

# IMMORTALITY

A QUARTERLY MAGAZINE

J. C. f. Grumbine, Editor

1718 WEST GENESEE STREET, SYRACUSE, N. Y.

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# IMMORTALITY.

VOL. III.

MARCH 15, 1901.

No. 12.

## THE WANDERER.

UPON a mountain height, far from the sea, I found a shell,  
And to my listening ear the lonely thing  
Ever a song of ocean seemed to sing,  
Ever a tale of ocean seemed to tell.

How came the shell upon that mountain height? Ah, who can  
say  
Whether there dropped by some too careless hand,  
Or whether there cast when ocean swept the land,  
Ere the Eternal had ordained the day?

Strange, was it not? Far from its native deep, one song it sang.  
Sang of the awful mysteries of the tide,  
Sang of the misty sea, profound and wide,  
Ever with echoes of the ocean rang.

And as the shell upon the mountain height sings of the sea,  
So do I ever, leagues and leagues away,  
So do I ever, wandering where I may,  
Sing, O my home! sing, O my home of thee!

EUGENE FIELD.

---

## THE FOUNT OF WISDOM.

EACH soul its own centre must find  
Ere it can be either just or kind;  
For to be just even to yourself  
As well as to some other,  
You must have found the God  
Within you as in your brother;  
For from that source alone  
Can real truth come.  
As ye judge from a personal view  
So is your judgment but partially true;  
It must be so in the nature of things  
Till ye drink from the fount  
Where true wisdom springs.

MARIE A. WATSON.

## FAITH, A SPIRITUAL FUNCTION OF CONSCIOUSNESS.

MR. ERASTUS C. GAFFIELD writes:

For a certain period in humanity's experience faith must constitute the background of belief, the perspective of truth, and in a certain sense its evidence, to those who have not realized higher relations to the realities of being. It is, if you so please to define it, the vicegerent of *something* which has not yet manifested itself in consciousness, but which awaits the hour and opportunity for expression. When it shall appear, the regal beauty and power attending its unfoldment will overshadow the importance and manifest use of faith for the time.

Realization having become a fact of being, the office and uses of faith will be fully understood. The emancipated spirit will be enabled to clearly perceive that the dim light which it has been following has all along pointed the way in the spirit's ascent to the heights, and has been a useful factor and aid in the unfoldment of the more perfect illumination.

"Faith, the assent of the mind to the statement or proposition of another, on the ground of the manifest truth of what he utters."—WEBSTER.

That is the definition of the word, as given in a standard work, and has reference to material as well as spiritual matters. But there are other aspects of faith, which are not reflected or referred to by the learned lexicographer—an inner or esoteric understanding of facts, which at first appears as a very dim light in consciousness, hardly perceptible to the interior spirit and in many instances wholly misunderstood.

As the student of psychological truth seeks to unfold all the capacities of his spirit, thereby making conditions for special revelations in new, and to him untried, fields of discovery, he comes into relations with many unknown forces of spirit. Not understanding nor perceiving that he is spirit and therefore in the elements of his mental and moral constitution capable of evolving harmonial relations with those occult powers, which

have veritable existence, he has relegated to the fields of superstition some of the most sensitive and delicate vibrations proceeding from spirit. They are, however, none the less existent because not appreciated nor appropriated by the neophyte.

Faith, from its very definition, must ever appeal to the finer sensibilities of spirit. Because intangible, imperceptible, something which cannot be seen, weighed nor measured, special preparation of spirit are required to accept its intuitions, and in such preparations the more delicate cells of the human brain are prepared to quickly respond to the most occult and delicate vibrations of spirit.

It is to the credit of humanity in general and particularly of its special members that so large a measure of faith obtains. There are some whose spirits, attuned to the finer etheric vibrations, pick out of the elementary discords delicate sounds, like unto the finer notes of music, and weave them into harmonial rhythms, the united force or action of which bears internal evidence to the spirit of truth and love. The reflections of such forces constitute the principal grounds of faith. Upon sensitive organisms such interior and spiritual forces act, and through them react upon others. At first hardly visible as entities, even to spiritual perception or sight, they, through contact with the coarser elements of the physical constitutions, assume shape and are accepted finally by the mind as reasonable propositions. As such they become powerful among the forces of propagandism, and in the service of wisdom are useful factors in teaching the truth. But like all useful and beneficent powers conferred upon man, can become in the hands of the ignorant the means of retarding the onward and upward progress of humanity.

## "GOD'S FOOL," A SPIRITUAL AND ESOTERIC INTERPRETATION OF CONSCIOUSNESS.

Having eyes, see ye not ? Having ears, hear ye not ?

THE relation of consciousness to mind is that of the ray of light to the prism ; that of unity to differentiation. Consciousness does not exist ; it *is*. The mind exists as phenomenon of consciousness. Light is ; color exists.

Consciousness realizes its objective nature in existence through mind. The soul bears the same relation to consciousness that the latter bears to mind.

To abide in the sphere of mind is to abide in the sphere of sensation, whose stimulus is vibration from the plane of matter. To free one's self from the domination of sensation, of mind, is to escape from slavery to sovereignty ; from the plane of personality to the sphere of individuality.

The eyes of personality look out upon what belongs to personality. The ears of personality hear what belongs to personality. Live in personality and you are dominated by externality. Individuality does not obtain where sensation, science and sickness are.

Man's five (or seven) senses bind him to the objective order. Listen to the sounds and noises of the earth and you will hear nothing else ; look upon the panorama of existence, and you will see nothing else.

God's Fool alone hears the voice and perceives the vision.

God's Fool sat in his room. His eyes were closed. God had closed them many years ago. This Fool had not always been a fool. When a child he was wondrously beautiful, with golden curls and lustrous brown eyes. His mother died. His father married again. The second wife became mother of twins, boys. The second wife hated the golden-haired, brown-eyed, motherless boy.

One day Hubert, the younger twin, from a balcony window, threw a flower pot down upon the upturned face of the golden-haired boy, who was then nine years of age.

When the child recovered from a long illness, he was deaf—the first indication that he was a fool.

Maarten Maartens, the illuminated author of "God's Fool," says this is not a melancholy story, but a comfortable story.

Some weeks afterwards, Elias (that is the Fool's name) was heard to cry out, "I can't see." Ever after his eyes were closed. He can neither see nor hear—a fool indeed.

Elias was the richest man in Koopstad, sole heir to an immense business and fortune. He had carriages, gardens, servants, and a faithful nurse, Johanna. He lived in a cottage all his own.

He loved his nurse very much. One day he said to her: "I think, Johanna, you are like mamma" (he did not refer to his father's second wife). "I can't say how I mean like, not like her portrait. Like the smell of roses. They look so different till you smell them, then they are the same; it isn't the smell, but the feel, I think. 'Tis the tingle that does it, not the smell."

The next day the nurse found Elias crying: "It is so wicked of me, Johanna, but it seems that Tonnerre" (his little dog) "is like mamma!" Surely Elias is a fool.

Love—the divine word beyond human utterance. The child's love for his mother in heaven includes all love, nothing is higher or deeper or beyond; it is love, not comparable—no high and no low. Love, what more can it be? Love, lost in trust, confidence, devotion, dependence—love perfect. What a fool Elias is to consider love, love; without degree and without difference. Simply love.

"I should like to love everybody," said the Fool, "but that seems like loving nobody. But I love you best, Johanna, except myself. Do you love yourself better than me?"

Johanna was not a fool. She replied, "No, I think I love you best, Elias."

"I would like to love you better, Johanna, but I would rather have myself happy than anybody else."

Unutterable Fool!

O thou beautiful universe, so rich in form, color, sound. Thou beautiful world of matter and force, God's universe, full of beauty, rhythm, full of grace and charm; all reduced to a flood of vibrations, appealing to the sensory, as it differentiates itself through optic, olfactory, auditory, efferent and afferent nerves. Elias Sossel is shut in from the external world.

Oh! the loneliness of that soul. If he could only see the light;

if he could only hear some familiar voice. Oh, if he could hear in the sphere of the voices; if he could only see in the sphere of visions! Oh, if the multitudinous sights and sounds could but stimulate the mind! The illusion of the outer order, how my heart feeds upon it! Is not this the cry of humanity? Sensation is the basis of my happiness, my well being and undertaking.

At first Elias rebelled. He would not walk; for did he not need to learn to walk a second time, and this time in the dark? "I will not leave this room till the doctor comes and makes me see again. When will the doctor come and make me see, Johanna?"

The Fool would not play; he shrank from contact with the outer world, and crept brooding into a corner.

Tonnerre, Elias's little dog, whom he loved as he loved his mother in heaven, and the roses, was grieved that his little playmate could not run and play. His sensitiveness and clairvoyance (if a human being had served the Fool in the same vital way, we would add, intuition) enabled him to adapt himself to the need. He lay at the feet of his beloved master, shut within the darkness and the silence, rolled away in easy reach; and actually Elias felt after him. The dog rolled on a little bit farther, and again a little bit. Elias rolled in the same direction and grabbed at his tail as he whipped it up and down. And then Elias laughed a bright little laugh. A gleam of light shot through consciousness.

The darkness was dispelled; the silence lost its horror. The little soul in that inner chamber, alone, shut off from the outer world, laughed. The love of Tonnerre had lifted the child from gloom and despair into the sunlight of joy and glee. What matters it whether love be that of a little dog or of mamma, if that love awaken the soul to love and light and wisdom?

The Fool's bell-like voice ceases to cry out into the darkness of the outer world, from the darkness of the inner, "I can not see; I can not hear—when will the doctor come?" He had asked again and again; each time he seemed to have forgotten that he had asked before; each time hoping that somehow, some time the answer would come.

The children of the Infinite looking out into the darkness of existence, out into the maelstrom of Maya, out into the turbulence of differentiation and separateness, out into the illusion

of time and space, ask again and again "Why, why? What is the meaning of my life? What am I? When will the doctor come and heal my blindness and my deafness?" These children of the Infinite, perplexed and confounded, wondering and sorrowful, speak into the darkness and silence. No answer comes from the tomb of time. No answer to any essential question has ever come from the world of color and tone and form, externality, the objective universe.

When the light breaks within, there is a consciousness that blindness is true seeing, and deafness is true hearing.

The night after Elias's father died, Hendrick and Hubert met in the office. Hubert saw his father's form and observed him speak. The father's face was dreadful, unfathomably sad, which Hubert truly interpreted and cried out, "We must save the house and our dead father's memory. Elias must pay the debts and support the twins' mother." Hubert urged his brother to swear that they would protect Elias from injury and further his welfare.

Hendrick bent his head while Hubert said, "We swear. So help us God Almighty."

The two brothers went to Elias. "We must have money." "Yes." "You are very rich, Elias." "Yes?" "Then, if I have plenty of money, may not the sick old man have his beef tea?" Poor Fool; more interested in a sick old man than in the richest firm in Koopstad. "Inasmuch as ye have done it to the least of these, ye have done it unto me."

Those who loved the Elias understood him; whom he loved he understood. His memory was bad, but he never forgot anything that touched his affections. Love was not a thing of the past. His love to the dead was a memory of an eternal day. Love without beginning and without end was the one reality of his soul.

To Elias, life was beginning to be a long Sabbath, with the dim hush of a cathedral and the sweet solemn tones of the chapel organ.

He loved the trees and the field of grain. He asked John, his man-servant, "What bird is singing?" John was not a fool; he unalterably answered, "Finches." Two or three Johns were dismissed because they could not distinguished between finches and blackbirds.

When he went for his walks he insisted on taking money to



distribute among the poor. The town officials said Elias was pauperizing the poor. Hendrick and the different Johns thought so, too; they took the money and kept it. The Fool ought to be locked up; he would rather give his money away than keep it.

Johanna wished to shield Elias from all knowledge of evil and suffering. He had enough to bear. She had taught him that "two's company and three's none."

"Am I one, Johanna?" "Yes." "I can't understand it. Seems to me I'm company and two. I'm always thinking of Elias Sossel and talking to him and I love him. Who am I, Johanna, that am Elias Sossel's friend? I love him more than any one else." And he opened his great eyes on the world; but he did not know they were open.

Elias Sossel is a fool. That is why he dwells on the vagaries of consciousness. A sane man never stops to consider himself, the complex nature of his own consciousness. A sane man loses himself in action, in objectivity; he lets consciousness—a somewhat entirely foreign to sanity—alone.

One day Elias sent for Hendrick. "You must help me, I'm sure you will. Just fancy, Hendrick, how terrible it is; some people haven't enough to eat." How did Elias learn of so disagreeable a fact? Jops, the deaf and dumb peddler, through the carelessness of John, had gained access to Elias.

*Elias.*—"Is it not amusing, going about selling? I am rich but I am often so dull."

*Jops.*—"In the summer, yes. In the winter, no."

*Elias.*—"Stop in the winter."

*Jops.*—"Who would give me bread? We can't all sit in fine houses like you."

*Elias.*—"If you have no bread and cannot earn it, the rich people will give it to you."

*Jops.*—"Not they."

*Elias.*—"Are you sometimes hungry, without getting bread?"

*Jops.*—"Oh, no. Nor I nor any of the people who are starving do it for fun, with sacks of potatoes in the cellar. And the little children like it too, cold, hunger."

"I am glad of that," replied the Fool gently. (He had never before heard irony.) "I can't think why they like it."

The next day, the Fool's bell-like voice rang out on the unresponsive air: "I won't pray. Does God let the people die of

hunger? I have never asked him to help them. Why did you not tell me to ask, Johanna?"

He dropped on his knees; then thoughtfully: "But they can ask for themselves. Why does He not hear them. Some one must help them." Elias was so overwrought that Johanna said she would send for the doctor. "Don't want the doctor," said the Fool. "I want Jops. He tells lies. It would not matter so much not seeing if people only always told you exactly what there is to see. Tell the notary to come and bring all my money. I will give it all away to those who have no food and clothes and fire. All except what is wanted for you and me, Johanna."

To quiet Elias, Hendrick promised to organize a colony for the poor; but he used the money that Elias signed away, for speculating, and lost it.

Hubert had been in China for several years. He returned with wife and children. His wife's name was Margarite, the same as that of Elias's mother. He loves this Margarite very much; he thinks it must be his mother. "Why do not papa and Tonnerre" (his dog had died) "come back?" He is a fool. He thinks dead people are alive. "Why do some people live in our hearts and some in our hearts and homes? What is being dead? Johanna says people are dead when they can't see or hear or taste or feel or know anything. I don't know much, and I can't hear or see. Am I nearly dead? Where are the dead people?" "With God," Johanna answered. "But God is everywhere. If God can live with me and with my dead people, isn't it unkind of Him to live with us apart?"

"Hush, hush!" cried the whole world. "The dead live yonder in the skies. You will go there." The Fool looked into consciousness and declared, "The dead live; they are here in my heart."

We need a new definition of death, as well as of life. If we can see and feel, manipulate this organism, experience sensation, we are alive. The truth is when the senses are silenced, we are just ready to live. Then we are dead to the earth and alive to heaven. Life is death, and death is life.

Margarite told Elias the story of Jesus. He understood. The divine man in the Holy of Holies, touched the wounds in the side and sank down to kiss the hem of his garment. Some see everything except Him. This dumb and blind Fool, who knows

nothing of telescope and microscope, said, "I see Him," and was at rest. The Fool saw him because of the darkness and silence. The creator of this masterpiece, "God's Fool," Maarten Maartens of the Illuminati, says "My story is a bright one."

"I think blind people see some things best," said Elias. "Johanna says she sees just what is in front of her. I see Jesus, blessing little children and riding into Jerusalem. I see Him on the cross." The Fool opened his great eyes, turned them full on Margarite and she saw they were full of tears.

The Fool sat in his room. His eyes were closed. God had closed them. Night lay over them, and over his soul the twilight of a great sorrow and of a glorious dawn. His silvery voice spoke:

"I am almost like Christ. He gave up all for every body. I should like to be exactly like Christ. I want to give the carriage to the lame man. I want to give all I don't need. I don't think I want to give myself; but no one wants me."

When Hendrick next came to the Fool's cottage, Elias asked: "Why did you tell me you used my money for the poor? And why do you say I must give you all my money? Who is there?" screamed Elias, suddenly. "There is some one in the room besides you, Hendrick."

And then some one struck Elias a violent blow and sent him tumbling back in his chair. When he recovered consciousness, the memory of the blow enraged him. He had never before been struck. Something impelled him to strike back; he struck again and again. The lifeless form of Hendrick was there in a chair and Elias struck that, and struck it again. He was overwrought, and sank to apathy.

In the middle of the night that followed, the Fool awoke; his brain was cleared. He sat up in bed and cried "Murder." Jesus had been murdered. Murder is hating a man so you want him to stop seeing and hearing and speaking. Heaven and earth were aflame with the cry of murder. Elias had murdered his brother. He dared not pray. He wished to be truly blind, so he could not see "murder," truly deaf that he could not hear "murder."

"But," said Johanna, "the knife; where did you get the knife, Elias?" "What knife?" asked Elias, as if waking up from a dream. "The knife, the knife," echoed Elias's silvery voice.

The Fool is now to be taken before the tribunal to be judged.

The next evening Elias sent for Hubert. In the deep darkness of the Fool's soul lay light made manifest, the Beatific Vision of that which is not and therefore eternal.

"Hubert, why you kill Hendrick? I remember all now. There was some one in the room when they struck me. I can't understand why I didn't know you were there. Before I woke, after the blow, I felt you were there. Where were you, Hubert, when I struck Hendrick? I didn't remember you then. When Johanna spoke of the knife, I remembered it all. Why did you kill Hendrick as well as I? I do so want to know. You didn't do it because he struck you. Did he want to harm the house? It was more wicked for me, for I did it for myself. Johanna says two people can't kill the same person. I do not hate him now. I was wickeder than you, so they must punish me."

Hubert broke the chain of silence and whispered, "It wasn't us, Elias. It was another man." "I know it was you, Hubert, as well as me. It was you who came yesterday and killed him before I struck him. I shall not tell any one. Johanna says they are always satisfied with one man. I shall say to the judges: 'Gentlemen, it was I who killed my brother. I was angry with him for striking me. Lock me up.' Hubert, you must live to be very sorry, and when you think of me you will know I am very sorry."

His eyes were blazing with light. "If we are very, very sorry," his eloquence continued, "God will make Hendrick not dead again, as the Lord Christ was made, and Hendrick will be good and we shall not have killed him. No, no; we shall have killed him, but he will not be killed. We must pray very much, and all will be right, dear brother. Only I wish you would speak and tell me you did it and are sorry."

He brushed back his long curls, straightened his manly figure, walked across the room with a firm step, opened the door, closed it softly behind him and went down to meet his judges.

Blindness is not blindness, but seeing in the sphere of the fine forces. Deafness is not deafness, but hearing a higher range of vibrations. Beethoven deaf, heard the strains of celestial music. Milton blind, saw the celestial Vision. Elias, God's Fool, heard the music and beheld the Vision. He saw the Christ—that is Voice and Vision. He gave all and himself, because he loved all and was all.

Consciousness, free from the trammels of the sense life, is the oracle of truth. Indraw and realize the depths and heights of the self, you will see the Vision, the Christ. Indwell and you will hear the Voice, the everlasting divine Monition.

The sightless and soundless repose abides like a steadfast flame.

LUCY C. MCGEE.

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## TRANSFIGURATION AND CONSCIOUSNESS.

THERE is something very remarkable about the meeting of the group of disciples with their Teacher on the Mount of Transfiguration. The event of the meeting preceded the awful agony of the Master in the garden of Gethsemane and the crucifixion. No doubt it meant more to Jesus than to the disciples, more was felt by Him than was impressed upon their minds. To Him it was like an ascension, because it brought to Him from an invisible world a glimpse of heaven, where all of his treasures were laid away. How far away from, how far above, the world His heart lifted and His vision extended they doubtless never divined. He knew that His hour of separation was coming, when He must drink the cup of bitterness and leave it as a blessed chalice to those who should follow in His footsteps, sanctified by His divine presence, the veritable holy grail, out of which the faithful and blessed shall ever drink in memory of Him. On the mountain, apart and alone, and O how alone, how lonely in the unspeakable stillness, how alone in the unutterable silence! There, where no sound of the city could reach them; there, where the lark and the nightingale would bring their heart songs, if they could; there, where the stars at night and the sun by day hallowed the scene with their effulgent light! John, Peter and James, alone with Jesus, and keeping watch over the world, waiting for the upper air to speak, longing for the light that never was on land or sea to shine upon them.

The mystery of it all is appalling.

They had not long to wait—none indeed ever have to wait when as the two or three they are gathered together “in His name”—before the “glory above the brightness of the sun” set-

tled over them. Jesus prayed, and as He prayed "the fashion of His countenance was altered and His raiment was white and glistening."

"And, behold, there talked with Him two men, which were Moses and Elias (Elijah), who appeared in glory."

The high mountain is the symbol of the third heaven, writes Emanuel Swedenborg, the image of celestial and spiritual love. It fittingly becomes, in an exoteric sense, an earthly setting for a superlatively esoteric and beautiful vision. But not to inform an objective sense or mind, nor as a mere sign of the outward splendor and supremacy of the kingdom, did Jesus ascend this mountain and take the three disciples with Him. Not to demonstrate merely the occult relation of divinity to consciousness and consciousness to matter, did He permit the vision of the two prophets to show itself to the disciples. This and more was merely coincidental with a deep and divine end which the Master never lost sight of, which He emblazoned with a luminous outline on this mountain top. And it is this end which I shall further seek to polarize and hold before consciousness.

There is no question but that Moses stands for the old as Jesus for the new dispensation. Nor is it to be denied that Elias, or Elijah, is the *vitality* of the old, as *Christ* is the spirit of the new order of things. Elias, it is possible, comes from the word "helios," which literally means "the sun." Elijah was the sun of the old dispensation, as Moses was the law, and he was caught up into the heavens, as the legend goes, "in a fiery chariot," which is not to be taken literally.

Christ in the New Testament symbolizes the sun. "I am the light of the world," said Jesus. So that it is not heresy nor heretical exegesis to make an equation of these Old and New Testament teachers. The law of Moses found its truest interpretation in the life of Elijah, as the life of Jesus found its divinest spirit in the love of the Christ.

In an esoteric sense, as it will be shown, Moses and Elias became the stumbling block of the Pharisees and Sadducees, if not of that distinguished body of rabbis known as the Sanhedrin. It was maintained by the opposition that Jesus was the reincarnation of Elias, and for a good reason, while it was further held that He belittled and transgressed the Mosaic law. Jesus replied to His critics, "I came not to destroy the law and the

prophets, but to fulfil." In a spiritual sense a student of the Mosaic law cannot understand it who does not read and live it as an Elijah. For if Moses is the letter, Elijah is the spirit of the letter of the old Mosaic law. And so Jesus might simply and easily be identified with Elijah, but never with Moses. The law as here set forth is the *intellect*, but not the intelligence, for that is a higher principle of the spirit. And on the tablets of the intellect the outward law, the "thou shalt not" is written by the "I AM that I AM." The senses and the mind as such or as functions of the soul are neither enlightened nor illumined. They are exteriorized and lead the soul astray in an entanglement of desire and attraction. Hence the law, thou shalt not, which is spoken to the lower self, the natural or outward man, the lower principle of the soul.

Elias is the intuition, the spiritual intelligence or consciousness which leads the intellect and mind and governs the senses by wisdom or prescience. Moses will symbolize science or theology; Elias, religion.

So with John, James and Peter, who typify the triune nature of the soul, as partitioned by the old psychology, the feeling, thinking and willing in man or the heart, intellect and the will. These three sections or phases of the nature of the soul cover all of its resources, temptations, defeats, triumphs. Here the evil and the good, the devil and the God, in man wage war for supremacy. John became the beloved disciple and was the revelator of the love principle or the heart of Christ. James became the rational companion, the moralist, who exalted reason or intellect, and was the revelation of the rational principle of the Christ. His followers became philanthropists, unitarians, ethical culturists. Peter became the key to the kingdom, the impulsive, ardent, enthusiastic friend, the revelator of the will or logos of the Christ.

Neither John, James and Peter, as here presented, are perfect in love, reason, will. Love, reason and will in the natural man are shown forth, but not apotheosized in John, James and Peter. They are apotheosized in Christ, who is the perfection and fullness of love, reason and will.

Now, I am sure that it was for no other purpose than this that absolute power or supremacy should be given to divinity or the God in us that He took these three disciples up into the moun-

tain, that the symbol of the mountain, the vision and the light should awaken in them the ideal of His message and mission, the oneness or monism of spirit. That, relying no longer on the old or the new oracle, the exoteric message or the esoteric message; the one to the intellect and the other to the intelligence, the one to the circumference and the other to the centre of a spirit separated from the universal spirit; an oracle that spoke as such and not as the one and only God; the truth personalized, but not the truth universalized, the soul should awaken to the sphere where the centre is the one who is all in all, and where each one realizes through consciousness the illumination of God. Such become omnipotent, omniscient, omnipresent, omniconscious. And as the old in the new and the new in the old, in Moses through Elias, and in Jesus through the Christ, became one, so might reason, love and will find in God their fulness and perfection. Not outside of them as a Moses, or Elias, or a Jesus will the Christ appear, will God be realized, but within them in the silence where forms disappear that spirit alone and supreme may reign forever and ever.

"A voice below the voice,  
And a height beyond the height,  
Our hearing is not hearing,  
And our seeing is not sight.

The deep has power on the height,  
And the height has power on the deep;  
They are raised for ever and ever,  
And sink again into sleep.  
Not raised for ever and ever,  
But when their cycle is o'er,  
The valley, the voice, the peak, the star,  
Pass, and are bound no more."

J. C. F. GRUMBINE.



## THE TRIPOD.

### THE NEW CHURCH.

THE hour is coming when men's holy Church shall melt away in ever-widening walls, and to be for all mankind; and in its place a mightier Church shall come whose covenant word shall be the deeds of love.

Not credo then—*amo* shall be the password through its gates.

Man shall not ask his brother any more, Believest thou, but  
—Lovest thou!

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### EACH ONE IN HIS OWN PLACE.

FLORENCE E. WILLARD DAY writes aptly on a question of general interest.

One often hears it said, and most inanely, "If I were in your place and had your opportunities, I could live the divine life and would help others too; it is so easy for you;" and, "How I long to do the work you are doing, but I have not the opportunity."

Now all persons have equal advantages and opportunities, and their field lies all about them, but they are overlooking and neglecting their own chances in watching and admiring some other one who has "taken the bull by the horns," who by taking advantage of and using the material right at hand has worked out his own salvation.

No one can fill my place, I can fill no other person's place; we are in the place we have made for ourselves; so what folly to waste time and energy bemoaning our fate, thinking we are worse off than some other one and wishing ourselves in his place.

The way to begin is to *begin*, as some one has said, and begin right in the place where you now are. The environment one finds one's self in is just the right environment for the time, and is the place we have made for ourselves by our past living and thinking, for as we sow so shall we reap. It is the inevitable result of the law of cause and effect.

Now, by awakening to a consciousness of this fact and then going to work with the material at hand, we can change our condition and environment to suit us.

There is no limit to any one's possibilities, and the way to succeed is to go to work with the determination to succeed by overcoming any and every obstacle in our way.

We can help ourselves and others just as effectually in one place as another, but we are fitted only, or ready, for the place we find ourselves in at the time. Just as soon as we are prepared for something better the way will open for us. There is ever an outward correspondence to the inward state, or growth in consciousness.

If we are held in conditions that are distasteful to us it is because we have not learned the lesson the experience is intended to convey, and we will not make any progress by sitting down and bemoaning our lot in life.

We can serve God and man just as truly in the kitchen as in the pulpit, in the household as in the world of business, at the counter as on the judge's bench; in *any* occupation whatsoever, from attending upon the wants of an invalid and making his life comfortable and happy, to preaching the gospel.

Acknowledge the Lord in *all* that you do, even the most trifling duty to yourself or service to your fellow man.

Glorify your work, whatever it is, by putting your best thought in it. Put the best of yourself in your work and then it will reflect credit upon you, and as "the reward of one duty is the power to fulfil another," you will go on from glory to glory as you gain in knowledge and power.

Begin with the little things and do them as well as it is possible for you to do them. If you are faithful over a few things you will be made lord over many.

It is the merest cant in regard to making a *specialty* of doing good, and that a person deserves more credit and is more of a saint for so doing, for all can and *should* do good and be helpful to both themselves and others every moment of their life, no matter what their station or occupation, and by helping others in any way whatever we are helping ourselves.

Of course one who makes the best of his opportunities and lives a useful and helpful life is more to be respected, and will be, naturally, than one who weakly yields to unfavorable conditions

because of lack of courage and determination to overcome and rise above them. By making an effort and using the power we have with our present knowledge, we will find that we have gained more power and a better understanding to undertake and solve the next problem that presents itself. It all comes through growth in, or rather, an evolution of consciousness. Knowledge is power, and "Ye shall know the truth and the truth shall make you free."

With a knowledge of God's law we can work in harmony with them and thus get the benefit of the unity of purpose and action. Working with God we have the benefit of all the power that God has, because we are one with Him and nothing is impossible to us, but without Him or against Him we are weak indeed, and we shall be broken upon the wheel of time, until through repeated failures and disappointments we get wisdom enough to change our course by working with the law instead of against it.

The Universal Spirit is working to produce harmony everywhere and all things work together for good.

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### LOVE.

Kate A. Boehme, editor of *The Radiant Centre*, which, by the way, is an admirable publication, full of suggestiveness and originality, struck the keynote of love and all matters pertaining to love, in the December issue of her periodical. So much immorality is associated with the word by the rank and file of "sweetheart" editors that it is positively heavenly to find a paper so free from it and so wholesome. A few of the alleged "New Thought" publications exult in nastiness, and what is so surprising is that their constituency tolerate it. Do not send such publications to this office. Let others fumigate them before tearing off the outside wrapper. Mrs. Boehme uses a keen blade when she cuts away the tumor of this new evil.

"Wherever there is expression there must be high and low. There could not be expression without such distinction. We have high and low notes in the scale of music, and also in the gamut of Being. What makes the difference?—for there is a difference. Well, it is in the rate of vibration. You know a

musical tone has its source in a mere concussion, such as the tap one may make upon a bit of paper. Subject that paper to a force which shall multiply that tap into many and you have tone with a certain pitch or level. Increase the velocity of those taps, crowding more into a second of time, and you have a higher pitch or level. Increase the velocity still more and your tone ascends the scale or gamut of sound, only stopping when you have reached the limit in velocity. Given a greater velocity and you will have a higher sound than any you have so far experienced, and so on, and up into the ethers, where we can imagine a velocity and a sound far beyond our present capability for producing or hearing. Our base may be the summit of spheres below us, our summit the base of spheres above.

"Inherent in the mind is something which pronounces upon these tones, calling them high or low. This we call inherent, intuitive or transcendental knowledge. Were we not in possession of this knowledge the outer world would appeal to us in vain. We could not interpret its existence or its effect upon us in terms of mind, and life upon this planet would be a chaos of meaningless sights and sounds. By means of this transcendental knowledge we reduce the chaos to cosmos or order.

"Well, by the same law of mind we pronounce upon some expressions of Love as high, and upon others as low. We say of the man who indulges his senses at the expense of the higher and finer feelings, that he grovels in the mire of sensuality. Here again we appeal to intuitive knowledge as to what are the higher and finer feelings. This is a knowledge prior to experience, and we call it, in consequence, a priori knowledge, in distinction from a posteriori knowledge, which comes subsequent to, and because of, experience. Were it not for a priori knowledge we could not imagine or formulate any ideal in advance of its realization, and thought would cease to create its likeness on the external plane.

"Based on this priori knowledge is our gamut of Love in all its manifestations from its beginning in the physical or sense plane up into the blue ether, where it eludes our present power of vision until, drawn by our aspiration, we wrest its formula from the heights and actualize it in our daily living.

"Purity and holiness are not mere words. Neither are they extraneous conditions forced upon us from without, as the result of belief and tradition. We recognize purity in the diamond, in

the clear running brook, in the sky above us, but we do not see it in the mud; and yet the mud may have for an ingredient the purest water, becoming impure through its admixture with earth. On the other hand, a murky liquid may precipitate its residuum and become pure, sparkling and clear in consequence.

“Color, too, may be pure or impure. By the mixing of the earth shade (brown) we lessen its native purity, making it muddy or unclean. Color has its values, too, as the artist will tell you. It has its scale or gamut, each color tone corresponding to a synchronous sound vibration, high lights in a painting being analogous to the high tones in music. As Emerson says, there is nothing capricious or fanciful in these analogies, for they are constant, and pervade all nature.

“Certainly they do. Therefore we cannot stop short with the analogy when we reach Love, which is a part of nature and natural. We must have high and low loves, as well as high and low trees, or high and low sound and color, and the intuitive inner sense is to say which is high and which low, in the former case as in the latter, since nature is all one.

“It is only the unexpressed or the potential which is neither high nor low, and is not governed by the law of contrast. One cannot say of the Infinite that it is high or low, for there is nothing outside of itself with which it may be compared; but looking at life from the human or finite consciousness, we call that high which most nearly fulfils our conception of the Divine. Each one of us holds in mind a Divinity transcendent, and that which conforms to it we call high, that which does not we call low.

“A Lohengrin stands higher in the scale of being than a hog, and yet the hog is good on its own plane. But the hog cannot understand the Lohengrin, neither is he thrilled by the spiritual radiance of his presence. What the hog seeks is not the Holy Grail, but the food in his trough, and to him there is no Lohengrin.

“Spirit does not grow. It knows no evolution. It is its expression which grows or evolves; therefore let us take a tree for our symbol of growth in expression. The tree buries its roots in the soil, in the mud, in the impurity, but does it stay there wholly? No, it pushes up and up toward the sun. What makes it grow? Its desire, its tendency, its impulse. If this desire

pushes straight up and then ramifies into symmetrical branching we say, What a beautiful tree! But if it grows crooked and gnarled it falls short of our ideal. Its central desire may have been to reach the sun, but this desire, it seems, was not strong enough to hold it to its course, hence it has been drawn and twisted by minor attractions, or pressed by external forces out of its symmetrical form. Very much like this, it seems to me, is the man who follows a desire which destroys his full and ultimate perfection of development. He is like a tree that has put out a branch in the wrong place. The desire produced the branch, but it spoiled the ideal. Desire, it would appear, is right or wrong according as it serves or does not serve the ideal. There is, however, one beautiful and encouraging potency in the human tree by which it can shape itself over to its latest and highest ideal, and wipe out completely the record of its former mistakes."

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#### SALEM WILLOWS IN SEPTEMBER.

Mrs. Mary E. Baker sends the following poem. It is exquisite in feeling:

O YES, my dear friend, I remember  
 When we left the historic old town,  
 That beautiful day in September,  
 And the twilight came purpling down  
 Across the gray leagues of old ocean,  
 And the white sails unfurled on her breast,  
 Forgotten were care and commotion  
 And the world sank serenely to rest.

The picture behind us still dark led,  
 As we turned from the eastward our face,  
 To the picture before us all glowing  
 With sunset and splendor and grace.  
 For the day king, with pageant departing  
 In cloud banks of golden and white,  
 Shot, slanting, across the blue harbor,  
 Shafts of pure crimsoning light;

Touching our feet with their lustre,  
 And fringing with roseate our hair,  
 Reddening steeple and mansion  
 Of the town lying peaceful and fair

Across the thin stretch of blue water—  
 Of Beverly, beautiful, white—  
 As she lay in the arms of the twilight,  
 Dreaming of oncoming night.

And the city loomed dim in the distance,  
 And the moments, unnoticed, they sped,  
 While rippled across the calm waters  
 The sun's blazing pathway of red.  
 And we sat on the shore and beheld it—  
 That pageant of crimson and gold—  
 And the crescent uprose in its beauty  
 Enchanting, that never grows old.

And we spoke of a city celestial,  
 With its highways of rainbow and pearls,  
 And the years of our days, they fell backward—  
 We were young as when once we were girls,—  
 And the snows on our foreheads grew golden  
 While the past we unrolled as a scroll;  
 As we sat and conversed in the gloaming,  
 Responsive each soul unto soul.

And a hush that was sacred came o'er us,—  
 A hush that was holy and still,—  
 As the curtain of starlight dropped o'er us  
 And settled on ocean and hill.  
 The peace of that evening departed,  
 Forget it? O, never, my friend!  
 Nor *you, my companion, sweet hearted,*  
 Till the pendulum swings to the end.

We two sat alone 'neath the Willows,  
 No human, save us, was in sight,  
 Yet never alone for a moment,  
 We two, on that marvellous night.  
 The picture, each instant, before us  
 Grew magical, hanging in space,  
 And we knew that the Presence Unspoken  
 Was there, in that beautiful place.

For we felt the quick touch on our forehead  
 And we sensed a true love in our breast,  
 And a joy that surpassed understanding  
 Came down like a symbol of rest.  
 And we knew that right there, 'neath the Willows,  
 On ground that was sacred we stood,  
 By the sea's molten crimson and glory,—  
 We two,—in the presence of God.

## THE DIALOGUE.\*

*(Continued.)*

## PERSONÆ.

ZOROASTER.

XENOPHON.

JESUS

APOLLONIUS.

SOCRATES.

PLATO.

NOR did the Apocalypse which seemed to enthrall them have a beginning or an ending, although the beloved three realized it, in its cosmic integrity, as a something which had a centre and a circumference. It was not visual, but divine, in its essence, and like a comet which has a luminous, lengthened cloud of mist trailing after a dazzling electrical centre (and yet incomparably unlike it), it spread out into an infinite aurora which made the duality of day and night, life and death, and their corollaries possible.

The three concentrated upon the celestial vision which now presented itself, and realized as never before how the worlds which teem in space depend upon Divinity, are weighed in the scales of an inerrant consciousness. From this sphere of Being they felt the overshadowing influence of a benign and penetrating Presence. They were being absolved from the individual into the universal consciousness, and the exquisite thrill and indescribable ecstasy of joy that possessed them seemed also to quicken within them a fulness of perception akin to the All-Seeing Eye. It did not sweep away, but revealed the consciousness of the self. As an aeronaut who in his balloon sweeps beyond the concrete outline of trees, houses, hills and clouds, and perceives the earth as an almost vapory outline of a somewhat suspended in space, attains a startling view of the earth from which he has arisen and space into which he has entered, so clearer and purer grew all things within and about them. A magnificent wave of light swept through them as if created by

\* 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.



them. It startled them at first by its suddenness and inspiration, but it readily adapted itself to their state, and then bloomed into a zone of transcendental noumena. Psychically they perceived the universal soul in all worlds, for this zone of light was uniform in all worlds, in all life everywhere. Like a lily asleep in the bulb that holds it in the ooze of the pond, the soul awaited the hour of its resurrection, when the sphere of light would unlock its prison doors and bid it, as Jesus did Lazarus, to come forth. A most mysterious order and correspondence of spirit they now perceived. True to the Hermetic aphorism, "as it is above, so is it below," as in the macrocosm, so in the microcosm, the universal and individual had its expression and manifestation in the particular and personal. Thus the universal and individual\* spirit, soul, mind, body in the sphere of the ideal macrocosm became the personal spirit, soul, mind, body in the sphere of the real microcosm. They perceived the dependent and collateral forms of the celestial and terrestrial body as they realized the spirit fashioning and inspiring them, and the vision was immense in its magnitude and glorious in its magnificence.

Here they first divined the nature of the unchanging Law as it governed the microcosmic kaleidoscope. Spheres and planes of consciousness were simply and orderly interrelated and corresponded with each other mathematically as time to space or degrees of time to place in space. And they realized as they had never fully understood, although they had divined it, how the psychical functions and powers of the spirit, independently of any oracle other than that which is self-contained, wait upon the karma which holds the personal spirit, soul, mind and body to the sense sphere and plane of vibration. In the sphere of the material universe a physical and chemical phenomenon was clearly defined and manifested. It was perceived that the centre of gravitation depends upon the centre of levitation as matter upon spirit, and its essence materiality upon the essence of spirit which is spirituality. One centre of spirit centralizes forms of spirit. In the psychical sphere the plane of spirit marked many developments and transformations. The present order of life on the planet earth, as in the solar galaxy, was perceived to be the best that could be expressed under the existing conditions. Here not an extra cosmic, but a divine meaning, was given to the affirmation of the poet, Pope, "that whatever is is right," change, like

\* The individual is the universal in consciousness.

experience, is incidental to what follows, and whatever is, was or ever will be, world without end. No event or circumstance, no change or experience stand alone. The phenomena and noumena of spirit flow forth to realize Divinity from centre to circumference, but born into form they perish by form.

A remarkable coincidence was shown in the world-consciousness, and a few pearls from this ocean of light that flooded the spirit were discovered. The specific gravity of the universe, as Professor Crookes had hinted, was a relative and not a fixed thing, and in the psychical zone of spirit, while it was present, it had a lighter weight or momentum. Its centre was no longer in the outer, but the inner form, and from and to it a new order of things issued as veritable dream forms, so delicate, attenuated and spirituelle did they appear. The old world form, like the shell of an egg, gave birth to new heaven and a new earth, and with the passing away of the old and the advent of the new order, "ghost land" once removed beyond human ken in the Pleiades or milky way, became actualized on earth. A civilization, born of and out of the psychical zone, made white-robed angels no longer a theological allegory, but an inevitable corollary and contingent of the higher vibration. Commercially they saw wonders upon wonders roll out of the cosmic chalice of Divinity and bless the earth. Men no longer felt the sting of fear, pain or poverty, although their interior psychical correspondents were not wholly outgrown; but under the new dispensation the sting of the serpent and serpent itself were relics of the past—lost forever in chaos and oblivion. Wisdom took the place of knowledge, intuition of experience, the vision and the voice of visions and voices. The doors of the senses were closed and over them were written in the language of Dante, "Abandon hope all ye who enter here." Man became more godlike in his perception and consciousness of things, and the beast was subdued to give issue to the Christ. Not what the eye sees or the ear hears, but what "I," the God, divines, made life worth living and made every man a king, every woman a queen.

These potentialities of spirit awaited the hour when the soul no longer sought Divinity in action, but realized it in the eternal now. And to this end Socrates opened to them the Apocalypse, that the three might understand why Buddha, Zoroaster and Jesus came into the world and yet were not of it.

## THE PLACING OF THE GUIDON.

BRIGHTER and brighter the star in the east grows as the pilgrim climbs the mountain height. To find freedom and peace whither the star leads is worth the struggle! No longer is the cry how long, but how near! And to know that we loved and love each other, though the angel was not always visible and the clouds at times separated us! What a year! What a work! What an achievement! What a reward! And it all happened as if nothing happened at all, in the silence of God.

First Boston—shall we say the centre of our work—a centre of the universal order of things, came royally and loyally to the cause of the Order, true to the New England spirit and the sacred memories and teachings of its noble and revered Channing, Parker and Emerson. The First Society of Universal Religion and the chapter are in a flourishing condition, although much more is and will continue to be expected of each member now and in the future. A few have done what all will do when they exalt and live for the universal. But, oh! how very exclusive and limited is that egoism which is content to climb to a false height, exult in a false form of consciousness, nourish a false phase of realization and designate it God. It is the illusion of the senses and not the reality that so distorts the vision as to set up Cæsar for Christ and man for God.

I have been planning and working for many things which would bring the teacher and the field more closely to each other, so that the teacher might be able to find a ready response to his message and teaching. At a large personal expense, which I gave joyously and generously to such service, I have opened new and virgin soil, and so placed our guidon as to be respected, and to the one end that our teachers might be ready, and have an opportunity when ready, to follow on and pioneer the movement to victory. It takes years to plant a vineyard or an orchard; it will not take less time, unless the spirit is awakened, to grow a soul. However, beyond all rash and ardent wishing the field along the Atlantic seaboard, at least, is ready for the college, if

not the Order. In Boston, Philadelphia, Washington and Brooklyn (if the signs do not fail), a "First Society of Universal Religion" has been and will be established, where during the year the teachings of the Order can be heard by the official teachers of the Order.

In Washington there will be a few changes. The old order of things will and must pass away. More than ever before the spiritist and the medium will be asked and required to support their own movement and not exact from outsiders or insiders who, bent on the hopeless task of trying to open the eyes of the blind who will not see, have wasted money, time and vitality on a fruitless and thankless business. The National Spiritualist Association should establish a platform of its own, supported by a national fund and spread abroad clean and pure Spiritualism, or it can hobnob with the class that has dishonored and disgraced it, and lose both name, caste and funds. As it is, the National Spiritualist Association will have another opportunity to test the utter indifference and apathy of its constituency and the financial weakness and paralysis of its organization, the bravado of its floor walkers and talkers. But there at the capital, there where its seat of authority rests, there where the old régime, under Cora L. V. Richmond, met defeat, there where Spiritualism in the popular sense is on a decline, it will have a free field and no favor to triumph over its alleged enemies. Let it do so. The best element in it and in Spiritualism will perceive the futility of building a house upon the ever shifting sand. It will awaken to the value and need of a cause that does not rest upon a name, nor depend upon an organization, but upon spiritual and consecrated lives. And loyal to the conviction that made it accept truth and reject error, it will succeed wherever the truth is sought. I glory in its talent and genius, as I glory in talent and genius anywhere, but I long for its best expression and its divinest service to mankind. That will come.

But while all this is debatable ground, the Order of the White Rose will begin its work through its vehicle in Washington, D. C., next October, and it will, in a small and unambitious way, declare its message and win the esteem and love of the people. Here it will be said that we are indebted to Mr. F. A. Wood for the opportunity of sowing the seed of universal religion in Washington. He is a great soul, and should the Order be fortunate

enough to receive his sympathy and support, the Order will have a true and steadfast friend. With a large chapter membership, a few of the alumni of the college and several teachers, Washington will afford the Order an opportunity to radiate its central truth throughout the United States. With a competent and efficient management the present officers of the chapter will be able to carry out successfully the plan of the Order.

In Philadelphia a chapter of the college was formed, with a large membership, and it is not too much to expect that before the close of this season Philadelphia will have a chapter of over forty members. The Order has found in Mr. G. W. Flavell a generous and sympathetic supporter. Mr. A. J. H. Mackie, D. S. T., is chairman; Mr. G. W. Flavell, vice-president; Miss Lillian Daily, secretary, and Miss Kittie Neidich, treasurer. It is announced that Miss Lucy C. McGee may be with this chapter in April and that I shall be with it in May. It is to be hoped that I may also share in the love feast of the Boston chapter before the summer adjournment. May it be so, as such happiness is sweet, even in its anticipation.

More than ever is it necessary to hold before us the idea of spiritual monism in all that constitutes the symbology and organism of the Order and the cause. It will be said by the superficial and artificial followers that the symbology of the Order is suggestively orthodox. The rose cross is the divinest of symbols and expresses union with the Divine through realization. It cannot and will not express less to the Order or an awakened occultist. Let it adorn our stationery and show its power everywhere. To the uninitiated it means sacrifice and the barbarous interpretation of the doctrine of vicarious atonement. Not so to any enlightened member of the Order.

Nor does or will the Order seek to antagonize or destroy any other movement. It will not support error. It allows freedom, but it does not call that freedom which undermines the Order and impairs its usefulness by egotistic and false assumptions of a personal over a universal leading and revelation of truth. If a person prefers to work for universal religion with the Order, it will not, it cannot, morally work against the Order for universal religion. A person is as free as the Order when he is wise enough to realize that the Order is not opposed to his freedom or sovereignty. If such a person cannot or will not work with the

Order, let him work alone and follow the vision, and not compel the Order to follow him.

So in all grace and mercy let the cause triumph, that each one may be free and happy and that love divine may more and more prevail.

N. B. I regret to announce that Mrs. S. Louise Downs is no longer officially associated with the Order of the White Rose and the college.

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## SPECIAL NOTICES.

### WHAT IS IN A NAME?

The name of this magazine will henceforth be known as an exponent of "Universal Religion." The reason for the change is that Divinity as set forth in Universal Religion is the ideal and end of the college and the Order of The White Rose. It will set us right before the world and none can mistake the object. This number of the magazine closes the third successful year.

### "THE SYSTEM OF PHILOSOPHY CONCERNING DIVINITY."

MR. GEORGE D. KNAPP, a prominent citizen of St. Louis, writes concerning the College Mail Series on the Divine Science of Healing: "I took the course in psycho-therapeutics by Dr. Parkyns, of The School of Psychology, to get the truth. I honestly think that there is none better than your series on the Divine Science of Healing."

### INCORPORATION.

"The Order of The White Rose" and "The College of Divine Sciences and Realization" have applied for incorporation. Charters of the college will be granted to chapters wherever located and organized under its constitution shortly. The Order of The White Rose is incorporated under the laws regulating religious organizations so that its teachers and healers will have the full protection of the law. The incorporation gives to the college the right to grant the degree of Bachelor of Divinity (B. D.) to all graduates. This is the right step in the right direction and will meet with the approval of its numerous students, its alumni and members of the Order.

## LESSONS ON REALIZATION.

THE lessons on Realization will be discontinued for the present.

“IMMORTALITY” CHANGED TO “UNIVERSAL RELIGION.”

The name of this magazine will on and after June first be changed to UNIVERSAL RELIGION. The reason for the change is apparent. The realization of Divinity, the spread of universal religion, and the triumph of the spirit of truth are the objects of the O. W. R., the College of Divine Sciences and Realization and this magazine.

## ENDOWMENT FUND FOR COLLEGE BUILDINGS.

*The International Trust Company*, Boston, Mass., will from this time on receive as administrator of the College of Divine Sciences and Realization trusts under any will or instrument creating a trust, to be set apart for the college and its trustees. It will also receive small or large sums of money subscribed for the use of the college. Please note this and let the fund be at once raised to build and endow the college. Be sure to state for “The College of Divine Sciences and Realization.” J. C. F. Grumbine, president., Syracuse, N. Y., U. S. A.

## THE NEW THOUGHT SUMMER MEETING.

THIS meeting, we are now in position to say, is assured for the coming summer months of July and August at a spot central to Niagara Falls. The exact location will be given in the prospectus which the management hope to have ready before April. In this circular hotel and boarding-house rates and all other information will be given. Teachers who expect to be present and hold classes will kindly send their names to the management. *The Order of The White Rose* will hold a three or four weeks' meeting on the grounds and all of its teachers will be present and hold classes. It will present a most luminous program in behalf of Universal Religion. The alumni of The College of Divine Sciences and Realization will hold a reception and banquet during the session at the large hotel. Graduation exercises of the

classes of 1900-1901 will take place and graduates are expected to be present and participate in this first public exercise.

Inasmuch as the Pan American Exposition will be held in Buffalo, but about twelve miles from the spot where the meeting will be held and accessible to boats, railroads and trolley cars direct to the grounds, this feature will be an additional and strong attraction. In and about the grounds where the summer meeting will be held board can be secured at far more reasonable prices than in Buffalo or Niagara Falls proper. And here quiet and safety will be assured parents who wish to leave their children in a secure place while they do the exposition. Thousands of tourists are expected to attend our meeting both from abroad and from the far South, West and the East.

Send your name and address at once to Mr. E. E. Pray, Plainfield, N. J., who will cater to your personal needs.

The music at the public services is of the highest order, and in beautiful harmony with the tone of the Ideality of the Universal.

Prof. Frank M. Davis is the musical director. His artistic and spiritual interpretations of the masters of musical thought hold the audiences true to the high and exalted sphere of spirit.

Miss Rollwagen, the well-known vocalist of Boston, renders the evening service complete with her soulful interpretations of song and rhythm. Her insights are artistic and more, they are spiritual and penetrate into the sphere where true harmony and melody are. Her art enables her to give renderings which are expressed only through a purely musical temperament.

The Order is to be congratulated on securing the service of one so in the thought and consciousness of art and spirit.

Miss Rollwagen is assisted by Miss Ina Handy, a violinist with marked ability. Her violin speaks in rare, sweet tones.

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#### *Spheres and Planes.*

Bacon writes in "Advancement of Learning," "No perfect discovery can be made upon a flat or level. Neither is it possible to discover the more remote and deeper parts of any science if you stand but upon the level of the same science and ascend not to a higher science."



*Mysticism.*

"Every philosophy," writes Du Prel, "in which mysticism is not a necessary part, must be from the outset defective in its principles; but conversely, mysticism can no more be arbitrarily extracted from the true view of the Kosmos than can the focus from an ellipse."

*Evolution and Divinity.*

"In the biological process," says Du Prel, "the threshold of sensibility has been continually movable, and so in the succession of life forms there has been not only a differentiation of the organs of sense, but also an exaltation of consciousness."

*Identity and Reincarnation.*

"The personality is not identifiable with another and eccentric circle, but only with the subject which has the same centre, though a larger circumference. Moreover, the consciousness of identity is indispensable, only we must not look for it in the wrong quarter, in the leaves of successive seasons rather than in the tree which puts them forth. . . ."

**AT-ONE-MENT.**

At one with Thee! Ecstatic thought  
To souls who long thy Soul have sought.  
Inharmonies forever cease  
In blissful rest and perfect peace.

At one with Thee! The haven gained,  
The guerdon won, the goal attained;  
The finite ray, earth's mission done,  
Returns at last to Being's Sun.

At one with Thee! The woes of time  
Evanish in this joy sublime.  
Eternity enfolds above  
The pure soul centred in thy Love.

At one with Thee! Nirvana blest  
Receives the soul which upward pressed  
Its spiral course at Being's call,  
To Thee, the Source, the End, the All.

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