

on earth, the influence of the planets and the cycles of time, the figures of which are almost identical with those given out by H. P. Blavatsky to her pupils, and partially given out in the secret doctrine. The candidate was gradually tested as to his power to keep his vow of secrecy. All the boys and girls in the village were set to try and worm his secrets out of him, and woe betide him if he betrayed such secrets. If he passed these tests successfully he became ripe for the Whare-Kura, or highest school of initiation, and was attached as a pupil to some old tohunga, who gradually, step by step, completed his initiation into the mysteries, and he eventually became a tohunga or initiate.

The tohunga is one who has risen above and overcome all his lower passions and appetites; is indifferent to pleasure or pain, and works only for the good of his race and fellow beings. And this is the reason why Te Whiti entertains everybody, whether European or Maori, who go to Parihaka. He was once told what a great place the Queen of England's palace was, and about her royal pomp and state; also about England's navy, etc. He was silent for some time, and then, in his truly mysterious manner said, "This may all be good, but she has not got four thousand pannikins, and so all the grandeur of King Solomon is of no avail." He meant by this that he had at Parihaka four thousand pannikins, out of which he could provide tea for as many guests who, whether they were rich or poor, were treated as brothers, and showed a practical lesson in brotherhood.

Hawaiki, the land that sank, was a large place, and the Maori there was a very numerous people, who, whilst they listened to their teachers and lived at peace with all, cultivated their lands communistically, and by their united and unselfish efforts became a great people, and a very prosperous and powerful race. Their three schools mentioned above flourished, and the more advanced of the race qualified and became initiates. As in schools of Masonry, silence and secrecy were insisted on, and the secrets of initiation were never betrayed.

Initiation meant much to the true tohunga. He attained great occult powers, and could look back on his past lives and those of his people, advising them how to live, so as to avoid the errors of previous existences. This power was called "Te-kanohi-o-te-tupuna" (lit the eye of the ancestor), and corresponds to the third eye spoken of in the secret doctrine. In some of their oldest poems they call this eye "the eye that never dies." The tohungas also knew the history of the long-forgotten past. His sacred incantations, chanted with accurate regard to the correlation to number, sound, and colour, produced magical effects. His poems and waiatas (songs), taught with great accuracy (an error being fatal), told him in mystic language what the secret doctrine teaches those who can understand it. Under the veil of mystic allegory he could discover the secret history of the past of the planet and man.

In the sacred waiata of "Te kawau-a-toru," the kawau or sacred bird (a huge bird of the comorant tribe, brought by Kupe from Hawaiki and said to be immortal, and like the phoenix) laments when he is dying, through the efforts of superior taniwhas (monsters of the astral world) that the history of the past is perishing with him, and calls upon the powers to witness that he is imperishable, and will again restore a knowledge of the various cataclysms which have overtaken the planet, how the earth has been afflicted with snow and ice or glacial epochs, with periods of flood and fire, and how the earth suddenly inclined, using the words of Job and of Noah, who both cried out that the earth had suddenly inclined, and that he should be surely lost. The wondrous bird, in expiring, refers to those bright stars Nga-tokorua-a-tangahue, who were once bright suns, but who, through "Ture," i.e., the law (karma) are now slaves, but who in ages to come may again be regents in the heavens. If the reader will compare this with page 37 of "The Voice of the Silence (the Two Paths)," New York edition, by Madame H. P. Blavatsky, beginning "Behold Migmar (Mars), as in