


IMMORTALITY



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VOLUME 2.

Devoted Exclusively
To HARMONICS.

NUMBER 6.

Vol. 2. SEPT. 15, 1899. No. 6.

J.C.F. GRUMBINE
EDITOR

Office: 1718 1-2 West Genesee Street, Syracuse, N. Y.

Annual Subscription, \$1.00. Single or Sample Copies, 25 Cents.

Entered at the Postoffice at Syracuse, N. Y., as Second-Class Matter.

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EACH IN HIS OWN TONGUE.

A fire-mist and a planet,
A crystal and a cell,
A jelly-fish and a saurian,
And caves where cave men dwell,
Then a sense of law and beauty
And a face turned from the clod;
Some call it evolution,
And others call it God.

A haze on the fair horizon,
The infinite tender sky,
The ripe, rich tint of the corn-fields,
And the wild geese sailing high;
And all over upland and lowland
The charm of the golden-rod;
Some of us call it Autumn,
And others call it God.

Like tides on the crescent sea-beach
When the moon is new and thin,
Into our hearts high yearnings
Come welling and surging in,
Come from the mystic ocean,
Whose rim no foot hath trod;
Some of us call it longing,
And others call it God.

A picket frozen on duty,
A mother starved for her brood;
Socrates drinking the hemlock,
And Jesus on the road;
And millions who, humble and nameless
The straight, hard pathway trod;
Some call it consecration,
And others call it God.

W. H. CARRUTH. (Christian Register.)

THE FLOWER SELLER.

Myrtle and Eglantine,
For the old love and the new!
And the columbine,
With its cap and bells for folly!
And the daffodil for the hopes of youth!
And the rue for melancholy!
But all the blossoms that blow,
Fair gallants all, I charge you to win, if ye may,
This gentle guest,
Who dreams apart, in her wimple of purple and grey,
Like the blessed Virgin, with meek head bending low
Upon her breast.

For the orange flower,
Ye may buy as ye will; but the violet of the wood
Is the love of Maiden-hood;
And he that hath worn it but once, tho' but for an hour,
He shall never again, tho' he wander by many a stream,
No, never again shall he meet with a flower that shall seem
So sweet and pure; and forever, in after years,
At the thought of its bloom, or the fragrance of its breath,
The past shall arise,
And his eyes shall be dim with tears,
And his soul shall be far in the gardens of Paradise,
Tho' he stand in the shambles of death.

WILLIAM YOUNG.

WARNING AND EXHORTATION.

Miss Anita Trueman has favored "Immortality" with the following lines,
deep and solemn in spiritual insight, prophecy and wisdom.

Though in thy hand lie Nature's deep resources,
Spirit of earth, beware!
Thou hast subdued the earth's most subtle forces,
Yet stay thy hand! Forbear!

Nature to thee her deepest secrets yielding,
Hastes greater gifts to bring,
Knowing the power of thought thy hand is wielding.
Knowledge has made thee king.

Yet, 'ere thou touch the power of earth's construction,
Think on thy purpose long;
The power which rules creation and destruction,
May work for right or wrong.

Are thou prepared for the administration
Of such a mighty trust?
Canst thou, in every great or small relation,
Be ever true and just?

If not, be silent. Search the deep recesses
Thine inmost being holds
For as thy search for truth and light progresses,
Wisdom divine unfolds

Knowledge is power, but Wisdom must command it
From heights of perfect Love.
And Being must, if ye would understand it,
Be studied from above.

Man, know thyself! Control thy lower being.
Wisdom and Love divine,
From ignorance thy troubled spirit freeing,
Proclaim, "All power is thine!"



THE DIALECT OF COLOR.

The divine essence of the Absolute prevails; and, when in the sphere of the unmanifest, in subjectivity, it is absolute darkness. To manifest, it clothes itself with Light, and goes forth with flames bearing radiance to the confines of the limitless, phenomenal worlds, and beyond. Within unmanifested darkness, at once the matrix of the Universe, and the "Mysterium Magnum" of the Kosmos are focused those potentialities which by their outgrowing activities, generate light and its secondary source, the great central sun, "luminosity without form," whose hierarchical progeny are suns and stars, which according to their planes and spheres, reflect effulgence throughout the infinity of space.

Every atom in the ocean of being, thrilled: darkness vanished within; and Light, with its concomitants, heat, motion, electricity, went forth to give life, beauty, harmony, souls to objectivity. Furthermore, if Light were left alone in its own divine abstracture, it would revert to its primordial state, and, therefore, could not then manifest on the plane of sense. Blest by the shadow, it renders Light cognizable. Equally essential to Divinity, are Darkness, Light and Shadow; and each is equally indispensable to the appreciation and realization of Light,

"Offspring of Heaven, first-born."

Light works magically; it occultly starts the throbbing pulse-beats in the objective order. On its multifarious wings are born the potencies that vivify and electrify all things. Its beams, subtile, penetrating, all-pervading, generate affinitizing activities. By the countless myriads of polarized lines of fine atomic ethers, stars, planets and comets, suns and systems are held in loyal consecration to the Focal Sun, and it is only through loyalty, through consecration to the one supreme, divine source of Light, that its Rays may reflect, participate in, and realize, its purity, lucidity and divinity.

At every turn, at each step forward, the occult, esoteric significance of the theme must be held uppermost and foremost in thought; otherwise it would appear as

a silver web woven around a hollow ball.

Universality of Light, then, obtains. Let the fancy play as it may, where it goes, then light is; let the imagination pierce the veil of the impossible, and paint the ideals and dreams and loves it there beholds, light touches them all to life; let thought delve and build, light kindly leads; let the soul sing and soar, seeking everywhere for its own, Light "marshals it the way it would go." It is of activity, of penetration, of aspiration, of realisation, of illumination, of Nirvana, of Apotheosis, that light speaks, in accents mild, though in no uncertain tones, from the Heights of Being to the Peaks of Existence; from the shoreless shores of immortality, to the shores of mortality, from the innermost center of subjectivity to the outermost circumference of objectivity; and these tones echo and re-echo through the columned zenith of the universe, till every atom, gross and refined; material, ethereal and spiritual, thrills in vibratory response to those echoes as they roll and swell, reverberating through all that is.

The sky with its deeps of peace and glory, as cool and tranquil as a mirroring stream, though omnipotent in possibilities that appal the soul, stretches out its blue expanse reaching from horizon through zenith and back to horizon. Its surpassing blue the artist's brush and the poet's verse; the soul, itself alone, in its far-uplifted vision can penetrate the hidden meaning of that over-hanging vault. The sky above like the sense of duty within expands until it includes its own source of being.

The secret of the blue sky is held locked within the atom. Hydrogen, with its varied occult potencies, has by its very nature, for its essential attraction, elements that are electrical in nature. Affinity is the law of nature's arcanum. Every substance that has its acme of chromatic potency in thermal quality, has by the law of affinity, attraction for those substances decidedly electrical. Now, Hydrogen is vitally related to Fire, and the Solar Spectrum reveals its dominant quality to be magnetic, while oxygen is strikingly electrical, and nature offers as illustration of the especially live affinity these two elements show for each other, the chemical compound, water. The molecules of water make the blue of the ocean possible; and is it not true, that the ocean, in a rare and attenuated form

reaches from the encircling horizon to the zenith where aqueous particles prevade the atmosphere. But hydrogen is not limited in its upward flight by the visible realm of vapor. By virtue of their rare and ethereal nature. Hydrogen atoms levitate sunwards; and who has inspiration to refute that Hydrogen is gaseous only on the earth-plane, and that there is no disparity between it in its most attenuated state and the finer grades of Kosmic ether! Penetrate yet nearer to the heart of it all, who has insight to confute the teaching that Hydrogen considered occultly, is in essence, Fire, and through this, may be traced its universal dependency, through the Akasa (sublimated Kosmic ether) on the central sun, and its vital likeness to the Higer Self! However this may be, Hydrogen prevails wherever the spectroscope records conditions in inter-planetary and inter-stellar spaces.

The chromatic potentiality of Hydrogen is strongest then in its thermal quality; it has therefore, the prismatic quality of red. Red, in its various degrees of gross, crude, refined, in its shades, tints, hues; one or the other dominating certain tendencies, that kindle, as it were, the fires on the earth-plane. It is no fault of the red, that the fires are kept burning in the natural. By obedience to the law of divine correspondency, the material might be lifted to the spiritual plane, and then would the fire burn away the sheaths of ignorance and impurity and set the soul free from its limitations. No fault of the red: it would be lifted up but for that it lingers and burns.

A deep penetrating gaze into the sky reveals, however, no suggestion of the blinding, burning, consuming, maddening red potency of Hydrogen. Happy is mortal man that he is of a Kosmic order, the very atoms of which are omniscient and omnibeneficent, each in its own sphere and purpose. Beauty and peace like a celestial benediction canopy his head. The law renders potent the atom of Hydrogen with its magnetic, expansive, dissipating nature, ever meeting in all the planes of its activity, atoms of like structure and destiny, graciously though promptly to repel all such atoms witherward to find their own; and it is thus enabled to hold itself free and intent to transmit, through polarized lines of ether, its strongest affinity, the electrical blue of oxygen. Thus it is that the blue deeps above, the

elements of which lie in the very source of Light, speak to us of peace, restfulness, tranquility, deep, profound, serenity. The blue sky is eternally eloquent with its supreme calm. Its eternally sustained power is the Kosmic antithesis to the feverish, restless, burning, activities on the mundane plane.

The fleecy cloud may intervene, reflecting rainbow tints; or the storm cloud may outline itself against the blue, leaving destruction and death in its path as it makes it ominous transit; but the storm, however violent and death-dealing, spends itself. The clouds rift and float away; the serene and tranquil blue remains, a heavenly benediction.

Yes, the blue is there, but how strangely suggestive of the deeper, richer indigo, made rare with silvery white; yet, the finest grade of sublimated blue on the artist's palette could not equal it. Only the penetrating insight of the unfolded vision perceives its leading, ever and forever toward the violet, toward that transcending bliss and peace that are realized only when the soul's tendency is never toward the red, but ever and everlastingly upward toward the violet—the soul's bright pathway. The sky does not mingle whatsoever with its color, the reflected light from any source. Its blue is distinctively of its own creation in purity and simplicity. Hidden within those blue deeps lies a divine significance.

The same law of affinity operates to transmit to us the blue from the ocean. It is the earth's destiny within the heart of the atom of oxygen, penetrating, swift, cold, electrical, that chromatically polarizes it to Hydrogen which transmits it rather than reflects or absorbs. The same divine and beautiful idea that is written across the sky, resounds from the watery deeps. Esoterically how alike is the cerulean of the sky and sea; esoterically, alike, but with a vast difference. To the fact that the water of the ocean holds in solution coarser mineral elements than are to be found in the atmosphere, plus certain hidden activities, is due the greenish-blue of the ocean. And just as the suggestion of indigo in the sky-blue leads toward the violet, toward spirituality and Nirvana, so the suggestion of green in the ocean-blue leads back toward the red, toward materiality and limitation. The sky's potency must, therefore, be of a higher order and a finer grade than the ocean's. And,

too, the ocean's palpable activities and movements how strikingly they contrast with the serenity of the sky. Like the infinite sea of Being—all is movement; wave pursues wave, climbing, striving, mounting, only to sink back again to be swallowed up in its source. In its calmer moments alone does the watery deep reflect back to the beholder that sustained power it mirrors from the sky. Only deep within its heart of heart is the ocean's mighty calm unmoved. How like the Sea of Being!

The blue of the sky, so calm in its peace, leading upward through the indigo to the Heights and to realization, drops down from heaven and meets the water's edge, and lingers there, and everlastingly serves as link between the red and the violet. Sky and water meet, "In sign of praise, a chant of love ariseth." The serene eternal indigo-blue, the everlastingly restless green-blue. The link is perpetual.

Not alone in the sky and sea are color potencies declared, but also from deep beneath the crust of earth. Wherever there is iron, sodium, gold, silver, copper, strontium, phosphorus, sulphur and the like, there are stored up the sunbeam's powers. For every element, it matters not whether it lies buried in the mountain side, or held in solution in the ceaseless flow of tide, or in the flower or birds' plumage, or floating in the atmosphere, or entering into the constitution of the illuminated brain of the Master, its chromatic quality, potency, and manifestation are precisely the same, differing only in degree. Red, orange, yellow, green, blue, indigo, violet; each living for its affinization and through that the upbuilding and maintaining of the Kosmic order.

Behold, how the yellow and the blue unite to produce the green that gives beauty to the forest and the meadow, and then how harmoniously it blends with the red and the orange on the magnetic side and with the blue and purple on the electrical side. Ascend or descend the visible color scale green is the fourth degree. And precisely as the fourth note, namely, F in the musical scale is the "Great Tone" of nature, so is green its corresponding "Great color-tone." When we reach the fifth note in our unfoldment, and make it the Great Tone, how the soul will rejoice at its new found glories! For when we pass the crucial fourth and come upon the plane of blue, many a voice that lures us now from a

faint-heartedly chosen path will be hushed forever, and then our habit will be to found our choice upon a steadfastness of purpose that can be shaken by no earthly considerations.

Yellow has, furthermore, another affinity, for purple. This affinity, however, needs no expression in chemical compound on the visible earth-plane. Yellow, the culminating accent in the sphere of luminosity; purple, supreme in spirituality; the resultant can be nothing less than the light that shines neither on the land nor sea. Every object is potent according to the color it emanates. The Solar Spectrum, with its varied richness, segregated and disposed throughout nature, appeals to the ordinary eye on its own plane, and serves as records of forces and hidden power which animate and vivify objects. The undeveloped, dull eye sees not half the glories in the universe. The eye spiritually attuned to perceive Light and its reflections and refractions in its finer grades, and its exquisite and subtle effects when functioning with fine phases of matter, (etherealized) pierces the outer veils of illusion and passes into the inner world of noumena. Here, in the enclosed sphere, the prismatic scale is completed and extended ad infinitum. The reds, yellows and blues of the outer are so filtered, intensified, refined, sublimated, that the inner sphere is flooded with fairy-like opalescence, clear, lucid, though infinitely delicate and tenuous. The unfolded vision sees those playing about whatsoever object it may stop to consider. The tree, the stone, the rose, each has no less its color envelope than has the human body, each manifesting so that he who has the eye may read. And it is the ethereal color emanations radiating from the souls of objects that render the outlines soft and elusive. The artist calls it atmospheric effect; let him look with purified vision and he will perceive the softening and harmonizing effects of the odic colors as they play around nature's outlines. The magnetic or electrical sphere which envelopes the man, for we cannot linger with auras of objects, is a direct emanation from his real essential self. In different stages and under different planes of unfoldment, therefore, the ensphered will radiate various colors. If he dwells on the material plane and finds his highest freedom there, and his joys, his aura will perfectly match some of the lower and cruder grades of red. The red ray is

refracted least from the horizontal line, and sometimes, depending upon the disposition of the prism it dips into the extreme red, the color below the visible spectrum, if the man is dominated by the grosser aspects of materiality. If he is normally upright, inclined, although not consecrated to the voice of conscience, the ocean-blue will enfold him; the green-blue that ever has a secret drawing toward the red; yet the blue is there—it points upward; he may follow either the one or the other, and has the power to follow the one to the exclusion of the other. If he is single-minded for purity and spirituality, the cerulean blue, tinged with indigo, leading upward and ever higher will safeguard him from the ill that lurks in materiality. When there is no bliss, no imperishable drawing, no aspiration, no hope aside from that to be found in the inner sphere of spirituality, to the unfoldment of which, the entire man is absolutely and everlastingly consecrated, then the auric envelope, hardly perceptible will be of the tenderest violet tint, mingled with gold—the essence of the three yellows, the accentuated note of luminosity.

To be as the little child, is not to have risen to the knowledge of strife and problems, not to have grown a consciousness of separateness; it is primitive purity, innocence, sweetness. The child would radiate a milk white envelope, over which might shimmer earthly hues were the little soul grieved for the broken toy or depressed by cruel and violent vibrations. To be as an angel is to have met and overcome struggle and problem and the consciousness of separateness and to have come into the realization of sweetness and purity because of victory. Not a milk-white auric envelope for the angel, but one of lucidity, from which might flash the opaline tints of etheralized mother-of-pearl.

All persons, who constantly vacillate between the lower and higher selves manifest variegated envelopes. The color that corresponds to the principle most generally active will predominate. In the active color will lie the man's tendency either downward or upward; his weakness or his strength; his ebb or flood tide; his vacillation or steadfastness; his materiality or spirituality; his fate or his destiny. Upon the pages of this open book of life, are written the soul's innermost secrets, from these pages the clear visioned read what is thereon indelibly written.

The life story of the sun and stars, of the nebula and fire comet, of the sky and sea and earth and the human soul is to be found in their radiating envelopes. Each and every manifestation proclaims one source, one purpose, one destiny. All elements are equally at home in the sunbeam; the flash from the maiden's eye and the scintillating gleam from the diamond are essentially the same; cerulean in the sky and in the auric envelope are one in nature and significance; the color that courses through the human frame, in its native hue, has the nature and conduct of the blazing comet.

The white ray is not a color, but it is in potentiality the rich flood of differentiated light that emanates from the souls of finitude and infinitude, from non-consciousness and self-consciousness, from non-realization and self-realization, from the center and circumference, from existence and pure Being. There is one source, one Central Sun. The stars, planets and souls of men are but differentiations. All potencies of Light; each under a circumference that differs from others. The clear vision pierces the veil, and sees into the depths, near the center, near the heart and spirit of all that is, and there beholds those subtle universal activities that up-build and maintain a Kosmos, divine in every atom, and the fireside of Divinity.

LUCY C. McGEE.

NIRVANA—FROM ONE TO EIGHT,

or From Chaos to Cosmos.

"In Aum ("One") is the All. And there is no other Perfect One."
 "Be ye Perfect, even as your Father in Heaven is perfect."

The word "Nirvana" has been so misinterpreted and misunderstood by Occidental minds that it is difficult to remove a false impression, or rather difficult to impart or awaken the correct impression. "Non-existence" or that state which is past human "desire" or "life" is supposed by the Western mind to be annihilation, death. This arises from the fact that all teaching from theological and scientific schools in the Western Continent and in Great Britain—including also, a portion of Europe is a process of imparting knowledge in-

stead of awakening it. Although Kant, Locke and a score of other philosophers admit an a priori consciousness and mind—a priori knowledge—And although theologians agree that the soul or spirit is “From God,” there is no perception of what the state of pre-existent soul might have been and no perception whatever of the absolute—the unconditional soul—not even as to the meaning of the terms.

Non-existence is not oblivion but a vaster state than existence. The soul is always, therefore; has no need of existence, and can by no possibility—as soul have form.

When the Oriental speaks of “The Eternal Good,” this means that which is formless because limitless. Such is soul. Limitations are material and deal with them only relatively, not absolutely. As language is used to express the limitations of mind, so numbers were formerly used. As a symbolic expression or definition of “Soul,” “Diety,” “Perfection.” Yet it must not be inferred that the “word” or the number expressing perfection is, therefore, perfection; any more than the word love is that boundless, all-pervading divine possession. As mathematics was found to be the only exact science, so was it employed by the ancients—especially the Magians and the Hermetic teachers—to symbolize divinity.

Numerals and their highest correlated geometric or associated potentialities were at one time in Egypt and India, as well as in Greece the only language expressing Diety, Soul, Eternity, Infinity. The limitations of this paper will not admit of very great elaboration upon this subject for we are obliged for want of space to hasten rather rapidly to conclusions.

One.

Is the unit. Presented as a circle it is Eternal, presented as a segment it is that which leads the other units to the whole. One is also soul. The ultimate (and primal) unit of being. The first note in music.

Taken relatively one is the first step of limitation or division. The Atom (the “face”) from which there is no restoration except by other numbers and perfection. The first vibration of color Red.

Two.

Is the divided unit (in Soul), the half sphere. The separation from the state of the absolute to the relative; the hemisphere; one part of the Duad. In the soul sense one equal factor in the duality of the soul.

The feminine or masculine principle which in nature, as well as in humanity expresses the duality of the Divine Unit. The second ray or vibration: orange (Compromise.)

Three.

The first correct chord in harmonics: the solvent. The measure of the circle; the third proposition in mathematics. The Perfect Name of Egypt and Judea and India.

1. Brahma (good, creative). 2. Vishnu (preservative, benefaction. 3. Siva (disintegration, manifestation). We are of the opinion that this "Evil" (Siva) was worshipped in India because believed to be the most essential or potential agent in the three-fold nature of Diety, death, disintegration, change must be equally important with creation.

We have not time here to describe the full value of the number three. The Father, Mother, Child (Osiris, Isis, Horus). The "Trinity" of the Christians. The solvent of alchemy. The only principle in mathematics that measures the coils. The malcuth and the kittru. The primal chord that reconciles to the mind the broken globule of sound. "The three dimensions of space." The sacred three of Free Masonry. The second "primal" color, yellow.

Four.

The quadrad of chemistry. The double-duad. The revelation of the quadrangle. The "square" whose equal sides determine the circle. The "Four Corners" of the earth and the heavens. The "entire family." Father, Mother, Son, Daughter. The complement and completement of two. In China four is the sacred number for life. As in Free Masonry that which regulates life—"on the square." The symbol of life. The "Tetra grammaton," beyond which there is no symbol or speech that can pass. The second compromise of color (Green).

Five.

The second perfect chord in harmonics. The Pentagram of Geometry. The five books of Moses. The five pointed star (Pentagram promised to the Magi as indicating the new Messianic circle. The fifth degree of Free Masonry; the departure from the square. The third and last primal color. That which is the formation of most Astral rays and many crystals—That which precedes—in the magian degrees the great sixth step. The five "Ethers." (In color the blue).

Six.

The complete name. The "Kingdom; The Crown and the King." The double triangle of Egypt and Judea.

The Sixth Degree of Free Masonry: The "Compass and Square." The uttermost statement of the perfect name, and the perfect measurement.

The Six Pointed Star is the most complete figure of geometry; is the symbol of the "Sacred name" in the Hebraic altars "behind the veil." The sixth in the harmonic scale (2—4—6).

The double three.

It is impossible to declare in modern times the value of this number and geometric symbol in the Orient. From Egypt, India, Persia, down through Phoenicia and Greece comes this symbol. The potential symbol of all things. The perfect mingling of the Earth and Heavens. The Heavens descending to the Earth, the Earth uplifted to the Heavens. The Sixth Dispensation. In harmonics the sixth note. In color the deepest shadow, the mystic (indigo.)

Seven.

The completed scale of music. The third chord—the last vibration of color—the final ray that leads to the primal. The "Seven Spheres" of Magian philosophy ("Ethers" or Atmospheres). The rhythmic complement of symbolism. The "Day of Rest," in creation, or the termination of the "Logos," the "Word" or "Edict." The sphere "beyond which one cannot pass."

Seven are the rays that make the arch of light.

Seven are the notes of harmony complete.

Seven are the vibrations that must bring to light the Spheres of Life, for Earth and Heaven meet.

The attainment, the Temple, the Sanctuary.

The seven stars in Ursa Major. The "Riches that rule the 'under world'" and make the systems a perfect harmonic scale.

The seven planets believed by the Ancients, to be the seven palaces or citadels of Light.

One could go on ad infinitum, but sufficient has been written to show that the Soul of nature is one grand harmonic scale; that the harp of Apollo is the lute of Orpheus, the rythmic motion and form of the universe set to the music of the Soul.

Eight.

The Seal, the complete Octave, the recommencement of the harmonic scale. The complete circle—the return to the unit. The restored sphere. The repetition of One. The restoration of the Soul to its perfect unison through seven states of life—Nirvana.

CORA L. V. RICHMOND.

THE SOUL OF MUSIC—A Mystic Key to the Octave.

"All Life is song."

"Beauty may be defined in terms of motion."

"O earth, thou hast not any wind that blows
That is not music!"

How many have automatically read night after night and year after year the inscription on the arch surmounting the Chicago Auditorium stage: "All life is song—the symphony of nature." Let us see if this is only a pretty bit of poetry or if a vital truth is contained in these words. It is a well established fact that rhythm lies at the foundation of music. Is it also at the foundation of life? All life is an interpretation as it is expressed in forms of vibration. We know that certain rates of vibration produce tone. How does vibration or their rhythm arise?

Each atom in the universe has an attraction for every other atom, and when this unknowable force which scientists term gravitation draws two bodies together, (reaction makes them rebound), a vibration is begun—

a rhythm established. Action and reaction are equal. When a string of a stringed instrument is pulled to one side and suddenly loosed, it would tend to vibrate as far to the opposite side as it has been drawn from the center, but, because of the interdependence of all atoms, the reaction is modified; its action is dualized and the resultant force becomes weaker than the action—thus establishing the only rhythm expressed by inanimate nature, the strong followed by the weak pulse or the duplex rhythm. A low number of vibrations, a slow alternating attraction and repulsion of action and reaction produces what is called sound a higher number produces heat, a still higher light. This rhythm constitutes the scale of manifest life.

The spectrum does not manifest all that is contained in a ray of light. Beyond the ultra red, there are radiations which we feel as intense heat, but which we cannot see, and beyond the violet, although it is impossible to detect them with the senses, there are higher sublimer radiations of light. Animals have not the unfolded perception of light which mankind enjoy, and yet some are sensitive to radiations which go beyond the ultra-violet rays of which we are wholly unconscious and it is highly probable that many insects hold communication with sounds which are inaudible to man.

Although the human sense of hearing is limited it may safely be admitted that each person has his key-note which corresponds materially and collectively to his size, density and elasticity; so that it can be inferred that the ancients were undoubtedly right regarding their theory of the music of the spheres.

Keeping in mind the fact that atoms are interdependent, it is not strange, however wonderful that tones produced by atomic vibration should have definite relations. The rumbling of a passing train or of a cart over the cobblestones, the dumping of the winter's supply of coal in the basement, the wind as it howls around the chimney or whispers through the pines, the murmur of the ocean's waves, in fact, every succession of sounds produced by animate or inanimate nature is expressed in definite key relation. And so the foundation of music is the key composed of seven tones grouped about the tonic as a centre—each tone having a specific as well as a composite meaning.

As human perception and intuition have had precedence over reason, both in human experience and religion they also show their sovereignty in music. Heaven as a state of rest has truth for its inference. Intuition is the tonic of the spiritual life. So intuitively the heavenly state expresses itself in music as the tonic or rest tone of the key—a tone which is never heard in inanimate nature—man alone having idealized the home tone the “Do.” Out of this sense of unity in the tonal world, not only music but speech has been evolved. We speak in key as truly as we sing in key and the voice rises and falls in the scale of sound as we express happiness or sorrow or any of the varied emotions. If elocutionists realized this fact they would never end a cradle song on the tonic, which gives a feeling of positive finality, but on the mediant—the third of the scale, the tone which expresses continuation and hope, even though it contains much of the repose of the tonic. If they wish to express the calm feeling of a perfect June day, the voice should move to the sub-dominant, the fourth of the key, or if the ringing bell quality is desired the voice should rise to the dominant—the fifth of the key. We should individualize each tone, never to be confused or mistaken, no matter what its setting or surrounding may be.

These tones differ however, in quality or timbre. All expressions of life must be interdependent as are the atoms; for the nature and conduct of the atom is the material foundation for everything. Therefore, pure tone as well as pure color lack dramatic power and fail to hold the attention. The eye has learned measurably to distinguish the component parts of a color and we speak of a yellow-green or a blueish grey, although we recognize the color primarily as green or grey. The ear can also detect the component parts of a tone. These are described as the fundamental and its harmonics or overtones; the overtones being necessarily faint and only distinguishable by the refined ear. If the fundamental tones have a rate of sixty-four vibrations per second, the first harmonic or reinforcing tone will have eighty vibrations per second; the next ninety-six and so through a definite ratio, the quality or timbre of the tone depending upon the relative force and number of the overtones. If the fundamental is accompanied by the lower harmonics, it is balmy, broad, open in char-

acter, if the upper harmonics prevail the tone is more piercing.

Let us further see how these overtones occur—why this sympathetic vibration, whenever a tone is called into being. When a string is set in motion it not only vibrates as a whole producing the fundamental tone, but its half has an independent vibration twice as rapidly as the whole string, thus producing the octave of the fundamental. The segment composed of a third of the string gives a tone corresponding to the interval of a fifth. In this way the string divides into almost numberless vibrating, fractional parts, each part having its key tone. If this were all the reinforcement a fundamental tone receives, it would still be cold, empty, hollow and lacking in vitality. When a body is set in motion everything in the universe that vibrates at the same rate of speed will move in sympathy and give off a corresponding key tone. Thus each segment of a vibrating piano wire will arouse a corresponding vibration in other wires tuned to its key and in all objects in sympathy with it until the air is full of pulsating life.

Scientists have found that when colors agree, or when the color combinations please people of good taste, the rates of vibration are proportionate and when a combination of tones gives satisfaction the same is true, and we call this agreement harmony. The harmony or combinations of tones that pleases best is composed of the fundamental tones and the tones that form its harmonics sounded simultaneously. This would, however, become very insipid and monotonous in time and as there is a psychological principle that excess of pleasure borders on pain we take satisfaction in combinations that do not so well agree and find delight in mild dissonances; whereas the more abrupt discords come to us as a positive shock, unless the thought demands such expression—form of course being always subordinate to thought. Out of this discord concord must be evolved. But knowing all about a thing is not knowing the thing itself. Too many students have the mistaken idea that harmony is a motionless mosaic—that it involves the working out of a Chinese puzzle. "Knowledge about things comes by science, the apprehension and enjoyment of the things themselves comes only by a direct perception of the sense of hearing, which was before knowledge, and is to the last independent of it."

Harmony is something to be heard and felt first, afterward it will be possible to have an appreciation of the laws which govern it. It is something to be felt in every breath, in every motion of the human body. When we realize this harmony within ourselves we may come into "perfect adjustment to the ocean's vibration," to the pulse of the universe and the "forever passing forward to a new movement of being." It is something to be heard in the rhythm of every machine, in the human voice, in bird calls; something to be heard as the harp of consciousness responds to the music of the wind and the waves.

If we wish to express ourselves through music, and not mechanically sing and play the compositions of others, we must be alive to every sound in nature. We must have as keen an appreciation of tone as Marie Correlli represents Satan as having, who, when asked where he had received his instructions replied, "In nature's conservatory; my first master was an amiable nightingale. He, singing on a branch of fir when the moon was full, explained with liquid notes patience, how to instruct and produce a pure roudelay, cadenza and trill—and when I had learned thus far, he showed me all the most elaborate methods of applying rhythmic time to the upward and downward rush of the wind, thus supplying me with perfect counterpoint chords. I learned from old Neptune, who was good enough to toss a few of his largest billows to the shore for my special benefit. He nearly deafened me with his instructions, being somewhat excitable and loud voiced, but on finding me an off pupil, he drew back his waves to himself with so much delicacy among the pebbles and sand, that at once I mastered the secret of playing arpeggio. Once too, I had a finishing lesson from a dream, a mystic thing with wild hair and wings; it sang one word in my ears, and the word was impronounceable in mortal speech, but after many efforts I discovered it lurking in the scale of sound."

ETTA McK. MAYR.

 LESSON I.

We shall first treat of two important conditions of spiritual unfoldment: diet and 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 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, temperament and the occupations to which they are put, a person of mental attainments who follows a professional or literary life where sedative habits obtain, is not expected to eat as hardy food and in

* The following series of special lessons with themes for meditation and illumination will constitute the Fall and Winter work of the Esoteric Circles of the Local Chapters of The Order of the White Rose.

** In June "Immortality."

such large qualities as one who follows manual labor. This distinction is dignified only by its shallow superficialities and its assumptions. 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. The 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 opponents of meat diet have attributed to the eating of red meat.

A very nervous person, if not of delicate or hyper-sensitive constitution, 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.

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 any System of Raja Yoga, or in all systems of the unfoldment of Adeptship the Prana or breathing should occupy a prominent place. A complete list of breathing exercises will be found in another 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 constructive 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 a 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 of tart, fresh fruit, one pint of milk drunk during meal.

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

It is necessary to add that one should be in agreement with the kinds of food and where vegetables and fruit do not blend or the human system revolts against the mixture, attention should be given to the nature of chemical affinity and digestive action.

All coffees, teas, intoxicants, excessive use of salt and peppers, in fact, all stimulants, condiments and greasy substances are prohibited and, therefore, should be avoided. 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 a healthful, work-

ing 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 albumens 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 force, 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 diet is religiously pursued, the results will become conspicuous and responsive. The purity and freshness of the complexion, the elasticity of the step, clearness of the mind and responsiveness of the entire system to the ego will be restored as the vitality is normally preserved while and 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 the Silence is not a synonym for oblivion, unconsciousness, absent-mindedness, forgetfulness, hypnosis, and 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 self. 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 flieth,
 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 this supernal and serene state of the silence would be symbolized by the sphere; in algebra 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 the solitude or the exclusiveness of mountainous elevations, secluded 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 which is a 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 actualiza-

tion. And as one thinks so as to grow wise, as one awakes and aspires for 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 negativeness 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 touched and 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.

LESSON II.

As perfect stillness is not perfect silence, so inaction or death is not spiritual communion, which is the open door to spiritual realization. To sit in deep silence is not only to sit perfectly still, (that is implied), but to so sit still as to stop the organism and mind in its aggressive, headlong action and, unaware of their existence, because altogether or wholly aware of that which creates them; thus to end for the time the action of karma. For through and by the will the spiritual nature is opened and quickened, but not wholly receptive to the will, until the will merges into or is at one with the higher self or Atman. And if there is a hidden way across the threshold of the lower and higher self, or what in the new vernaculum of psychological researchers, is called the objective and subjective mind, a way veiled by a trance of consciousness, it is this one which one finds by going into the Silence. Therefore, the systems of Yoga are systems of holy practices in which meditation is superlatively important and necessary. There are other and minor steps which have to do with the training of the physical functions and desires; the mental disciplines by which distractions, corrupting habits and decentralizations are reduced to a minimum

and then made impossible—preparatory means—most useful and urgent, where humanity is bound by material entanglements, worldly enslavements, sensual pleasures and various obsessions growing out of an earthly karma, but these beneficent and purgative ablutions and purifications reach their culmination through holy persistent, but loving meditations. Nor are such meditations to be regarded as half hearted, mechanical, soulless disciplines, but they are to be esteemed as felicitous and heavenly labors before their fruits will appear, grow or ripen on the tree of life.

Nirvana (freedom or bliss) is attained not alone by conquest over the senses, but by a joyous love of the spirit for its own blessedness. Conquest or victory over the world is but half the battle, if one's face is not touched with the light that illumines the hilltops of the spirit and if the heart is not consumed by the fire which liveth in the spirit of the gods. Therefore, negative means to alleged positive results are to be stripped of their glamour as possible inlets to the inner kingdom. Asceticism and all forms of monastic life as practical by an Essene while important disciplines for such as need them, are not to be exalted as the secret of "finding Christ" or the sphere of the Silence. Much more is implied in all systems of Yoga than the taking of the vow of poverty, homelessness, community of goods and the living of chaste lives, which are involved in such vows. These forms of discipline are not to be condemned—it would be better for mankind were it to seek holiness through such wholeness or unity of effort and life—but active, conscious, joyous love of the truth and the good is indeed, the only spiritual, if not desirable attitude, the best and perfect behavior of the neophyte toward his superior master—the higher, the one and only Self. And if at this point we speak of Prana, not to induce Hatha Yoga but the breathing which is attunement with the cosmic spirit or Atma; a breathing in which there is no breathing or breath involved at all, in the matter of fact sense, but where that is attained which is the source of breathing: it is because the end of such exercise is incomparably and unspeakably desirable—it is to awaken in man the self that is seemingly asleep or dead and realize the significance of these words spoken

by the master of Israel to those of the household of Jairus: "She is not dead but sleepeth," understanding truly, that God, the spirit of universal consciousness, within all forms of it that divide and separate it, is, and is the Self—omnipresent, omniscient, omnipotent, omniscious, the "I am in the Father and the Father in me" or the "I am that I am." And breathing exercises are for the one purpose of aspiring to inspire, inbreathing to receive the benediction and realization of that which is from above and within. Therefore, rhythm and above all oneness is attained not by such exercises as afford an immense lung development or chest expansion, however inevitably these phenomena may follow, but by pulses which show the least friction between the lower and higher self, individually and collectively and in which the end is not to trifle with the good and divine by catering to the agreeable and the human, nor to recklessly, in a spirit of abandon, keep up a dramatic interest in which pain and pleasure alternate and thus satisfy pandaemonium, even where such action is artistic and refined and spread before kings and princes; it is reached by the life which is above and beyond and within the sphere of action and reaction, where ebb and flow cease, because Nirvana is attained. Breathing is good for the life which finds peace in Nirvana, where action dies, where phenomena no longer are possible and where love melting its image from all forms, and seeking no longer the Eden of its separation and misery, is all in all. The two Esoteric objects of breathing are, first, pulse or rhythm and second, elevation, exaltation, righteousness, realization, oneness. The one is the form of the expression of the other and the latter is the ideal of the former which has to effect rhythm through pulsation or vibration. Deep breathing is such breathing as throws the solar or nervo-phyelic system into action through the solar plexus, while shallow or superficial breathing is letting air in and out of the lungs. A positive cure for consumption, liver and stomach affections is deep breathing whereby, not only vital force but spiritual energy is radiated through the system and a perfect rhythm is established, for such spiritual influx dispells the miasma, disintegrates the effete environment and condition and sets free the organ or function. Breathing

in a straight line or observing a perpendicular line from the crown of the head to the sole of the feet, is most healthful and psychic, for by such an attitude (diameter of the sphere which in ideography symbolizes the divided spirit or spirit, made male and female), each one is placing himself before the altar of the temple of the spirit; and this line is the line of psychic force as the horizontal line is the line of equipoise, of the united magnetic and electrical forces applied to nature. Let the student also face the East, standing lightly on his feet and then in the open air or a room filled with pure air. Let him inhale the air from the solar plexus through the lungs and hold it at the solar plexus while the aspiration rises within him for divine inspiration and let each breathing (not breath) be noted in pulses, each beginning and ending of the pulses in rhythm, each rhythm in aspiration until the inspiration is felt or realized. Such an exercise should be confined to fifteen minutes and to the early morning hours, and above all it should be preceded by an earnest prayer for light and followed by a deep meditation for wisdom.



THE EDITOR'S TRIPOD.

Divine Inspiration.

Mr. Harry Devoe, a devoted student of Occultism, a member of the Syracuse Chapter, and a pupil of the College shows clear and perfect vision in the following eloquent inspiration.

"The unfolding of consciousness is essentially an awakening process; not the piling of faculty upon faculty, or the accumulation of power upon power, but rather a tightening of the lute strings of life to the higher harmonies of being, the spirit attuning its instruments of expression to the "Music of the Spheres."

The tendency of this age is as yet towards the perversion of the intellect; material science seeking after the reins of power presses outward and ever outward, vainly leading its devotees now here, now there, but always away from the light; searching and delving into matter for that which never was in matter, paradoxically expecting to find release by plunging deeper and deeper into the unreal, which ever limits, conditions, and circumstances.

Vainly the astronomer adds lense to lense, hoping by the aid of more powerful instruments to bridge a gulf which exists only in himself, straining after that which is ever at hand awaiting recognition, as if by fitting glasses to a sleeping man he would thereby become cognizant of the realities of waking consciousness.

The outer mind, being born of earth, is the register and recorder of all that has to do with forms, its sphere is the objective, its work is to weigh and measure and estimate the outer relations of inner subjective causes, and it can only reason by analogies based upon its personal records and the experiences of a single embodiment.

The mentality of man is but an instrument, its function is to so adjust him to his environment that the events and experiences of human incarnations may be collected, compared, and sifted for assimilation into character. The mortal mind is also the lense or relay which interprets and converts thought currents into thought forms; its work is creative in a sense, so far as it makes manifest that which is unmanifest. Its higher

mission is that of translating the Voice of the Silence, according to its delicacy and accuracy, into the terms of human understanding, to transmit and diffuse broadcast to the world the pure white light of the spirit.

However laboriously we may build up and train the intellect, and howsoever patiently and persistently we may store the archives of memory with the "Spoils of Time," however well catalogued with names, dates and events, or the accumulations of science and history the human brain may be. Yet is the intellect alone, but as a house built upon the sand, constituted of that which withers away as a parchment crumbles to dust.

Analyze, if you will, the sparkling waters of the spring, pulverize the crystal into amorphous powder, tear cell from cell and molecule from molecule, in your search for knowledge, yet is the mortal mind but as the senseless clay if there be no perception. Gaze, if you will, through the telescopic glass at the myraid hosts of the etheric deep, watch night by night the grand pageant of the wheeling galaxies, worlds unnumbered, suns and systems without end, an ocean of infinity! What light can the reason throw upon these wonders if dependent solely upon the outer senses, ever hampered by the illusions of time and space?

Intuition, as popularly conceived, is but the more or less fitful rapport of man with the "Soul of Things", but to him who will rise out of carnality it becomes a brightly burning beacon, a star in the east, revealing the true Christ. Divine inspiration is born of devotion, not of study; of mediation, not of experiment; of spiritual activity, not the abandoned pursuit of Maya: devotion in the sense of a whole-souled yearning toward the fulfillment of all good, toward the realization of the ideal, not a mere conformity to religious ceremonials, or stated prayers. It is a turning of the gaze inward, a drawing nearer to the great throbbing heart of nature.

Intuition is born of love, nurtured by humility, and sustained by self-forgetfulness; it comes not with rule or argument, nor is it amenable to human systems of logic. Intuition does not convey truth; it reveals truth. It is a ray of light from the altar which illumines the inwardness of that which the reason sees in the objective only.

The more we indraw from form and thought of separateness, the more we approach unity or oneness. The involution of the soul is the descent into matter, or the outbreathing; the evolution of the soul is the gradual return of life from the sleep of comparative inertia to motion, or consciousness. To comprehend unity is to transcend limitation. True rest, or tranquility, is not stagnation, but the attainment of motion, the great solvent of time and space. Rhythm is cosmic motion. Discord is chaotic motion. The Music of the Spheres is the harmonious co-ordination of the actions and re-actions governing stars and systems to the pulsations of the central sun. Motion is the great transmitter of intelligence, of sound and of light, thought being a mode of motion. The awakening of consciousness is but the keying of the individualized spirit to the rhythm of universal spirit. To the degree to which this state is attained man is omnipotent and omniscient. To attain to the consciousness of any given sphere is to rise to vibratory sympathy with the motion and rhythm of that sphere whereby we become inspired with the thought currents pertaining to that sphere.

Rhythm being the law and order of motion in all spheres and planes, we have only to establish this to realize health physically and mentally, and heaven morally, upon any plane of expression. All forms and manifestations of life, as well as all conditions and states of environment, respond to and obey the laws of rhythm; hence to realize and preserve in ourselves the motion and rhythm of a higher consciousness is to rule environment, to become a center from which ever radiates a heavenly harmony of peace, a medium ever eloquent with divine inspiration, and to generate an aura pregnant with healing and vitality. Divine inspiration is the influx of divinity brought about through the affinity of vibratory response of the mind to the higher thought motion; listening to the voice of the Spirit of Truth, the Higher Self, the Atman. To become the expression of the spirit is to realize adeptship. The higher consciousness is ever the result of spirituality; is the fruition of a purification of the temple and the establishment of the Holy of Holies; it is attained by the going in to the secret place of the Most High and obedience to the Voice of the Silence. It means a refining away of all dross by devotion to truth, by the subordina-

tion of the lower to the higher self; the consecration of itself to divine service. It means a breaking up of old affinities and the establishment of new; it means the obliteration of all ideas of separateness by a realization of oneness, a merging of the human into the divine unit of spirit.

‘When that which is perfect is come, that which is in part shall be done away.’”

THE HUMAN AURA.

A. P. Sinnett delivered an address in June, 1893, before the London Lodge of the Theosophical Society on “The Human Aura,” in which he admits its existence and defines it as egg shape extending like an atmosphere from eighteen inches to two feet from the body, but not a homogeneous and uniform effluvium. He specializes five kinds of auras, according to dominating element, but he wishes the student to remember that all five of these characteristic elements, distinguishable by the advanced clairvoyante, blend to gether.

First—The health aura; almost colorless.

Second—The jivic or life aura; delicate rosy tint.

Third—The kamic or animal soul aura; usually of a coarse red or gray.

Fourth—The lower manasic aura; all colors refined.

Fifth—The higher Manasic aura; pure white light.

A much more perfect understanding of the philosophy of Auras will be given in the forthcoming book on “Auras And Colors,” by The Order of the White Rose, which will appear in the early winter, simultaneously with the work on “Symbology.”

Mr. Leadbeater enters more minutely into the significance of the colors of auras. In his excellent brochure on “The Aura,” he gives the following under the head of “Colours in the Aura:”

Thick black clouds in the aura usually indicate hatred and malice.

Deep-red flashes on a black ground show anger; but in the case of what is often called “noble indignation” on behalf of someone oppressed or injured, the flashes are brilliant scarlet on the ordinary back-ground of the aura.

Lurid, flaming red—a quite unmistakable colour, though difficult to describe—indicates animal passions.

Dull brown-red—almost rust-color—shows avarice.

Dull, hard brown-grey usually indicates selfishness, and is unfortunately one of the very commonest auric colours.

Heavy laden grey expresses deep depression; and where this is habitual the aura is sometimes indescribably gloomy and saddening.

Livid grey—a most hideous and frightful hue—shows fear.

Grey-green—a peculiar shade of it which can hardly be described otherwise than by the epithet “slimy”—shows deceit.

Brownish-green, with occasional dull red flashes, seems to betoken jealousy.

Crimson indicates love. This is often a beautifully clear colour, but naturally it varies very greatly with the nature of the love. It may be quite a dull, heavy crimson, or may vary through all the shades up to a most lovely rose-colour, as it becomes more and more unselfish and pure. If this rose-colour is brilliant and tinged with lilac, it shows the more spiritual love for humanity.

Orange, if clear, seems to indicate ambition; if tinged with brown, it shows pride. But in this colour also the variations are so numerous, according to the nature of the pride or ambition, that it is impossible to give more than a general description.

Yellow expresses intellectuality—a deeper and duller colour if the intellect is directed chiefly into lower channels; brilliantly golden, rising to a beautiful clear lemon-yellow, as it is addressed to the higher and more unselfish objects.

Bright green seems to show ingenuity and quickness of resource, and often implies strong vitality.

Dark, clear blue usually indicates religious feeling and naturally varies very much, to indigo in the one direction, and to rich deep violet in the other, according to the nature of the feeling, and especially according to the proportion of selfishness with which it is tinged.

Light blue (ultramarine or cobalt) shows devotion to a noble spiritual ideal, and gradually rises to



Luminous lilac-blue, which indicates higher spirituality, and is almost always accompanied by sparkling golden stars, which appear to represent spiritual aspirations.

VIBRATIONS OF COLORS.

The following table of the contrasts of Light-waves and wave lengths in centimeters in air and vibration frequencies of colors will interest the student. It is prepared by Rood, Thompson. Remembering that light is said to travel 183200 million miles per second, this table of colors will be awe-inspiring:

COLORS.	VIB. FREQUENCY.	WAVE LENGTH.
Ultra red	370 million million .....	.00008100
Red	428 " " .....	.00007000
Orange red	483 " " .....	.00006208
Orange	502 " " .....	.00005972
Orange yellow	510 " " .....	.00005879
Yellow	516 " " .....	.00005808
Green	569 " " .....	.00005271
Blue-green	590 " " .....	.00005082
Cyan-blue	604 " " .....	.00004960
Blue	634 " " .....	.00004732
Violet-blue	684 " " .....	.00004383
Violet	739 " " .....	.00004059
Ultra-violet	833 " " .....	.00003600

When this scale is compared with another which designates the constants of sound waves, it is well to note that Preyer gives sixteen and von Helmholtz thirty-four as the vibration frequency at the lower limit of audibility. The upper limit is 32000 (Sespretz) 38000 (von Homholtz) and 40000 (Appunn) vibrations per second. The extreme range employed in music extends in general from thirty-two vibrations a second, given by the lowest pipe of an organ to 4224 vibrations in the piano forte or 4752 vibrations in the piccola.

AN ETHICAL THEORY OF VEGETARIANISM.

The following very sapient commentary on the Ethics of Vegetarianism from the March, 1899, Brahmavadin will appeal to the reader.

"Plant life may be life of a low order, as some may be pleased to say, (which, en passant, is the question of questions), it may not have developed that human or animal faculty of perceiving the so-called higher senti-

ments, of which man may boast of but nevertheless, who can say that a plant is self-sufficient in its own room for action, has "organs, dimensions, senses affections, passions," suited to its own manner of living?

The second principle of ethics, what is the greatest good possible, will have different meanings according to different definitions of the final purpose of all the living existences of the universe. To the upholders of the doctrine of the survival of the fittest or to those who believe that the fish of the sea, the fowl of the air, the cattle, the herb, the tree, all these have been created by the Divine providence to be enjoyed by His favourite creation, man, vegetarianism has not much, if any, significance. Oriental systems of philosophy, such as Vedantism or Buddhism, looked deep into the existing state of affairs of the universe and saw that every life, as ordinarily seen and understood, lives upon death, that "the fair show of this happy earth veils one vast, savage conspiracy of mutual murder from the worm to man, who himself kills his fellow." The Hindu philosophers, marked and "mediated this deep disease of life, what its far source and whence its remedy," and turned not nor stopped till they tore the veil from the face of nature and had a glimpse of the beyond. They reached, behind the world's diversities, the unity, where the little individual lives merged into the universal one and formulised that, if any individual sincerely wants to hurt another's feeling, he must give up his little limited life and join the universal, where one never hurts another, for how can he where all is one and none else exists? According to them the ultimate aim of every existing life is and ought to be to disclaim his narrow "I" and realise the universal. As such, he is the real benefactor and contributes the greatest good possible who attempts to attain his last aim and knowing the secret of how to attain it, comes to help others towards the same purpose. Has Vegearianism to do anything with such attempts?

"This goal is not to be attained by the weak,—says the Śruti. Both physical weakness and mental weakness are indicated here. "The strong, the hardy," are the only fit students. What will the puny, decrepit things do? They will break into pieces, whenever the mysterious forces of the body are even slightly awakened by the practice of any of the Yogas. It is the

young, the healthy, the strong, that will score success. Physical strength, therefore, is absolutely necessary. It is the strong body alone that can bear the shock of reaction resulting from the attempt to control the organs."

PSYCHOPATHY.

Mrs. John Hary of W. Belleville, Ill., a graduate of the "College of Psychical Sciences and Unfoldment," and a member of The Order of the White Rose, has been very successful in the treatment of a case of a young woman, who at times became violently insane. She had been under the care of leading physicians and hospitals of St. Louis without success. She came to W. Belleville, Ill., where Mrs. Hary resides, who invited her people to permit her to stop at her home, informing them that she felt sure that she could heal her. She was supposed by her people to be bewitched. After three mental treatments by Mrs. Hary the girl showed no visible signs of improvement, whereupon Mrs. Hary, following her guidance ordered a bath, when lo! the girl winced and when unclothed her body was literally bedecked with amulets and charms. Mrs. Hary advised the patient, in the midst of her crying, to have these things removed. She then proceeded with the treatments and with the seventh treatment "her menses came without pain or spell," to use Mrs. Hary's language and is now entirely well. She is so changed" writes Mrs. Hary enthusiastically that I can scarcely believe it is the same person.

All hail to Psychopothy, the spirit and genius of all healing.

THE DIALOGUE.*

(Continued.)

PERSONAE:

ZOROASTER.

APPOLONIUS.

XENOPHON.

SOCRATES.

JESUS.

PLATO.

When the seer of Persia realized how deep their egress from consciousness had been, how far away from form, immeasurable in time and space, they had vanished, how as they breathed the breath of Atman, the outer circles of the spirit faded into invisibility and nothingness, and left the nucleus of the divine or absolute sphere, self contained and self defined, like the light before it is reflected through spectrum or prism; how as they entered into the fullness of the one who fills all things with itself, the center of the spiritual universe awoke in them as an unconsciousness which as it revealed the Reality of Being, revealed the unreality—an unutterable ecstasy possessed him, such as a mother feels when the new born babe smiles into her face, a grateful recognition of the mystery and divinity of love—sublime lesson was involved in the smile.

Socrates perceived the smile first while the beloved three were still lost in the glory of Nirvana; and he instantly detected a correspondent effluence or effect of the smile on the finer interior essences, which were pervaded and influenced by it. It fell upon the spirit in touch with it, as a benediction and thrilled it with joy and inspiration. It was a mystery, so involved in the psychology of love that Socrates was held spell bound by it as its delicate and sweet motion, like a kiss of Cupid, awoke beautiful heavens, ideals, dreams, visions, and hopes in the souls of men in the descending grades of spiritual expression and unfoldment. Its universal and omnipresent influence, never a respecter of persons, was strangely and surpassing divine to Socrates. It

* 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.

touched all—it missed none, with its power, but it was perceived only by those whose faces were turned toward Nirvana, and in whose hearts the gods found a clean temple and a pure shrine, and where the light of the spirit shone steadily, brightly, clearly. Was this the meaning of the beatific vision of love made perfect by the cross through generation and regeneration? Was this the mystery of Eros, whose fire, inspired by Juno, consumed a nation to avenge an outrage of passion and ate up the splendor of the civilization of Hellas and of Troy? Was this the secret of life which holds the strong and the weak as by an enchantment and will not let them go until the dross of desire is sublimated from the divine spark? And does love touch us thus from the heights to the depths, knocking at inner that outer doors may be opened, thrilling, inspiring, loving from above and within that the worst of men in the lower world may know that the gods have not forsaken them, nor has their smile been withdrawn from their presence.

At once, as it were, by the magic of the interrogation, but really through the power of the same love which spread a smile over the sphere of the spiritual universe, Socrates knew, he understood the higher interpretations of life. His own and manifold experiences were solved and face to face he realized the meaning of illumination. Is it not the smile of the gods; the radiant effluence of the Divine Eros; the ineffable light which bringeth truth and benediction of the spirit whence cometh illumination wisdom, freedom and unspeakable peace which are here manifest? Surely this is the revelation of the teaching of the master of Israel: "Let your light so shine, that men seeing your good works, shall glorify your Father which is in heaven." Love as light radiates its influence, but light is the smile of love and bears love's message to the spheres. Socrates followed the light of that smile until it touched the outermost circle of the last spiral of consciousness—it transformed an atom into a centre where a soul could know God.

CHAPTER STUDY.

TEXT BOOK.—Clairvoyance—A System of Philosophy concerning Its Law, Nature and Unfoldment. By J. C. F. Grumbine. (Special price to members of Chapters, \$2.00. Regular price, \$3.50.)

COLLATERAL READING.—"Clairvoyance." By C. W. Leadbeater. (Special price to students, 65 cents; regular price, 75 cents.)

AURAS.—C. W. Leadbeater, 5 cents.

The Building of the Cosmos. Annie Besant. Price 65 cents. Regular price, 75 cents.

The study work of the year will be divided into sessions of five months each, with five for esoteric, and ten for exoteric work. That part of the whole program is prepared and printed which has to do with the first five months of study. Text Books, books for collateral reading and themes for teaching and meditation are given. The local president should see that each one is provided with books for study and collateral reading.

METHOD OF APPLICATION.

In order to successfully cover the ground and master the philosophy of clairvoyance, it is necessary to read or study the lessons in the text-book systematically or uniformly; each lesson to be followed by the succeeding lesson. Allowing two lessons for the month, ample time will be given for full realization of the end in view. Questions and answers by the local President should be upon the theme or lesson under consideration to avoid confusion or diversion or such curiosity as may creep in from time to time by the public character of the open meeting, and the opportunity given to the invited guests to participate in that part of the proceedings. Care should be taken to maintain order and the dignity of the class work.

A popular, and it may be added extremely valuable addition to the general study work will be the introduction of special treatment of the theme in extenso by a certain one or ones who may be invited by Chapter President to either talk or write upon the subject, or if experiments of a pure and commendable quality can be

presented, added interest may be inspired.

In reading Mr. Leadbeater's book on Clairvoyance, due allowance must be made for the dogmatic assumptions, as where on page 150 it is claimed that the Great White Brotherhood of Adepts are the only reliable and infallibly authoratative helpers or teachers; whereas, the Higher Self or God in each one should be given the a priori precedence of master, while all help of the right sort, even Mr. Leadbeater's proffered book on the subject, should be accepted with rational trust and fraternal gratitude.

In Annie Besant's helpful work on "The Building of the Cosmos," the question of "Sound, Fire, Yoga and Symbolism" are discussed in masterly form.

Each student should be provided with these books as the expense is very nominal and so reduced as to bar none from possessing them.

In testing the experiments (and each member of the Chapter should never fail to personally test each experiment, choose the time and place most conveniently adapted to the end in view. Let it not be forgotten that the spirit and not the letter of the experiment is sought. Therefore, dwell always upon the metaphysical and esoteric character of this special work .

ESOTERIC STUDY.

LESSONS ON REALIZATION.—These lessons are now appearing in "Immortality," reappearing with Lesson I, in September number. Let each special heading, so marked form the lesson for the first three months. The President can assign these headings from time to time as the need appears. A special course of collateral instructions will be given by the Chapter President upon the following five themes at each session of the Esoteric Circle.

THEMES.

1. Thought A Priori and Intuitive.
2. Thought Direction and Centralization.
3. Aspiration and Invocation.
4. Meditation, Inspiration, Illumination.
5. Consciousness, Regeneration, Realization.

Collateral reading in this connection: Plato's Dialogues and Emerson's Oversoul will be most helpful.

SPECIAL NOTICES.

Mr Grumbine will minister to the First Society of Rosicrucians of Chicago under the auspices of the Chicago Chapter of The Order of the White Rose, the Sundays of November 5, 12, 19 and 26, at 10:45 a.m., Steinway Hall, the hall where the former meetings have been held. During the week on Mondays and Thursdays in the home of Mrs. J. G. Klais, 283 Belden avenue, Mr. Grumbine will give a special course of lectures at 3 p.m. and 8 p.m., Nov. 6, 9, 13, 16, 20, 23, 27, 30, on ONOTOLOGY; which lectures will be illustrated. At the home of Mrs. Catherine Chaffee 1618 Fulton street, on Wednesday and Friday evenings at 8 o'clock November 1, 8, 15, 22, 29, another series on "How to Overcome Disease, Failure and Fate" will be delivered. An afternoon course on "How to Realize Adeptship" will be given, if the need appears, in the reception hall of the local Chapter in Steinway Hall. Special program can be had on application to Miss Lucy McGee, 7227 Vincennes Rd., Mrs. Klais, Mrs. Chaffee or at this office. All members of the Chapter and Order will kindly give these lectures such notice as will make each course during the week, and the public service on Sunday largely attended and very successful.

DELINQUENT SUBSCRIBERS.

A few subscribers have allowed their subscriptions to become overdue; will such kindly remit at once. Back copies cannot be guaranteed to any and the only way to be sure of receiving each number is to keep up the subscription. Only twenty-five copies of March and fifty of December issue remain. June and September, 1898 numbers are not to be had as the edition has been exhausted many months since.

TO WASHINGTON, D. C. STUDENTS.

In December, Mr. Grumbine will lecture on Sunday Programs of special class lectures will be ready for Washington correspondents by Nov. 1.

To Friends in Datona, Sea Breeze and Lake Helen,
Florida.

Under the direction of Mr. Ballough of Sea Breeze, for years the associate of Mrs. Helen Wilmans, Mr. Grumbine will open a winter session of "The College of Psychological Sciences and Unfoldment," which promises to be an annual event and which, through his and Mr. Ballough's ministrations will draw and instruct many tourists and students interested in Spiritual or Divine Science. Mr. Grumbine is an exponent of Universal religion and his class work in Sea Breeze, Florida, will be of wide-spread interest. He will lecture in late February and early March, at Lake Helen. Full particulars can be had of Mrs. Emma Huff, Lily Dale, N. Y.



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