

IMMORTALITY



CONTENTS:

BLACK AND WHITE MAGIC.

	PAGE
GOD.—Translated from Derzhavin by JOHN BOWRING	1
BLACK OR WHITE MAGIC: The Sphere of Obsession and Possession. J. C. F. GRUMBINE	4
SLEEP.—ROSEL REED	9
BLACK MAGIC.—How Thwarted. LUCY C. MCGEE	10
TALISMANIC AFFIRMATIONS—The Key to Leucomaney	12
THE TRIPOD.—Queer Sprigs of Occultism—Immortality—Conscience Commands Each One to Follow His Own Light—The Suggestive Therapeutic's Craze	14
THE DIALOGUE	22
THE PLACING OF THE GUIDON	25
LITERATURE	28
SPECIAL NOTICES	30

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IMMORTALITY.

VOL. III.

DECEMBER 15, 1900.

No. II.

GOD.

(*Translated from Derzhavin by John Bowring.*)

O THOU eternal One! whose presence bright
All space doth occupy, all motion guide:
Unchanged through time's all devastating flight;
Thou only God! There is no God beside!
Being above all beings! Mighty One!
Whom none can comprehend, and none explore;
Who fill'st existence with *Thyself* alone:
Embracing all,— supporting,— ruling o'er,—
Being whom we call God,— and know no more!

In its sublime search, philosophy
May measure out the ocean deep,— may count
The sands or the sun's rays;— but, God! for Thee
There is no weight nor measure:— none can mount
Up to Thy mysteries. Reason's bright spark,
Though kindled by Thy light, in vain would try
To trace Thy counsels, infinite and dark;
And thought is lost ere thought can soar so high,
Even like past moments in eternity.

Thou from primeval nothingness didst call
First chaos, then existence:— Lord! on Thee
Eternity had its foundation;— all
Sprang forth from Thee:— of light, joy, harmony,
Sole origin:— all life, all beauty Thine:
Thy word created all, and doth create;
Thy splendor fills all space with rays divine.
Thou art, and wert, and shall be! Glorious! Great!
Light-giving, life-sustaining Potentate!

Thy chains the unmeasured universe surround,
 Upheld by Thee, by Thee inspired with breath!
 Thou the beginning with the end hast bound,
 And beautifully mingled life and death!
 As sparks mount upwards from the fiery blaze,
 So suns are born, so worlds sprang forth from Thee.
 And as the spangles in the sunny rays
 Shine round the silver snow, the pageantry
 Of heaven's bright army glitters in Thy praise.

A million torches lighted by Thy hand,
 Wander, unwearied, through the blue abyss:
 They own Thy power, accomplish Thy command,
 All gay with life, all eloquent with bliss.
 What shall we call them? Piles of crystal light,—
 A glorious company of golden streams,—
 Lamps of celestial ether burning bright,—
 Suns lighting systems with Thy joyous beams?
 But Thou to these art as the noon to night.

Yes! as a drop of water in the sea,
 All this magnificence in Thee is lost:—
 What are ten thousand worlds compared to Thee?
 What am I then? Heaven's unnumbered host,
 Though multiplied by myriads, and arrayed
 In all the glory of sublimest thought,
 Is but an atom in the balance, weighed
 Against Thy greatest, is a cipher brought
 Against infinity! Oh! what am I then? Nought!

Nought! yet the effluence of Thy light divine,
 Pervading worlds, hath reached my bosom, too;
 Yes! in my spirit doth Thy spirit shine,
 As shines the sunbeam in a drop of dew.
 Nought! yet I live, and on hope's pinions fly
 Eager towards Thy presence; for in Thee
 I live, and breathe, and dwell: aspiring high
 Even to the throne of Thy divinity.
 I am, O God! and surely *Thou* must be!

Thou art! directing, guiding all, Thou art!
 Direct my understanding, then, to Thee;
 Control my spirit, guide my wandering heart;
 Though but an atom 'midst immensity,
 Still I am something, fashioned by Thy hand!
 I hold a middle rank 'twixt heaven and earth,
 On the last verge of mortal being stand,
 Close to the realms where angels have their birth,
 Just on the boundaries of the spirit-land.

The chain of being is complete in me:
 In me is matter's last gradation lost;
 And the next step is spirit,— Deity!
 I can command the lightning, and am dust!
 A monarch, and a slave; a worm, a god!
 When came I here? and how so marvelously
 Constructed and conceived? Unknown! — This clod
 Lives surely through some higher energy;
 For from itself alone it could not be!

Creator, yes! Thy wisdom and Thy word
 Created *me!* Thou source of life and good!
 Thou spirit of my spirit, and my Lord!
 Thy light, Thy love, in their bright plenitude
 Filled me with an immortal soul, to spring
 Over the abyss of death, and bade it wear
 The garments of eternal day, and wing
 Its heavenly flight beyond this little sphere,
 Even to its source,— to Thee,— its Author there.

Oh! thoughts ineffable! Oh! visions blest!
 Though worthless our conceptions all of Thee,
 Yet shall Thy shadowed image fill our breast,
 And waft its homage to Thy Deity.
 God! thus alone my lonely thoughts can soar;
 Thus seek Thy presence, Being wise and good!
 'Midst Thy vast works admire, obey, adore;
 And when the tongue is eloquent no more,
 The soul shall speak in tears of gratitude.

BLACK OR WHITE MAGIC; THE SPHERE OF OBSESSION AND POSSESSION,

TO THE student who has perceived the import of these teachings, the question of the susceptibility of the spirit, in all phases of its expression and consciousness to illumination, and of the ability to realize it independently or free from external suggestion and influence, is not perplexing or unanswerable. To the neophyte who approaches the inner world of mysteries with eyes veiled and judgment warped by preconceived sophistries, the telepathic processes and the spheres of illumination are wrapped in impenetrable mystery. He perceives no visible rent in the veil, and all occult and metaphysical teaching, whether of the old or the new schools, seems powerless to remove the doubt or free the mind of the incubus. He declares that the silence is the hothouse of fruitful evils; that in it the mind is misled by its own or suggested vagaries; that the souls of men are under obsessing influences; that telepathy is the instrument for the propaganda of evil by secret confederates who ply their nefarious work to wreck lives and cast them into outer darkness; that the objective consciousness is not trustworthy unless under the searching scrutiny of the normal reason of the objective man; that because wisdom is imparted, not in vocal speech or forms intelligible to the senses or natural man, but mystically, the message, authority and essence of Divine Teaching and Revelation must ever be questioned and repudiated.

It must be admitted that these allegations seem plausible, and therefore should be met even though they form what must be termed the formidable weapon of the new recruit to universal theosophy and religion, and a dangerous and specious development of infidelity and apostasy. That such allegations should be made, not by the materialist but by one of the household, proves that the heresy is not to be lightly dealt with or easily overcome. And yet it is true that those who sincerely believe

that they are so deceived, are devout seekers after the light and lovers of the truth. That they should be so obsessed, demonstrates that they have been, and in a measure still are, "under the shadow."

"The System of Philosophy Concerning Divinity" aims to remove the cloud that overhangs them and obscures the serene and open vision.

How far, it may be reasonably asked and with due reverence, are the objective and subjective states amenable to suggestion, or in other words to the will of the outside intelligences? How far does the law of consciousness and thought transference govern and hold humanity? Is there freedom and sovereignty, or must the affirmations of the Master of Israel "I and the Father are One," or "I am in the Father and the Father in me," be taken to imply, not Divine Immanency and Nirvana (freedom), but causal Karma or fate where there is neither sovereignty nor freedom.

The nature and essence of the spirit will throw a light upon the field where the soul travaileth.

Each one is the Divine. The finite and the infinite differ only as the objective, subjective and divine forms or states of consciousness differ. Finity has to do with forms of time and space and manifest separation and limitation. Infinity has to do with the spirit unmanifest in eternity, one and absolute. The spirit manifests but is not manifestation, nor is it limited by it. God breathed into dust (manifestation) the breath of life, but that life is God as it is from and of God. And so Paul taught, "In Him we live and move and have our being," an entrancing doctrine of neoplatonists and Christian mystics who hold to the Divine Presence and Immanence. We neither lose nor gain anything by manifestation, because both evolution and involution, incarnation and re-incarnation, or in short, the expressions of the soul presupposes innate, divine possession. Therefore, while at birth we vibrate on a material plane, which veils the spirit, at death (another form of birth) we vibrate on an immaterial plane, its correspondent. Birth is the going out or out-breathing of the spirit; death is the going in or in-breath-

ing of the spirit. The change is merely an incident in the soul's existence, birth and death being co-incidental, so to speak.

The law of similars and contrasts holds each one to whatever he likes or dislikes, and this law as kindred affinities and disaffinities holds the soul to every atom of the tree of life. It ramifies and governs the roots and branches, it permeates and rules the trunk, vital forces and *amina bruta*. And as it is in the lower, so it is in the higher correspondencies.

Therefore in order to perceive and realize the significance of a "sphere" one must perceive the full and perfect rapport of spiritual states. These states none can extemporize or plagiarize, and are the fruitions of spirituality. Spheres are associated with love, wisdom, power, the triune expression of the normal and supernormal man, but spirituality can only typify or designate a state in which love, wisdom, and power harmoniously correspond. As such they are actualizations of the normal and realizations of the supernormal man; because that which is actual belongs to and is manifest from the objective man, while that which is real belongs to and is manifest from the subjective man. These spiritual states and spheres flow into each other, so to speak, by the law of attraction; but while each one is separate and different from the other even where they appear to be as one, the union is only an appearance, not a reality. Like waves of ether, air or water, which seem to be of one substance yet are composed of individual atoms, so these spheres or states which melt into each other and yet individualize themselves can only be understood, and their law, nature and expression perceived and revealed by a profound analysis of the spirit's interior and superior powers and essence. These states or spheres are of the spirit. They are manifest, expressed, realized because of spirit. Herein lie the possibilities of suggestion, influence, control, guidance, telepathy and inspiration about which so much error has been written and so many confusing doctrines taught. Herein also spring the sources of induction and deduction or objective and subjective forms of consciousness which lie at the center of the mysteries of hypnosis, mesmerism and spiritualism.

The truth is that by the mathematical formula of numerical progression these spheres or states can be associated and coordinated. If we begin with one, whatever is allowed for environment and temperament certain unfailing states will follow and will be perceived and realized; not that human nature is the same the world over, nor that there is not sufficient variation to the working of the rule to admit of an occult and seeming mysterious and inexplicable force, but despite the unknown quantities it is true that spirit will produce like states by the unchanging law of being. And this it will be well to always remember. Planes and spheres, environments and states correspond as the echo to the voice, the reflection to the image.

And obsession becomes inevitable through all planes and spheres where freedom and sovereignty are not exercised and realized. Each one is held to such spheres and planes, such states and environments which measure and define for him the realization of Divinity, and to that extent are his fate and destiny fixed. He is and has omnipotence, but he may realize and manifest a small fraction of it.

So it is with omniscience, omnipresence, omniconsciousness, omnilove. All that God is, the man and woman is, but God is to be realized and expressed. Freedom becomes both a capacity and a realization, the one the potential power, the other that power put into action, or manifestation. Sovereignty, likewise, is the spirit's birthright, but it is slowly evolved or expressed in the apotheosis.

Obsession is therefore an alternative of possession, and expresses limitations which the soul places upon its power. It is not, as some have hinted, the result of imbecility, insanity, idiocy, hysteria and negativeness, although these mental and psychic maladies inevitably inspire and induce it. Obsession comprehends all who are bound by that which is less than perfect, and such as are so bound live in each other's thoughts and spheres and dwell in each other's planes and mansions. This is the Christian as it is the Vedantic teaching.

It can be further said lest some might again assail this teaching, that even where such obsession prevails, the individual is

living his life. For as an absentee from the body, where for instance a spirit forces the tenant to vacate his house or body and for a season of time occupies it and lives as an automaton, that spirit is amenable to destiny, will and does profit by its occult and mysterious experiences. The closer the spirit's relation is to matter the more painful and relentless the obsession, and *vice versa*. As man recedes from matter, the finer the nature must be, and the less susceptible is he to obsession. Physical obsessions are less likely and numerous where the ego is under the dominion of intuition, as the oracle of divine inspiration is sufficient to lead and maintain one. It is the oracle of the Divine Presence which obsesseth no man and which teacheth the *via vite*. And he who relies upon and follows intuition will never be obsessed. He will co-associate with kindred souls, but they will not seek to dominate him nor will he attempt to dominate them. Each will be sovereign, but it will be a sovereignty in which both unity, solidarity, catholicity and fraternity will be manifest.

Control is obsession, but suggestion and telepathy are not necessarily the same as control. Suggestion is to bring under (subgero) as the words signify by derivation, and is not forceful or dominating, while telepathy is the process by which thoughts are sent and received, and refers to the *sympathies*. In other words, suggestion is the active and telepathy is the passive agent. Telepathy has been exalted into the science of suggestion, but originally it implies the same meaning as thought transference, and is the process by which through the sympathies a suggestion is received and perceived. Control may use suggestion as a means to an end, but applied suggestion of the right sort is immeasurably more beneficial than control. Control is vitiating where it is not debilitating, and leads to the horrors of demonism. Control and suggestion have to do with the will, and both can be fatal to self-realization.

Therefore care must be taken lest the suggestion intimates a pernicious control or a state of obsession where intuition is dethroned. *Only such suggestions as afford illumination or adeptship through self-realization* should be sought, and the measure

or standard of perception by which suggestions of a subordinate form may be classified and determined, will be the intuition. The quality or exaltation of the suggestion will be characterized through the intuition, and accepted or rejected as it is fine and uplifting or coarse and degrading. And the mystery of the silence through which as in the warp and woof of the spirit's loom suggestions work their shuttles, will not imply chaos nor sheol where fallen angels ply their nefarious work and hordes of devils work untold mischief and evil, but it will become openness itself, lucid and radiant with those who are one in the one sphere of Divinity — Atman. J. C. F. GRUMBINE.

SLEEP.

THE tiny babe, the fair, frail flower of Life,
Lamenting, enters Earth's dark scene of strife;
Yet finds forgetfulness and tranquil rest,
Soft lulled to sleep upon its mother's breast.

The time-worn pilgrim seeks, with longing eyes,
To pierce the mists that veil sweet Paradise;
But stills his plaint and labored, sobbing breath,
And sinks to slumber in the arms of Death.

Yet 'tis the mortal sense that knows Earth's grief —
The mortal form that finds in sleep relief;
Immortal Soul e'er owns unerring vision,
And finds, released, its home in fields elysian.

ROSABEL REED.

BLACK MAGIC — HOW THWARTED,

TO BE God-intoxicated is to perceive Divinity in everything, and to have a full consciousness of the Divine omnipresence, and the absolute oneness of the All in All. Ensphered thus in the God-idea, enthroned thus in Divinity, the power of the Christos, the immanent God, speaking as never man spake, remains forever unassailable and invulnerable.

Man, as Divinity, self-limited by environment of space and time, is "possessed" by free-will. This gives him freedom and sovereignty in the sphere of Spirit. His desire gives him rank or sphere; his aspiration is the key to his sphere. Soul-centered, his aspiration and desire will be one, and he will abide in the ideality of Divinity.

Against such a rock of truth, against such a divine realization of potentiality, the thunderbolts of the nether region, combined with all the forces of chaos, may be hurled in vain.

The onslaught alike of the sorcerer, the necromancer, elementals and the hosts of their masters and their slaves, would be as an evil thought directed toward the Good — it would rebound and cover its instigator with confusion that would engulf him. Any attempt on the part of embodied or disembodied intelligences, of the human or subhuman kingdoms, would prove as futile as for the Son of Darkness to attempt to extinguish the Light of Day.

The adept may evoke and use such as serve him for purposes of Divinity, for as from both the inner and outer spheres, from the realm of the seen and the unseen. He is, however, forever their master and never their slave; in virtue of love and knowledge he commands and controls them only for the sake of Divine ends.

On the other hand, the necromancer evokes the powers of the unseen realm, and then like Faust when confronted by the "Spirit of Nature," whom he had by sheer force of will dragged across the boundary that separates the seen from the unseen,

cries: "Avaunt — I cannot look upon your face — so terrible." Divorced from knowledge and devotion to the Highest, the necromancer, and his like, become the slaves of their own apparitions and controls — slaves of their own occult affinities on the plan of desire and limitation.

Should he, who seeks control and tolerates obsession, assert the powers of his higher self, realize his freedom and sovereignty, he could hold himself concentrated and positive to their influence, meet the waves of evil attacks of external suggestion by waves of goodwill and love to all; and by an unselfish spirit centered in the Divine will and purpose, he could command and direct, instead of rendering abject service through fear and ignorance.

One ensphered in the Divine love, entranced with Divine truth, enthroned in the temple of Divine purity, by presence alone consigns evil and usurping influences to their rightful places. Elemental and other untoward influences are by this presence transformed, for the time, into willing and obedient workers for good and truth. Any and all forces of the unseen realms are attracted by, and respond to, occult affinities. They sense through the auric light the real state of heart and mind. Hence desire and aspiration are the keys that unlock the black mystery of magic.

Divinity, within unfolded, is power, is light, is love, is truth. No wave of evil may oppose, approach, control.

LUCY C. MCGEE.

"If thou, my brother-soul, art living true
 To thine own higher self, in harmony
 With its diviner thought, then thou art free
 From all the discords of material life.
 What others do is no concern of thine.
 They may not injure thee. Their evil thought,
 If such they have, reverts upon themselves.
 And, for the rest, if thou wouldst aid the march
 Of onward progress toward the common good,
 Think well, speak nobly, and thy work is done."

ANITA TRUEMAN.

TALISMANIC AFFIRMATIONS—THE KEY TO LEUCOMANCY.

Official Document from Teachings of the Order of the White Rose.

MEDITATIONS.

Thus Saith the Spirit of the

“I AM THAT I AM.”

O MAY the Self lose all but the consciousness of the Perfect. May consciousness awaken within the realization of God who is all in all and everywhere present. May health, life, peace, flow in and out from the center of God to the consciousness and realization of God.

May each aspiration teach the spirit that God is and is the fountain of life everlasting. All forms shall become radiant with the self, and good shall teach and lead the spirit forever.

O thou Divine Presence, may thy love and light be sufficient to the spirit that seeks for joy and wisdom!

May all veils be rent asunder that the spirit may know Thee, the Perfect One.

The universal spirit is the self in all forms, it is Divinity in all subjects and objects, it is the One Presence in the phenomena and noumena of Mind.

In Thee may the self find Reality and in Realization ever live.

Thus Saith the Spirit of

FREEDOM.

The spirit is not mind, desire, matter, form; it is the Absolute, not the relative; it is the Perfect, not the imperfect; it is the Eternal, not the changeable; it is the One, not the many; it is, all else appears.

To be is to be free.

O may all bonds be loosened and all attachments cease, because God only is.

Thus Saith the Spirit of

TRUTH.

Thy word is Law, the logos; it is the truth.

Experience is of the perishable; but wisdom, which is the revelation of truth, is the imperishable.

May the spirit meditate upon the truth, which alone illumines and giveth light; for at the center God dwells, and not in human opinions or laws. The truth maketh free; it is salvation.

Thus Saith the Spirit of

LOVE.

O supernal baptism of holiness and purity, the fountain of unchanging and unspeakable peace!

Divine lotus of the Spirit that exhales the imperishable sweetness of eternal life! May the Spirit unfold thy image, to give room for the indwelling God.

May the compassion of the Divine Presence show the spirit the one eternal Love that worketh no evil, that causeth no pain.

Thus Saith the Spirit of

THE SILENCE.

Into the secret places of the Most High let the spirit enfold its dreams and visions of the Adorable and Ineffable One.

In the stillness of the impenetrable Hush may that which knows neither birth nor death, change nor form, generation or regeneration, realize God.

So shall there be neither external nor internal, matter or mind, but Thyself.

Thus Saith the Spirit of

REALIZATION.

And it is written I am the Alpha and the Omega, the First and the Last.

I am the Way, the Truth and the Life.

I am in thy midst.

Above the stars, under the earth, in the water and the air, in, of and through all things, I am omniconsciousness, omniscience, omnipotence, omnipresence, by name or number, I am only God above name and above number.

THE TRIPOD.

QUEER SPRIGS OF OCCULTISM.

OUR contemporary, Mr. T. G. Newman, editor of the *Philosophical Journal*, is very much exercised over certain dubious and heretical articles which seem to be filling the Spiritualistic press, written by Charles Dawbarn and kindred writers, who, according to Mr. Newman, are exercising an insidious and disintegrating influence upon Spiritualism. He writes editorially in Vol. 37, No. 38, a scathing rebuke to that kind of criticism which shakes man's wholesale and credulous belief that excarnate spirits know it all. A certain investigator writes a letter to the *Religio-Philosophical Journal*, to which Mr. Newman replies. We quote enough of the arguments of both to form a text for an added commentary.

“ I find confronting me everywhere these sentiments: We do not know, and cannot know, that our own can come to us. They may be personated every time by other spirits. I am reading some articles by Charles Dawbarn, and according to him, there never has been much satisfaction obtained through communication with spirits, owing to changing vibrations. He says that the spirits, in most cases, are not able to see and know what we do any more clearly than a sensitive can know what is going on in the spirit-world. This is very disheartening to those who have their all on the other side.

And yet most of the Spiritualist papers and magazines of the world are vying with one another for the privilege of publishing these and similar articles, which, under the guise of scientific verbiage, are slowly but surely undermining and destroying the work of more than half a century.”

Possibly Mr. Newman knows that the Spiritualistic press keeps on the good side of certain mediums *because it pays*; perhaps he is familiar with the idiocy, stubbornness, fickleness of said papers in maintaining that position when the State or Na-

tional Association show beyond a doubt that some of these favored and officially endorsed psychics have been found guilty of fraud; perhaps he has had an inning on that score himself; perhaps he is not aware that an editor of one of the foremost Spiritualistic papers in this country wrote (marking the letter private) that ninety-nine per cent of all materializations are fraud; perhaps Mr. Newman can account for the success of that paper over his own and others which may or may not be guilty of bushwhacking and trying to straddle two horses going in different directions; perhaps he thinks that the people can be fooled all the time on matters touching their own affections and pocketbooks, and will not listen to such brave teachers as Mr. Charles Dawbarn, who dare to write the truth as they perceive it; perhaps Mr. Newman does not know that the N. S. A. is no more a part of or an authority on or an exponent of his or any other good man's Spiritualism than it is an authority on geography or chemistry; perhaps he does not know that this organization never can make Spiritualism popular or respectable until the Spiritualists themselves are respected; perhaps he is aware that the Secretary of the N. S. A., by her vanity, jealousy, acrimony and selfishness is doing more to injure the cause at large than Mr. Dawbarn ever could or would do by pen or tongue; perhaps he is aware that Mr. Lyman C. Howe, the mouth-piece of the Lily Dale Propaganda and Directory, because he has not a good word for anyone who dares to differ with him, is hastening the parting of the ways; perhaps to sum it all up, the people at large are growing tired of being worked and duped by those who offer "trances," humbug, fraud, scandal, blackmail, persecution for *the real thing* which they seldom get from those who allege to be the mouthpieces of the Spirit World. All this is worth his consideration.

But Spiritualism is true, in spite of either Mr. Newman's untimely foreboding and Mr. Dawbarn's timely criticism. Everywhere there is a growing knowledge and consciousness of the life that now is and its relation to the life eternal. Man is not denying but accepting the spiritual hypothesis which is only one of the statements or propositions of Spiritualism, that mortals and

immortals can and do communicate; but he is refusing to allow a medium to be a vicar who bars his access to the life to come, or who is the only gateway between the two worlds. He knows by the exercise of his own divinity, not through mediumship only or wholly. Not that mediums cannot give you this evidence or knowledge, but that such evidence is indirect, second hand and collateral; what he knows of and through himself, no medium or fraud of any kind can disturb or destroy. That is all-important and supremely necessary. This kind of Spiritualism is growing and unfolding day by day while the other is dying, and this is admitted by the best media now before the public, and recent reports of the N. S. A.

This magazine has never denied mediumship, nor has it said aught ever against the medium. It stands for that Spiritualism which affirms spirit, first, last and always, and holds that each one can or may express Divinity so as to know of a truth and before death, that if a man dies he shall live again—in short, he shall live because death is impossible to the Spirit. Let us clear away the Nightmare and usher in the day of Salvation; let us burn up the chaff, but spare the wheat.

Simultaneous with this windfall in the Spiritualistic orchard, The Brotherhood, a so-called independent Theosophical organization having its headquarters at Syracuse, N. Y., and a few frail and scattered branches in the States, is suffering from a scandal. What a wise smile Colonel Olcott will have when he realizes how the sparks that flew upward have now fallen downward and metamorphosed into dull, pale, fireless ashes—the Judge, Tingley and Brotherhood movements—while the original society, like a mighty oak, deep-rooted in the rock of truth, stands gloriously and superbly alone. What struck us as curious was the allegation that a certain master "Hilarion" (who knows his pedigree at Adyar, India?) was uttering sayings, wise and otherwise, through a certain trance medium who was set apart as the exclusive property of the Brotherhood. She is reputed to be a slave to morphine, and yet her erratic utterances were typed and sent abroad to the various branches, who read them with ecstatic joy.

Orthodox Theosophists, we understand, follow one guide, and that is the *Highest Self*. What sort of heresy is this that "Hilarion" is introducing into the Esoteric Circle of the Square through a Spiritistic medium? Is this an hilarious Theosophical wake?

IMMORTALITY.

MR. CHARLES MALLOY, who is to be added to our valued list of contributors, sends the following, which our readers will fully enjoy:

The session of the School of Philosophy at Concord in the summer of 1884, was devoted largely to the memory of Emerson. He had died in 1882, and three or four weeks, with all minds turning back to him and to great questions which his life and death suggested, made this period one never to be forgotten by many who loved him.

Among the subjects especially selected for discussion and lectures was the very pertinent one of immortality. Emerson had written an essay upon this subject. It was one to which he often recurred. In a pleasant evening I spent with him fifty years ago, he, among other topics, introduced this one. He asked me if I was afraid to die. I said: "No. I used to be, but now my views were such that this old fear did not trouble me. I am not afraid to die." "I am not," he said. "I am sensitive to physical pain," he added, "but aside from that, I am not afraid to die." It has always been a great comfort to me in the vicissitudes of fifty years—this answer I could give then and have given ever since.

When Emerson visited Carlyle in 1833, they walked out over a hill overlooking the home of Wordsworth, and Emerson introduced this great subject of immortality. Carlyle did not much like the discussion. He had broken from the doctrines of the Church and was afloat so far as philosophy could give him anything to rest upon. "He was cognizant of the subtle links that bind ages together, and saw how every event affects all the future." "Christ died upon the tree," he said: "that built Dunscone Kirk

yonder: that brought you and me together. Time has only a relative existence."

Emerson went to Europe, in broken health, in the hope that a sea voyage would help him, as it did. He speaks of the "doom of his race," and seems long to have been familiar with the thought that he might die young. Young men perhaps think more of the future than old men. Old men look the other way. But Emerson never pretended to certitude as the result of his studies upon this problem. His attitude was that when well and properly employed, we shall have no care for a future state. "If immortality is best for us it will be given us," he said. Nobody doubts that it will be "best for us."

Among the arguments given for immortality at the meetings to which I have referred, was a remarkable paper afterwards published in pamphlet form, by William T. Harris. Mr. Harris gave me a copy, which I am glad to say is still in my library. This essay strikes out into entirely new ground, and like the essays of Emerson, needs to be read several times. I am afraid, for this reason, it is not as well read as it deserves. I have only space for the gist or salient points of this argument, and even those in a very condensed form.

Mr. Harris presents, briefly, the usual philosophy of cognition in so far as to say that sensation implies nature as an indispensable condition. There can be no sensation without an influence or an impression from the objective world upon some sense organ. This event is met by a reaction on the part of the mind and between the two; the mental or spiritual fact we call sensation ensues. The fact, when completed, is entirely in the mind. The mind uses the material given it in this way and forms concepts, and of these concepts other concepts, and so on continually. This is not sensation, but thought. Now, if nature is taken away, and consequently there can be no more sensation, the concepts accumulated from former sensations and from other concepts can be conceived of as remaining to the soul and thus furnishing material for a continued intellectual life; that is to say, a life of concepts, even if sensations are no longer given.

"Man," says Doctor Harris, "is the only animal that can

form concepts. Only man, therefore, could expect continued life after sensations cease and this lower and initial form of life by sensations exists no longer.

This life of concepts without sensations has some illustrations in our present experience.

When we dream dreams, when we lose ourselves in reverie, when we build castles in the air, we do not use our senses. Poets, romancers, even inventors, what could they do without this power to build worlds out of airy nothings? Young men see visions, old men dream dreams. Is it not a good meaning for these words to say that the young live in the objective world, but that the old, more and more live in thoughts and memories? Old concepts are used. New sensations are not needed. Milton's garden of Eden was made after he had lost the power of sensation, so far as optical phenomena were concerned. Homer sang the story of Troy when he could no longer see. And Vogler's palace builded of music was a poem written by Browning, and as such was only a combination of concept. His music, as sensation, had gone forever.

We all have our waking dreams. They are not made of sensations. We flaunt and defy the limitations imposed by the solid world about us. What could we do without our delightful fictions, when the facts are too hard for us? And what if the shining hours of an ideal life could be made a hundred times as intense and tangible, as they may be at last? Then the life of concepts would be the real life, and our weary probation in nature seen only as a dream.

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CONSCIENCE COMMANDS EACH ONE TO FOLLOW HIS  
OWN LIGHT.

CALIPH OMAR communicated the following order to Amry, which led to the destruction of the Alexandrian library: "The contents of those books are in conformity with the Koran, or they are not. If they are, the Koran is sufficient without them; if they are not, they are pernicious. Let them therefore be destroyed."

Such personal assumption and usurpation of the divine rights of kings has never quite died out of human life. It is as prevalent today in a democracy or aristocracy as in an oligarchy or monarchy. Men are assuming to pass judgment upon divine leading and government, and are setting up anarchy and tyranny in place of God or home rule. In all walks of life the critical spirit is abroad, and the mote in the eye that is evil sees the beam in the brother's eye that is good. Look through red or blue glass and you see life through a red or blue atmosphere. The man or woman who has attained the God-consciousness finds God not in a person or personality outside or inside of himself, but in the consciousness where God resides. God does not depend upon what your neighbor is in thought or life, and your views of what the God-life should or must be *are for yourself and none other*. The test of your Divinity is that *you realize God and not man*, and that you have passed beyond the necessity of criticism or passing judgment. How silly it is for a man to talk about Divinity or God, metaphysics or spiritual science, and then jabber away about his neighbor's faults and weaknesses and forget himself. God and the God-consciousness exist for you and for me — not to fling mud at each other. When you reside in the Universal you realize only God, and do not perceive human weaknesses, error, evil or disease. Let us have no more Omars! Let us enthrone instead Conscience.



#### THE SUGGESTIVE THERAPEUTIC'S CRAZE.

IN the west the results of the Suggestive Therapeutic craze are already manifest. It is not remarkable that this craze should be confined to the territory within and west of Chicago; it is not so widespread and fanatical in Illinois, Indiana, Michigan and Ohio, but seems to obtain in the states traversed by the Mississippi and Missouri rivers. Geographically this portion of the United States is approximately west-central, and in districts pervaded by running water the mind is most sensitive and receptive to meteorological and psychic changes and vibrations. Men and women born in such latitudes have temperaments which

are subject to various mental and psychic phenomena. Their ideals and ideas seem to run away with them, as the rivers which overrun their banks and flood the country far and wide. They are subject to caprice and suggestion, and often land in the insane asylum. It is found by statistics that a less number in this region know how to read and write, and consequently are very fickle and impulsive. These mental epidemics are not possible in the east, where a sober and radical mental culture has prevailed over mere negativeness and subjectivity. However, in the east more than in the west the Metaphysical, Spiritual and Divine Science Movement is fortunately secure and beyond default or bankruptcy. It is not at the mercy of the fanatic, the iconoclast or the pretender. It is growing steadily, and is yearly adding to itself both numbers and influence. Not so with the same Movement in the west. It is split up into innumerable "isms." It is subject to the vicissitudes of change and geographical location. It is at the mercy of the man who has the gift of gab. It is unstable, vacillating, capricious, and dies and is born again with the vain repetition of insatiate desire. The man of the hour is often its destroyer or savior, and he himself becomes the Nemesis of his own downfall and its disintegration. At present the Suggestive Therapeutic Movement is pretentiously ambitious and popular, but its rapid and vapid growth is a sure sign of its rapid decay. Its spirit has become intolerance itself; its genius is swept by dollars and cents. It hates everything but its own success, and is amenable to no guidance, suggestion or influence but its own. Its attitude toward mental and metaphysical, Christian and Divine Science healing, is impudent, vicious and hostile. It has but one theory, and that is worked overtime in the effort to stultify the reason and sidetrack other and equally acceptable and demonstrable hypothesis.

The result of it all is and will continue to be, the increased demand for the truth. It has a truth, but it is not the truth. And if the editor is not mistaken by the letters he receives from western correspondents, the Teachings of the Spirit will more largely prevail in the west when the west has pierced this new bauble of illusion which is a substitute for *Divinity*.

## THE DIALOGUE.\*

*(Continued.)*

PERSONÆ.

ZOROASTER.

XENOPHON.

JESUS.

APPOLONIUS.

SOCRATES.

PLATO.

HARDLY had this vision of ontology melted from consciousness than another and more rapturous one spread over the spirit, like an apparition of the omnipresence. It gathered definition and definiteness from the luminous halo in which each seemed enveloped, and yet it became to them something subjective and spiritual rather than objective and clairvoyant. Like a star enfolded in starlight, or a sun in its radiant photosphere, the vision concentrated itself, as it were, in a center uniform with the universal in each consciousness. It was impersonal in its Divinity, and yet realized as something definite, though beyond thought or form. As one perceives manifest being broken up into existences, so thought is generated. To describe the vision in a language or to a mind which is wholly exoteric is impossible — and yet the very impossibility seems to suggest no thought or realization of the unreality of the vision. Here the light, of which the seers bore witness, streamed forth as into an ocean of radiant matter. Suns, moons and stars awoke in it, and shot forth a glory surpassingly and transcendently all-pervasive. Not on or from matter, as torch may light torch or a sun may reflect his light upon satellites, but by an immanency the light permeated all things with its interior presence. The three watched the vision centralize the souls of men and the cosmic worlds. As when in sacred thought, held to the task by a divine inspiration, or when rapt in holy meditation one is

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



entranced by the ecstasy of the Divine, so they realized the interior sphere of that which saints name God and scientists call light. It was significant of this sphere that it could not be confined. It spread everywhere, it pervaded everything—space was full of it—nay, space could not be found where it was not—and matter so opaque and dense to the senses seemed aglow with it and lucid in its embrace. A remarkable feature of it was that one could not measure its relations, for whether one noted its recessions or precessions; the light was omnipresent and matter as such ceased to be. This suggested to the three the esoteric meaning of night and day, winter and summer, aphelion and perihelion, or the universal negative, matter, and the universal positive, spirit, the mother and father of life; the tree of evil and good, that which separates oneness into its parts by birth and death and unites them by regeneration or the spiritual awakening and life.

“Behold,” said Socrates telepathically, “what is now to unfold itself. Concentrate undividedly upon the vision and give up the breath to the silence.” \*

Each lost the individual in the self-consciousness, and as the three merged into the one the vision presented no longer the universal or divine, but a particular and a human being. Nay, not one life, but thousands of lives seemed astir in it, like motes in the sunbeam or microbes in the water. They were inspired to look earthward, and as they did so they perceived the mathematical structure of the inner and outer cosmos, and realized for the first time the awful grandeur and solemn import of celestial and terrestrial correspondences. How the warp and woof of creation, as expressed by natural causality and phenomena, appeared interlaced with Divinity, Emanuel Swedenborg and Jacob Boehme had but dimly taught, although they understood the mystic seal of Divinity. Here it was perceived that Spirit had in it the capacity for infinite expression. By the law of the conditioning conditioned and the unconditional conditioning form awoke from the womb of Spirit and brought forth chaos and evil.

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\* This process of breathing is well known and understood among occultists.

In the spiral of spiritual ascension toward and into the apotheosis, it was realized how the *absolute* became the relative, the *Eternal* the temporal, the *Infinite* the finite.

Here the three, amazed by the allegory and symbolism, became as little children, swept along by surprise and wonder. The omniconsciousness, which held all forms of being to its center, and which to mortals seemed to sleep in the dreamless trance of nonentity, here revealed its mystery and law of expression. The omnipotence, from which mortals and immortals, atoms and worlds, draw their specific gravity, and are either bond or free, captive or king, unfolded to them the fullness of God, the fountain of supply and demand, the never-failing source of divine opulence. The omnipresence, by which a consciousness of existence and being are born, and by which each life realizes its sphere and work, its leading and inspiration, its place and state, breathed upon the teeming forms of life, the breath which awoke the soul into immortality and eternity. Omniscience, the causality of thought, the definition of consciousness, whence error and evil disintegrate, as shadows before the sunlight, the distaff from which Divinity unrolls the threads of light by which God is declared and realized, here revealed one Spirit in the strange relation of unity to variety, civilization and history to that which is truth, which is without change or shadow of turning, the same today, yesterday and forever. Awed and enthralled they gazed on the Apocalypse, and when Socrates looked upon them a glory above the brightness of the sun transfigured them.

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“ We are the rulers of our destinies.  
One foe alone can trespass on our right  
To freedom, and to happiness and peace.  
His name is Ignorance, and in our hands,  
We hold the wherewithal to lay him low.”

ANITA TRUEMAN.

## THE PLACING OF THE GUIDON.

OCTOBER in New England was indeed the saddest month of the year, as Bryant hinted in "The Death of the Flowers," for it rained nearly every day of the month, and even the Sundays were stormy and dark. However, in Suite 29, Pierce Building, in beautiful Copley Square, Boston, in a hall in which many were compelled to stand, I learned what real devotion to the guidon of Universal Religion truly meant. Seldom, if ever, in Boston have I addressed such cultured, refined, enthusiastic and zealous audiences. Not only in the evening during the week and on Sunday at eleven and eight o'clock, but at eleven in the mornings of the week the rooms were filled, hardly a seat being vacant. The interest never waned, but noticeably increased, and nearly twenty new students were enrolled on the Chapter books. This speaks well for the College and the Order, and secures for Boston the largest Chapter in the United States, it having a very large enrollment of members. Another supreme test of the interest awakened in the cause of the Order was the number of books sold. Miss Young, who so amiably and intelligently assisted the writer, sold over one hundred dollars' worth of the publications of the Order, and the collection taken up Nov. 11 for indigent students averaged thirty-two dollars. The Sunday collections were about sixteen dollars. An effort was made to have the work of the Order continue through the year; and, aside from the ample funds which were at once subscribed to meet the necessary expenses, three consecrated members of the Order volunteered to meet any deficiency, should such arise. So that the ministration will continue, and Mrs. Gene Carbone, a teacher of splendid attainments and divinely illumined, will occupy the platform as resident teacher. It is intended to prove to the Bostonians that our platform is comprehensive and inclusive; and such teachers as Henry Wood, Charles Malloy, Frederick Reed, Charles Newcomb, Miss Lucy C. McGee of Chicago, and Mrs. S. Louise Downs of New York,

will follow each other during the season of 1901. All success and triumph to the Boston initiative and propaganda.

While in Boston as the guest of Mr. Erastus C. Gaffield, whose work on "Meditations" has evoked most favorable comments, I lectured before the Psychomath of Waltham, Mass.; and such an audience — a veritable sea of upturned faces — as there greeted me, I shall never forget. The theme was "The Divine Science of Healing." At Haverhill, Mass., on Thursday evenings it was my pleasure to give a series of teachings in the parlors of Mrs. Atkinson, and the rooms were well filled with souls eager for the truth; and here, as elsewhere, good seed was sown in most fertile soil. Boston, with its galaxy of suburbs and provincial towns, is readier, possibly, than any other city in the States for this teaching, and from the beginning has been steadfast in its appreciation and support.

Calls are coming from Philadelphia, Brooklyn, New York and Chicago, and it is most likely that the teachings will be brought to these centers in due course of time.

A rather strange phenomenon of the spread of this cause is the fear, shared alike by the superficial Spiritualist, Theosophist and Metaphysician, that here is a formidable but successful movement which will sweep away all petty and personal differences, and materially modify the general ideals of civilization and popular interest in their respective doctrines. This is a certain sign of the advantage of truth and the benefits of the cause which the Order espouses and advocates, and it should be a cause of thanksgiving and rejoicing that such is the case. It is to be said in favor of the sinister and hostile criticism and behavior of the enemy that it knows not what it is doing. Could it but perceive the issue beyond personal interest or aggrandizement, and understand how the work of each representative of specious truth is in vain unless the greater includes the less and the universal enfolds the individual, a dignity and mighty impetus would be given to the largest expression and espousal of truth. The genius of individualism must be measured by its consecration to truth, and not by its separateness or personal power and splendor of attainment. So the Order is

friendly to Christian Science, Mental Science, Theosophy, Spiritualism, though their following may fear it and insidiously oppose it. However, the Order has come to stay, and it will survive all attacks, outlive all criticism, and triumph over its enemies. Let us not forget the Christ Spirit as we journey side by side with our fellowman, each one doing his work as he is led, and following the light as it leads ever upward and onward to truth.

“ Not understood ! How trifles change us !  
 The thoughtless sentence and the fancied slight  
 Destroy long years of friendship and estrange us.  
 And on our souls there falls a freezing blight.  
 Not understood !

\* \* \* \* \*

“ O God ! that men would see a little clearer,  
 Or judge less harshly when they cannot see ;  
 O God ! that men might draw a little nearer  
 To one another. They'd be nearer Thee,  
 And understood.”

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IT will be interesting to know that Prof. Frank M. Davis, who has been secured as musical director, and who will play at the Sunday public meetings in Boston of the Order of the White Rose, is a musician whose art is spiritual as well as artistic. His interpretations of the works of the great masters will be an attraction and a source of pleasure to the public at large and members of the Order. Concerning his masterful work the Boston *Leader* writes: “ Mr. Frank M. Davis brought to a close, May 27, a most successful series of eight pupils' recitals. The high standard, conscientious and artistic treatment of every programme, places Mr. Davis in the foremost rank among the leading teachers in the country. As a musician Mr. Davis has most extraordinary talent, being a very fine violinist, and playing the piano exceptionally well. His reading of the different masters shows not only broad musicianship, but much experience and study.”

## LITERATURE.

"HELPS BY CHRIST'S WAY TO HEALING AT HOME" is a very helpful book of the Divine Science of Healing, by Mrs. Excell Lyon, Akron, Ohio.

A notable book, and which will prove superior to the student, in that it is so luminous and spiritual in its interpretations of Christianity — a book which the Order of the White Rose can commend to its members, is the one entitled "Spiritual Consciousness," by Frank H. Sprague. We know of no recent contribution to the New Thought Literature which is more subtle, comprehensive, lucid and valuable as criticism of Christianity and a revelation of the Spiritual consciousness than this book. For sale at this office. Price, \$1.25.

"THE THEORY AND PRACTICE OF HUMAN MAGNETISM," by H. Durville, is a very simple but profoundly written book on the subject, and will prove valuable to all students. It is published by The Psychic Research Company, Chicago.

IN "A COMPREHENSIVE GUIDE BOOK TO NATURAL HYGIENIC AND HUMAN DIET" (price 25 cents) the author, Mr. Signey H. Beard, editor of "The Herald of the Golden Age," has given the public a most timely and useful book. It is food-reform literature, but this contribution to it is written in a dignified, compassionate and amiable spirit. Our criticism of this and similar works is in its suggestiveness. Why simulate a flesh diet at all, and create mock flesh or fleshless foods? Whatever the food or its name let it pass for what it is — not what it imitates.

IN choosing a Christmas gift what can afford more present or lasting pleasure than a subscription to *The Youth's Companion*. The delight with which it is welcomed on Christmas morning is renewed every week in the year.

Those who wish to present a year's subscription to a friend may also have *The Companion's* beautiful new "Puritan Girl" Calendar for 1901 sent with it. This calendar reproduces in 12-color printings an ideal portrait of a Puritan maiden of Plymouth. In addition to this, all the issues of *The Companion* for the remaining weeks of 1900 are sent free from the time subscription is received for the new volume.

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Illustrated Announcement of the volume for 1901 sent with sample copies of the paper free to any address. THE YOUTH'S COMPANION, Boston, Mass.

A MOST helpful book among the smaller, unpretentious books is "The Ten Commandments, An Interpretation of The Constitution of the Spiritual Universe," by Rev. George Chainey, and published by The Stockam Company. Price 60 cents. For sale at this office.

"DISCOVERY OF A LOST TRAIL," by Charles B. Newcomb, author of "All's Right With the World," is a simple study of that strange and beautiful thing that we call life, but grand in its scholarly simplicity. In the words of the author, "plain suggestions of confidence, patience, gladness and decision often bring us back to the trail we have lost through the uncertainty of our own power and freedom."

This notable book will be in demand by many who have not previously read metaphysical writings. Price \$1.50. For sale at this office.

MISS ETHEL MARSH STILES is editing two very smart magazines in London — one entitled "Wings," and the other a quarterly entitled "The Occult Literary News and Review." She is an indefatigable worker, and will merit the success she is bound to achieve. We glory in her ability and energy. Both periodicals are for sale at this office.

ONE of the brightest and luminous publications on Healing is the book entitled "Suggestion Instead of Medicine," by Charles M. Barrows. The author is a modest man, and has given the work of suggestion a clear and comprehensive intelligence seldom met in this new field of investigation.

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## SPECIAL NOTICES.

### IN WASHINGTON, D. C.

DURING the months of December and January Mr. Grumbine will lecture and hold classes in Washington, D. C. He lectures on Sundays in the Masonic Temple Building at 11.30 A.M. and 7.45 P.M., and in Rauscher's Hall, Connecticut Avenue, by announcement, holding his private class-work on Mondays and Thursdays at 8 P.M. in the reception rooms at 402 A Street, S. E. (courtesy of Mr. Wood), and in the rooms of the Circle of Divine Ministry, Loan and Trust Building, Tuesday and Friday afternoons at 2 o'clock. Special programmes of great interest have been arranged. Miss Young will be in attendance.

### THE PROSPECTIVE FIELD WORK.

IT is possible that Mr. Grumbine will lecture in Philadelphia the first three Sundays of February, and then go to Brooklyn and New York for March. In April he will return to Boston, and in May and June he is planning to lecture and hold classes in Chicago. Definite arrangements will be announced seasonably by regular programme.

### THE BOSTON CHAPTER.

MISS LUCY C. MCGEE began her ministrations in Boston, Sunday, Dec. 9, at 11 A.M. and 8 P.M., continuing for four Sundays. Mrs. S. Louise Downs of Sorosis will follow her in January. Mr. Charles Malloy, Mr. Frederick Reed, Mr. Henry Wood, Horatio W. Dresser, Mrs. Gene Carbone will be invited to give special teachings.



## SPECIAL SALE UNTIL JAN. 1.

TO anyone sending this office one dollar, the three books on "Psychometry," "Easy Lessons," and "Auras and Colors," will be mailed post free. Each one of these books sells for fifty cents.

LESSON on "Realization" was crowded out of this issue. A double installment will appear in the March, 1901, issue.

## RECENT KIND WORDS.

WE had great pleasure last Sunday evening in listening to a very able discourse by Rev. Mr. Grumbine at his hall in the Pierce Building. His subject was: "The Immanence of God," and he handled it in a masterly manner. He may not teach Spiritism, as some assert, but he is certainly a powerful exponent of "Higher Spiritualism."—Editor *Banner of Light*, Oct. 13, 1900.

"YOU have opened my eyes to greater light."—ADELAIDE E. BADGER, member Ex. Board Metaphysical Society, Boston, and Secretary Boston Chapter of the C. D. S. and R.

"I CANNOT refrain from telling you how much I have learned to appreciate your teachings. They are of the highest order. . . . You have the command of the best verbiage for explanation that I ever met with."—ANNA MITCHELL, New Augusta, Ind.

"IT is just what my soul is hungering for."—GEORGE D. KNAPP, St. Louis, Mo.

"I HAVE heard nothing but good of the Order of the White Rose."—HENRY WOOD, author.

## CHRISTMAS AND ITS INSPIRATIONS.

IN order to further the usefulness of IMMORTALITY, the organ of the Order, those who are now subscribers are urged to send into the office the small contribution of one dollar, with the name and address of some one who would prize just such a periodical. The Editor needs just such co-operation to extend the sphere of light and break bread with hungry souls. Let others make larger contributions to carry on the beautiful and

divine work, and send their cheques with Christmas love and benedictions. The President has borne the burden of the work alone for nearly eight years uncomplainingly, joyously. He will continue to do so; but the Order has grown so mightily in eight years that he wishes all to share with him the joy of the work, the fruition of the divine ministration. The Order has three books which it wishes to place before the public, and it needs just such help as its friends can give it. One book is by Mr. W. J. Colville; another by Scholasticus of England; another by one whose name cannot here be mentioned, and these books will be valuable additions to its present list of most excellent literature. There is a steady growth of sales of books published by the Order in England, Europe, India and Australia, and oh, friends, now is our opportunity to do this work of the Spirit. Let us be faithful to the Heavenly Vision.

#### GENERAL AND FINANCIAL REPORT OF THE ORDER OF THE WHITE ROSE, 1899-1900.

|                                                                                              |     |
|----------------------------------------------------------------------------------------------|-----|
| Number of Students enrolled in "The College of Divine Sciences<br>and Realization" . . . . . | 137 |
| * Graduates Dec. 25, 1900 . . . . .                                                          | 80  |

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|----------------------------------------|---------|
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| Printing . . . . .                     | 95      |
| Stationery and Postage . . . . .       | 125     |
| Indigent Students . . . . .            | 185     |
| Salaries . . . . .                     | 0,000   |
| Books to Indigent Students . . . . .   | 80      |
| Car-fare (President) . . . . .         | 20      |

#### CASH.

|                                                  |       |
|--------------------------------------------------|-------|
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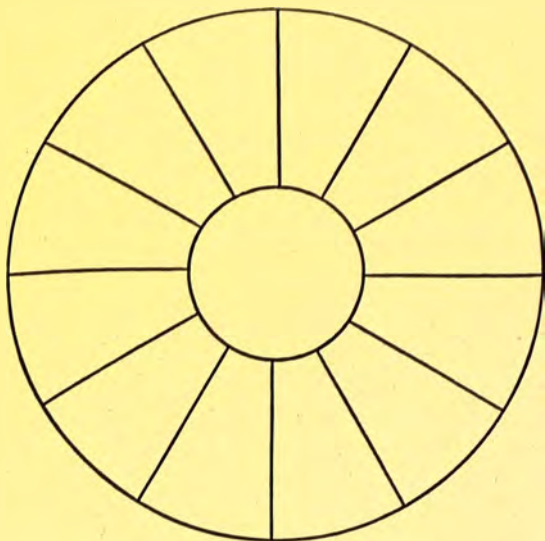
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