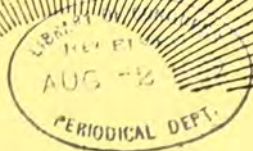


IMMORTALITY



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J.C.F. GRUMBINE
EDITOR

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THE HEART OF LOVE.

The new and wondrous light
Within the soul!
The light that never was
On land or sea!
This to behold, perceive,
Oh, sacred mystery.
Who can depict
The grandeur, when
The Sun of inspiration
Floods the Soul.
What greater glory
For the heart to know;
When every centre
Is with life aglow,
'Tis but the dawn
Of wider consciousness
In spheres above,
Where throbs eternally
The Heart of Love.

MARIE A. WATSON.

THE DIVINE REIGN.

Happy those early days, when I
Shined in my angel infancy;
Before I understood this place
Appointed for my second race,
Or taught my soul to fancy aught
But a white, celestial thought;
When yet I had not walked above
A mile or two from my first Love,

IMMORTALITY.

And looking back at that short space
Could see a glimpse of his bright face;
When on some gilded cloud or flower
My gazing soul would dwell an hour,
And in those weaker glories spy
Some shadows of Eternity;
Before I taught my tongue to wound
My conscience with a sinful sound,
Or had the black art to dispense
A several sin to every sense,
But felt through all this fleshy dress,
Bright shoots of everlastingness.

WILLIAM WORDSWORTH.

DIVINITY.

“**P**HILIP saith unto him—Lord, show us the father, and it sufficeth us.

“Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father, and how sayest thou then—Show us the Father?”

To know your self, to be, and not to seem, according to the very highest that that self will guide you, to dwell daily in the consciousness of the Omniconsciousness, to live the divine life wherever the human lot is cast, is to be lifted into the secret place of the Most High. There is then no need to ask that the deep things of God be shown to you, for they will be revealed.

Yet even one whose search for wisdom of the Divine Nature is upon the intellectual plane rather than in this sphere of illumination will, if he bring to his seeking the judgment of sincerity and discernment, learn to rely absolutely upon the universality of that religion which is Truth. He will lose no time upon differentiations; he will pass beyond the eccentricities and distinctions that must inevitably result as a various people interpret truth and adopt it to their widely differing degrees of capacity and enlightenment. It is a process of unfoldment as natural as that which causes the adjustment between a climate and its natives; it is as simple as the differentiation of unqualified light through the great spectrum of nature because the eyes of the world are not prepared to receive it in its absoluteness. We are on this planet because we are at present fitted for no other; we cling to a form of truth because we prefer it to truth in its wholeness.

The adjustment between nature and spirit incarnate is one of mutualism. Earth was not formed simply for our habitation, neither is our only mission here to populate the earth. Spirit, manifesting through the material plane, moves in its individual microcosm of matter—that which

is peculiarly its own—and the evolution of the two is synchronous and uniform.

We are here in fulfillment of the law of reciprocal attraction, and supply a mutual need. So with truth—we accept that only which our unfoldment and penetration can afford us. The form that is best adapted to our capacity intuition makes our own, and sincere devotion to phase after phase brings us at last where no form is to be desired above that which is the source of all form.

Intuition never gives its assent to formality, however. It ever perceives the spirit of truth, but we pay small heed because our reverence for the usage and custom of our fathers denies us the privilege of seeing it clearly; indeed we often build up new barriers instead of passing through the old. But he who is wise seeks not only the foundation and inspiration of one religion, but that Light which is the sacred heart of all religion, for then he knows his study has brought him to the Truth. Truth submits to no monopoly. It is for all ages and all peoples in whatever fulness of measure they are prepared to receive. And in this, as in all unfoldment and appreciation of the heavenly blessings, time and space wait only upon will—the human expression of Omnipotence. He who wields this power wisely concentrates in a lifetime such realization as would require aeons of indifferent, purposeless incarnation and the inevitable experiences thereof. Were we to give heed to the Voice as it speaks to us we would no longer trifle away the centuries in an all-absorbing devotion to the circumference of things. Always at the centre there waits for our acceptance the fulness of realization, but it means that one lose the world, if need be, that one may find one's self. It is to sacrifice existence that one may enter into life. It is to close the senses to all that is relative and let the soul be open to the light and harmony and fragrance of Absolute Being; to enter into the consciousness, the Power, and the Presence of God. It is to solve the Divine Mystery, to realize the Unknowable, to identify Self with the Absolute. It is that which life nor death can give us, nor can they take it away. None can deny it to us but ourselves; none can bestow it upon us. It is the great gift of the Impersonal to the Personal, of Divinity unqualified to Divinity environed by conditions.

The highest possible conception of human nature, the summit of all its ideals, is that of the Personal God, the Father, the name indissolubly linked with Love. Human nature is limited by the consciousness of form; as one enters into the consciousness of Essence the divine nature is revealed. In the light of Being consciousness is itself a trance, being but a part, a phase, until it passes into the state of divine receptivity, which is illumination, and unfolds in Omniconsciousness. The fearless soul who looks beyond consciousness, above Love, to the very heart of Being, finds himself in the presence of the Absolute where all personality is vanished. This is the sphere of the "I am that I am;" the Cause without a cause; the source of creation, or, more properly speaking, of projection which is the law of manifestation. Creation only seems—it is not real. That which is, is eternal, that which appears is the manifestation of the Eternal in infinite expression. For wherever That is, is life; wherever revealed as will, is consciousness; wherever the recession of consciousness, is death. Death marks the withdrawal of consciousness, which is personal, but of Omniconsciousness there can be no withdrawal, else the cosmos would cease to be, and chaos reign. It is a supposition impossible of actualization. And death, so called, is simply a condition of physical life, upon this plane making possible the fulfillment of the law of progress and evolution in variety of manifestation. In reality there is no death, but as spirit discards a form through which has been obtained an expression no longer needed, the law which guided its combination is rendered valid, the form disintegrates, the atoms submit to transposition and rechemicalization, and in due time again are taken up to fill another niche in the plan of evolution. Yet throughout the process life was ever present, though a consciousness was not unfolded there. Omniconsciousness is omnipresent to guide and direct and govern molecular action, indeed in this expression of itself it might be termed the atomic consciousness; but a personal consciousness, segregated or individualized, has but a temporary possession—its unfoldment is eccentric, its sway of comparatively brief duration. For the presence of the ego is never revealed until the form is wholly prepared and manifest, and, with its passing, the individuality

that specified the form begins straightway to vanish. Yet, as has been said, the withdrawal of the personal consciousness never makes the withdrawal of all consciousness. Matter is not in any sense immortal, but while in a seemingly quiescent state it rests, so to speak, in the embrace of Omniconsciousness and is not aware of existence or of separateness until drawn into the personal sphere of a manifesting entity, and whether that entity be a Seraphita or a protoplasmic germ the law is changeless. Even when vitalized by the ego its only sense of unity is the unity of self; the separation is not discerned—the consciousness of incompleteness dawns only with the aspiration. Whatever may be the personality, the atoms of its manifestation are imbued with its own consciousness to a greater or less degree; partaking of the lucidity of the personal consciousness in such manner as we partake of the Universal. By such degree as this law is fulfilled is determined the state of harmony and ease, or dis-ease and discord existing between spirit and its organism. Also by this process do the atoms become refined and etherialized in themselves and fitted to higher uses. Matter must be receptive and responsive to the spirit that employs it, and Seraphita requires a more sublimated form than the protoplasmic germ. So we see the correspondence is forever carried on between the inner and the outer, the real and the seeming. There can be no working at cross purposes; the Law is adjusted to the needs of spirit in expression with absolute sympathy.

In distinguishing between consciousness and Omniconsciousness as has here been done, we do not in any sense imply that the atoms are conscious of Divinity, for matter is conscious of nothing because in itself or as apart from spirit it is nothing. Spirit is, matter is not. But it is meant simply that the Divine consciousness, being omnipresent, embraces every atom.

And because Omniconsciousness precedes and follows its every lesser form that, consciously or not, by its very being is striving toward an expression of the Perfect, it is not to be supposed that this consciousness dethrones the Absolute even for a time. Herein lies the mystery of the apotheosis—it is not more nor less than the awakening of the soul consciousness to the omnipresence of

Deific consciousness with which it has ever been encompassed, and when this is come to pass the soul has entered upon the high fulfillment of its divinity. Consciousness works with a single purpose in the sphere of Omniconsciousness; the two are become as one and each is merged in the other, until at last no veil is intervening. To enter upon the possibility of this realization is, first, to recognize the relation of the soul centre to the Divine centre, and then to place the soul centre at the Divine centre. To do this involves no consideration of the time-honored restrictions of space or of time, for how shall spirit be made subject to the laws of matter? It is useless that we neglect the present to dream of the future—in itself it can bring us no nearer to God. The present is always and forever in the Presence, and when shall we learn to recognize it as the infinite opportunity? Wherever you find the absolute realization, there you will find the Divine centre, because it is the motive and aspiration of centralization and into which all centralization leads. There is no point in the cosmos at which Divinity centres,* neither is there a point at which Divinity is not. The cosmos is itself its centre; it is the Eternal Omnipresence, and we wish it may be possible to fix the spirit of those words upon the student as an eternal memory.

We have said there is no one point at which Divinity centres autocratically—else, being localized, how should it be the Absolute? Yet this is the Divine prerogative—that it centres universally, that it has no centre and no circumference that might be diagrammed as such, but in all spirit centres equally. So that the points of centralization are infinite as the personality of spirit. And by personality of spirit we mean spirit as individualized and unfolded luminously, and not those various personal degrees of unfoldment that are incomplete as yet, by which spirit is but imperfectly revealed. Thus every ego finds at its centre the Divine flame, the Spirit Absolute. There is no need to go further—the Perfect is within.

Always there is a sense of fear to one who beholds a chasm yawning deep in the mountains, but when one looks upward and beholds the starry majesty of unfathomable heights there is no fear, but only faith and peace. Under the calm benediction of the heavens the heart rests

serene, itself as reverent as the spirit of prayer. Fear is only for the depths, far out at the circumference—it seems almost away from God, it is so far. Let the spirit within you be luminous therefore, that when you pass among those in the darkness God's light will be reflected from your face. Then they will know and follow you, because so well you know yourself, and you will lead them home. This is your power and your privilege, for the blessing of the Eternal is upon you. Use it well.

MEMORY AND ITS HIGHER DEVELOPMENT—THE SPHERE OF ILLUMINATION.

THE great sage of the Eastern Philosophy, Patanjeli, teaches that "the mind is the instrument of the soul, and the soul uses it as an astronomer uses his telescope to make observations of the sky."

The mind has its faculties which are known to us by various names, such as sensibility, understanding, memory and will-power; these faculties stand in the same relation to the mind as do the physical organs to the body, and to carry on the simile of "Patanjeli," the faculties of the mind are to it what the glass, metal, etc., are to the makeup of the telescope. The power beyond the telescope is the astronomer, and the power beyond the mind is the spiritual soul of man. The same process going on in man in his evolution is also going on in the Universe, for matter in the Universe differs not in essence from matter of which we are composed; but as the atom does not express the fulness of man, so man does not yet express the fulness of the Universe, but which both are destined to do. Let us consider how memory is developed, and whether it is a function of the physical brain only; if the latter, would not all memory disappear with the extinction of the physical brain? We will first deal with sensation; how does the mind become sensitive? Sensation comes into the mind by impressions that are received from the material world about us through our physical sense organs.

Now if there is a continual repetition of the impressions the mind begins to reason about them, and as it calls up these impressions again and again, memory is born, then when the mind has acquired the art of memory, which is simply the knowing, the consciousness that certain causes produce certain effects, understanding is developed, the mind compares, analyzes, judges, etc. The will begins to act in that we choose which effects we wish to be pro-

duced. We can then by an act of the will set in motion the cause which shall produce the results we desire. Now from whence comes desire, but from that principle in man which governs his acts? This desire principle is lower and grosser than the mind principle, still, it is necessary to stimulate mind into action. Figuratively speaking the desire principle is the forbidden fruit that tickles the palate of mind, and as mind without this principle cannot become conscious of the material universe, so neither can mind become Spiritually conscious, unless in contact and allied with the spiritual. The desire principle is necessary to the action of mind, but we can raise this, as we can all other principles to higher and higher planes. Desire on the brute plane is expressed by greed, gluttony, whence they devour each other. On the next plane it takes the form of grasping, of selfishness. "To live and let live" is not the motto on this plane. Next it refines itself into the gratification of the senses, to please the eye, the ear, the palate, etc., so this principle may be elevated into generosity and graciousness, until in its highest aspect it becomes love and compassion itself, the desire to live for others, to help the race in its evolution. And here perhaps it will not come amiss to digress for a moment and say a few words in regard to diet. It is not the simple fact of eating meat or not eating meat that affects the character of a person, far from it, still we must look beyond this simple fact, and seek the cause that prompts to such acts. In speaking to a man once upon the unadvisability of meat eating, etc., the gentleman who was at the time enjoying a generous plate of "hog and hominy," remarked that it was all rot to advocate vegetarianism. What possible connection could there be between a man's character and the eating of meat? At the end of the conversation, the same gentleman remarked that he would just as soon be dead as to give up eating pig. Ah, there are none so blind as those who will not see. I leave the reader to draw his own conclusions with but another word on the subject. It is a well known fact recognized by material science that man's body is continually changing; it is always tuned in accord with his inward desires and aspirations. There is first inner impulse, then an outer necessity; now as the more earthly desires and

cravings of the man are eliminated, his body, which is constantly changing its constituent atoms, ceases to attract such gross atoms as were necessary to build the proper vehicle or body for these lower desires to manifest. Or in other words, once the appetite for flesh eating is conquered, we cease to attract the grosser animalized atoms, the body becomes refined, more etherial, and when all the lower appetites are conquered, the man is regenerated, and evolved into a glorified spirit.

But to return to mind and its powers, we see how mind has gained its faculties by coming in contact with matter. As there are other planes in nature besides the material, for mind to become conscious on these other planes it must elevate itself to them, by coming in contact with something not yet its property, something which mind has not yet assimilated, so only can mind become conscious of that something; and as mind comes in contact with ever higher planes, it learns the truths expressed on these planes, it becomes refined, more polished, more sensitive to respond on all planes. If mind then ascends to the Buddhi or spiritual plane in the Universe it partakes of that element, which is enlightenment, wisdom; the mind thus becomes illuminated by the radiance of Buddhi shining into it, and so all the lower principles must eventually come under this uplifting influence, becoming more refined, more evolved, responding more readily to the vibrations of each advanced stage, thus the stream of evolution is ever widened, the physical nature is gradually refining itself until the form of man is ready to respond to every prompting of the spirit.

So far we have traced one aspect of the workings of mind that is in its contact with something outside of itself; there is necessarily another procession, an interior and subjective one, just as the reporter cannot always be in the street or lecture room gathering news, but must concentrate, analyze, classify his material before he can have his item ready for the press, so the mind has also its interior work, storing up the knowledge for future reference and use; we see this in a rudimentary way in the brute kingdom, a newly hatched fowl will immediately fall to picking up a grain of corn even when its mother was an incubator. The infant will take the maternal food at

once without seeming experience. Whence comes this knowledge then if it is not a memory of former experiences in other lives? These observations lead us to the truth. Theosophy teaches that the Ego does remember, that it gains from all experience, and that the fruit thereof is stored within the consciousness of the soul. It has learned certain truths and it utilizes these as occasion demands and as it has opportunity to manifest them. The Ego or soul, by a reflex action of the mind, brings back the knowledge; this cannot be done unless the impressions were sufficiently strong, and the concentration of the mind such as to enable the Ego to absorb them. It is this interior process of the mind that enables the ego to impress upon the lower mind the truths and facts learned in former incarnations. We have already stated that the mind becomes dual during incarnation, which need cause no difficulty to the student, it is the middle principle, so to speak, and becomes tainted with the elements directly above it or below it as the will of man desires and chooses. It is the function of the higher mind to sift the chaff from the wheat; and at the time we call death, in combination with its other higher principles, it retires into Devachan, Heaven, until the time for rebirth. So if we do not remember our past experiences, we do know that we have brought knowledge with us from former lives, and as the lower mind is identified with the perishable principles in man, since it never rises above the lower planes in nature, consequently the details of a life stored only in the lower brain mind perish with the organ that helped to bring them into existence. The sum-total, however, of these experiences is guarded by the ego, and the expression of this sum-total in the next incarnation indicates the milestone of progress the ego has made in its long pilgrimage, but as stated before, it cannot express the whole of this knowledge in a limited personality, or in one incarnation, unless indeed the personality is that of a Master. The ease with which we grasp a matter shows how much progress we have made in that line, because we have been over the ground before and its landmarks are familiar to us. One readily grasps the technique of music, another metaphysical subjects, and so on, while others again are proficient in the practice of certain

virtues, being "naturally of an amiable and loving disposition," as is said of them, and rightly too, since it has become their nature by practice of such virtues in other lives. For unselfish dispositions, or character, for the development may be selfishly accomplished, the motive, and the use of the knowledge gained, makes the distinction.

Our aim should be to develop the intellectual, the moral, the spiritual so as to bring forth a rounded, well balanced character in all its parts, not going about empty headed, nor to the other extreme of its becoming too heavy with brain cramming and an empty heart. Let us then search our very being, and learn to know ourselves truly. Do we need more intelligence, more charity, more purity, more love? then let us work with a will to cultivate ourselves in the most needed direction, and if we are faithful we shall become worthy laborers in the Master's Vineyard and joyfully respond to his appeal; "Feed my lambs."

MISS M. A. WATSON.

INSPIRATION.

"Let your soul grow a thing apart,
Untroubled by the restless day,
Sublimed by some unconscious art,
Controlled by some divine delay;
For life is greater than they think
Who fret along its shallow bars."

"Success is in the silences,
Though fame is in the song."

Inspiration has been defined as the "dynamic force of souls working for noble ends and accomplishing them. It is what rouses the divine and sets it to work." It might be truer to say that the divine dwelling in us from everlasting to everlasting, is what rouses inspiration and sets it to work; that our unchanging Being is the source and cause of our continued aspiration and inspiration.

"Heaven lies about us in our infancy" but the "glowing splendor of the morning" too often fades into the light of common day and disenchanted and unrelated, the man sadly regards "cheated youth's midsummer dream" as only a dream. We are all born in Arcadia, though alas we early emigrate, but the soul remembers its birthplace, and a divine longing lures it again home.

Memories of a life once known, are continually stirred within us, speeding us on the path to complete self recovery. Kingley states the common world problem thus—"Given self—to find God." The Columbus of the spiritual universe trusts himself on the ocean of the unknown, sailing forth to find new realms of soul. Through the storm of darkness, of doubt and ignorance, the great Pilot of the deep guides him to the calm beyond the final self discovery and self recovery.

The soul that perceives is inspired. To perceive clearly, to see through one's own eyes, is poetry, prophecy and religion, the three in one. The spiritual sense of life which

Mathew Arnold calls the "Buried Life," so often smothered beneath the materiality and limitation of a darkened consciousness, silently awaits our recognition and appropriation.

The source and cause of aspiration and inspiration is God.

To postulate that we do not and never can, know anything of the nature of God, is to pronounce the sentence which cuts us off from the very source of knowledge. It is to assume that God and man are two and not one.

"We know absolutely nothing of the nature or essence of God," says Baron de Bielfeld, "in order to comprehend what he is, we should have to be God ourselves." We accept the alternative and believing the divine nature to be ours, are beginning to trust our aspirations and inspirations. Inspiration is the infilling of us by our own nature, it is the process of self attainment and self restoration. The power within is continually striving to awaken us to a realization of Emmanuel, which is God with us.

In our illumined moments we know that the stories of the fall and mortality are dreams and illusions. When we are entirely awake, labor and suffering are seen to be unnecessary and self inflicted. To understand how to prolong and utilize the mood of inspiration, so that we may live always on this high vantage ground of clear seeing and knowing, is the triumph which this generation must achieve. The definitions of life which the race have accepted in the past, fail to satisfy or explain the demands of the unfolding soul. A new consciousness of life is struggling within and the travail of the soul shall end only when it has expressed that which is being impressed upon it, when the word is made flesh, dwelling among us, the living breathing type from which poets and geniuses spring. The occasions of inspiration are many and of varied nature, the cause is ever one and the same, the divine nature—God. When we are in the mood any and everything contributes to awaken the sleeping beauty within; the kindly thought of another, the lovelight in the eyes of a friend, an illumined book which reveals us to ourselves, a morning in the deeps of the silent forest, a hand outstretched where none was expected, these things fill and renew us. For behind the thoughtfulness of man, we feel the tenderness of God;

in the books we read the record of the Self, the one self the same yesterday, today and forever, and as we gaze upon the sunset and the everlasting hills, it is the eternal Presence brooding over them, which holds and thrills us.

We look to God for inspiration and when we turn to God we turn to man, for God and man are one. There is only one man, the universal man, the one son of God. To seek God in the silence does not imply that we turn from our fellowman, rather that, for the first time perhaps, we begin to perceive our brother, for it is in the silence that the real nature of man is revealed.

In the crowd men would deny themselves, claiming to be less than they are, and acting from this low standard of themselves, but let them say what they will it makes no difference to us, who have seen the Christ. "Stop talking," said one man to another, "What you *are* is thundering so loud in my ear, I cannot hear what you say."

"As the indwelling source of all that lives, it behooves us to know the Father as he exists for us personally in the men and women who bring us nearest the divine." There are men and women who "supply the atmosphere fine souls can breathe in." In their presence we feel free to be ourselves. When with them we think better of ourselves. Like God, they see no incompleteness in us, the pure in heart see no evil for evil, cannot exist where they are.

Aspiration, inspiration, God, who by searching can find thee out, who trace the open secret confronting us everywhere! We struggle upwards towards the mystery; we are dry and thirsty and the invocation goes forth, but we do not receive, because we do not know how to receive spiritually.

Unconsciously we hold to wrong ideas of self and life and the truth cannot penetrate us. The story of self-recovery reveals a continual process of letting go and taking hold, of casting away as well as of reaching forth and receiving.

In nature and human nature this process obtains, this rhythmic movement is everywhere described. In the outgoing and incoming of the tides, the change of the seasons, the centrifugal and centripetal forces, it is folded in the stories of the Fall and the Prodigal Son. Everything

serves to typify this universal experience of mankind, this race consciousness of perpetual self-loss and self-recovery.

Behind this changing consciousness of Self endures the truth of unchanging Being. The Being which is the source of all aspiration and inspiration, the changelessness which is beneath all change, the Eternity from which the shadow time is projected, the Spirit which is the cause of matter.

In his Republic, Plato plans a system of education which would devote the first twenty years of every human life to a nurture of the consciousness of the abiding, deeper self, that it might overcome the sense of a transient self. We can not imagine the inspiration which would follow the fixed consciousness of the higher self. We see it expressed somewhat in the poets and geniuses, who are our delight and our despair.

There are among us also, dumb men, whose lives express what their lips cannot utter. In these busy days we find no time to read the meaning of the silent lives around us. While we strain our ears to hear the orchestra of heaven we miss the symphony of earth—we fail to see that greatest of all inspirations, the miracle of the commonplace. We need not look afar off for the promises at hand.

* * * "Earth's crammed with fire

And every common bush ablaze with God,
But only he who sees takes off his shoes."

Touched by the consciousness of a dawning beauty and splendor of life, we fain would express the vision which thrills us, but our lips cannot always speak the heavenly message. Patience, the light shall shine through us, for the Divine Sea may not flood the earth, but can only steal in through rifts in the soul, for we are the channel for the Most High.

"Oh brain thick crowded with your throbbing thoughts
which yearn

For utterance in vain,
Mere words cannot express the inexpressible,
O burning brain!

O lands which tingle music to your wistful finger-tips,
Yet cannot make it here,
The silence of the everlasting hills is song,
And yours, my dear!

O eyes that see great pictures of what others cannot see,
Yet cannot make them known,
They are but faint reflections of the great original,
And not your own.

O voice that knows the wildness of the tongue within
the heart,
And yet is tame;
Where there is no speech nor language, God hears the
voice still,
And yours the same!

O thou soul so full of beauty wrought into the life be still,
Thy work is done,
And, wing-like thou hast raised thy cloud-high wishes
higher,
And reached the sun."

HENRIETTA McVEA.

REALIZATION.

LESSON IV

(Continued.)

CENTRALIZATION follows concentration and waits upon it. It becomes normal and therefore inevitable, if not irresistible when thoughts, inspired and propagated by desire, and when the mind, poised as a mirror in consciousness by maya, deflecting the Self, are dissipated in the perfect light of Divinity. For so long as illusion and unreality are received as substance and reality, the abnormal will seem to be the normal and the normal the abnormal. Not that thought or mind, the objective source of thought, will be wholly effaced—that will come when desire is put to an end—but rather, the Self will no longer exploit its reflection or forms for the thing itself, it will know the one wherever and whenever unity becomes variety. For he who confounds the Self with its forms, the reflector with its reflections has not yet learned the law of contrast, nor realized the meaning of maya; he is governed by an order of attraction which make attachments possible and which set up in the soul the apparitions or shadows of the entity itself. Hence openness and lucidity of spirit (for the pure in heart (spirit) alone can see (realize) God) are interrupted by these phenomena of the Self. No doubt when freedom will not mean license, which is an abnormal form of it and suggests spiritual incapacity and lack of readiness to let go the hold upon desire, but when it will mean the liberation of the spirit, so that neither karma nor maya will hold it, it will have passed beyond or within the sphere of action, where action ceases—then centralization will prove to be all that is claimed for it by occultists—the logos of spirit, the law of self-realization.

The Self is no uncertain, wavering quantity. As "That," the Absolute it is eternally and unchangably the same.

Under any and all conditions it is but it can never become. Phenomena are not it—it is not found in anything which can be differentiated, certainly not in forms which appear and disappear in the kaleidoscope of Being. Birth and death do not touch it, for it is beyond the law of form where number and change obtain unceasingly. So that not what the mind conceives or perceives, but that which is, when the mind is no longer the medium through which the Self is exploited and when the consciousness opens clearly and straightforwardly to the centre—God, if you will have the word, although the thing is that which the word cannot convey nor express, must be the heavenly initiative, that which will invoke the Holy Spirit and exalt the spirit to its sphere in the hierarchy of Divine Being.

THE EDITOR'S TRIPOD.

COMMENTS ON THE GREAT EASTERN POEM,

THE BHAGAVAD-GITA.

MISS MARIE A. WATSON has contributed the following interesting article.

"The poem opens with a scene on the battle field.

"It is generally considered as either historical or else as mythological and allegorical. There is another aspect, viewed spiritually, which is more interesting and instructive. Each individual may apply to himself all the hardships, trials, wanderings and wars as described in the story as happening to Arjuna. The poem exists in the form of a dialogue between Krishna (The Christ Principle) and Arjuna his disciple. Krishna represents the Higher Self and Arjuna the re-incarnating ego, the thinker in man, the individuality.

"We may infer that Arjuna is already far advanced in soul consciousness since he is the beloved disciple of Krishna. The battle field represents the physical plane of being; the war going on is between the higher and lower natures in man. We may further infer that while the union between the Lower and Higher Self is not yet complete, still, Arjuna recognizes the voice of Krishna within himself the Divine spark, 'The light that entereth every man that cometh into the world.'

"The doubts, the excuses, the arguments advanced by Arjuna are of the nature that come into the mind of man when he listens to the voices of the senses that allure, torment and try to conquer him. It is the animal soul in man that fights for dominance, 'A man's foes are of his own household.'

"The Poem illustrates the evolutionary processes going on in man; its whole trend is to impress selflessness, and action apart from selfish desire. Krishna says to Arjuna:

'Let the motive for action be in the action itself and not in the event.'

"In studying the poem we must have clearly in the mind the distinction between personality and individuality—that which ensouls the mask, the shell or body. Action on whatsoever plane of life may become so impersonal or so harmonious with the plan of the great whole that its results will no longer chain us to hardships, wars and wanderings; for the truth shall make us free.

"The lesson to be learned from this ancient poem of Eastern philosophy, which undoubtedly is the record of experience came down to us from those who have lived and tested these experiences, is to act minus desire for selfish benefits or results. For as long as we desire a thing to happen in our particular way we are concerned in it, and thus become a part of the object desired and in so far as we are a part of the object desired we are divorced from our real selves, which real self can really desire or want for nothing.

"It is only the false self which sets up a kingdom of its own, and the senses ever cater to the appetite of this illusive self.

"There is however a false notion current that our senses are our enemies. This cannot be since it would rob the elements of justice and love from the Absolute Spirit.

"In the order of the Universe the ego has come into incarnation for the purpose of gaining experience, to grow self-conscious, to extend this consciousness upon all planes, from the physical to the mental, psychic and spiritual, without the senses the ego could not gain this experience; they are the legitimate instruments evolved by the ego itself through which the soul works out its own salvation. That these senses were developed in man for the express purpose of torturing him, that every natural impulse is to be regarded as a foe is a misconception. It is not a sin to gratify the senses but to do so inordinately retards the progress of the soul, not by any outside decree of gods or God but by the nature of the soul itself since it is thus held down by its own will and acts, and can rise no higher, dwelling in the jungles of sense-life it cannot breathe the purer mountain air. But our senses are not our enemies, they have, it is true, largely become so through

misuse and abuse. It is by the means of the senses that we become conscious of the true, the good and the beautiful as well as evil and the knowledge of both is necessary in order to enable man to choose between the two; choice involves power, and power responsibility.

"When man desires to live the higher life, he can and will since the desire creates both the ability and the action. There is then no thought of sacrifice whatsoever, he lives the higher life from the will, he has not killed desire but elevated it into aspiration, a higher aspect of this principle. He loves to live in the higher because that is his nature, he is love, which in its pure essence dwells in the Spiritual Akasha. Thus man evolves from a speck of protoplasm into a self-conscious entity, individual, yet at one with all. There shall be a new heaven and a new earth, when, how? When man has learned to co-operate with the Divine Will, then he will build according to law, a natural paradise for his body and a spiritual paradise for his soul.

" 'Man know thyself,' when he does this he will realize that real happiness is not secured through gratifying the personal desires, which is selfish. The earth can only be transformed through deeds of love."

THE ETHICS OF SUICIDE.

WHILE some enthusiasts are laboring and propagandizing for bodily immortality, others who have no interest in the issues of life, are seeking for bodily and even self annihilation. Count Leo Tolstoi writes timely upon this latter subject. He says:

"There is just now such an alarming increase of suicides that all who have the temporal and eternal interests of mankind at heart should consider ways of stopping this form of stupid iniquity.

"To take one's own life is neither sensible nor moral.

"Life in reality is indestructible. Life is not confined to time or space. Life is everlasting.

"Death at the utmost can only change life's outward form, shortening its existence in this world.

"As to life's abbreviation in this world, what guarantee have I that its spiritual resurrection in the hereafter will be more pleasant and congenial? How do we know that we will, after destroying our own bodies, be enabled to attain for our "ego" that which we can attain here below?

"Moreover—and this is most important—it is senseless to lay hands on our own lives, driven by some form of discontentment, because we assert by this act that we have a thoroughly false conception of the significance of life itself.

"Most bestial is the idea that life has been vouchsafed to us only and alone for carnal and mental enjoyment and pleasure. Life is given us for our self-perfection and in order that we may be enabled to serve mankind collectively.

"All work, everything we undertake, appears disagreeable, sometimes mountain high. Obstacles abash us, dangers inspire fear, disappointments discourage us, misfortunes bring despair.

"Nevertheless, suicide is foolish and immoral, because only a coward lays down his weapons in battle and flees, rushing perhaps into greater peril.

"Suicide is immoral because life has been granted us until the time when we shall die a natural death, and with the proviso that we serve all men, and not to tire of it when we can no longer please our own flesh and mind.

"In the desert of Optina a lame, paralyzed monk lay suffering for thirty years. He could only use his left arm. Physicians declared that the poor man was suffering untold tortures, but he never uttered a word of complaint, his eyes ever uplifted toward an image of the Virgin Mary at the foot of his bed.

"Thousands visited the bedridden sufferer, and it is difficult to compute the amount of good done by this humble, uncomplaining servant of God.

"The monk thanked God every day for the little spark of life maintained in him.

"This unfortunate monk, I claim did more good than the thousands upon thousands of happy, healthy people who boast of helping their fellow men in the various charitable institutions.

"As long as we live we can perfect our own selves and serve one another, and we only serve others by perfecting ourselves in this world and in the world to come.

JUST WHAT ELECTRICITY IS.

WILLIS H. JONES in the New York Journal explains it. He says:

"Comparatively few people have anything but the faintest conception of the properties and handling, so to speak, of that silent yet most powerful agent, electricity, which turns night into day, cooks our food, warms our bodies, annihilates distance and purifies the atmosphere we breathe.

"To the average mind electricity is a substance in itself, differing from all other forces, as gold differs from other elements. This impression is erroneous. Scientists today agree quite universally that the various phenomena of heat, light and other mysteries are but individual physical manifestations of different phases of the one original and only source of power—the sun.

"When the sun sheds its impartial rays in all directions the medium for the transmission of these fountain springs of power is ether—the name given to a fluid substance which is supposed to pervade all space, even to the infinitesimal interior compartments of so-called solid bodies.

"The sun first imparts its force to the ether immediately surrounding it, which latter at once becomes violently agitated propagates itself in the form of undulatory waves indefinitely throughout all space. When these travelers arrive on earth and impress themselves upon objects here below they produce an individual effect around or within each separate substance they traverse

in accordance with the composition and other properties possessed by the same.

"Electricians declare that the different manifestations of force represents as many different divisions of wave length—that is to say, waves of ether oscillation at a rate of frequency ranging between two boundary figures will produce on the human brain, for instance, the sensation of sight; another division, that of touch, while each remaining sense demands a special range of its own. Other degrees of oscillation, no doubt, influence and account for the phenomenon of vegetable and animal growth.

"Ether waves are apparently retarded or accelerated within their field of action according to whether the substance they permeate antagonizes or facilitates their passage, and the writer advances the theory that a systematic pre-arrangement of the molecules composing each separate substance, with a view of fitting the rate of oscillations of this ethereal spark of life for a definite purpose, may possibly explain the *modus operandi* of this world's production.

"Now electricity is that phase of the sun's force which develops in and around a conductor the moment two points possessing waves of ether in different degrees of excitation are electrically connected. The transfer of energy from the greater to the lesser degree, during the process of equalization which follows, produces an effect in the wire or conductor connecting the two points, which is called a "current," because the said energy in transit will deflect a magnetized needle from a position of rest along the line of transfer, as a stream of water moves a light object placed in its pathway. The wider the degree of excitation existing between two points the greater will be the electrical effect produced in the medium which links the localities together.

"What might be termed "natural" electricity, appears in the guise of lightning, where the atmosphere, which in damp weather becomes a fairly good conductor, acts as a medium of force exchange between two clouds surcharged unevenly through chance exposure to sun and wind.

"Natural electricity is also responsible for those most insidious and annoying enemies of electrical engineers, called "earth currents." The development of the latter is

due to the excess of energy exerted on one portion of the earth's surface, over and above that at some distant point by the various forces of nature. Extreme difference in degree of temperature between two points; high winds, sun spots—which apparently create an uneven distribution of influence on the earth—and various other influences, at times bring about a series of disturbances which destroy the normal equilibrium at the earth's surface.

"There is no electricity in any substance, whether at rest or in a state of excitation, so long as the said substances possess no electrical conductor for the current's conveyance to a distant point. Without this connecting link the excitation is as yet but a phase of the sun's force. The transit of energy from one point to another is alone the phenomenon we call electricity,

"Owing to the inconstant potency of nature's forces, the value of a current of electricity due to a fickle fountain head, must naturally fluctuate. For this reason, "natural" electricity is unavailable for practical purposes.

"Practical electricity is obtained by artificially creating and maintaining a constant difference in degree of ether excitation between two points, and connecting the latter by a suitable conductor.

"Various means are employed to attain this end, but electricity with its peculiar properties is identically the same under all circumstances, regardless of its source or manner of production, which bears out the theory that it is but a phase of the one original source of all power.

"The harnessing and control of electricity are made easy and certain by a study, in turn, of this phenomenon itself. Among the properties which electricity discloses is that of being able to cause a piece of iron to become magnetized and attract to it a small needle or bar of iron placed in close proximity thereto, so long as the transit of energy in the conductor actually continues. It must, however, encircle the iron core of the magnet by means of a silk covered wire in order that the latter shall not make contact with the iron itself.

"It was further discovered that each additional convolution of wire which encircles a core of iron makes the attractive "pull" much stronger, hence for long telegraph circuits, which necessarily carry comparatively feeble cur-

rents of electricity for economic and other reasons, the equivalent of a strong current is attained by winding around the iron core of a magnet several thousand convolutions of fine insulated copper wire.

"Now the instant the conductor which connects the source of electrical energy is broken, all trace of electricity in the wire disappears and the iron core immediately ceases to attract the needle or bar. If a retractile spring be attached to an upright bar of iron pivoted at one end and placed directly in front of the two extremities of a horse-shoe-shaped magnet, the core of which is encircled with many convolutions of wire, which form a part of the electric circuit, it is evident that when the circuit is "closed" the bar will move toward the magnet, and when the circuit is broken the retractile spring will draw it back. From this it will be seen that the principle upon which telegraphic transmission is accomplished is to insert what is called a "key" in the main wire, which opens and closes the circuit through the manipulations of the transmitting operator as he "makes" and "breaks" the connection which actuates every distant bar thus pivoted and connected with a magnet in the circuit.

"The great feature of an electro-magnet is that the metal comprising the core must be made of soft unannealed iron. It is the only metal that will fully release magnetism the instant the current is broken. Hard iron or steel will continue to attract the bar after the current has been broken, and for that reason is unavailable for telegraphic purpose. An operator could attract the distant bar to the magnet, but he could not release it, hence his control of the same would be impossible.

"The transfer of energy from one point to another invariably develops heat in the conductor which conveys it. Some metals will convey electricity from one point to another with greater facility than others, and when the conductor is of uniform size and composition the opposition to energy's transit and the distribution of heat will be divided evenly throughout its length. But when the conductor is constructed of one or more wires varying in diameter at different points, the temperature of the conductor will be greater where the diameter is small than in

its larger dimensions. Hence the principle of electric lighting consists in placing a very small length of antagonistic substance, such as the carbon filament in an electric lamp, in the circuit, which will cause practically all the energy of the conductor to exert itself in one spot. The result is that more heat is developed at that point than can be disposed of, and heat becomes "light" when a sufficiency of energy is given to such a circuit."

"WHEN WE DEAD AWAKE" BY IBSEN.

RICHARD LE GALLIENNE has analyzed the play in a most brilliant fashion. The reader will draw his own conclusion from his psychological study:

In the year in which Ibsen publishes a new play all other literary events take a second place. This happens with solemn periodicity only once in two years. Once in two years the divine plant flowers. Once in two years the prophet opens his lips. And the metaphors are not incongruous, for through all the steariness of Ibsen's various messages have always twined the starlike blossoms of that fancy which is all Ibsen now allows to escape to the surface of the tremendous poetic force lying like a central volcanic fire beneath all his work.

Well, the great event of a new play by Ibsen happened in Copenhagen on Dec. 19. Copenhagen is the capital of Scandinavian culture, and though Ibsen is a Norwegian he always publishes his books in Copenhagen. By the lovely accident of my having married a Danish lady, I am able to see the divine plant flower and hear the prophet speak two or three weeks before the rest of England, and I shall be disappointed if this is not the first newspaper notice of 'When We Dead Awake' which appears in America.

We in England who are ignorant of Norwegian—or have not been wise enough to marry Scandinavian wives—must rely for our Ibsen on William Archer, and his translation of the new play will not be ready 'till the middle

of January. Mr. Archer rightly regards his post of translator in ordinary to the greatest writer in Europe as an honor to be taken very seriously. He is said to spend about as much time and care in translating the master as the master himself in writing. As each carefully finished act is complete it is sent over the sea to Mr. Archer with dread seals of secrecy upon it, for the pre-natal silence around a play of Ibsen's is as dreadful as that surrounding the pythian oracle while the fate of an empire hangs upon its awful speech. Not even the title of the new play is allowed to leak out.

On this occasion there was chosen a title which certainly excites curiosity in a high degree. You will hardly guess its significance 'till you read the play, or are told, a significance all the more important as coming from so old a man, and a writer who is perhaps the last from whom we would expect the message. The 'dead' who 'awake' are those who at the end of their lives suddenly understand that they have missed the one thing in life worth living, for. They have, maybe, lived lives of high idealism; they have been mighty servants of beauty or knowledge, but they have missed—Love. In fact the message of 'When We Dead Awake' is the old message of 'Love is Enough.' A message one hardly expected to hear Ibsen proclaiming, and one the more significant from him, as I have said, because he has waited 'till old age to proclaim it.

He describes the play as 'An Epilogue,' but I understand from a Danish paper that Ibsen does not mean in using the word 'epilogue' that this play is his last work, but that with it he concludes his series of realistic symbolic dramas of social life, such as 'The Doll's House,' 'Ghosts,' 'The Master Building,' etc. It is conjectured that his intention may be to return to the more strictly poetic drama in which he gained his first laurels, such works as 'Brand,' 'Peer Gynt' and 'Emperor and Gallilean.' While very content with anything he cares to give us, it would be interesting to see him make that return.

'When We Dead Awake' is in three acts, and the following is a list of the dramatis personae.

Professor Arnold Rubek.....Sculptor.

Fru: Maja Rubek.....His wife.

The inspector at the watering place.

Ulfheim (a rich landed proprietor, and hunter of big game, particular bears.)

A traveling lady.

Nurse (Diakonoisse, in Norwegian; a woman something between a Sister of Mercy and a hospital nurse. She wears religious garb, but is not in orders.)

Waiters, guests at watering place, and children.

The first act takes place at a watering place along the coast of Norway; the second and third act in the neighborhood of a mountain sanitarium.

In a double sense the play is an epilogue, for the formative action has taken place before the play begins, and the drama, so far as it is a drama at all—for it is rather a poem dialogue—is a drama of simple conclusions.

Let me first sketch the story in a few words and fill in the sketch more fully here and there later on. Years before the play opens Professor Arnold Rubek, now a sculptor of world-wide fame, had known a great love which had inspired him to do his most inspired work namely, 'The Day of Resurrection.' A great love—and yet not a love at all, for Rubek had been one of those men whom one might call the monks of art, and had loved beauty with so pure a flame, that when Irene had given up all the world to live with him and inspire his great work, loving him humanly as women do, he, really loving her, too, had crushed down the mortal love in his heart and forbidden himself to lay human hands on the holy beauty which he was to immortalize. Into his great pure work must creep no single trait of common passion. Irene should be his divine model, and that alone. Rubek kept his vow too well, for, when the great work was finished, Irene, broken-hearted to be thus worshipped as an ideal, when she was longing to be taken into his arms as a woman, goes away. She exhibits Rubek's holy love in music halls, takes many lovers, callously marries, riots her life to ashes. Rubek pursues the path of his art, wins great fame and wealth, returns to his native Norway (which had not previously appreciated him—mark here one of several autobiographic touches) and marries a

pretty little emptyheaded bourgeois, of whom he is soon as thoroughly sick as she of him.

At this point the play takes up the story: At a Norwegian watering place together they are mutually bored. They never had anything really in common, and now they make no pretense of it. Although Fru Maja cares nothing for his art, great or little, she reproaches him with doing no great work nowadays. He only makes busts of celebrities at high prices. In the husband's answer to her reproach the sardonic scorn of the artist toward humanity is cruelly direct.

“ ‘There is something covert,’ he says, ‘something hidden behind these busts, something secret, which men cannot see.’

Maja—How?

Rubek (decisively)—Only I can see it, and I enjoy it immensely. Outside is the striking likeness, as they call it, at which people gape in wonderment (Lowering his voice.) But lurking far within, I see the good honest faces of horses, the foolish shout of asses, the skulls of dogs, low browed and crestfallen, the loose muzzles of oxen, the fat heads of swine.

Maja—O, I see, all the dear farmyard creatures.

Rubek—Just so, dear Maja, all the dear farmyard creatures. All those beasts which men have distorted into their own image, but which have taken their revenge and distorted man in return.

(Empties his glass and laughs.)

Oh, yes! All these things are hidden in those master pieces which the rich people come and order and pay for all in good faith, and pay well too—pay their weight in gold, one might say.

Now enters Ulfhejm, the rich landed proprietor and hunter of bears, swearing coarsely at his footman, who follows with two hounds in leash. Ulfhejm is a large bully of a man, coarsely good looking. He knows the Rubeks slightly, and a languid conversation springs up. Of course Rubek and he have no interest for each other. With Maja, however it is different. His brutality fascinates her, and she gleefully goes off in his company to see the hounds fed.

Rubek is left alone, and presently a pair come by, a

woman all in white, followed by a nurse all in black, with a cross on her breast. They pass in silence and disappear into a pavilion at some short distance. Rubek had seen, thought he had seen, the same vision the night before, and it had aroused old memories. Presently the white lady comes out of the pavilion and sits near. Yes, it is Irene. 'The Wandering Lady' is all that Ibsen calls her in the list of persons—and this name is no doubt meant to add the impression given by occasional phrases of her talk, an impression little insisted upon, that she is mad as well as 'dead.'

The two recognize each other, and immediately fall to talking of the past and the interval between. They speak of his fame, of their 'child,' as they had always called his great work, and she tells of her life between with creepy touches of fantastic phrase. The lute strings in her breast have been broken, all her children are dead—she has killed them—she has killed everyone who came into her life, and now she is dead herself. 'I am dead,' she says, 'but I am not quite ice all through. I will not make you shiver too much.' The act closes with this passage, in which she explains her meaning and makes her woman's charge against the artist in Rubek:

Irene—* * * I had given you something no one should part with.

Rubek—Yes! You gave me three or four years of your youth.

Irene—More—more than that I gave you, spendthrift that I was!

Rubek—Yes! a spendthrift you were—you gave me your beauty in all its nakedness.

Irene—To—look at.

Rubek—And to transfigure.

Irene—Yes—and thereby to transfigure yourself. And the child.

Rubek—And yourself also, Irene.

Irene—But you have forgotten the most precious gift of all.

Rubek—The most precious? Which was that?

Irene—I gave you my young soul, my living soul. Then

I stood there with my empty body—my body without a soul.

[She stares at him.]

It was then I died.

The act closes with the dark nurse coming in and beckoning her away—and Rubek's sighed 'Irene!'

In their talk Irene had asked Rubek to take her now at last to the mountains. The bear hunter, too, has invited Fru Maja to the mountains to see a bear hunt. So all meet again in a mountain sanatorium, and the action resolves itself into situations and a denouement so simple as to be almost naked symbolism. Some of the dialogue is very beautiful, with a beauty to which my translator tells me her necessarily hasty translations do but little justice, which is true, of course, of every great poet, but particularly of poets like Ibsen, who so carefully chisel down their expression to the last possible word. Here is a fragment of talk between Rubek and his wife:

Rubek (speaking of his soul)—In here I have a tiny casket which no thief can steal. In that lie all the dreams of my art. When she left me the lock snapped too. She alone had the key—she took it with her. You little Maja you had no key. You. Therefore all is lying unused in here. The years are going by—and it is impossible for me to reach the treasure.

Maja—Well, get her to unlock it.

Rubek—Maja!

Maja—Why not, now she is here, and I suppose it is for that casket she has come.

Rubek—O no, she knows nothing of all this.

(Now this between Rubek and Irene:)

Irene—* * * You, the artist, who carelessly and without a thought took my body warm with its young life, took my womanly lips and tore the soul out of it—just to create a masterpiece!

Rubek—And you can say that! You have lived in my work with such passionate, such holy devotion—that work in which we met every morning as at prayer.

Irene—I had never loved your art before I met you, and I have never loved it since.

Rubek—But the artist, Irene?

Irene—The artist I hate.

Rubek—The artist in me also?

Irene—Most of all in you * * *

Irene—* * * But I was a woman also at that time, and I had a woman's life to live, a fate, too, to fulfill. All that I left to itself, threw it away, to be your slave. It was suicide, a crime unto death I had committed against myself—[half whispering]—and for that crime I have to pay dearly * * *

Irene—I should have born children into the world. Many children. Real children. Not the kind one hides away in art galleries. The other should never have been my fate. I should never have served you—poet.

I have only space now to indicate the denouement and quote the speech in which the play closes as with a strain of spirit music. The bear hunter is taking Maja, now frankly decided to throw her life in with him, up in the hills to see the sunrise. Irene and Rubek decide that they too will go and see the sunrise. Midway up the mountain side they meet the bear hunter and Maja returning. A storm is rising, and already it is sweeping mists before it down the valleys. Ulfhejm is taking Maja for safety down again into the valley, but he can help no more than one at a time. Irene and Rubek must stay where they are and he will send help. This concluded passage tells how they never waited for such help as Ulfhejm could send them.

Irene—We see the irreparable first when—

Rubek—When?

Irene—When we dead awake.

Rubek—But what do we really then?

Irene—We see that we have never lived. * * *

Rubek—Then let us two dead live life to the last drop just for once before we again go down into our tombs.

Irene—Arnold!

Rubek—But not here in half-darkness. Not here, where the ugly winding sheet of the mist flutters about us in the wind.

Irene—No. Up in the light; up in all the radiant splendor—high up on the peak of oblivion.

Rubek—There we will hold our marriage feast, Irene my beloved.

Irene (proudly)—The sun may look on us.

Rubek—And all the powers of light may look at us, and

all the powers of darkness too. Will you then follow me? You, angel of grace.

Irene (transfigured)—I follow willingly, and with you—my lord and master.

Rubek (dragging her with him)—Through the mists we must go, Irene, and then.

Irene—Yes! through the mists. And then—up to the shining peak glittering in the sunrise.

Then a great avalanche comes and sweeps them down into gulfs of snow. The dark nurst appears, makes the sign of the cross and mutters 'Pax vobiscum,' while from far down in the valley comes the voice of Maja singing, 'Free, free, free'—safe on solid brutal earth with her bear hunter, while the others have gone back to their dreams. Pax vobiscum!"

PLACING THE GUIDON.*

WHAT a summer and what an autumn! Leo, Virgo and Libra, the three signs which form the most powerful occult combination in the stellar universe—Leo, the fiery, Virgo, the earthly and Libra the airy sign—comprehending and controlling the events of two of the four seasons of the year, and their lords, the Sun, Venus and Jupiter, presenting to the astrologer a most benefic and fascinating planisphere.

When our summer season began the moon was new and thin.

At Freeville, N. Y. Where we began our summer work, we found, despite the heat, a large gathering of kindred souls, the camp itself, having been materially improved by successful gardening and the erection of a new and commodious auditorium. The public audiences were large and enthusiastic, and the receipts more than paid the expenses for the week. The success of the meeting which extended over a period of three weeks, was due to the efforts of the board of directors, of which Dr. B. L. Robinson of McLean, N. Y., is the president. Here we found receptive minds, eager to follow the guidon and a few became members of the college. Many books were sold and this spoke well for the growing class of occult students who are learning how to transmit the baser metals (money) into real gold (wisdom.) By the fortuitous configuration of the planets, Mr. Grumbine received unexpectedly the tea set which at the dedication fair the tickets (which he purchased to help the camp) drew. He that sides with the truth, bargains with fate, but wins the favor of the gods. Few know when or how fortune will smile upon them. The mystic alone understands how to read divinely the workings of destiny, and so casts his bread upon the waters.

At Onset, our next objective point, the clouds overshad-

* Under the above head Mr. Grumbine will give short description of his private and public field work and lecture engagements.

owed the sky on the afternoon when in the spacious auditorium, we addressed the audience. It was a large audience for the day, said Dr. George Fuller, President of the Onset Bay Camp Meeting, and the opportunity was afforded of reassuring the weak and timid that in growing we had not denied nor lost, but more fully revealed the truth. When will the Spiritualist, Theosophist, Metaphysician, Christian and Divine Scientist realize that their triumph is not in separateness but oneness, not in sectarianism but freedom. Many here have awakened and so we spoke to large classes, and on Sunday, August 5, at 10:30 a. m., the largest morning audience of the season heard our teaching on "Spiritualism." As all of our teaching is inspirational and not prepared or premeditated, it touched vast numbers of souls. Dr. Fuller said that the lecture, without any exception, was the best exposition of Spiritualism that he had ever heard.

Onset, is doing a most constructive and commendably conservative work. It will not tolerate on its platform those speakers who make iconoclasm and anti-religious doctrines the basis of their propaganda and success; although the management and people at Onset are liberal enough to hear the other side. But the management has found that iconoclasm is effete, is repulsive to the people and disintegrates the camp. Souls cannot be fed on denials and negations, but affirmations and realizations. A silent but potent and subtle force is this spirit, and it will place Onset where it deserves to be, at the head of the New Thought Movement.

Here we met a host of friends, some old and some new. Miss Walsh, a lecturer on Theosophy, was sojourning at Onset and she gave two lectures which we had the pleasure of hearing, one on "The Finer Forces" and the other on "Vibration." Both were luminous revelations of occult wisdom, and proved her to be a teacher worthy of the name. Miss Walsh shares with the Order of the White Rose its dream of Universal Religion, and is hoping and laboring with it for the time when we can meet together, and on mutual grounds, cordially share each others ideals and thoughts.

Perhaps no two men intuitively understand the ideals of the Spiritual movement better than Doctor George Fuller and Mr. Whittemore. They feel the needs of the people at large, and economically provide what is best for them. They exploit no experiments or freaks. A higher Spiritualism, to say the least, is the result, and that kind which Emerson could endorse. So in the east the ideal is spreading its light, and over the hills and valleys, far into the interior planes of the west will the ideal bring a splendid manifestation of the power and value of universal Religion.

We shall be in Onset again next season, the first two Sundays of August and hold special classes on the Divine Sciences in the Arcade. Onward we sped over dusty roads and on express trains, skirting along the seaside and inland lakes. At Hull, Mass., we registered at the Pemberton hotel, where we spent a few most delightful days of rest and quiet, and had the pleasure of meeting Mr. Erastus C. Gaffield, whose new book we edited, and which will have a large sale. Its title is "A Series of Meditations on the Ethical and Psychical Relation of Spirit to the Human Organism." It is such a book as the reader will wish and need to circulate among the uninitiated and those who are new to the New Thought. It is an admirable and lucid exposition of Occultism and is in point of the bookmaker's art, a revelation. It will reflect credit upon the order of which Mr. Gaffield is a most devoted member.

At Lily Dale, the rush of people seeking light upon the recondite problems of light was tremendous. Here the higher teachings find ready listeners even though the mass of people are fascinated with the mysteries of ghostland. It is possible that not a few here feel indifferently toward the higher issue of Spiritualism. In the primary and rudimental stage this is often inevitable. And the management is compelled to meet the exigency. Hence it follows that on and off the platform the personal rather than the ideal of the movement, swings the pendulum of public favor. While we have faith only in constructive work it must be acknowledged that all experiences are necessary, if on no other ground than this that so is one unfolded. "All roads lead to Rome" is a trite but true saying. We

pray and labor however, for the best method of procedure by which thought will be conserved and by which the chaos of a bemuddled brain will be replaced by cosmos. Where one builds while another destroys the spiritual movement will surely suffer. Constructive work alone can redeem it.

Here we had uniformly large and enthusiastic audiences and classes and a few beautiful souls entered the College to become members of "The Order of the White Rose." This is a magnificent centre for spiritual work and propaganda. May lilies and not reeds alone blossom through the efforts of Lily Dale.

SPECIAL NOTICES.

J. C. F. GRUMBINE'S fall and mid-winter engagements areas follows: October and November, Boston, Mass.

December and January, Washington, D. C. In the December number of this magazine the late winter engagements will be announced. It is possible that he may spend a portion of the months of February, March, April and May in greater New York, Chicago and Washington.

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Advanced Chapters will hold their initial, fall meetings October 10 at 8 p. m. in the different places of meeting. The Teaching which will be considered is the series on "Divine Healing." The following is the order of lessons and should be followed unfailingly:

October	10,	Lessons	1 and 2;
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THE ORDER OF THE WHITE ROSE.

The first public meeting of the Inner Circle will be held January 2, 1901.

THE DIALOGUE.

This feature of the magazine will be continued in the December issue.



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
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