

IMMORTALITY



CONTENTS:

ILLUMINATION.

The Water Lily..... JAMES JEFFREY ROCHE

Sometime We'll Understand.....

.....MAXWELL N. CORNELIUS

Is Inspiration Ever Reliable or Absolute?

.....W. J. COLVILLE

Socrates, The Daemon and Illumination....

.....LUCY C. MCGEE

Realization..... J. C. F. GRUMBINE

The Dialogue—The Editor's Tripod—Literature.

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J.C.F. GRUMBINE
EDITOR

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THE WATER LILY.

In the slimy bed of sluggish mire
Its root had humble birth,
And the slender stem that upward grew
Was coarse of fibre, dull of hue,
With nought of grace or worth.

The goldfish that floated near
Saw alone the vulgar stem;
The clumsy turtle paddled by,
The water snake with lidless eye,
It was only a weed to them.

But the butterfly and the honey bee,
The sun and sky and air,
They marked its heart of virgin gold
In the satin leaves of spotless fold,
And its odor, rich and rare.

So the fragrant soul in its purity,
To sordid life tied down,
May bloom to heaven and no man know,
Seeing the coarse, vile stem below,
How God hath seen the crown.

JAMES JEFFREY ROCHE.

SOMETIME WE'LL UNDERSTAND.

Not now, but in the coming years,
It may be in the better land,
We'll read the meaning of our tears,
And there, sometime, we'll understand.

We'll catch the broken threads again,
And finish what we ~~have~~ began;
Heav'n will the mysteries explain,
And then, ah then, we'll understand.

IMMORTALITY.

We'll know why clouds instead of sun
Were over many a cherished plan;
Why song has ceased when scarce begun;
'Tis there, sometime, we'll understand.

Why what we long for most of all,
Eludes so oft our eager hand;
Why hopes are crush'd and castles fall,
Up there, sometime, we'll understand.

God knows the way. He holds the key,
He guides us with unerring hand;
Sometime, with tearless eyes we'll see;
Yes, there, up there, we'll understand.

MAXWELL N. CORNELIUS.

IMMORTALITY

IS INSPIRATION EVER RELIABLE OR ABSOLUTE?

The word inspiration is one which people attempt to define in a great variety of ways; therefore it is plainly necessary to define the term as we intend to use it before endeavoring to give a lucid account of what we mean, first, by reliable; second, by absolute inspiration.

To inbreathe and to inspire are almost identical terms; we inspire and respire and expire continually, but no light whatever is thrown on the nature, quality or condition of the air which passes in and out of our systems by the simple admission that inspiratory, respiratory and expiratory processes are perpetual. It is always well to employ the figure of the human body to illustrate spiritual truth because nothing can be more evident to the earnest student of anthropology than Swedenborg's graphic statements concerning the correspondential relation between the spiritual realm of causes and the material region of effects.

Here and now we have two bodies interior to the other, the outer corresponding to the inner part to part and function to function. God can only be known as man. The divine humanity is only revealed through human divinity, therefore we may well lay aside vague and perplexing theological connundrums and address ourselves practically to the reception of divine life into our own interiors, than to its ultimate expression in corresponding exteriors. The loftiest and purest conception of the human age is identical with the idea of Atman as set forth by Brahminical philosophers whose philosophy has found its way of late into Europe and America, largely through the instrumentality of modern theosophy. Theosophists postulate an entity as do some Spiritualists, particularly those who sympathize with the teachings given through Mrs. Cora Richmond, whose articles in "Immortality" throw much light on many a psychic problem. To all who accept the Platonic philosophy in preference to the Aristotelian, the spiritual entity or immortal ego is the seat of absolute consciousness, and being one in essence with the Supreme Spirit, this entity cannot be in its own

state unaware of truth as it is eternal and unchangeable. Emerson has been called the American Plato, because contrary to the accepted teachings of the collegians who follow Aristotle, the seer of Concord, re-stated the old Socratic idea of infallible intuition, not infinite in measure but absolute in kind. The great battle now being waged in the Christian church as well as outside of its pale is between two contending parties, one of which acknowledges the supremacy of inner light which the other denies in toto. Scholastic theologians (who are all Aristotelians) admit that God can be conceived of as communicating with humanity in one of two ways, either by means of direct individual illumination or through the agency of an authorized institution, Ecclesia docens. These doctors of divinity contend that God has not been pleased to adopt the former method, but has miraculously endowed a teaching church with infallible doctrine. Such a claim can never be substantiated in its entirety, because it can be easily proved that the highest measure of truth revealed to mankind has come through individual channels and not through a hierarchy, and it can also be shown that all hierarchies have fallen into many and grievous errors and so conducted themselves in many ways as to make their claim to inerrancy preposterous. Neither Church nor Bible is absolute authority, though both may be inspired, though in a lesser degree than are these special individuals who receive first hand what books and organizations can only embody and repeat. We know beyond cavil that we have no absolutely correct Bible; there are far too many textual errors, interpolations and omissions to enable us to put forward any translation as perfect and the original manuscript so far as these have been discovered lay no claim to divine authorship further than to say that holy men were guided in their work of speaking and writing (particularly in the former) by the Holy Spirit. When we study the 14th chapter of the 4th gospel we find the Master speaking of the Paraclete, the promised Comforter as the Spirit of Truth, who had been with them but should henceforth be in them. In a single sentence the Great Teacher, who is giving his farewell earthly address to His disciples, clearly points out to them and through them to all of us to-day that two distinct sources of inspiration, (one outer, the other inner), are legitimately recognizable. At first we are dependent upon teachers to show us the way, but later on it is expedient for our further progress that these kind benefactors should take their departure from our mortal sight, so that we are thrown upon interior resources for the guidance we formerly received from without. Inspiration from without differs widely

from illumination, which is within, and no matter how valuable external instruction may be there is always room for doubt until we are inwardly enlightened so that we know the truth as an inward possession. What is called inspiration among modern spiritualists covers a very wide field. Influx is perhaps a better term for much of it. All spiritualists without exception are agreed upon two or three prominent propositions which may fairly be designated the leading essentials or fundamentals of the spiritualists, differentiating them from their non-spiritualistic neighbors. These unanimously accepted statements of doctrine include a declaration of human existence beyond the grave, and the certainty of communion between the two states of consciousness or two planes of existence often called two worlds. Now we reach a point where it is imperative to draw a clear line of unmistakable demarkation between accepted facts and doubtful inferences. It is a fact beyond reasonable dispute that Mrs. A. is influenced by some exanimate spiritual being. Telepathy and all kindred mental phenomena may account for a great many psychic experiences, but as Mr. Stead has discovered in his long experience as a telepathist, there is fully as much evidence of messages from "Julia," who has passed into spirit-life, as from his own sons and various acquaintances who may at various times communicate with him by means of simple terrestrial telepathy. "Julia" is a good sample of an individual inspiring spirit; her messages are clear-cut, noble in sentiment, unimpeachable in moral tone and delightfully free from bombast and assertion of personal authority. Many sensitives or mediums are influenced by similar good and kindly spirits and thousands of inspirational discourses are delivered through the lips of earnest men and women who rejoice to feel that their audiences can be instructed through their instrumentality by preachers of wider knowledge and greater experience than themselves. All such inspiration is, however, relative, and much confusion and discord results from attempting to treat it as though it were absolute. If two or more preachers differ on certain theological points and it is assured that both are absolutely or infallibly inspired we are introduced to a bewildering and irreconcilable conflict of phenomena; but when nothing more than relative inspiration is claimed we are only taught a valuable lesson, viz: that on both sides the veil, individuals must express truth as they see it, not necessarily as others behold it, and that beyond the ground covered by established axioms there is always place for honest speculation as in all scientific pursuits experimentation is perfectly lawful be-

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cause no scientist has reached the absolute in all directions. Divine inspiration is axiomatic and immutable in nature but progressive in extent. What we once know we know forever, but the extent of our knowledge is illimitable. The multiplication table and the entire science of mathematics affords an exact illustration. "Twelve times twelve are one hundred and forty-four," says the school boy or school girl when twelve years of age, and so says the highest mathematician in the greatest University the world has ever seen. But the difference between the aged professor's knowledge and that of the child is that he can answer offhand perhaps a million questions to which the school child can give no reply whatever or at best only a stumbling guess. What are ninety-six times ninety-six," says the examiner to the undergraduate and the poor fellow looks bewildered as though to multiply such large numbers one by the other was beyond all ordinary human ability. Yet he can tell you glibly enough that twelve times nine are one hundred and eight. Inspiration is at an end where illumination begins, but as illumination is constantly increasing so there is always a field outside for further inspiration. We will now suppose that our candidate is an inspirational medium whose brain is highly receptive to impression and that some friend in want of the flesh knowing that ninety-six multiplied by ninety-six gives nine thousand four hundred and eight as the result communicates that number to him or with his full consent speaks it through his lips; the answer is correctly given, the examiner accepts the reply and all goes smoothly for the moment, but a time of trial is in store for that young freshman who is not necessarily any the wiser because his lips have been moved to utter a truth beyond his present knowledge. Some day the question may be put to him when he is not so amenable to inspiration and he will perforce display ignorance. What must be done on the part of the inspired person is to set to work by personal diligence to prove or verify what has been uttered through his mouth or written through his hand. Inspiration is no excuse for mental idleness and we dare to fearlessly assert that what can be a great blessing is often perverted into a curse because of the intellectual indolence of many people who regard inspiration as a substitute for instead of a supplement of all moral mental activity. People get misled by communications which are untruthful because it is always much easier to be simply passive or receptive than to become duly polarized so that the two poles of the human magnet, the positive and negative be acknowledged as equally important. Illumination, which is the clear,

instantaneous perception of necessary truth, comes just when and where it is needed to all who place themselves in a truly receptive attitude toward such enlightenment. We discourage all hysterical endeavors to lose sight of one's objective self and wander off into "astral" regions in the hope of gathering up information unprocurable in simpler and more natural ways. The anguish of spirit and mental uncertainty which perplexes and afflicts so many people who ignorantly pursue a blind method can be entirely obviated and completely overcome if those who are seeking profitable inspirations and needed illuminations will forego unnatural processes and refrain entirely from submitting themselves to the would-be authoritative dicta of self appointed blind leaders of the blind. It is an integral part of the teaching of practical Spiritual Science or true Psychology that on our inner and higher side we are open to immediate enlightenment from the Divine. In the early days of Quakerism, Fox and his associates knew by experience what Quakers have always spoken of as interior light. When Lucretia Mott gave to the world the glorious motto "Truth for authority, not authority for truth" we may well ask what that quiet Quakeress meant by truth and how she had come to apprehend it. The scholarly doctor, James Martineau of England, who has recently celebrated his ninety-fourth birthday, has found throughout his long and active life that the genuine seat of authority in religion is within the soul of man, not outside in a literature or an institution. The present strife in the established Church of England and in other religious communions also, is due to a complete breaking up of the sacerdotal system and an impulse toward spiritual liberty, sweeping like a cyclone over the religious world. Timid materialistic people who want to feel religious though they enjoy no interior spiritual experience are drifting more and more into extreme ritualism and making a feeble copy of the Church of Rome without its authoritative head. Many of the rationalists of to-day are tiring of agnosticism and while they cannot go back into old ecclesiastical shells, they can go forward into the open pasture land where there are no folds with fences and palings around them but one flock and one shepherd. Truth must be eternally the same and it must be just as possible to apprehend spiritual as secular truth. Every soul on earth has a distinctive purpose to fulfill, a mission to accomplish, and into the silence every human being must reverently and inquiringly go, not to yield to the phantoms of hysteria or to lose one's sense of individuality in the labyrinthine mazes of psychical confusion, but to at-

tain that calm restful, confident plane where the sight or knowledge of divine reality becomes clear as daylight. It is possible to receive absolute enlightenment not to the extent of knowing all that can ever be known but certainly to the degree of discovering exactly what the individual needs to know here and now as an essential equipment for the fulfillment of immediate obligation. Let us not deceive ourselves by expecting to receive on arbitrary terms of our own dictating what we can only receive by complying with conditions which are universal and unalterable. All who desire reliable and absolute inspiration must give up all personal ambition by transforming such into super-personal aspiration. On the lower planes of human existence ambition sways everything and only through ambition is progress possible. On those planes of consciousness competition reigns, warfare is perpetual and reciprocity is unknown. As we are regenerated out of ambition and are led by aspiration instead, we grow co-operative in all our aims and purposes, thus do we vibrate synchronously with the angels of the upper heavens who live in harmony celestial and whose effluence can only be received by us as we are in an affection which coincides with theirs. It is surely a far grander thing to work for universal good than to seek simply private satisfaction or development, but seeing that all of us are members of a compact human body we cannot do other or wish other than to promote our own welfare in accord with the promotion of the welfare of all our brethren. Once let the vision dawn upon the psychic eyes of the world's population that the atmosphere immediately encircling this planet is filled with those in the excarbate state who are in fellowship with all such desires as actuated them while living in the flesh, and then look beyond and see that this globe is belted with a beauteous heaven or celestial circle composed of truly risen and ascended souls; then behold how our thoughts and feelings penetrate only to those planes and mingle only with those societies with which we are dispositionally in sympathy and the question of reliable and unreliable inspiration will soon settle itself both philosophically and practically. It is absolutely necessary to wish well to every one and to desire to promote the common weal if we really desire to be divinely enlightened in our own interiors, and at the same time to sweetly fraternize with spiritual friends who are both our guides and our companions.

W. J. COLVILLE.

SOCRATES, THE DAEMON AND ILLUMINATION.

There comes to me a vision—a banquet hall. The air is heavy with sweet summer scents and alive with the rhythmic flow of life under an Attic sky. The sweet, rare atmosphere trembles with a harmony whose guiding tones hold suns and systems to the swing and rhythm of the Infinite. The symposium progressed and the theme was Love; until the brilliant, loyal Alcibiades preferred not to speak longer of love, but rather of his master. Surrounded by Agathon, Phaedrus, Aristophanes, Socrates and the rest, he related what seemed to him the striking and significant traits and characteristics which differentiated Socrates from other men. Alcibiades, be it remembered, had enjoyed the good fortune to serve with his teacher on the expedition to Potidaea; a superior opportunity was therefore afforded him to observe the “doings and sufferings of this enduring man.” The naive and straightforward way with which he strikes the salient features is one of the many refreshing bits in the statuesque “Symposium.”

“One morning,” began Alcibiades, “he was thinking about something he could not solve; he continued thinking from early dawn until noon—then fixed in thought; and at noon attention was drawn to him, and the rumor ran through the wondering crowd that Socrates had been standing and thinking about something ever since the break of day. At last in the evening after supper, some Ionians out of curiosity brought out their mats and slept in the open air that they might watch him and see whether he would stand all night, as well as all day and the following morning; with the return of light he offered up a prayer and went his way.”

Not only on the field of Potidaea was Socrates known “to stand fixed in thought,” but anywhere. This state of centralization was habitual. A man who can so profoundly concentrate and centralize gives positive evidence that his life has been a central one. Through his long career, consecrated to search for wisdom and to wakening slumbering souls to a consciousness of their own divinity, there had been no useless expenditure of forces; no unwary dissipation of powers; no riotous waste of energies; forces, powers, energies had been centered, locked and held secure—the lower ever being transmuted into the higher; the physical serving the spiritual. The field of the senses ever nourishing the seed and supplying the earth and fire

element; the roots deriving their sustenance from materiality. But the lily knows not of earth and fire. It is a fair thing, and spreads its petals in the ethereal air, lifting its pure face to be kissed by the radiance of Light; its eye is single, penetrating into the blue deeps of Infinity. Although a long life time was spent in self-mastery and unfoldment, the "curious Ionians" and others deemed him mad.

There are spheres of being as well as planes of existence—inter-related and inter-dependent as are root and branch. Upon the plan of spheres and planes are reared two worlds related as intimately and absolutely as sunlight and shadow, motion and rest. In reality, the two cannot be held apart except as the fragrance may be abstracted from the rose, as mind from brain.

Each of these two worlds yields itself for operative purposes to two special activities. On the one hand, phases, things objective, material, fruits, whether internal or external it matters not, furnish distinctive material for the play of intellect. On the other hand, wholes, things in their integrity and eternal oneness, with their meaning and significance; with essence and the esoteric condition of energy, furnish material for intuitional activity.

Logically to understand and comprehend nature and esoteric man has ever been the ambition of intellect. The depths it has explored and the secrets it has revealed are as marvellous and wondrous as the wildest flights of fancy. It has measured, weighed and analyzed flowers, suns and brains; it has chained force and broken the shackles of serfdom. Its conquests, its achievements, its bold and aggressive search for truth are the pride and glory of the mind's endeavor. The countless tomes, advancing civilization, human governments, the physical betterment of the race, the upbuilding of institutions for free and freed men attest the ceaseless, earnest, thorough-going loyal endeavor of intellect.

There is, moreover, another activity, not of mind, but of soul. It has not to do with brain and world; it does not weigh, measure, analyze; it does not reach out to find its own. A white dove nestling close at home, fluttering its white wings, ever ready to mount above. But where it dwells there are no "widening voids" of space," and no ever "deepening gulfs of time." It has to do with all the esoteric entities upon which the gaze of Socrates was fixed from early youth till he drank the final cup of joy.

The former is essentially planetary and hence secondary and derivative; the latter is solar, therefore vital and primeval.

True, Socrates began a career with the chisel, and succeeded

admirably in embodying in marble his idea of "The Graces." But marble, even though it be the purest Parian, could not express what was ever present in Socrates' sphere. The chisel of Phidias carved forms that satisfied the soul's desire for external expression of beauty. But how could the sculptor set free from a block of marble Beauty divine, Beauty celestial, Beauty eternal and all comprehensive. Socrates measured the possibilities, then forsook his father's shop to become the teacher of Plato and the guide of Zenophon. And henceforth his vocation was to carve from the everlasting and eternal quarry of divinity statues of Justice and Beauty and Love. His chisel was his selfless, stedfast devotion to the one purpose of his thought. With this he endeavored to set free in the souls of Athenian men and youths—far richer in possibility than any Parian marble—the divinity enfolded within them. To this one object he consecrated himself.

Why of all the men of Greece did Socrates single out from the tangled skein of life this one silken thread of yellow, and follow it through the maze of existence to its source in being? How is it that he even walked in the midst of justice and beauty? Why, when the Sophists had set a standard of bandying propositions, not for the sake of seeing truth and becoming wise, but for the sake of intellectual agility, did Socrates without master or teacher, for he intuitively rebelled against the prevailing philosophy, turn his face away from all that seemed the outcome of life, thought and activity of his beloved Greece, away from physics and mathematics, then patiently self-forgetfully, insistently, soulfully appeal to the men of Athens: "Know thyself." Truly, the motto on the Delphian Temple was a prophecy of the coming Socrates. How pathetic—earnest consecration, the joyous always has the element of profound pathos—yet how beautiful is the rugged, unkept figure, wandering about the streets, at the market place, along the Ilissus, the single, serious purpose of his soul illuminating his countenance. What a contrast were his Silenic features with those of the handsome men and beautiful youths around him! What a contrast, too, between the real Socrates and the men of his beloved city. Perhaps not so vast a difference as between the man with the hoe and the seraphim, yet how vast!

The real Socrates was in the world but not of it. His thoughts were not of suns and brains. The flower on the bank of the placid stream was to him a direct voice. He listened, but did not question. No analysis could render its meaning more apparent. Man to him was not a being to be classified as a crea-

ture of earth. He considered him the "fleshly tabernacled," though in kind like the "Dweller in the Temple," and it was his life purpose to unfold the soul till it, too, might dwell in the temple.

An illuminate can be fully understood only by an illuminate. The full meaning of inspired teachings can be fully appreciated only by an initiate. The whole question concerning the sphere of being which Socrates frequented in his mad moments, the character of his life and teachings, the significance of his "daemon"—these are phases of one and the same question. Without the steadfast purpose, without the self-mastery, the sustained life with its ethical and spiritual content, daemon influences could not be realized in any degree. His life was the ladder that lifted him into the sphere above, and his teachings flowed from the memories of those transcending experiences in the upper sphere, as the limpid stream from its fountain head. Had he not mastered and conquered the physical, had he not had access to the sphere in which finite limitations are transcended? Socrates would have been as "daemonless" as are the hosts of earth. And when the gross man denies the possibility of influence from the unseen world he provokes pity; when the man of mere intellect rejects the thought that Socrates could realize abstract justice and love, he solicits sympathy; when the vacillating man expresses his disbelief in the reality of the golden thread that leads from earth to paradise, compassionately we say of him: "He knows not what he does." A centralized life is the compliment of a steadfast purpose; the degree of realization of the higher and completer possibilities of soul is the necessary outcome of life and purpose. The life is here in the physical; the purpose is imbedded deep in soul; the realization is in the sphere of eternal justice, love and beauty.

Behold him; concentrated from early dawn; heedless of the burning day, he stands fixed; wrapt in the stillly silence. The evening star shines forth, then sinks to rest, but still he stands lost to thought, even till the matins of another dawn. Under the fixedness of that prolonged, concentrated, centralized effort, materiality assumes a static form; circular, for the spiral conditions of the evolutionary process have been subjected for the time. The ceaseless whirl and warring flow of forms that manifest through the objective and natural order have ceased. The energy expressed in action and manifestation has centralized and there is no longer motion to finite perception. Heterogeneity has passed into homogeneity of substance, solid, black, motionless, impenetrable. The quivering and thrilling activities

of energy which touch to life the atoms of the universe are self-silenced, and the ever pervading pulse of objectivity is arrested. No light of sun, no perspection. All sinks to dead level of blackness; without light there can be no sphere, no perspective.

He stood transfixed as though to find a ray, a gleam, a prophecy of himself. Intensified concentration reveals a glimmer of light, not within the circle, but at its periphery—a moving, luminous, etheric something, as though emanating from a central source concealed from view by the gross mass of blackness, and lo! the world is encircled by luminosity, as quivering and unsteady as the foam on the crest of wave. Concentration vitalized, and the silken cloud of etheric light ceased to move and abides as a halo of mellow light around the mass. In a flash of time a hundred fold consciousness of a new power lifts him to a supreme height of concentrated effort, and with the eagerness of death, he attempts to pierce the center of the mass spread out before him. Low! hush, my soul! a gleam, fitful and uncertain, a phantom of potentiality lights the center only to be lost to vision by the interposition of a film of gray light. For an infinitesimal moment it veils the mass and holds its poise as though the world of matter had been lost from view forever. Vain delusion, a film of gray cannot eliminate a world of shadow; it but conceals and that, too, but for a moment; then a quiver and it sways from left to right and back again discovering earth with all its ills and passions. Far deeper the significance to the soul that earth and things of earth have been obliterated but for a moment, than that they were again revealed. For in that moment, when world and space and time were no more, the new prophecy startled the soul into new possibilities. Then concentration reached its supremest moment, and beholds an infinite ocean of light; permeates, then breaks through the gross, meeting and uniting with the interposed filmy gray, obliterating, eliminating, illuminating, transfiguring all materiality, all objectivity, all externality. The differentiation of subject and object is lost forever. All has been touched by essence and born into the spiritual; the finite, infinite; the darkness is overcome by light. The higher ego has transcended the temporal and spacial phase of the cosmos and is in eternality in the eternal now when all experience lies hidden deep in omnipresent consciousness; where the after and before are one; where prophecy and divination and reality are spheres within the sphere; where lucid soul touches the thrills of divine love and beauty and wis-

dom, wakening to consciousness its own esoteric nature, and being as that of divinity, finds its own, and reaches the haven of its Nirvana.

Through all the weary marches, through the years of toil and strife of realizing the intensest spirit of consecrated effort, through the revelations and inspirations and glories of the Silence, through the agony of Gethsemane, the universal law of affinity that draws self, consciously aspiring, to Self; the law that unfolds the trilling note of the nightingale into a symphonic triumphal strain; the law that turns back into the white light the crescent hues of the rainbow, obtains from everlasting to everlasting.

The aspiration to realize the light, whether it be the halo that encircles materialty, the central gleam, the film of gray that intervenes to conceal the gross, or the flood of luminosity that swallows up all externality and darkness, were each and all identical.

Each was Socrates' "Daemon," according to his soul's need, the self-intuition in all its stages from the condition of the sculptor's son to illumination; enfolded divinity unfolding into perfect selfhood. Had Athens been Jerusalem, and Greece Palestine, who can say what might not have been?

A Gabriel, a Krishna, a Buddha, a "Daemon," an Inner and Higher Ego; a Christos, wearing the snowy, radiant raiment of a heavenly hierophant, comes to men who have an eye single to purity of heart and divinity.

LUCY C. McGEE.

REALIZATION.

We shall first treat of two important conditions of spiritual unfoldment: diet and the silence. Diet applies to kinds of food, indirectly to the care of the organism, also its office and use as defined by the law or sphere of health. The different kinds of diet may be elaborated under two specific heads, flesh and vegetarian. A flesh diet places importance upon meat, while a vegetarian diet places importance upon vegetables, cereals, fruits and nuts. A strictly frugiverous diet is electrical and far and away the most ethereal or spiritualizing. It must be admitted that few indeed are so constituted as to subsist wholly upon this sort of diet; yet it is (as it ultimately will be proven to be) the purest, finest, essential diet for the human race. In another place the merits of vegetarianism are discussed and the student will not have two opinions as to the question of value, so far as spiritual unfoldment is concerned, or use, so far as the sanctity and karma of life and the justice of the commandment, "Thou shalt not kill," are concerned. A mixed or composite diet, in which the principles of the menu are both meat and vegetables, has the precedence at present over a flesh or fleshless diet; not however because it is a more healthful form or arrangement, or a composition which the human organism can best receive and assimilate, but because it is more palatable and consequently, more popular, fashionable and, we dare say, rational. Diet is supposed to have much, if not everything, to do with both the constitution and temperament and the occupations to which they are put, a person of mental work who follows a professional or literary life where sedative habits obtain, is not expected to eat as hardy food and in such large quantities as one who follows manual labor. This distinction is dignified only by its shallow superficialities and its assumption. It is shown that the output of energy, and consequent waste of tissue, is greater where mental effort is pursued than where the physical resistance is met by physical effort or expenditure of vital force. One consumes without either conserving or reserving any force or vitality for exigencies, while the other is constructive and creative. The mind saps the fountains of nervous and vital force or the urea, produced by foods, while physical labor adds muscle while it consumes urea, a fact which some exponents of meat diet have attributed to the eating of red meat.

A very nervous person, whatever his occupation, will be a

heartier eater than one less so, while a very sensitive, refined nature will shrink from coarse food or frequent eating on purely a priori grounds. Where the expenditure of urea or vital force is the greatest a proportionate amount of food to supply the loss or waste is absolutely necessary. Nature never intended the human system to call upon its reserve force except in periods of exigency or crisis as extreme weakness or exhaustion. And even then the danger is solemnly enforced by what inevitably follows. Care should be taken to note the effects of all kinds of food, separately or in mixed and composite form upon the organism or general health; for the benefit of any rule or set of rules, however scientific or inexorable they may be, will be most useful when the spirit and not the letter only is observed. Physical culture must be one of the means for maintaining perfect health and helping the system with its numerous functions to perform its work. Where systematic exercise is impossible, other and simple healthful and needful exercise should be followed. And it should be a matter of sacred importance that the perpendicular line of benevolence or righteousness, in posture or position should be ever in view and ever obeyed. That line, if maintained, will ensure health, and ward off or disintegrate disease. And here it will be necessary to emphasize breathing exercises which by the Hindu adepts are esteemed as valuable beyond compare in placing or keeping oneself in rhythmic vibration with Atman, the Universal Spirit or the Eternal Self. Therefore, as is illustrated in Raja Yoga, by Vivekananda, the Prana, in all systems of the unfoldment of adeptship should occupy a prominent place. A complete list of breathing exercises will be found in the second lesson of this series. These exercises must not become automatic or theatrical performances in which the spirit is wanting, but they must manifest the life and thought each time they are used. Only as they have served the end for which they are used and that end is no longer dependent upon them, can they be set aside or no longer employed.

A strictly vegetarian diet may seem impossible with many, but a composite diet very desirable. Hence the following tables of a composite menu may be used as a basis of diet. Doctor Alexander Haig, M. A. and M. D., physician to the Metropolitan Hospital and the Royal Hospital for children and women, furnishes these tables as the result of a long and careful series of experiments and observations. He further affirms unhesitatingly that these foods enumerated are sufficient to maintain health as a satisfactory condition of nutrition, strength and power of endurance.

Breakfast—One pint of milk, bananas, apples, pears, plums, fresh or dried, or cooked; any other fresh fruit. Eaten with it to any extent for which there is appetite.

Lunch—Vegetable soup made with milk; plate of potatoes (with butter, oil or milk), two ounces cheese, eaten with potatoes and any other vegetables in season; stewed fruit or tart, fresh fruit, one pint of milk drunk during meal.

Dinner—Much as lunch; one pint of milk, one ounce cheese.

All coffees, teas, intoxicants, excessive use of salt and peppers, in fact, all stimulants, condiments and greasy substances are prohibited. Where stimulants are used, serious headaches and diseases induced by uric acid in the blood are consequent. Let this be ever kept in mind, that no one craves stimulants whose system is in healthful working order. These cravings manifest physical derangement and nerve waste.

The advantage of cheese is in its nutritive power, one ounce of cheese being worth in albumins more than ten times its weight of fruit. As against meat in favor of milk, cheese and bread, Doctor Haig says that it is like an explosive oil, as compared with the same amount of force in a slow burning oil. He feels positive that a meat diet is the fruitful source of appetite as well as abnormal craving for all kinds of stimulants and tobacco, and that a man who gets his albumens from a less stimulating source, having no early stimulation, has also no subsequent depression and so probably never feels the want of alcohol at all. The following is the list of "the uric acid free foods" in order of dietary value:

1. Milk and milk products, as cheese and "protene."
2. The pulses, as peas, beans, lentils and dhol.
3. Bread stuffs, cereal foods and glutens.
4. Nuts and nut foods.
5. Garden vegetables, as potatoes.
6. Garden fruits, as apples.
7. Dried and foreign fruits.

Eggs are adjudged unfit for food because they precipitate albumen. From all that preceeds it will be easy to adopt a menu, sufficiently broad to ward off nausea and provide for an enjoyable feast and it will be found that as such a diet is religiously pursued, the results will become conspicuous and responsive. The purity and freshness of the complexion will be restored as the vitality is normally preserved and the flow of the spirit will be delightfully rhythmic and melodious.

As to the Silence very little need be said in addition to what has already been written upon this subject. However, let it here be brought to mind that Silence is not a synonym for ob-

livion, unconsciousness, absent-mindedness, forgetfulness, hypnosis, sleep, as some have fancied; nor is it to be confused with ecstasy or hyper and substates of consciousness, however luminous or extended. It is not dream or trance-like in its nature to what has already been written upon this subject.* However, let it here be brought to mind that silence is not a synonym for oblivion, unconsciousness, absent-mindedness, forgetfulness, hypnosis, sleep, as some have fancied; nor is it to be confused with ecstasy or hyper and substates of consciousness, however luminous or extended. It is not dream or trance, like in its nature or office, because these states or experiences of the soul lie rather beyond the threshold of the objective within the sphere of the subjective. The silence while at the very center and within the essence of the subjective self, reaches into and permeates the mental sphere and opens the outer door to the inner kingdom by a sane, rational but divine process. You are aware of the silence when you are in it or when you possess it and it is so eternal and unchanging in its nature that, unlike quiet, or stillness or even rest which is in a sense uniform by a law which makes action and reaction equal or rhythm, established by a perfect, harmonious play of forces, which can be broken, marred, changed, interrupted, it can be enjoyed under the most opposite and sinister external circumstances. Harriet Beecher Stowe very beautifully suggests it in one of her religious poems:

“Far, far away the roar of passion dieth,
 And loving thoughts rise calm and peacefully;
 And no rude storm, how fierce so e'er it flieih,
 Disturbs the Sabbath of that deeper sea,
 So to the heart that knows thy love, O purest,
 There is a temple sacred evermore,
 And all the babble of life's angry voices
 Dies in hushed stillness at its peaceful door.”

In geometry it would be symbolized by the sphere, in albeagra by equilibrium, the perfection or soul of rhythm, in science, it would be expressed by law, in philosophy by wisdom, in religion by Nirvana (freedom) or peace. And it is a state, superlatively above and within every other state of consciousness because it is that from which consciousness ever springs, to which it ever tends but which it is not. And this, however paradoxical it may seem, is one of the forms of realization which must appeal to the innermost feeling, the higher, eternal self. It is well to have an environment of quietude when one is sitting for concentration and is seeking for the silence. For this reason the

masters prefer elevations, the mountain clefts or caves, or those exalted planes where a pure atmosphere and a solemn stillness is coincidental with the spirit's aspiration. One is less apt to concentrate in darkness, symbol of chaos and negativeness, than in the light, for the reason that concentration is not absence of will or consciousness, but its supreme and highest actualization. And as one thinks so as to grow wise, as one awakes and aspires for a more and deeper consciousness and of a diviner quality, so darkness is not the condition for, but is rather inimical and antithetical to the work in hand. It is retrogression and relaxation to be one with darkness and this is never desirable; because when one wishes to relax the nervous system or the power of concentration it is only necessary for him to cease that kind of action and settle into repose. Repose is rest, not retrogression, it is relaxation and not disintegration or chaos.

Perhaps the word "meditation" will furnish the key to the inner door of the sanctuary; for by meditation, which is holy and pure, the inner and divine correspondencies are opened and one enters into the sphere of the ineffable light. And if it is said that one enters into the silence through meditation, it can also be said that the silence enters into and becomes a realization in him.

(To be continued.)

THE DIALOGUE.*

(Continued.)

PERSONAE:

ZOROASTER.

XENOPHON.

JESUS.

APPOLONIUS.

SOCRATES.

PLATO.

Zoroaster showed how forms awoke into manifestation, changed and disappeared, as it were by a geometrical formula. One unchanging law governed the origin, issue and dissolution of the crystal, crystalloid and cell while atoms swarmed around their polarities and fashioned material types of organisms with unfailing regularity and symmetry. A thread of purpose inspired and enchanted all visible and invisible things and modified their behavior. As clouds which obscure the light from above only to differentiate it in refractions or reflections by the principle of the spiral which is the resultant of two forces or forms of motion moving in opposite directions, so, said he, error and evil becomes possible only through manifestation. Here what is chaos to the senses becomes cosmos to the liberated and perceiving soul. Evil was apparent separation but in reality lower, karmic union, as error was apparent disunion, but in truth a conditional and necessary experience. Here, as in that exalted state where these masters beheld the cosmos in its entirety, from everlasting to everlasting, a more interior vision and realization of the spirit's yogic correspondencies was had; for to behold or realize the spirit from the centres within and to the centre of Atma and not from centres to circumferences, or from circumferences to other and yet more exterior ones, was an unspeakable and enrapturing experience. This Zoroaster revealed. Here he further showed how the law of push and pull or attraction and repulsion subsided, for as he spoke they realized a melodic harmonious sound, such as floated out from supernal blissful spheres of Nirvana. This spiritualized quintessence of heavenly harmony awoke the God in them. They perceived that everywhere the atmosphere was redolent with

*In all these dialogues Socrates will be the spokesman; the place of meeting will be either a beautiful grove or a gently sloping hill adjacent to the Pantheon or the Pantheon itself. The Pantheon is a sacred temple where the wise and good of all nations and ages gather to teach, counsel with each other, and receive new and added illumination from superior souls.

"om." One said nothing, but one felt, one realized everything. Within them, the heart of the lotus unfolded the universal theocracy and the hierarchy opened before them in omnipresence and omnipotence. What a vision, what an apotheosis. The masters saw themselves retrospectively and introspectively as different and differing personalities, myriads of doubles, astral shapes, the cast-off formations of aeons of transmigrations, metempsychoses and reembodiments, hovered around them, like star dust shaken off from a luminous, solar centre, or shells, entombed in the planet earth; but Atman, the higher self retained supreme and perfect equipoise, unity and absolute essence. They were as God and the logos, in its solemn, divine import, like a rush of mighty waters or peal on peal of resonant thunder breathed the breath of the one above, within, over all, "I am that I am."

THE EDITOR'S TRIPOD.

The Theosophical Sect.

It is patent to close students and sincere exponents of Universal Religion that just as spiritualism is likely to become side-tracked by sectarian propagandists until the movement, itself a movement in the interest of universal religion, becomes individualized or subsidized rather than universalized and glorified, so has it been with Theosophy. The headquarters in London and New York, with their numerous satellites, seem to be cultivating, we fear, the Phillistine spirit of anti-theosophical religion. Fraternity seems to have become a by-word and stands for a formidable and impregnable caste. An insidious and pernicious provincialism, nicknamed brotherhood, shelters a brood of bigots who assail all oracles and revelations which have not the stamp of the Theosophical Society and its Propaganda. Consequently it is in principle, and spirit of its liberality as narrow and dogmatic as the Christian Science set or the most orthodox and Protestant church. It was not the intent of either Henry Olcott or Madame Blavatsky, if "Old Diary Leaves" is to be the measure of the magnificent spirit of these pioneer Theosophists, that "Isis Unveiled" or "The Secret Doctrine" should become the bible of the human race, whatever may be their intrinsic worth, authority or illumination as books of revelation or teachings of the masters. They were to serve as a means to the truth, not as the only truth; as steps to the logos, not as the very logos. They were to bind, in all lands, in the course of human development, many in whom the oracle of the spirit would confirm what had been taught in them, until the soul, not a book or any number of books, would be the guide to nirvana; yet, so literal and material is the standard of American, English and European theosophy that any attempt to be independent, to feel the Divine influence and immanence, to receive the message of the Spirit per se, to follow the light that lighteth everyone that cometh into the world, is scorned and condemned as a species form of heresy or idiocy. Recently Mr. Mead, editor of the Theosophical Review, took occasion to slur this publication on a priori grounds and to overshadow its teachings with the cabinet shade of his own egotistic spirit. We say in the spirit of the Nazarene, a genuine master, if our intentions do not fail us, that whoever is not against us is for us and

that wherever a good work is supplying a growing need of the people, there the truth is manifest. Does it seem evident that theosophy needs the advent of the second coming of Madame Blavatsky or a Krishna, to save its following from an idolatry which it has ever condemned in other sects and other religions? We do not wish to prejudice the neophyte or student of occultism against the Theosophical movement—that is and ever will be universal and inspiring—but we have no hesitancy in boldly and openly assailing an octopus, a pernicious sect which confiscates the truth to selfish ambitions and subverts the work of the masters to individual ends. Beware of all sirens of occultism. The tree is judged by its fruit, not its leafage or umbrage.

Apotheosis After Karma.

Annie Besant, in her admirable treatise on "Karma," draws a line of demarkation between the state of the Master who has attained adeptship and is ever helpful and beneficent to His fellowman and those who confuse inaction with sloth or carelessness. "The man who reaches this state of 'inaction in action' has learned the secret of the ceasing of Karma; he destroys by knowledge the action he has generated in the past, he burns up the action of the present by devotion. Then it is that he attains the state spoken of by 'John, the Divine' in the Revelations,' in which the man goeth no more out of the Temple. For the soul goes out of the Temple many and many a time into the plains of life, but the time arrives when he becomes a pillar, 'a pillar in the Temple of my God'; that Temple is the universe of liberated souls, and only those who are bound to nothing for themselves can be bound to everyone in the name of the one Life. * * * We do not break the 'bonds of the heart' by trying to kill the heart. We do not break the bonds of desire by trying to turn ourselves into stones or pieces of metal unable to feel. The disciple becomes more sensitive, and not less so, as he nears his liberation, he becomes more tender and not more hard, for the perfect disciple, who is as the Master, is one who answers to every thrill in the outside universe, who is touched by and responds to everything, who feels and answers to everything, who, just because he desires nothing for himself, is able to give everything to all.

A Mediumistic and Natural Voice.

The following criticism, which was written of one who sang under Spirit Obsessions, is interesting as touching natural singing and singing under some form of obsession:

"The voice is not an imaginative one; it cannot soar to spiritual heights in which Shelley's skylark is at home. Hence that voice cannot, in the present state of soul development, interpret etherealized truth or sentiment. It lacks spontaneity, as does the soul. It is a mediumistic voice, dealing easily with spirit things, but not with spiritual. The voice gives evidence of lack of kinds of experience. The higher notes do not set in motion luminous vibrations; the edges of such tones are frilled, so to speak; they are not harsh edges, but rough, bespeaking a materiality that has not been transcended. The higher notes meet no rhythmic response, the veil is there that must be rent before the voice-vision can penetrate into spirituality. Also it is with difficulty that that voice can acquire spiritual experience. There is light, but not luminosity, radiating through the voice. In the astral and material planes the voice is at home. The low, rich tones have their own quality of sweetness; here there is freedom and ease; also power and flexibility; but even here, the fine, delicate inflections and intonations that would express innermost vision of an unfolded soul are not in evidence. The voice is not vitalized with the flow of the main current of life-force; neither is the mind developed that it comprehends people and things; neither is there overmuch activity of either body or soul. There is a magnetic quality in the voice that holds the attention, though it does not satisfy the aesthetic sense, nor the spiritual aspirations."

Slaughter Houses and Civilization.

The following clipping from the Herald of the Golden Age (published in England) is horrible to contemplate. From a strictly hygienic standpoint when will we be sane enough to let meat alone.

"In the April issue of Food, Home and Garden, there are published some remarkable statements, sworn to before a public notary, from the pen of Thomas F. Dolan, who for ten years was superintendent of a killing gang of 500 men, employed in one of the large slaughtering and packing houses in America.

"After declaring that nearly all the diseased cattle were passed by the inspectors, he said: 'Whenever a beef got past the yard inspectors with a case of lumpy jaw' (a cancerous disease—Ed. H. G. A.) 'and came into the slaughter-house, I was authorized to take his head off, thus removing the evidence of lumpy jaw, and after casting the smitten portion into the tank where refuse goes, to send the rest of the carcass on its way to market.

'In cases where tuberculosis became evident to the men who were skinning the cattle, it was their duty to at once remove the tubercles and cast them into a trap-door provided for the purpose. I have seen as much as forty pounds of flesh afflicted with gangrene cut out from the carcass of a beef in order that the rest of the animal might be utilized for trade.

'Not a pound of meat or fat is lost; that which is unfit for even a poor man's table is canned for American soldiers and wholesale distribution along the frontier. Cattle that are unfit for dog-meat are boiled down, the nutriment is extracted for soups and beef extracts, and the dry, unwholesome pulp, fortified with a mass of gelatinous substance, is jammed into a can with a flaming label round it.' "

Universal Religion.

Much more will be said and written in the future of Universal Religion than has been said or written through its apostles and disciples. There is a distinct or discreet degree of difference between natural and universal religion. Perhaps the difference is suggested by the words "natural" and "revealed." Be this as it may, the essential characteristic of them, or quality which distinguishes or differentiates them, is found in the words nature and spirit. Science has not yet wholly yielded to spiritualism as against materialism as offering the a priori or ultimate solution of the origin and destiny of things. Hence science is still agnostic and irreligious, if not infidel and materialistic. How long science will remain so, with her old forts battered down by the New Thought Movement and Psychical Research, will be interesting to watch. The general spiritual movement, or the movement known as Universal Religion, like tidal waves, follows cyclic impulses, mathematically exact in ratios of time or means and extremes of cause and effect, and while it has natural expression and manifestation, is divine in its origin and causality. Its immanence is not of the earth, its growth or expression is not of matter, its authority or illumination is not of motion or force. It is from and of the eternal and dilates in rhythmic form with the universal spirit. Natural religion, on the other hand, is technically speaking, but another form of or name for ethics, and as such it is human, not divine in its philosophy and teaching. It is not revealed nor divinely taught through chosen seers or illuminati. It radiates from as it centralizes about the moral sentiment and the moral sentiment is best defined and interpreted as society unfolds its functions and powers. Indeed, this is the alleged position of ethical

teachers concerning any and all systems of ethics that we trust we are not guilty of misstating it. Universal religion is of spirit and is divine in its functions and operations. It works toward and through matter, force, motion and will, because of spirit and not reversely. It holds to the a priori reality or immanence of spirit in all things, to the omnipresence, omnipotence, omniscience, omniconsciousness of spirit. It affirms that the higher self (Atman of the Hindu) is the God or universal self or spirit, from which consciousness and conscience flow and whereby intuition receives its wisdom or prescience. It is one ocean although it has many inlets and outlets for expression. It and not its forms must ever be the measure of its inspirations and operations. It and it alone is truth, the forms of it are but revelations, rays let out of its bosom of ineffable glory. It manifests through many vehicles and speaks through many spokesmen, Krishna, Zoroaster, Buddha, Jesus, Appolonius, all embody it and radiate it. But it is not them, they are not it. "Render unto Caesar the things which are Caesar's, and unto God the things which are God's," is literally true of matter and spirit. Consciousness and conscience, intuition and feeling are its highest oracles and what they teach from within is infallible and authoritative. For the religion which is truly revealed is the religion which is unmanifest, which is known by inner experiences of spiritual illumination, guidance and exaltation. To bring this to the world, more and more to impress this truth upon human souls, is the office of the evangel of universal religion; of which religion the Society of Rosicrucians and the Order of the White Rose are exponents and disciples.

The Soul's Quest.

Miss Anita Trueman has sent the following bit of verse, prophetic of the soul's quest for the highest self. Miss Trueman is but a girl in years, but she writes with force and exquisite feeling.

I have sought thee, my beloved,
Through unnumbered, long-spent ages,
In the haunts of human beings,
In the realms of angel glory,
Through the calm, and through the whirlwind,
Went my soul, thy spirit seeking;
I have sought thee, my beloved,
I have sought thee everywhere.

Then I found thee, my beloved,
 And my soul leaped forth to greet thee,
 With the eagerness of longing,
 It had gathered through the ages;
 But my heart was sick with sorrow,
 For I found thee, drunk with pleasure,
 And a slave to earthly passion,
 Careless of thy spirit's need.

Still I love thee, my beloved,
 Though as yet I may not claim thee;
 For thy spirit is immortal,
 And thy destiny eternal,
 And my soul shall ne'er desert thee;
 In the infinite forever,
 I await thee, my beloved.
 Come! Oh, Come! And be at rest!

An Experience.

How sacred and tender is the experience of the sorrowful and the one who mourns who, in the dismal and lonely hours of bereavement, can feel and know that death means freedom to live and love forever. Such an one's awakening to the realization of this sort of immortality is described in these touching lines from Harper's Magazine:

"One came and told me suddenly,
 'Your friend is dead! Last year she went;'
 But many years my friend had spent
 In life's wide wastes, apart from me.

And lately I had felt her near,
 And walked as if by soft winds fanned,
 Had felt the touching of her hand,
 Had known she held me close and dear.

And swift I learned that being dead
 Meant rather being free to live,
 And free to seek me, free to give,
 And so my heart was comforted."

The Readiness Is All.

The following selection, in the form of a fable, is given space here because of its unique suggestiveness. Man is the best

that he makes himself and his best is always potentially the divinest. Each step of unfoldment depends upon preceding steps, however unimportant they may seem. Preparation must accompany prayer or aspiration. No end or ideal is attained without work.

"In the broad meadow, bright with sun and flowers,
A skylark and a field mouse built their bowers,
And lived as neighbors through the summer hours.

And with each dawn, far into heaven's height,
With song divine and with angelic flight,
Soared the glad lark beyond its neighbor's sight.

'Give me the wings, Lord,' said the mouse, 'and see
How much there is of melody in me,
When I thrill Heaven with songs of praise to Thee.'

An angel spake, 'Poor creature, Heaven's as near,
To thee as to the lark, 'tis there as here,
The sky thou seek'st is but this atmosphere.'

'Had'st thou the gift of song, no need of wing
To urge the spirit what and how to sing,
Or bear the welcome praises to our king.'

But in his pride, so ill this lesson sat,
The mouse still urged his silly plea; whereat
Sprung wings, and sunward toiled a squeaking bat."

A Motto That Should Be Framed In a Halo.

May all students of the College of Psychical Sciences and Unfoldment, members of the Order of the White Rose, subscribers to Immortality, please have the following motto printed or pencilled on white card board and hung in the office or where the world at large may see and read it. We glory in the spirit of Editor Newman in keeping it at the masthead of his fine publication, "The Religio-Philosophical Journal."

"Truth wears no mask,
Bows at no human shrine,
Seeks neither place, nor applause;
She only asks a hearing."

Unanswered, or Sometime, Somewhere.

Seldom will one find a song, so thrillingly magnetic and intrinsically chaste as is this one by J. W. Bischoff, the blind musician and composer. The words adapted from Robert Browning's poem are especially consoling.

"Unanswered yet, the prayers your lips have pleaded,
In agony of heart these many years?
Does faith begin to fail, is hope departing,
And think you all in vain the falling tear?
Say not the Father hath not heard your prayer,
You shall have your desire, sometime, somewhere.

"Unanswered yet, though when you first presented
This one petition at the Father's throne,
It seemed you could not wait the time of asking,
So urgent was your heart to make it known;
Though years have passed, since then, do not despair;
The Lord will answer you, sometime, somewhere.

"Unanswered yet, nay, do not say ungranted,
Perhaps your work is not yet wholly done;
The work began when your first prayer was uttered,
And God will finish what He has begun;
If you will keep the incense burning there,
His glory you shall see, sometime, somewhere.

"Unanswered yet, faith cannot be unanswered;
Her feet are firmly planted on the rock;
Amid the wildest storms she stands undaunted,
Nor quails before the loudest thunder shock;
She known Omnipotence has heard the prayer,
And cries 'it shall be done', sometime, somewhere."

Nowhere is to be found a New Thought song, so sweetly and harmoniously attuned to the soul's highest needs and aspirations as this one and this proves its inspiration and divinity. May it bless each one's life as it has that of the teacher and disciple who in the loneliness of the work listens for the voice to cheer and bless.

The Painter's Inspiration.

The following sketch of J. James Tissot's remarkable career is taken from the *Youth's Companion*, but it is so in line with

the dominant theme of this number of the magazine that our readers will appreciate it and profit by it:

"One of the foremost living artists of the world to-day is J. James Tissot. His paintings, illustrating the life of Christ, have identified his name so closely with sacred art that one can hardly think of him without recalling some scene of the New Testament to which his brush has given a visual reality. But fifteen years ago his subjects were of a different character.

'At that time Tissot was a butterfly—a follower of fashion and its enticements and rewards. To paint a pretty woman, dressed in the most approved style of the hour and surrounded by the accessories of wealth and luxury, was the height of his ambition. He studied society women assiduously, and became their pet.

'One day he visited one of the churches of Paris to make studies for a picture. He was preparing a series of paintings representing 'The Parisian Woman,' in which the fashionable flirt of the week-day was to pose as the religious devotee on Sunday.

'The emotional music, the soft light, the impressive service in the solemn church—these stirred the soul of the artist to a new devotion, and before him appeared, as in a vision, a wonderful picture.

'The ruins of a great castle seemed to rise before him. The walls were standing in part, but the roof had fallen in, and the debris littered the ground. A peasant and his wife strayed over the blocks of crumbling stone, and seated themselves on one of the fallen columns. The man cast hopelessly upon the ground the little bundle that contained all their earthly possessions.

'But as they sat there, despondent, a wondrous Being, who needed no introduction, came toward them. Seating Himself at the man's side, He leaned His head upon the peasant's shoulder, seeming to say, with bleeding hands outstretched:

'*"See! If you have been miserable, I have been more miserable; if you have suffered much, I have suffered most."*

'The artist saw in this vision what seemed to him a solution of the problems of modern life. Art, science, culture had failed to prevent poverty and misery. The only help and hope for the downtrodden and oppressed was in acceptance of the teachings of Him who had borne their sorrows, and whose life had been given to uplift the souls of men.

'When the painter left the church, the vision he had seen followed him to his gay studio, where he tried in vain to paint the frivolous and ephemeral pictures to which he had formerly devoted himself. Restless, unhappy, and unable longer to find

pleasure in an occupation which heretofore had claimed all his interest and attention, he fell seriously ill.

'Upon his recovery, he began at once to paint his vision of 'Christ, the Consoler,' in order that he might get it out of his mind, and be free to return to his old work. But as he painted, the dignity and grandeur of his subject impressed him more and more. He became impatient to know the true Christ, and to delineate Him to the world. He abandoned his old life and went to Palestine, there to study the life of the people and the surroundings amid which the deeds of the Master were wrought.

'He lived there over ten years, and Christendom is now receiving, as the result of that inspiration, the most wonderful pictures of Jesus and His apostles that have ever been produced. Their power lies not alone in their fidelity to details and their material accuracy, but even more in the spirit which speaks through them. To Tissot was revealed the secret that before one can make others acquainted with Christ, he must first know Him himself.'

The Pious Secular Press

It was Balzac who somewhere remarked that the press is the bible of the people. Whether the French writer expected to be taken seriously or not, whether he was sarcastic or ironical, the press has steadily usurped the oracle which the church ostensibly maintained for propagandism and revenue for centuries and like all pretenders, it has set to work to prove its divinity. The whole press is not to be condemned; however, the rare exceptions to the rule are too few to make a conspicuous minority. Insidiously but consciously the press has espoused and maintained the prevailing and popular systems of fooling the people, whom we confess are very willing and easy subjects to this arch hypnotist of modern times. One of its peculiar specialties is to advance its infallibility. As one of the brood puts it, "if you see it in the Sun it is so." This same paper's very recent attempt to convince the Episcopalian diocese that Dr. Briggs was not a Christian failed utterly. The Episcopalian church evidently will have none of the Sun or its infallibility. When once the infallibility of the press is granted, and here is where the people are logically duped when they admit it, error from it is impossible. Hail to the Sir Oracle of the Press. All hail to this new God in the Pantheon, the God of sawdust and wind and rubbish from the N. E. W. S.

In government as well as legislation, it has shown its vocar-

iousness, its interest in whatever is against the people in favor of the Almighty Dollar. It never was in favor of the universal good because it was and is foresworn to formidable caste. And the people who vote, not those who think only, are to blame if it continues as an octopus to throttle its interests. Its freedom is the freedom of the galley slave. Like the church, bought and sold for money, either by pew-holder or stock-holder, it is hopelessly crippled as an organ of usefulness, or an instrument of human progress and civilization. It has become the Mother Grundy of all who seek to reform the world, the Iago who stabs his friends who enrich his purse. The New Thought movement, by whatever name (O, what is in a name? try the editor's sanctum and his satellites, the penny liners, who sell their souls for the begrudged and painted smile) is ridiculed, slandered, blackmailed, laughed into oblivion, to sell the paper, to maintain a name and power and to satisfy the ignorance, prejudice and madness of the modern Jack In the Pulpit, the self-elected I am that I am! Therefore it is high time that the thinking people convene and propagandize against this nefarious power in our midst. It is one of the prevailing signs of weakness and decadence when the people, becoming indifferent to their own salvation, allow themselves to be led by the nose by these false teachers; and it is the crowning glory of the world when the people spurn its bribes and dictation. The surest way to destroy its usefulness is to awaken in mankind the consciousness of its own divinity, and as R. W. Emerson wrote, show man that he too must think because he is divine and act because he is God-like. When once each one seeks, lives, covets the divine life, neither the church nor the press will rule the people. The people will rule themselves.

Mathematics and Religion.

Thomas Hill, D. D., late President of Harvard University, wrote before his death two remarkably suggestive books entitled "Geometry and Faith," and "The Stars and the Earth," the latter one being in part a translation from a treatise by Bailliere. Either work will repay re-reading many times. In the book devoted to "Geometry and Faith" Doctor Hill treats of many subjects with one end in view, and that is that matter form, motion, force show the will, spirit and presence of God or universal intelligence. In "Symmetry in Space" he shows how geometry and algebra are sciences which deal respectively with space and time. "All regularity of form is as truly an expression of thought as a geometrical diagram can be. The

particles of matter take the form in obedience to a force which is acting according to an intellectual law, imposing conditions on its exercise. It does not alter the reality of this ultimate dependence of symmetry upon thought, simply to introduce a chain of secondary causes, between the original thinking and the final expression of thought. Many of the geometer's a priori laws were, indeed, first suggested by the forms of nature. Natural symmetry leads us to investigate, first, the mathematical law which it embodies; then the mechanical law which embodies it. * * * And the intellectual origin of the forms of nature was made still more manifest when these a priori laws, of man's invention, were, in many cases, afterward discovered to have been truly embodied in the universe from the beginning; as for example, Plato's conic sections in the forms and orbits of the heavenly bodies, and Euclid's division in extreme and mean ratio." Under "Symmetry in Time" he writes, "Color arises simply from symmetry of times; it is a kind of tone. Color, indeed, is more expressive, more directly productive of pleasure to the eye, than form. The latter appeals more to the intellect, and is more directly expressive of intellectual ideas; the former appeals more to the heart, and gives a sweeter pledge of the Divine Love." Speaking of number he adds, "Number is an impress of thought; it is a pure creation of spirit." A question he asks which the student of music will do well to consider, "When the waves of the air are perceived only as continuous musical tones, and the individual vibrations are not at all recognized, why should the ratio of four to five give us pleasure, and that of eight to eleven give us none?" In the chapter on motion he shows the synthesis or agreement between modern scientists and the ancient seer as touching the question of ontology. "Our modern theories show that the sensible properties in inanimate and apparently motionless matter, such as temperature, color, weight, are really modes of motion in the particles of matter, and this re-echoes the sublime statement of the earliest seer, that the introduction of motion into the universe was the first act of creation." Speaking of motion, he continues: "The first law of motion is this: A body, free from external influence, moves with uniform velocity in a straight line forever. * * * A body at rest, free from external influence, would remain at rest forever." Referring to the modern habit of secularization he rises to a critical but true spirit when he says, "that the untaught man, the poets of the earlier ages, were more true to reality when they used more religious forms of speech." In "Geometrical Instincts" he quotes the discovery of Maraldi, of

Nice, concerning the honey-comb, who affirmed that it embodies distinctly the complicated geometrical conception, of forming cells to contain a fluid mass, with the greatest strength, the greatest economy of space and the greatest economy of material." In the review, as it were, of Charles Babbage's "Ninth Bridgewater Treatise," he adds many eloquent suggestions touching the permanent impression of our words upon the air. "The motion of which Babbage speaks, is undulatory, communicated by impulse, and requiring time for its transmission; and the startling result of his reasoning comes from the never-dying character of the motion, keeping forever a record of our words in the atmosphere itself, always audible to a finer sense than ours; reserved against the day of account, when, perchance, our own ears may be quickened to hear our own words yet ringing in the air. * * * The cloud of witnesses that ever encompass this arena of our mortal life may need no near approach to earthly scenes, that they may scan our conduct. * * * Thou, who has raised thy hand to do a deed of wickedness, stay thine arm! The universe will be a witness of thine act, and bear an everlasting testimony against thee; for every star in the remotest heavens will move when thy hand moves, and all the tearful prayers thy soul can utter will never restore those moving orbs to the path from which thy deed has drawn them." Again, on page 57, he writes, "Love is the fundamental law; the sympathy between human souls is always greater than the antipathy; even when, through disturbing forces, the sympathy is for a time neutralized, and the antipathy is developed into hatred." Speaking of the potentiality of memory, he eloquently writes, "Each moment's state of consciousness is connected in a train which reaches back to the earliest moments of life, and shall reach on unbroken through eternity, so that it must ever be among the possibilities of memory to recall the thoughts of any instant." And as the rare occurrence of unusual power, developed by accidental excitement suggests hopes of an indefinite increase of power, when we shall have laid aside this frame, subject to accidents, so the preternatural manifestation of memory, in certain states of health, warns us that this possibility of recalling all things may become an actual reality in the future life." "Time and space are great only with reference to the faculties of the beings which note them." His elaborations and criticism of the *spiramirabilis* of Bernouille are exceedingly interesting. His summary of it is thus expressed: "The true greatness of a work is in the thought which it embodies, not in the scale on which it is wrought. * * * The Dead March from Saul will express grief on a grand scale, a

sense of human weakness resting in unshaken confidence on the Divine strength, whether played on a single instrument or with a full orchestra." In the chapter on "Chance and Average" he gives a perfect definition of chance. "When two phenomena arise from entirely independent causes, the relation of the one to the other is said to result from chance." His discussion of this problem is one of the most valuable in the extraordinary work. In "Phyllotaxis" he illustrates a new and interesting theory of geometry as applied to the fundamental principle of Divinity. Maupertuis held that the Divine Being, being unerringly wise, would waste no energy; that everything in nature must therefore be done with perfect economy of force. This theological dogma is called, in mechanics, the principle of the least action." This he shows in a very remarkable way by arithmetic tables of the arrangement and disposition of leaves on their stems and he adds wisely, "we should expect in plants built by an infinitely wise creator to find distinct evidence that a general plan, for the accurate distribution of leaves around a vertical stem, was in operation; not distributing them in exact conformity with the plan, but near enough for practical purposes; and evidently showing a perfect knowledge of the perfect plan." Then the chapter on "Number and Proportion" is fascinating as is the final chapter on "The Development of Forms."

This book can be had at the office of this magazine.

Vegetarian Principles.

Under the head of "Vegetarian Synopsis," by Rev. Henry S. Clubb, and "The Anatomy of Man," by Prof. George Weiner of Harvard University, the following teaching is sent out as a brief rationale of Vegetarianism.

The Principle.—That man, as a physical, intellectual and moral being, becomes best developed in all his faculties when subsisting upon the direct productions of the Vegetable Kingdom.

The reasons for entertaining the principle vary with different persons. They are chiefly based:

I.—On the Anatomy of Man, as described by Linnaeus, Cuvier, Owen, and other eminent scientists, who express their conviction that man was designed to live on the fruits of the earth.

II.—On Physiology, which shows that the healthiest and least laborious action of the digestive organs, the purest blood, and the most substantial muscle and bone, are produced upon this diet, if well masticated.

III.—On Chemistry, it being an undisputed fact that flesh food contains no nutriment which cannot be obtained in its purest form from grains, pulse, fruits, and vegetables.

IV.—On Economy, which is every way promoted by a system providing more sustenance for a cent from farinaceous food than for a dime from the flesh of animals.

V.—On Agriculture, which shows that the cultivation of land provides healthful employment for a much greater number of persons than land devoted to pasture, and that a cultivated acre will yield from three to four times as much food as an acre used for grazing purposes.

VI.—On Psychology, which shows that this system is favorable to the subjection of the passions to the higher moral and intellectual faculties.

VII.—On Aesthetics, which seek to cherish and promote all that is sublime and beautiful on the earth, to dispense with the slaughter-house, and to liberate from degrading occupation the butcher, the drover, and the cook.

VIII.—On Humaneness, which is founded upon the irrefragable principles of justice and compassion—universal justice and universal compassion—the two principles most essential in any system of ethics worthy of the name.

IX.—On Appointment of man's food at the Creation: "And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat."—Genesis i. 29.

X.—On History, which shows that wherever it has been adopted it has proved beneficial to the human race.

XI.—On the Experience and Testimony of great and good men, in ancient, modern and present times.

XII.—On the Individual Conviction of its truth, which becomes more powerful in proportion as it is adhered to in practice.

XIII.—On Biology, as the most practical and successful teachers of this science insist on abstinence from flesh and subsistence on fruits as promotive of clearness of perception and that development of the mental faculties which increases the power of one mind to direct and control the will of another.

XIV.—On Moral Purity as flesh eating tends to stimulate human passion and diminishes the power of the highest faculties to control the current of thought.

XV.—On the Senses of taste, smell, touch, seeing and hearing as all these are offended by the flavor, odor, touch and

sight of a dead body and the piteous cries of creatures before and during the process of slaughter.

XVI. On Common Sense as it is well known that nearly all animals are in a state of disease when slaughtered, in consequence of the cruel and unnatural conditions in which they are placed previous to being slaughtered.

XVII.—On the Post Mortem Examination of Animals which frequently shows the existence of tubercles in the lungs and liver and a large preponderance of uric acid in the fluids of even healthy animals, this being the chief cause of rheumatism so prevalent among flesh eaters.

XVIII.—On Temperance, as it has been clearly proved by experience that flesh and the condiments used to disguise its flavor, tend to create a thirst for other stimulants and a resort to intoxicating liquors.

Professor Weiner writes:

“Looking at Vegetarianism in the light of comparative anatomy it is self-evident that man was designed to be a Vegetarian and nothing else. Quadrupeds are divided into classes according to their foods, and with the single exception of man, no animal as a class has ever varied from the design of nature.

These classes are the carnivorous or flesh-eating, the fruit-eating, the grass-eating and the omnivorous. Each of these classes has distinctive organs adaptable to the digestion of the kind of food it eats and to no other kinds.

Man has artificially become an omnivorous animal in spite of the fact that anatomically he is a fruit-eating animal. It is an amusing and significant fact that the only typical omnivorous animal is the pig. Man is trying hard to be a pig.

The carnivorous animals all have very short intestines, adapted only to the digestion of meat. They have only one stomach and could not digest grass as the cow does. Their teeth are all long and sharp, so that they can tear meat, but they have no flattopped teeth to grind vegetable foods as man has.

It has been said that the so-called “canine” teeth of man are like those of the carnivorous animal, and that this is an indication that man is an omnivorous animal. This is not correct. These are not canine teeth, strictly speaking. To be sure, they are somewhat pointed, but they are flat also—flat and pointed, and not round and pointed, like those of the carnivorous animals.

The grass-eating animals have several stomachs—from two to five—and very long intestines, especially adapted to the digestion of grass. They have also flat-topped teeth for grinding.

The fruit-eating animals are the only ones that resemble man. They have only one stomach and a medium length alimentary canal, halfway between that of the carnivorous and the grass-eating classes. The nearest animal to man is the monkey and the ape. They are fruit-eaters.

No meat-eating animal in the world has the horizontal movement of the lower jaw in eating as man has. This is proof positive that man is not a meat-eater, according to the design of nature. These arguments on the physical side of the question prove primarily that man is not physically adapted to the eating of meat.

From an economic standpoint it can easily be seen that man must sooner or later become a Vegetarian. This is merely a question of time and a matter of room. The increase of civilization and of population gradually must do away with cattle-raising because of the absolute demand for land for cultivation. In time, the demand for room will kill the industry entirely.

When we eat meat we are eating the product of the earth at second-hand. The vegetation has been eaten by the animal, and a large part of it converted into bone and tendon and wasted, and we eat only what is left and made into flesh.

To reduce the economic problem to figures: One acre of land which would furnish enough flesh to support one man would furnish enough grain to support ten men. Thus you see when the increased population causes an increased demand for food and for land on which to raise feeds, it will become necessary to raise that which is the most economic, in other words, that which will produce the most per acre.

The hygienic argument you can obtain from any reputable physician, who will tell you that meat-eating is heating to the blood, that it is especially a stimulant rather than a food, and that there is great danger of the transmission of various serious diseases from animal to man.

Meat-eating in the ideal stage is bad enough. If the animals that we eat were in all the health with which nature endows them, roaming wild and free over the open fields, with plenty of exercise, and permitted to choose of their own free will from the best of the various vegetable growths for their food, that would be one thing. But as civilization has advanced, cattle are raised for the sole purpose of slaughter. They get little or no exercise.

Any veterinary surgeon will tell you that animals kept without exercise will contract and propagate various diseases which are practically unknown to them in their wild state. They are artificially fattened, and this kind of fat is not the sort of material which we should put into our bodies.

These Mottos Should Be Placed Ever In View and Kept
In Mind.

All Life in one, though men call it variously.—Rigveda, 1.
164, 46.

Be thyself—that is God.—The Order.

To be a Master always choose the good instead of the agree-
able.—The Order.

Purity of thought, chastity of life, virtue of word and clean-
liness of body are four gates to Paradise. *The order*

Ananda or bliss and Nirvana or freedom reside in all who
love divinely. *The Order.*

LITERATURE.

“Through Nature to God,” by John Fiske.

Professor John Fiske is the herald of a scientific religion, and therefore is the apostle of evolution as applied to the spiritual world. Far from being identified with those who attach value to specific revelations from the unseen world as a basis of evidence upon which to unify and synthesize the otherwise strange and inexplicable religious experiences and spiritual yearnings of the human soul, he is not opposed to any such revelation. As an evolutionist he is not necessarily a reincarnationists, and yet it would please many occultists to have him express himself openly upon evolution and reincarnation as applied to any theory of cosmology and ontology. Professor Fiske's work is radical enough in a way but he finds his supreme duty in reconciling, as James Martineau sought to do the ethics of Christianity with some natural experiences and history of the world, not to disprove revelation but to evidence it in a world which might be said to be complete without it. The chapter on “The Relativity of Evil,” and all that follows it is very helpful. The work is written in a lofty and reverent spirit. Houghton, Mifflin & Co., Boston, Mass.

The Ladder of God and Other Sermons, by Kenneth Sylvan
Guthrie.

Mr. Guthrie is the author of that admirable classic entitled “The Philosophy of Plotinos,” a work of rare excellence because a fair and mystic presentation of the neo Platonic teachings. In this series of essays, as in his other works “The

Voices From the Inner Throne" and "Regeneration, the Gate of Heaven," he carries the same lucid spirit of interpretation and illumination and deals with all of his themes as a Christian mystic. Helpful are such books as supplying, if we can coin the phrase, a spiritual ozone, for healthful and plenteous life. To those who wish to live absolutely chaste lives and practice continence, he points out an alluring and philosophical means in his book on "Regeneration" (Price \$1.50). "The Philosophy of Plotinus" (Price 50c), is invaluable as a key to certain teachings on Hermetic philosophy, while this book is sweet and spiritualizing. (Price \$1.00.) For sale at this office.

The Stars and the Earth, Translated by Thomas Hill, D. D.

A noteworthy and suggestive treatise on the relation of space and time to eternity and omnipresence. As a means of developing the spiritual faculties as sublimity, ideality, causality, it is unsurpassed. It will bear many meditations and still be wholesome reading. Price 60c. For sale at this office.

Psychology and Life, by Hugo Munsterberg.

This timely and luminous work by Hugo Munsterberg of Harvard University is well adapted to the times. It seeks to rescue Psychology from a species form of charlantry into which its higher office is likely to slip, if the New Thought movement does not exalt it. The spirit of the book can be perceived in such affirmations as this one: "Our inner life in its real activity is bound together in all its acts, but it is an inner connection, not an outer one, as it refers to the will, while objects can have no other connection than a causal one. The real acts of our life bind each other teleologically by their intentions and meanings, but as soon as we transform the acts into psychical objects this inner connection loses all its meaning." Under the head of Psychology and Mysticism much careful and thoughtful study is given to hypnotic suggestion, Christian Science, double consciousness, telapathy and Spiritualism, which though far from antagonistic, implies a deeper assent to all that is implied by them than superficially or literally is allowed. Houghton, Mifflin & Co., publishers, Boston.

The World Beautiful, by Lilian Whiting.

The third series of these essays, under the title of "The World Beautiful," is indeed of rare and coveted interest. "Planchett's Diary," by Kate Field, is remarkable in data for

so crude a vehicle of spirit power. The spirit of the author, luminous, brave and Christ-like, moves one with chaste and reverent feeling as each essay is read. A teacher who can ill afford to put aside the pen or vacate her post when all eyes are upon her, expecting her to give them the vision and the message. She is pushing aside a door which will bring a reform in the church.

Campbell's Hand Book of Synonyms and Prepositions.

An excellent little work, so handy to have on the desk and so out of the way when not employed because it is small. It answers every purpose for which it was published. Lee & Shepard, publishers, Boston, Mass.

3,000 Words Often Mispronounced.

A dictionary of pronunciation, edited by Richard Soule and Loomis J. Campbell, is invaluable to the student who wishes to be correct as well as cultured and refined in his use and utterance of words. Care has been taken to give caste to the best and not the general use as a basis of correct pronunciation and the authors have succeeded in placing an excellent book in the hands of all classes of people. Lee and Shepard, publishers, Boston, Mass.

From Colombo to Almora, by Swami Vivekananda.

A series of itinerant lectures delivered by this brilliant exponent of the Vedanta Philosophy. He is designated a divine messenger by his own people and these teachings will tend to popularize the Adwaitan movement in this country. Much prejudice, continuously appealed to and provoked by ignorant and bitter Christian apologists, must be removed before such divine lessons as are herein contained will be received; and yet since the parliament of religions and by the united effort of Vivekananda, Ghandi, Saradananda, Abhayanaanda and kindred exponents of Hinduism, the spirit of love and light, and may we say also peace, is filling the receptive hearts of our countrymen. This work and "Raja Yoga," by the same author, are collateral reading of the senior class of the College of Psychological Sciences. Price \$1.50. For sale at this office.

Footprints of Music, by Clement B. Shaw, A. M.

A most valuable encyclopedia of musical knowledge, suc-

cinctly but lucidly set forth. Professor Shaw treats music from a Platonic or Socratic standpoint and has contributed matter of superior excellence relative to the question of its psychological analogies and meanings. Melody, harmony, tone, tenique, all that attaches itself to music, means something to the soul and much can be gleaned from the book to stimulate further experimentation. It deals also with the Science of Music and treats of the Law of Rhythm from a strictly mathematical or algebraic point of view. His suggestions as to the nature and meaning of the tones of the instruments, the oboe illustrating simplicity, innocence, sorrow; the Bassoon, gravity, fullness, gloom; the English Horn, the sombre, dreamy; the violoncello, approximating the human voice; all of such information helping one to build up a tone science of remarkable and far reaching comprehensiveness and use. To the student and teacher such a book will be a help if not indeed a revelation.

LITERARY NOTES.

W. J. Colville's excellent and timely editorial review of Prof. Herron's book, "Between Caesar and Jesus," in May issue of Faith and Hope Messages is worth re-reading and preserving.

C. Payson Longley has placed in a series of pamphlets for public services his choice collection of inspired songs. These sell at 20 cents each, postage prepaid. It is a new departure and should be supported by all lovers of Prof. Longley's inspiring and soulful music. The sooner the rubbish which passes for music and which is used in many public meetings is consigned to the fire and such music as Prof. Longley has given us is substituted the better for the spiritual movement.

Clara Louise Burnham, in "A West Point Wooing," has given another one of those bright piquant love stories of excellent artistic merit. It is full of bright situations and is characterized by a human temper and treatment which are wholesome and spiritualization. The very naturalness of the story is its purest and highest charm.

Lilian Whiting's biographical sketch of Elizabeth Barrett Browning will be one of the events of the mid-summer literary season.

IMPORTANT NOTICES.

Special to the Order of the White Rose.

Several timely and advanced steps have been taken to place the Order of The White Rose and its ideals in the great centres of civilization in the western world, where its propaganda of psychical culture and universal religion can unfold and spiritualize the divine powers in humanity. Special class and public meetings will be called and arranged for general profit, at which times the local or resident teachers and their assistants, with the aid of other excellent talent whose specialty or work may form a feature of the evening's program, will be heard. All branches are expected to hold regularly appointed weekly meetings for study, conference and business, and to consider official matters which may from time to time grow out of the needs of the local and general organization. In New York, Boston and Chicago, the branches are strongly equipped and much will be expected of them. As soon as articles of incorporation are obtained the Constitution and By-Laws will be sent to all members of the Order. It is the intent of the President to pay a visit, during the coming year, to all local branches of the Order and, so far as practical, hold a series of public and private lectures for the advancement of the cause of Universal Religion. May it sink deeply into our hearts that whatever may be our charge or office, our ideal or ministration, the end of our consecration is, to have the Spirit of Truth so prevail that universal love may inspire each one's thought and action. This surely is the supreme test of any discipleship to the cause of Universal Religion.

In view of the value of any sort of rational and spiritual propaganda, each branch of the Order should hold one meeting for members of the College and one for the public each week or two meetings in all. A suitable place, either at some member's home or in commodious rooms in the central part of the city could be set apart, made into a small lecture room and become the center of such helpful gatherings. Thus, for a small tax, the rent (if there is rent to be paid) could be met and the beneficent features of the work enjoyed to the fullest. These matters can rest with the local executive officers and committees, who will do their utmost to further and sustain the work.

Graduates of The College of Psychical Sciences For '99.

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have passed all examinations and received diplomas: Mrs. Lottie B. Carr, Beachmont, Mass.; Miss Carrie Fossee, St. Louis, Mo.; Miss Luella Fossee, St. Louis, Mo.; Mrs. Ellen L. Starbird, Bangor, Me.; Miss Eliza Moss, Sabula, Iowa; Mrs. John Hary, West Belleville, Ill.; Miss Loraine Follett; Mrs. Elizabeth Thomas, Bala, Kan.; Mrs. Elizabeth Lawrence, North Middleboro, Mass.; Miss Nana Lawrence, Boston, Mass.; Mrs. Ella Blackstock, Danville, Ill.; Mrs. S. Louise Downs, Atlantic Highlands, N. J.; Miss Ella Wyatt, Boston, Mass.; Mrs. Lilla M. Parkins, Denver, Col.; Mrs. Anna Knight, Bristol, Pa.; Mrs. J. Hatfield, Indianapolis, Ind.; Mrs. Charles E. Dane, Lowell, Mass.; Mr. A. Zimmermann, Bay Ridge, Fla.; Mr. Theodore Kundinger, Freeport, Ill.; Mr. E. C. Gaffield, Boston, Mass.; Dr. E. Gleitsmann, Chicago; Mr. Ernst R. Sydow, Los Angeles, Cal.; Mr. Charles Blum, Jacksonville, Fla.; Mr. Charles E. Dane, Lowell, Mass.; Dr. H. Beyer, Stapleton, N. Y.

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"Immortality" reaches at least 5,000 select or class readers who enjoy the contents of this magazine from cover to cover; because, it is a magazine which is as much the inspiration or creation of their thought and labor as it is that of the editor and contributor. It is surely in keeping with the spirit of the work that each one patronize, so far as possible, those who seek to maintain the magazine by advertising through its columns. By helping them you are adding power to the editor's chair, you are holding up, as it were, the Order.

Two New Departments of The College of Psychical Science.

Two new and important chairs have been added to the College which will further broaden and popularize the value of this unique institution. One is that of the Soul of Music, and the other is that of the Philosophy of Color. Mrs. Etta McK. Mayr of Chicago will conduct her department under the name of "The Soul of Music and the Psychology of Melody, Harmony and Technique" and the teachings will consist of twelve special lessons. The importance of her work cannot be overestimated as it will present a rationale for determining as well as perceiving the meanings expressed in all tones of sound so that the meaning of the melody or the soul of the music can at once be perceived and understood. Such work will go far toward rationalizing and making intelligible the classics of musical composers and by appealing to an awakened intuition, cultured

but not created by these lessons, present those masterpieces in their spiritual sphere as forces of inner and psychical unfoldment and realization. In a way, she is a young pioneer in this field. The price for the series, which will be ready September first, will be but \$12.75, or \$5.75 to members of the Order, and covers three months of tuition. Lessons are sent to your post-office address.

Miss Lucy McGee, also an invaluable addition to the Faculty of the College, will have ready for her classes a special series on "The Philosophy of Color and Color Forces" and such teachings will reach hundreds of students who are interested in auras and their colors, to say naught of the inner and esoteric significance of colors as indicating in symbols and harmonic blendings the state of each one's spirituality. It is a sublime study and will go far toward solving the mystery of evil and the law of affinities.

For separate prospectus of these new and advanced teachings, containing photographs send to Mrs. Etta McK. Mayr, 1886 Diversey Boulevard, Chicago, and Miss Lucy C. McGee, 7227 Vincennes Road, Chicago, and both Mrs. Mayr and Miss McGee will arrange tuition for you.

Mr. Grumbine In Chicago.

Unless all signs fail, Mr. Grumbine will resume his ministrations for a short period of time before the First Society of Rosicrucians and under the auspices of the Chicago branch of the Order of The White Rose. He will lecture in November and continue, possibly, if the need appears, through the first four Sundays of December. The place of meeting will be announced, and it is to be hoped that we shall again be thrilled with the soulful singing of Miss Nellie Brickman and the admirable playing of Mrs. Etta McK. Mayr. May each member bear this notice in mind and spread the report among those who are interested in our work or to whom our work will ever appeal.

To Those Interested In Universal Religion.

Miss Loraine Follett, the general secretary and teacher of the Order of The White Rose, whose postoffice address is Atkinson, Ill., is ready to visit any city of whatever size where one or more members of the Order reside, in order to establish chapters and study classes under the immediate jurisdiction of the College of Psychical Sciences. She asks no fee for her labors, but expects

those who call her to provide a worthy and dignified entertainment and, so far as is possible, to use their influence in bringing her in touch with those who are interested in the New Thought. A feasible plan is to personally invite (where parlors or reception rooms are sufficiently commodious) all who are likely to be seriously interested in the College of Psychical Sciences and the Order as exponents of Universal Religion. Miss Follett will do the rest, and her work will be fresh, chaste, dignified and wholesome, and have a spiritual flavor which may not be found elsewhere. Let each member rise to the height of his or her infinite possibility and keep Miss Follett busy. She is ready to begin her work in September. She will also receive subscriptions for "Immortality" and sell or take orders for the publications of the Order.

Chapters of The Order.

In forthcoming issues of "Immortality" a list of the Chapter Branches, their officers and places of meeting will be given for the benefit of new students and applicants for membership. We expect reports from Los Angeles, Cal., Denver, Col., Griffin, Ga., Jacksonville, Fla., St. Louis, Chicago, New York, Boston, Syracuse, Washington, D. C., Philadelphia, Lowell, Mass., and other large and small cities throughout the states. Graduates and members of the Order please co-operate with the Order and let success crown the effort.

Organization of Chapters of the Order of the White Rose.

The following section of the Constitution of the Order of the White Rose will interest not only members but all who are anxious to become members of the chapters which are now established in different cities throughout the United States. All moneys for general membership fees should be made payable to Miss Lorraine Follett, Atkinson, Ill. General membership fee is two dollars. When joining local chapters each member is expected to help defray local expenses. A tax of twenty-five cents is the maximum assessment. Each member is urged, so far as it is possible, to meet with chapter societies and assist in the organization of such chapters that the cause of Universal Religion may be advanced. In order to further and perfect such work chapter teachers are given full power to act and they will assist members in their efforts to establish chapter societies. Let us make the forthcoming year fruitful for the Order and the cause by concerted, loyal and consecrated effort.

The Order of The White Rose Constitution.
Objects.

FIRST. A spiritual organization to establish Universal Religion generically set forth in the Teachings of the Order of the White Rose which form a System of philosophy concerning Divinity, and, as further expressed in the spirit of truth contained in the sacred books of all ethnic or racial religions.

SECOND. To help humanity to realize, express and control its innate, divine powers as clairvoyance, clair-audience, clair-sentience, psychometry, inspiration, intuition, telepathy, prophesy, prevision, prescience, healing, suggestion, idealism, will, adeptship, illumination, so that error, disease and evil may be checked and avoided and a divine manhood and womanhood be possible.

THIRD. To unite kindred spirits by bonds of mutual labor and ministration, so that communion may be a source of profit, mental exaltation and spiritualization, and that the objects and aims of the order may be advanced and consummated.

FOURTH. To meet in the openness of spiritual understanding and fellowship and in the silence assist all who are willing and prepared to receive the power of the spirit, this labor to be one of loving ministration.

FIFTH. To establish and maintain as a center of propaganda and discipleship, "The College of Psychical Sciences and Unfoldment," where students may be taught the path to Nirvana (freedom or bliss) by the Teachers of the College, and where they can receive such wisdom through tuition, discipleship and meditation as will qualify them for their career.

SIXTH. To inform the outer through the spirit of the inner world by telepathy and correspondence, and thus develop the potential divinity latent in all mankind.

SEVENTH. To organize and foster chapters of the Order where the local work can be conducted through study classes and public meetings and where central flames of light will be kept burning for all who need guidance.

EIGHTH. To promote the success of all similar and kindred organizations by whatever name and in whatever country, realizing that whoever is not against is for us and that all life is one though men call it variously.

NINTH. The Order of the White Rose and its chapters and societies eschew politics and members are urgently requested to foster and maintain its character at all times and in all places. No person's religious or political opinions are asked or compromised.

ARTICLE II.

MEMBERSHIP TO THE ORDER.

Any one who has successfully passed final examinations in "The College of Psychical Sciences and Unfoldment," maintained an honorable career as set forth in the vow and has faithfully met the annual dues.

MEMBERSHIP TO CHAPTERS.

1. Any active student of the College of Psychical Sciences and Unfoldment" or graduate of the College or member of the Order.

2. Any applicant whose name is accepted by the Executive Committee and who on the payment of two dollars a year, also the regular dues of the Chapter to which he belongs and who faithfully complies with the By-Laws, regulating the duties of Chapter members.

Renewals.

Subscribers will please note that this number begins the second volume of this magazine. Therefore, in order to receive the forthcoming issues subscriptions should be sent in at once. The June number will not be mailed unless the subscription is paid in advance. Send by P. O. or express orders, payable at Station M. Chicago. After April 20 to Syracuse, N. Y. Stamps will not be accepted.

Date of Publication.

Hereafter "Immortality" will appear on the 15th of June, September, December and March, instead of the 25th. When copies are not received by subscribers by the 20th of the months of publication, complaint should be made at this office. The magazine will frequently slip out of the envelope and get lost in the mails, and while every effort is made to avoid this, the inevitable will often occur.

September "Immortality."

The September number of this magazine will be devoted exclusively to "The Mystic Interpretation of Harmonics." And the list of theses, as well as contributors, will make the number a most valuable one. "The Soul of Music; a Mystic Key to the Octave," will be prepared by Mrs. Etta Mavr, of the Conservatory of Music, Chicago. "The Dialect of Color," by Miss L. McGee; "A Rationale of Form; the Formula of Unity and Differentiation," by Swami Saradananda; "The Law of Health and Peace; a Study of Esoteric Vibrations," by W. J. Colville; "In Nirvana, or from One to Eight, or Chaos to Cosmos," by Cora L. V. Richmond.

Lessons on the Unfoldment of All Spiritual Gifts.

"Immortality" begins in this issue a series of Teachings, the number of lessons to be eight, on the unfoldment and realization of all spiritual gifts, the same to be one of the new features and specialties of the magazine. The series will be under the ministration of the Order of the White Rose, who offer them to the public without any additional expense. The College of Psychical Sciences is an established institution, founded in 1893 and the Founder President, who has a wide and varied experience in this line of work, is the instructor of the College and the author of this new series.

Let those who are not subscribers and who are about to renew their subscriptions, avail themselves of this opportunity to attain some sort of working expression of their psychical powers.

TYPOGRAPHICAL ERRORS.

The necessity of having the magazine published in a new office has made typographical errors possible and perfect copy in proof reading next to impossible. The reader will kindly overlook such errors. On page 3 in the second poem "have" should read "here" in second line of second stanza.

On page twenty paragraph beginning with "It is not dream, etc.," to the sentence which follows beginning with "It is not dream" should be omitted. On page 22 "Zoratster" should be "Zoroaster". On page 24 "innitions" should be "intuitions."

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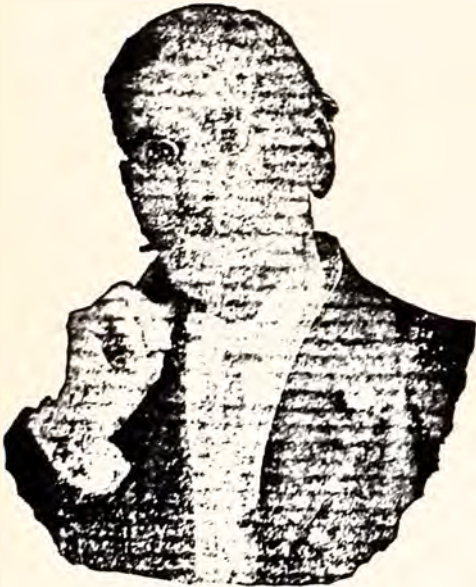
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