUNTRY HOUSES
With towers, roof-gardens, sun-parlors, etc. From pictures on walls of Pompeii.

The design of a house depended largely upon the climate and other local circumstances. In the damp English climate the conditions compelled considerable modifications of the plans suitable for the sunnier and warmer parts of the Roman Empire, and in the metropolis itself the confined space obliged the masses of the people to crowd together in many-storied tenement houses (*insulae*). In England the houses were generally built around three sides of a garden with all the bedrooms above the ground floor; in Syria the house was a rectangle without courts, opening into the garden by a portico. The houses in the city of Pompeii were different from those of the country districts in the neighborhood. From pictures which were found, it is clear that the country houses were varied and picturesque in design, with towers, roof-gardens, sun-parlors, and other interesting features not found in the cities.

The finest Pompeiian houses were plain enough outside, though some of them had balconies round the upper stories. Small trading stores were built into the outside walls on the ground floor, and all the beauty seems to have been confined to the interior, which was often very magnificent. From the entrance there was a long perspective view of about 300 feet, extending through the Atrium and Peristyle (courts

open to the sky) with their handsome pillars, brilliantly painted and decorated walls, mosaic floors, and marble fishponds, to the distant flower and vegetable gardens. Fine statuary was disposed in suitable places on pedestals or relieved against rich curtains, and the living rooms were provided with a limited number of graceful articles of furniture. The House of Pansa, of whose arrangement a fair idea can be gained from the plan given herewith, is a good example of the Pompeiian house of the best class.



PLAN OF THE HOUSE OF PANSA

A. Main Entrance
B. Atrium with tank
C. Altar
D. Peristyle with tank
E. Triclinium
F. Pergola or Porticus
G. Garden
H. A separate house
J. Baker's shop with oven
K. Shops and store-rooms

The whole interior of the Pompeiian house was colored, and, though the wall-paintings and colored decorations are far inferior to those of the Greeks of the best period, they are their direct descendants and therefore are able to give us a faint idea of the exquisite beauty of the Grecian painting, now utterly lost.

The palaces of the Caesars on the Palatine Hill, Rome, were probably the most magnificent and gorgeously adorned of all palaces ever built, but there is little left except shapeless walls and subterranean crypts. The House of Livia, wife of Augustus, is tolerably well preserved, and resembles the best Pompeiian houses. Its paintings and wall-decorations are much finer. Of all the other palaces, the imagination is profoundly impressed by the immense masses of masonry, but it is impossible to restore, with any confidence, the pictures they must have presented when in their prime.

There is one palace in the Roman Empire, though, which is in such fairly good preservation that we can trace its complete plan and enjoy the beauty of many of its parts. This is the palace of Diocletian (A. D. 284) at Spalato on the shores of the Adriatic in Dalmatia. Even this palace does not altogether resemble those of the Palatine Hill, for its exposed position compelled the three sides liable to attack to be plain and solid, their uniformity broken only by a few gates and

towers. The great arcade or gallery extending along the fourth side, overlooking the sea, is the principal ornamental feature in the exterior, and is extremely handsome. The palace covers nine and a half acres; it is nearly square in plan, the two longest sides being 698 feet in length. The interior contains four streets dividing it into four equal parts, and there are apartments for guests, women, and courtiers, as well as several temples and the private buildings for the Emperor. This palace, magnificent as it is, was only a country house built by Diocletian after his retirement from the cares of state. What, therefore, must have been the grandeur of the imperial palaces in Rome! R.

ARCHAEOLOGISTS VISIT LOMALAND

NOT the least important and interesting among the numerous events of the last few months in Lomaland was the reception, on the afternoon of August 11, in honor of the members of the Archaeological Institute of America, who were the guests of Mme. Tingley and the Faculty of the School of Antiquity. Following the reception and an open-air banquet on the College grounds, there was a session of the Institute in the open-air Greek Theater. It should be explained that the Archaeological Institute of America, in conjunction with the American Association for the Advancement of Science and the American Anthropological Association, met this year at the Panama-Pacific Exposition, San Francisco, but that, at the invitation of Mme. Katherine Tingley and of the President of the Panama-California Exposition, the Institute adjourned over and held its final sessions in San Diego.

The first of these adjourned sessions was the above-mentioned memorable gathering in our Greek Theater at 8 p. m., August 11. Among the distinguished visiting scientists were: Professor F. W. Shipley, President of the Archaeological Institute of America; Professor H. Rushton Fairclough (Stanford University), Secretary of the Institute; Professor George Grant McCurdy of Yale University; Dr. J. P. Harrington of the Bureau of American Ethnology; Professor George Hempl of Stanford University; Professor Franklin P. Johnson of the University of Missouri; and Dr. Edgar L. Hewett,

Director of the School of American Archaeology. There were also present a large number of members of the local San Diego branch of the Institute, the charter members of the San Diego Archaeological and Art Museum Association, and our own Faculty and student-body as well. It was, indeed, an appreciative and enthusiastic audience. Professor Fairclough presided, and Professor F. S. Darrow, of the Râja-Yoga College, welcomed the visiting scientists on behalf of Mme. Tingley and the Faculty.

The address of the evening was delivered by Professor George Hempl, who lectured on "New Light on the Earliest History of Mediterranean Civilization," a review of the progress of archaeological discovery in Italy, Greece, Asia Minor and Crete, dealing chiefly with the philological aspects of the problems presented therein. The lecturer gave a fascinating account of his researches in this field and explained the principles upon which he had worked in drawing the conclusions to which he had been led in regard to the early migrations of the peoples who inhabited Italy at the dawn of authentic history, and as to the origin of the primitive Mediterranean languages. He also spoke of his discovery that the Etruscan language — hitherto undecipherable although there are over eight thousand inscriptions extant — is an idiom closely resembling Latin.

The audience listened with rapt attention while Professor Hempl unfolded his startling discoveries in linguistics, and it seemed quite appropriate that this should have been done amidst such a picturesque and classic environment as that of the Greek Theater on the grounds of the International Theosophical Headquarters. Professor Fairclough, the Chairman, in closing the session said the audience had had the privilege of attending what would surely rank as a most memorable meeting, and that the views Professor Hempl had expressed and will later embody in a book would undoubtedly produce a profound sensation in the whole world of scholarship and be the center of prolonged discussion.

The following day sessions of the Institute were held in the Science and Education Building at the Panama-California Exposition, in San Diego, which meetings were also of great interest. In the morning Dr. Hewett took the visiting scientists and other members of the Institute on a lecture-excursion through the various archaeological exhibits at the Exposition. At the afternoon session Dr. Harrington, who probably knows more than any other authority about the antiqui-

ties and customs of the Mohave Indians, lectured upon that subject. Unfortunately, our limited space precludes the possibility of giving even a résumé of the array of interesting facts that he presented. He was followed by Professor William E. Gates, of the School of Antiquity, Point Loma, whose subject was "H. P. Blavatsky and Archaeology," in the course of which he contrasted the materialistic trend of many popular evolutionary theories with the broader and more logical and dignified interpretations of archaeological and biological facts which are supported by the teachings of H. P. Blavatsky. It was evident, judging by the close attention of the audience and by subsequent remarks, that Professor Gates' lecture had been highly appreciated.

The closing addresses of the Institute's San Diego sessions were delivered on the evening of the same day. Professor Shipley, President of the Institute, first gave his lecture on "Roman Portrait Sculpture," illustrated by excellent lantern slides. He traced a certain measure of development in Roman art during the few centuries from which we have good examples, and showed that it was not confined to pure realism but that there was a considerable element of idealism at certain periods. And to close the series of California meetings, Professor Hempl gave another short address, with lantern slides, to illustrate the development of the Roman alphabet from the earliest known Cretan, or Minoan script. Following this paper, which was listened to with the closest attention, Professor Fairclough moved that the thanks of the Institution be tendered to Mme. Tingley, the President of the Panama-California Exposition, and the members of the local San Diego branch of the Institute, after which the session was declared adjourned.

On the following evening, August 13, the members of the Institute and other guests were invited by Mme. Tingley to a presentation of Shakespeare's *Midsummer Night's Dream,* enacted in the open-air Greek Theater by students of the Râja-Yoga School and College. That the invited guests, as well as a large and representative audience, appreciated the performance to the utmost was evinced by frequent and prolonged applause.

No "traces of old civilizations" we are told! . . . What about the Etruscans — the race mysterious and wonderful, if any, for the historian, and whose origin is the most insoluble of problems? — *H. P. Blavatsky*

OUR THIRD VISIT TO SAN DIEGO'S EXPOSITION

(The accompanying illustrations were supplied by the Panama-California Exposition.)

"ARCHITECTURE is the art which so disposes and adorns the edifices raised by man for whatever uses, that the sight of them contributes to his mental health, power and pleasures," says Ruskin in his *Seven Lamps of Architecture*. This happy result is attained at the "Exposition Beautiful" in San Diego. An atmosphere of peace and rest pervades the streets, gardens and patios of this Spanish-Colonial city, reminding us of Keats' lines:

> A thing of beauty is a joy forever;
> Its loveliness increases; it will never
> Pass into nothingness; but still will keep
> A bower quiet for us, and a sleep
> Full of sweet dreams, and health, and quiet breathing.

This feeling of contentment at the Exposition is the result of the embodiment of form, proportion, color, and environment in a perfect harmony.

The *Plaza de Panamá* is the heart of San Diego's Exposition. Having dealt in the April and July issues with the buildings to the north, west and south of this plaza, we shall confine this afternoon's excursion to those that line the southern side of the *Prado* to the eastward of it. Returning to the Plaza, let us seek the balustraded walk where we terminated our last visit. As we enter this square our attention is attracted by numerous groups of children feeding the pigeons, which carries us back in thought to Saint Mark's Square in Venice. (See Plate 1.)

In Plate 2 the towers are those of the Foreign and Domestic Arts Building (at the right) and the Home Economy Building (at the left), which face on the *Plaza de Panamá* and the Prado that opens into the Plaza between the two towers. The former is a rectangular structure with a wing in the rear; at the northeast and northwest corners project pictureque towers, only one of which is seen in this illustration. The latter of these, and the north and west entrances as well, are built out from the main building until their façades are flush with the arches of the arcades that flank it on the north and west. These secondary masses lend diversity to an otherwise uniform exterior, yet are so placed as to preserve a good balance. Furthermore, having been selected as the points for the concentration of the ornament, they are all the more conspicuous and possess greater interest than even the primary mass itself.

This concentration of ornament at a few salient points where the attention naturally gravitates and is focussed, is one of the striking characteristics of Spanish-Colonial architecture — a trait borrowed from the Orient through the Arabs. It enhances interest by drawing the attention from generalities to particulars, from mass and proportion to specific features that explain the character and purpose of the structure. The demarcation between the plain and decorated surfaces is sharp; here and there over the bare walls are grouped masses of rich ornament, much as Nature decorates the face of a cliff in spots with a drapery of foliage and flowers.

Observe the highly ornate tower at the corner of this building. There are a

round-arched and two smaller window-like openings in each face of the tower. The diaper ornamentation between the top of these and the cornice, like a deep frieze, suggests a Moorish influence. In lieu of columns, which the Renaissance and its offshoot the Churrigueresque relegated to the function of a decorative member, this rather heavy entablature is supported by square pillars, on the outer faces of which and in high relief appear flaming torches, the shafts of which look like highly-decorated candlesticks. Below the arched openings are panels sculptured in representation of heraldic shields surrounded with foliage. Such emblazonry is omnipresent in Spanish architecture and is typical of the innate pride of the Iberian race. A decorative cornice further enhances the beauty of this tower, which is completed by an artistic balustrade surmounting the whole, at each corner of which there are urn-like pinnacles, and between these a pair of shorter pointed ornaments project above the coping. Such balustrades are characteristic of roof-lines in Mexico.

To the right of this tower, but lower, is seen the upper portion of the façade of the western portal of this building; however, as it is duplicated in the north portal, let us examine the latter after our inspection of the art treasures housed in this structure. That ornamental portal seen at the extreme right in the illustration is the entrance to an arcade leading to this building, so suppose we enter and pass thereby to the western door.

Although our main concern in this series of articles is with the exterior of the Exposition's buldings and their surroundings rather than with their contents, nevertheless we cannot resist tarrying longer in the Foreign and Domestic Arts Building than we are wont, for herein is located the extensive exhibit of Oriental art installed by the Japanese Exhibit Association, under supervision of the Kyosan Kai, representing the principal manufacturers and art-collectors of Japan. This magnificent exhibit occupies more than one-half of the building, and is one of the finest displays Japan has ever made in this country. Here are to be seen rare collections of Satsuma ware, various examples of the inimitable cloisonné work, handsomely carved teakwood cabinets and other furniture, high-grade lacquer work as the result of 1200 years of experience, unexampled bronze and iron and other metal work, exquisitely carved ivories and woods, marvelous inlay work in mother-of-pearl and ivory, ingeniously fashioned bamboo and wicker work, the finest silks and other fabrics, beautiful tapestries, hand-embroidered silk pictures that vie with the finest brush work, and side by side with these the familiar Japanese water-color paintings and hand-painted screens mounted in finely carved teakwood frames.

The collection of cloisonnés alone is an exemplification of the cunning ingenuity and adaptability of the Japanese, inasmuch as this was a lost Chinese art 2000 years old and was rediscovered and perfected by them. The ten stages of its manufacture are here shown, and examples of the old and improved wireless processes may be compared. There are exquisite vases of the silver, copper, and gold-base cloisonné, but unfortunately not one example of the iron-base variety, which the Japanese consider the most beautiful, and all because it is not appreciated in this country. The gem of this collection is an oblong plate

valued at $2500, while another fine specimen is a large Makuzu vase done in old blue, resembling the antique cloisonné.

At our request Mr. S. Matsui courteously points out a few of the most representative pieces of Japanese handicraft, calling our attention to the following: A magnificent bronze incense burner weighing eight hundred pounds, and a smaller one decorated with swans whose plumage is exquisitely imitated, both by the artist Makuzu; a bronze elephant and stand by Kanya; a carved ivory figure of " Buddha " Kwannon by Riomin, another of an old basket-maker by Yeshiu, and still another representing a vender of parasols, the work on these being so delicate and exquisitely wrought as to beggar description; a large Satsuma vase and stand, the *chef-d'œuvre* of the collection, by Kinkosan; an ornately carved teakwood cabinet inlaid with mother-of-pearl and ivory, exhibited by T. Iwata of Yokohama; a handsome screen with teakwood frame, the panels painted by Fumisen; several marvelously executed pictures in hand-embroidered silks, the most striking of these being a large picture of a waterfall with the autumn foliage of a tree in the foreground outlined in vivid contrast against the white sheet of falling water, which is most realistic; another such picture, by the artist Tanaka, though smaller, is equally striking, showing a woman's face shrouded in a hood and in deep shadow, but with the lower features wonderfully lit up by the light of a fire; also a similar picture entitled " The Night " represents a Japanese Geisha girl with her back turned and carrying a lantern, the light from which barely outlines her half-turned profile against the blackness of night, her form being barely discernible. These hand-embroidered pictures are works of art indeed, being executed in colored silks with as telling effects as the artist in oils or water-colors obtains from his pigments. In a case with other religious objects we notice two images of the Wind God from the Temple at Nara, which are hundreds of years old and priceless.

As an example of the enterprise of the clever Japanese there is a fine exhibit of cultured pearls, while another exhibit illustrating the same spirit and their ability to adapt the arts of other nations is one of Morimura chinaware, the first white ware ever produced in Japan, and so successfully that it has been mistaken for the finest Haviland china. As a matter of fact, in most of the numerous exhibits here modern rather than ancient Japanese art is displayed, the aim being to demonstrate the ability of the artists and craftsmen of Japan to produce certain lines of manufactured goods that have never been excelled in the Occident. Furthermore, this extensive display is not only an art exhibit, but here is also to be found a mart for the sale of Japan's industries; lining the aisles surrounding the central art exhibit are booths where Japanese wares of all kinds may be purchased, and even the more expensive works of art in the center section are for sale, many having been purchased already.

The Kyosan Kai also has charge of the Chinese exhibit which, though not as extensive as the Japanese section, is a very creditable and characteristic display of Chinese art. This association likewise conducts the Japanese and Formosan Tea Pavilion in the Japanese garden at the rear of the Botanical Building.

Another Oriental display well worth seeing before we leave this building is

that of Persian rugs along the east wall and in one of the center sections, exhibited by Mr. J. Gazvini. The harmonious coloring of these rugs is exquisite, and their mystical designs are very beautiful. The gem of the collection, undoubedly, is a very unusual Kirman prayer rug with center design of potted flowering shrubs, and the border is an Egyptian scroll design representing the wanderings of the soul, while the dominant color scheme is a blending of light tones of pink and olive on a yellowish-white background. A beautiful antique silk prayer rug depicts an Oriental doorway in which stand two lighted candles against a background of dark red, strange to say, rather than one of deep blue suggesting night; whereas the colors of the border design are olive, deep blue, terra-cotta and pink. A handsome royal Sarouk rug represents a forest scene in which may be seen birds, gazelles, and lions with gazelles in their mouths. A rare specimen is an historical prayer rug, an antique Kirman, the center design being two lions at the base of a tree, in the branches of which birds perch; deer are seen in two panels above the central one. In the border of a beautiful Laver Kirman is an inscription from the Koran, and doves also figure in its design. A long narrow rug is ticketed as being a royal Kirmanshah's councillor's drawing-room carpet. Then, too, there are beautiful Boukaras. Many of these handsome rugs are hundreds of years old, and yet look as fresh as if made yesterday.

Opposite this exhibit is that of the San Diego Silk Mills, where Exposition souvenirs are being woven on a Jacquard loom. The design on these appears to be controlled by an endless roll of punctured paper resembling that of a self-playing piano, only much larger. There is usually a crowd around this exhibit, for who would not rather see an article in the making than the finished product?

Nor is this the only working exhibit in this building, for near by are both Oriental and Occidental handicraftsmen busily engaged in the manufacture and sale of their wares.

This brings us to the north door. Stepping out, we find ourselves in the *Prado,* the main street of the Exposition, though it seems more like a long court in some palace grounds than a thoroughfare. As in the streets of Toledo, Spain, every doorway along the *Prado* is a work of art. Turning about to observe that from which we just emerged, we are confronted by a three-storied façade arranged as follows: three Spanish archways, the central one highly decorated; above it, a deeply-recessed window, surmounted in turn by a smaller round one; flanking the latter and in vertical alignment with the archways on either side of the entrance, two third-story windows with round arches capped with elaborately molded pediments and framed in very artistic architraves in high relief, as are all these openings, with the exception of the two plain archways of the ground story or arcade. The lintels and entablatures are supported by engaged columns, decorative rather than structural, and these are sculptured as fancifully as a wooden newel-post would be turned. The upper windows have wooden grilles, a typically Spanish feature, only in that country they are of wrought iron and are called *rejas.* We almost expect to see the flutter of a fan as some dark-eyed señorita watches the passing throng from behind yonder grille. A handsome Renaissance cornice, as if a continuation of their pedimented entablatures, connects

these upper windows and runs around the entire building at the roof level, being surmounted by a plain parapet. A decorative frame-like ornament, enclosing a shield and stacked standards, rises from the cornice midway between the upper windows. The shield is blank, as such ornaments are in Mexico today, for when the Republican Government came into power, it saw to it that all armorial and royal insignia were effaced from the exteriors of buildings. The torch — the emblem of knowledge or enlightenment — appears on this façade as well as on the tower.

This beautiful north entrance to the Foreign Arts Building is duplicated in the west entrance, some idea of which may be seen in Plate 2 where the upper portion is shown. The grilled windows and their position above the doorway on either side of it suggest the entrance to Santa Cruz Hospital at Toledo, Spain, in the style of the early Spanish Renaissance (1504-1516), only the ornamentation on these façades is in the Churrigueresque style (1665-1800 and later). Notwithstanding the fact that these façades are in the latter style, the two towers on this building are more Plateresque in feeling, and yet are in perfect accord with the other architectural features, such a spirit of freedom being a characteristic of the Spanish-Colonial, which is a blending of many styles — Gothic, Renaissance, Baroque, Plateresque, and Churrigueresque. The northeast tower, though not so striking as that at the northwest corner, is none the less decorative. (See Plate 3; the tower at the right.) It is a trifle lower and is more enclosed, the only openings being two almost square window-like archways on each side. Between those on the side facing the *Prado* is a tablet bearing the words "Ordem e Progresso" (Order and Progress), the motto of the Brazilian Republic. The walls of the main structure are pierced just below the cornice by narrow windows devoid of ornament, while there is a somewhat larger one in the side walls of each of the entrance façades. Reddish-purple draperies hang inside the former openings, and orange-yellow curtains stretch in front of the latter, after the fashion of awnings.

Trailing along the arcades of this building and clothing its otherwise bare wall spaces here and there with delicate tracery of green is the beautiful climber *Campsidium Valdivianum,* a native of Chile, with its glossy foliage and clusters of inconspicuous buff flowers. Elsewhere masses of magenta proclaim the *Bougainvillea spectabilis,* the "paper flower" of Brazil, where its dark-green foliage and vividly colored bracts fall in festoons around the arches. At the base of the pillars along the arcades of this and other buildings are planted flowering shrubs and trees such as the shiny *Coprosma* from New Zealand, the feathery *Gravillea* and *Hakea* from Australia, as well as the *Acacia horizontalis* with its needle-like foliage. Growing amidst these in their respective seasons have been the *Poinsettia,* Easter lily, *Gladiolus,* and *Canna,* the latter being in bloom now, and nestling beneath such shrubbery are *Lobelias, Begonias, Fuchsias,* and other low flowering plants, adding charming dashes of color against a background of varied hues of green. From the edge of this shrubbery to the curb is a well-kept lawn, and near the curb stands a line of *Acacia decurrens,* the Black Wattle of Australia, a shapely tree with a round head; while between every second and

third tree is an electric light standard in harmony with the Exposition's architectural scheme. Such is the setting of this Palace of Art.

A few steps along the *Prado* to the eastward bring us to *La Laguna de las Flores.* (See Plate 3.) If we take the path down which the man and woman are coming, it will lead us to the Botanical Building straight ahead, or into the Botanical Gardens on either side, one of the most beautiful of the formal gardens at the Exposition. But realizing that the afternoon is more than half gone, we must forego that pleasure, as well as the temptation to rest awhile on one of the stone seats that line the walk beside the Lagoon. Entering that archway seen at the end of the walk in the picture, let us seek the shade of the colonnade connecting the Foreign Arts with the Commerce and Industries Buildings. But midway down this a short flight of steps invites us to enter a garden-bordered walk leading to a stone parapet overlooking the *Cañón Español* and a glimpse of the distant Pacific. As a description of this garden belongs to the domain of horticulture rather than that of architecture, though the two are complementary, to be sure, we shall defer that pleasure and proceed with our subject. This colonnade is typically Spanish and forms one of the most charming architectural features at the Exposition, it seems to us. (See Plates 3, 4 and 5.) It consists of a double row of five semicircular arches that spring from cylindrical columns in pairs, the capitals of which are quite ornate. The arches are decorated with plain moldings. A peaked roof of red Spanish tiles adds a pleasing touch of color to the scene. The vistas through this colonnade, in whatever direction, are perfect pictures, particularly that from the bottom of the steps, looking north. (See Plate 4.) The domed and curved lath roof of the Botanical Building, the largest lath-house ever constructed, is seen through the columns in the distance, at the far end of the Lagoon. This delightful spot is a favorite resting place with visitors and the seats that line this covered walk are almost always filled. Stepping out into the *Prado* once more, we notice, as we look back, that the escutcheons above the portals at either end of this colonnade bear historical representations of Balboa's discovery of the Pacific in 1513 and of the first settlement in California in 1769, near the present city of San Diego.

Crossing to the opposite side of the *Prado,* to the position from which Plate 5 was photographed, suppose we scrutinize the building we are about to visit. But first let us note the Exposition life to be seen in this picture. Here we have one of the popular electriquettes that have supplanted for all time the push-chairs of former expositions. This is the only passenger conveyance permitted on the grounds during the day; nor is there any danger of being run down, it being geared for a speed of four miles an hour, and its manipulation being so simple that a child can operate it. Instead of tinkling donkey bells and the clatter of hoofs behind him, the visitor to this Spanish city hears only the soft burr-r-r of an electric bell, and even then he does not have to step aside as there is usually room enough for the electriquette to pass on either side of him. In this picture is also seen one of the picturesquely-garbed official guides wearing his broad-brimmed *sombrero,* a short *bolero* coat of velvet, perhaps, decorated with silver buttons and braid, a gay sash around his waist, and a pair of tight-

fitting trousers which flare widely at the bottom and have a line of buttons down the outside of the legs. The Mexican being a lover of color, such suits are more often than not quite gaudy. One of these *charro,* or riding, suits is seen to better advantage in Plate 1.

Turning our attention to the Commerce and Industries Building before us in Plate 5, we see a structure combining features of Moorish, Spanish Renaissance, Plateresque, and Churrigueresque styles. For instance, the red-tiled roof and widely projecting, richly decorated cornice, supported by stone consoles representing kneeling women who bear the weight on their backs, lends a distinctly Moorish touch to the building. The decoration of the paneling on the under side of this cornice between the consoles, as well as the sculpturing of the spaces between these, corresponding to the metopes of a Grecian order, is elaborate — such work as might be seen on many palaces at Saragossa, Spain. The arabesque pierced cresting along the edge of the roof between this cornice and the tower is similar to that on the roof of the Casa de Monterey at Salamanca, Spain (Spanish Renaissance, 15th century). The elaborate decoration on the tower is Churrigueresque in feeling. The crinkly lines that run up and down the pilasters between the windows over the entrances and at the corners of this building, are like those that figure in the decoration of the façade of the house of the Countess of San Mateo de Valparaíso in Mexico City (Plateresque, 18th century). The archways, windows and balconies on the façades of the two entrances are almost identical copies of those that might be seen on one of the old señorial mansions of Querétaro in Mexico (18th century). These archways also resemble those of the arcades in the court of the Federal Palace in the same city, except that the spandrels in this case are not decorated with foliage scroll-work. And yet, despite this jumbling of many styles in one building, it is one of the most harmonious and attractive structures at the Exposition: this would not be so were the styles unrelated.

We shall have time to give but a hurried examination to the exhibits in this building, so only those that interest us the most will be mentioned. First and foremost comes the Brazilian exhibit, one of the most interesting and instructive commercial exhibits at the San Diego Exposition. The great rubber industry of Northern Brazil is represented by five tons of every variety of crude rubber from the Amazon and adjacent districts, besides being illustrated by an excellent collection of photographs explaining the gathering and preparation of the material. In this section there is also a display of Amazon Valley hard and soft woods and edible nuts, among the latter the familiar Brazil nut and the fruit of the *sapucacia* tree, which contain about a dozen large nuts. The great coffee industry of Central Brazil occupies the greater part of the exhibit, a sign above it stating that the single state of São Paulo, the greatest coffee country on the globe, produces annually 1,500,000,000 pounds, or two-thirds of the amount consumed in the whole world. The Government of this State having donated 1500 bags of its finest Santos coffee, this is roasted daily, prepared in the Brazilian fashion, and served to visitors free of charge, as a most convincing proof of its merits. In the trellis overhead and in cages on the counter are specimens of Brazil's fauna, such as gorgeous butterflies, birds of bright plumage, marmosets and monkeys. On the

wall in the background are painted pictures illustrating the coffee industry. Southern Brazil's industries and resources are represented by excellent exhibits. Here may also be obtained, free of charge, cups of two other of Brazil's beverages, *mate* and *guarana,* drinks almost unknown in this country. The former is prepared from the young shoot of the *Ilex Paraguayensis,* a tree that grows in the forests of Paraná and Rio Grande do Sul; it is one of the healthiest beverages known, calming the nerves and stimulating digestion. The other drink is obtained from the bean of the *guarana* vine, found in the forests of the Amazon and Matto Grosso; it tastes like quinine and serves as a tonic and protection against fevers. The Indians of that region never travel through the jungle without a stick of *guarana* on their persons; this they grate into a powder, a spoonful of which, poured into a gourd of water, constitutes a healthful and refreshing effervescent beverage. More familiar to us are the samples of powdered cocoa, cakes of chocolate, and cocoa butter, prepared from the cocoa bean, which is cultivated extensively in the States of Bahia and Pará. The most interesting of the food products of this great country is a flour prepared from the root of the *manioc,* a tuber something like the sweet potato; it is rich in starch, being used as a substitute for bread by the lower classes, and, mixed with meats, fish, milk, etc., constitutes a universal food throughout Brazil. In addition to this, there are samples of tapioca, arrowroot, maccaroni, spaghetti, and noodles made of manioc flour. There are also specimens of manufactured goods, and in showcases are to be seen many interesting curios. Finally, there is an interesting collection of books, maps, and photographs dealing with Brazil. It should be stated in conclusion that this educative exhibit of the resources of Brazil is the result of the energy and enterprise of Dr. Eugenio Dahne who, without Governmental support or financial backing, succeeded in bringing to the Panama-California Exposition a representative exhibit of his country's resources.

Two exhibits that will please the small boy who has reached that age when he is interested in nothing but boats and seafaring, are the United States Navy exhibit and that of the Steamship Agency of the American National Bank of San Diego, which exhibits fine large models of the *Olympic* and *Adriatic.* In the Navy Exhibit there are also models of the *South Dakota* and *San Diego,* and in contrast with these modern warships there are photographs of the old *Constitution, Constellation, Monongahela,* and others of Uncle Sam's fighting ships now obsolete. The thing that interests us most are the glass jars filled with sticks of smokeless powder, resembling candy more than anything we can think of. Of interest to the automobilist is the exhibit of the Moreland Motor Transportation Company of Los Angeles, which shows six of its trucks ranging from one and a half to five tons in capacity. There are also exhibits of commercial accessories and labor-saving devices, such as safes and office furniture, cash registers, adding machines, etc. As for the other exhibits, there will not be time enough to visit them this afternoon; they are such as are to be found in commercial exhibits at all international expositions. As we leave this building we notice the display of the U. S. Mint machinery loaned by the Treasury Department, on which Exposition souvenirs are engraved and coined.

Passing out, we find ourselves in the arcade of this building. Such arcades are called *portales* in Mexico, and constitute one of the characteristic features of Spanish-Colonial architecture, affording a cool retreat from the mid-day sun and a convenient temporary place of business to peddlers of small wares. In this ideal Spanish city, however, such hawking of goods is practically eliminated, so the visitor is not pestered to death: on the contrary, he may rest to his heart's content on the benches that line these *portales,* and by shifting his position to different archways he may enjoy in succession a series of views each of which is a complete picture in itself. Walking down this *portal,* let us pause and turn around at the position of Plate 6. Observe the fine perspective, looking down this long arcade; note the dignified moldings around the archways and the decorative treatment of the pillars, and feel the balance and symmetry of the members in this architectural harmony.

Making our exit into the sunshine once more through one of those archways at the right, and hurrying down the *Prado* to the West Entrance, we are just in time to catch an electric car for Point Loma.

THE DOGS KNEW

THE fact that dogs have a way of communicating news to one another was demonstated in a very singular and amusing fashion in a certain district in Georgia, where, as yet, little provision is made for the comfort of domestic animals.

One bitter night, such as "cold waves" frequently bring to that locality, a Georgian heard at his front door the unmistakable sounds of scratching and whining. He found, upon opening the door, two of his neighboring friends, a pug and a little terrier, asking admission.

In the face of the cruel cold it was granted them, and they were made welcome to share the comfortable quarters of the two household dogs. In the morning they took their leave; but great was the astonishment of the Georgian to see them return the following cold evening, this time accompanied by a large Irish setter, who likewise wagged admission to the warm quarters of which he seemed to have knowledge.

If there were any doubts as to whether these hospitable night lodgings were discussed among the shelterless dogs of the neighborhood, the doubts were removed on the third night, when the three tramps returned, their number further augmented by another pug and an old pointer. The mute but eloquent language of their wagging tails, the humble appeal in their eyes, were at once amusing and pathetic.

With his own two pets and these five tramps the Georgian had now seven dogs stretched out comfortably before his dining-room grate; but their irreproachable behavior and many ingratiating ways had insured for them a welcome at his house as long as the cold wave lasted, which was a week. After the cold subsided they returned no more.— *Brooklyn Eagle*