

# IMMORTALITY



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## FOREVER.

Every golden beam of light  
Leaves a shadow to the sight;  
Every dewdrop on the rose  
To the ocean's bosom goes.  
Every star that ever shone  
Somewhere has a gladness thrown.

All that lives goes on forever,  
Forever and forever.

Every link in friendship's chain  
Forged another link again;  
Every throb that love has cost  
Made a heaven and was not lost.  
Every look and every tone  
Has a seed in memory sown.

All that lives goes on forever,  
Forever and forever.

Never yet a spoken word  
But in echo it was heard;  
Never was a living thought  
But some magic it has wrought.  
And no deed was ever done  
That has died from under sun.

All that lives goes on forever,  
Forever and forever.

So, O soul, there's no farewell  
Where souls once together dwell;  
Have no fears, O beating heart,  
There is no such word as part.  
Hands that meet and closely clasp  
Shall forever feel the grasp.

All that lives goes on forever,  
Forever and forever.

—Annette Kohn in the Independent.

THE ORIGIN OF DISEASE METAPHYSICALLY  
CONSIDERED;  
OBJECTIVE AND SUBJECTIVE CAUSES.

TO SIMPLIFY all that could be said on the origin and nature of disease so far as to condense volumes into a single word, it is only necessary to remember that *disorder* is the term universally regarded as descriptive of all unhealthy or abnormal conditions of mind or body. Order and health are one; disorder and disease are one also. Disease is not the polar opposite but the contradictory of health. Active evil cannot be the absence, but must be the inversion of good; in like manner, disorder is not simply a negative condition, but is a state induced by the misuse, either knowingly or ignorantly, of some one or more of our faculties or powers. It is quite true that darkness is only the absence of light and cold the absence of heat in many instances, but this is only the strictly negative side of a great subject which needs positively affirmative treatment ere we can so elucidate our position as to make it intelligible to the multitude.

Chemists speak of sixty-four primary substances or chemical elements (some declare in favor of a still larger number), but no chemist so far as we are aware, ever speaks of any one of these sixty-four or more primaries as being bad, evil, corrupt or, indeed, anything other than good and useful. Still we often hear of poisonous ingredients and, further, of miscompounded prescriptions and of many mistakes made by inexperienced or careless pharmacists resulting in grave danger to those who are the victims of such mistakes. There need be no poisons in the world and there will be none when we have reached the long-promised Golden Age. But looking closer into the subject we are led to change the expression and say Golden State, in preference to Golden Age, because *age* suggests a period of time just so near and just so far

distant, while *state* conveys the correct impression of a condition to be reached, not by passing of time, but by our own intelligent activities. There is so much of truth in even the garbled forms of alchemical teaching which are accessible to the general reader, for both figuratively and literally transmutation is a word of mighty import, and one which evolutionists even of the materialistic schools are not averse to using. The ideal condition of human body and of regenerated society is spoken of as a transmutative process. The "old serpent" has been "taken up," and when elevated, can no longer be a rock of offense or cause for stumbling.

Sin, sickness and death are said to have entered the world together, long ago in Eden, and when humanity is fully redeemed from the ancient curse there will be no more sin, sickness and death. This is an extremely important point to emphasize, because while there is very much of truth in the famous saying quoted by so many metaphysical practitioners, "There is neither sin, sickness, or death in the real being," it is easily possible to confuse rather than enlighten, and at the same time to arouse much unnecessary antagonism in your theory and practice also, by saying that sin, sickness and death have no existence in the material universe. It can never be necessary to commit a sin against charity, but such sin we are sure to commit if we persist in declaring that all illnesses are due to willful infractions of divine or natural order. The general confession in the Book of Common Prayer of the Anglican and American Episcopal churches contains a sentence upon which many avowed mental scientists have commented on most adversely; but in our judgment such animadversion is altogether unnecessary if people would only stop to define the words and endeavor to get back of obvious expressions to the underlying thought of their authors. "We have done those things which we ought not to have done," coupled with the kindred acknowledgement, "We have left undone things which we ought to have done," must lead logically to what follows in the general confession and "there is no health in us." What can such a sentence mean? Rightly interpreted, it is by no means as irreconcilable with the idea of intrinsic human nobility as it may at first appear.



Health means wholeness, perfect order, complete symmetry, of mind and body; there can, therefore, be no perfection so long as we are guilty of faults of commission or of omission, even though we may frankly state that mistakes and errors in judgment are not to be classed with willful transgressions of the moral code. "Sin is the transgression of the Law." We talk vainly, ignorantly, stupidly, of breaking the Law. Once for all let it be known and accepted as a truism, that no one ever has broken or ever will, for no one ever can break the Law, but whosoever resists the Law or throws himself even ignorantly against it, gets broken. The Law violates its antagonist, but it is never violated. It is essentially necessary that we shall all see this plainly, for unless we see it we can have no comprehension of how it comes to pass that sin, sorrow, sickness, and all manner of distresses are in a world the substance of which is all good, pure and everlasting, the incorruptible expression of infinite and eternal Divinity. The subjective or interior side of disorder must ever be its primary side; the objective or apparent physical symptoms which we commonly call disorders are not diseases properly speaking, but only the results of final ultimates thereof. Doing and leaving undone are usually looked upon as altogether physical acts; offences and negligences which meet the external eye, or assail one or the other of the five animal senses. To do and to leave undone must be construed mentally or we have no base of foundation for any moral fabric.

The Sermon on the Mount and all the gospel teachings abound with forceful applications of the subjective theory of order and disorder. On the bright side we are told of a poor widow who put two small coins into the treasury, and of her it was said she had contributed more than all they who had thrown in precious nuggets of gold and imposing talents of silver. On the dark side we are told that those who are in the love of any offence and commit it in their hearts are guilty of it. Many people professed to be scandalized at the portrayal of "Lady Sybil" in Marie Corelli's "Sorrow of Satan," because the most awful portions of that amazing novel struck at the root of a corrupt tree and did not spare

gilded infamy. Swedenborg had long before told us that a man is his affections and that love or the will (the two being identical) must determine every one's station in the world of spirit.

It is not pleasant to hear unpalatable truths, but why should truth at any time be other than palatable? If the Law of the Universe is such that Nature makes sewers and drains to carry off impurities, and brings forth scavengers to inhabit earth and air and sea, yea, and to dwell in human blood, also to remove abominations, what right have we to villify the microbe, to execrate the pathogenic germ, or to curse the bacteria?

All the attempted cleanings of the outside of our cups and platters is a wretched farce. We ought to be brave enough to face the music, and instead of taking refuge in inoculation or compulsory vaccination or lymph, or some sort of animal extract, we should cleanse the interior of our temples from all defiling thoughts; for by such means only can we cleanse Augean Stables and do Herculean work successfully. It is not drinking, chewing, smoking, or aught else external which does the most vital injury to a community; it is the mental state back of these foolish, ignorant, and often harmful practices that needs to be attacked and overcome. Occult science is a marvelous eye-opener, and every true gospel preacher is a genuine Occultist, for occultism deals with causes before it seeks to tamper with effects. We must be clear upon the most vital of all points, *viz.*: the supreme importance of the inner life of thought, emotion, imagination and desire as the source whence all external conditions are either willfully precipitated, or automatically projected. "Out of the abundance of the heart the mouth speaketh," and "as a man thinketh in his heart so is he," are two rigidly scientific statements. Directly we understand that *heart* stands unmistakably for the center of feeling; no matter whether that center be literally or organically in the brain or heart, we grow clear on the subject of our affections. Speaking physiologically, we do not hesitate to say that the brain is the entire body in miniature, and that from it as a complete center, and from its various sections as sub-centers, every part of the widely extending organism, even to the points of the extremities, must be

supplied by constant inflow of vitality. Whatever deranges the affectional centers in the brain induces degeneration of the heart. Thus all heart difficulties and dangers are primarily traceable to disorderly or repressed affections. It is indeed difficult, though not impossible, at the present day to trace every local or functional aberration in every person to some specific mental discord in the psychic and thence in the physical love-centers of that particular person; but to the inner eye of the penetrative seer, these are only two broad generalizations possible when we are seeking to account for manifest abnormalities.

At the beginning of this teaching, we drew attention to two kinds of evil; the negative sort may be dismissed as simply absence of good; the positive variety being inversion or perversion of good. Timid, easy-going people whose favorite motto is apt to be "Anything for a quiet life," are certainly not very much addicted to gross mental vices, i. e., they are not generally avaricious to any extent, nor are they strongly revengeful or vindictive. As a whole they live comparatively innocent and harmless lives, so far as their own volitional conduct goes. But extreme timidity being in itself a vice—even though largely a negative one—these weak-minded, self-willed, easily-led persons are, in consequence of irresoluteness, easily led to do dastardly deeds at the bidding of those stronger than themselves. Such persons are constantly yielding to something closely akin to adverse hypnotic or mesmeric influences unknowingly exerted upon them. Contagion and infection are two words of extremely extended application, and it is with the mental side of the meaning of these terms that the student of mental healing has practically to deal. Affections are always primal causes, and though no one may be in affection of a physical malady, i. e., no one may desire to suffer from a painful illness, thousands are in love with the errors which induce physical disturbances, though totally ignorant of the connection between their loves and the effects thereof. Among mental states which lead to disastrous consequences, the love of ease at the expense of right is extremely common. Suppose for example, that we are secretly and silently indulging some

thought of unkindness or encouraging some jealous feeling toward a neighbor, we may be all unconscious to ourselves rendering ourselves liable to the contagion of a disorder which first enters the world as a direct result of the erroneous affection which we are entertaining. Were we to cast out that base feeling and entertain a diametrically opposite impulse, we should thereby so transform the plastic substance of our bodies that we should become super-susceptible, or immune. The disorderly condition of the atmosphere in our immediate surroundings might continue, but we should be no longer in correspondence with it having passed into a totally different realm of correspondence. We can never afford to be unmindful of Swedenborg's masterly declaration, "Thought gives presence, love yields conjunction." We are conjoined only with what we love, but we are in the presence of whatever we think about; thus are we continually bringing before us mental images, the exact reverse of what would be well for us to imagine.

To counteract these unpleasant and hurtful images it is necessary to gain a degree of control over the imagination and memory seldom attempted because rarely believed possible. Memory and imagination are largely inseparable; they are companion faculties though it may of course be argued that memory deals altogether with retrospect, while imagination is continually looking forward. Though we may have weakly yielded to many unwholesome impressions in the past, or up till now, we are under no sort of necessity to go on yielding to similar impressions from now onward. Today is always an accepted time. We can reverse our mental pictures and gain new power over the contents of our mental art galleries, and this we must do if we would enjoy health in the future that we have not enjoyed in time past. No one really believing that disease is necessary and inevitable can make any progress towards effectually vanquishing it until he has come to take an entirely reverse view of human possibilities. Just so long as we live in what Fletcher and other useful writers have called "fear thought" we shall be liable, at any time, to suffer from unknown and seemingly accidental causes; but directly we have come to a realizing sense of our ability to choose wheth-



er we will subject ourselves to floating influences we shall begin to take our health into our own hands and commence steering our barks where formerly we allowed them to drift with the current regardless of where the stream was flowing. We must first get on to the solid rock as concerns right affections. Our second great step will be to get on solid ground as concerns our expectation. Will first, understanding next in order. We will take it for granted that every reader of these lines sincerely wishes to enjoy health in the fullest meaning of that majestic word, but how few (if any) of us know to any great extent, how to gain possession of this inestimable boon. We have been so long subject to erratic influences from all around, that chart and compass in our own hands is quite a new experience.

We first close the door against disorderly interior influences by opening our inmost selves to those particular interior goods to which the evils we desire to be delivered from are diametrically opposed. "Whatsoever things are excellent, think on these things," and we must add, think definitely on that particular thing which, in your present crisis, you feel you stand most in need of. Though it is quite true that we are not irredeemably conjoined to errors we do not love, we are held often for a long time by the fascination of fear in close presence with what we hate. It is never safe to advise young students or any immature persons to contemplate disorderly conditions, and thereby endeavoring to look them down. All really safe advice concerns the strictly affirmative side of mental practice. Meditation on a desired goal helps us towards that goal, while fear of not reaching it prolongs our journey thither and causes us to wander with uncertain steps in a howling wilderness. Though it is always highly essential to thus generalize upon the topic of mental causation before proceeding to particulars, it is quite natural that if particular aspects of  $\frac{1}{2}$  so great a subject are omitted, students not unreasonably cavil at the omission. One of the chief difficulties at this late day in human history is to trace today's sufferings to a far yesterday's transgressions, and particularly is this the case when, as often happens, a most amiable, sweet tempered, pure minded person is afflicted with some chronic distem-

per which rigid sticklers for the law of correspondencies can not but attribute to some offensive form of sin for origin. Deafness, blindness, and a host of other afflictions, both partial and complete, acute as well as chronic must have originated, according to Swedenborg and other seers, with some willful turning away from divine love and wisdom. But these estimable people who are now suffering the consequence of this ancient deflection or original sin are in no sense willfully opposed to truth and goodness and are in no way desirous of turning away from inner light and heavenly music. Here we confront the tremendous problem of heredity with which all the sages of the world have wrestled, and with which many a conscientious philosopher is struggling still. "Parents have eaten sour grapes and children's teeth have been set on edge." is a Biblical metaphor often quoted; but is it right that this should be even if it is the case? This is a very solemn question continually being raised, and to answer it is no easy task. The whole justification for the theosophic doctrines of karma and reincarnation, seems to lie in the claim that they, and they alone can settle this problem. Annie Besant's "Ancient Wisdom," Sinnett's "Growth of the Soul," and many other books written in similar strain enter elaborately into these questions, and to many minds they approximately answer them. Granting now that the theosophical solution of this immense problem may be the true one, the query next presented is what should be our attitude toward the effect of our sins committed in previous lives supposing we are now paying a penalty for them. Here let it be interjected that all consequence must be regarded as educational and remedial if we would deal equitably with ourselves and others, and justice to oneself as well as to others, is a necessary virtue. If I am reaping what I, in company with others have sown; if I belong to a certain family of souls and I and my companions are reaping the direful effects of false and foolish sowing in a scarce remembered past, what must I do to change the current of tendency and so grasp hold of the reins that, instead of being driven henceforth by "adverse karma," I may become a maker of excellent karma for my own and others' reaping in time to come? Here mental healers score their completest

philosophic victories, for it is only through a clear understanding of karma or the law of sequence that the "golden mean" can be reached, and a doctrine promulgated which, steering entirely clear of the dangerous rocks named pessimism and fatalism, refuses to deny any demonstrable fact concerning heredity which science and experience may reveal.

As there are distinctly two of every one of us—a higher and a lower self—we can safely say that we inherit on our lower side what can not possibly reach us on our higher. It being useless to deny the temporal existence of weakness and errors on our earth-born side, and it being the height of folly to mourn over aught that is irrevocable, the true healer sets to work to direct the mental gaze of all who are in any way afflicted, from past to future, from dust to spirit, from carnal to celestial. We are at our highest and best incapable of sinning or desiring sin. Sickness and death—fruits of error—are only ephemeral vanities, real to that sense which perceives them, but unreal from the standpoint of the soul which is above them. Sunrise and sunset are appearances on earth, but they are non-existent phenomena to that astronomical perception which transcends immeasurably the view point of the terrestrial beholder. In like manner all dust-born afflictions are of the old Adam only, and being peculiar to the transitory sense nature of humanity, they *do not* for they *can not*, invade the sanctuary of our real being. This is not speculative idealism, but a practical foundation on which to raise a rock-based temple of abiding knowledge. Suggestion is impossible unless there be one who makes a suggestion and one who receives it, and as *auto-suggestion* is a very general term at present, all who use it intelligently are bound to practice according to premises already laid down in this lesson. I speak to myself. I who speak am a spiritual entity; the self spoken to is a subordinate who must be made to carry out the commands of a superior officer. In the true order vs. disorder of human expression, the essential will is general of the industrial army; intellect is captain, while the obedient soldiers are all the propensities included in the lower self. It is in the middle region of intellect that false beliefs are centered and they must

be driven from their entrenchment there in order that there may be no further consequence of their presence in the flesh. Good will must act through right understanding. False belief is the cause of innumerable ailments the existence of which is totally opposed to the desires of the proper will. We inherit beliefs, tendencies, liabilities, everything, in short, but disease itself. This inheritance is a fact, and as such it has to be met and dealt with scientifically. How shall we then set to work to eradicate tendencies which need eradication, and to conquer weaknesses over which we must rise victorious unless we are weakly submissive to an adverse fate which will crush us unless we conquer it? A distinguished London physician has told some ladies of our acquaintance that some children are "demons in the womb," and by so saying has greatly disturbed some sensitive people who are altogether too ready to accept the pessimistic utterances without the necessary "grain of salt." The ancient tale of Jacob and Esau declares that twin brothers fought before their birth and were bitter antagonists through the greater part of their lives though they at length became friends. We must not ignore the fact of disagreeable tendencies when engaged in scientific reasoning or philosophical discussion, but the one altogether right way to effectually dispose of difficulties is (while admitting their transitory existence) to affirm bravely and persistently our own inherent power to overcome them.

There are three great classifications of disorder: First, disorders arising from hereditary taint and weakness; second, disorders due to our active follies in the present existence; third, disorders springing from weak and careless submission to the beliefs and conditions of people about us.

If in consequence of your own mistakes in a previous life, or because of the follies of your parents or ancestors, you are beset with weaknesses and burdens which threaten to overwhelm you, you should at once brace yourself for the occasion and, while acknowledging the fact of your immediate environment, laugh in the face of obstacles, and tell your difficulties that you are here to vanquish them, not they to conquer you, if this attitude be taken toward all distressing surroundings, the whole



subject of karma and heredity ceases to terrify or dishearten you, because you are now in the victor's instead of the slave's position of thought. There can be no greater mistake than to oppress yourself with the burdensome thought that because "such is my karma," I must therefore bend my back to a constant burden and allow fresh troubles to be heaped upon me. From whatever side one is most disposed to view this most complicated subject, it is always necessary to declare that some real good is being worked out for yourself and others, through the direct agency of the very conditions in which you are this moment placed; but the outworking of this good is to be accomplished by heroic rising above these obstacles, never by weak submission to them.

If one member of a family has inherited a dypsomaniac and another a consumptive tendency, it is useless to tell the drunkard that he can conquer his weakness, but his consumptive sister must of necessity succumb to tuberculosis. The intelligent mental scientists must say plainly to so afflicted a pair, "You can both conquer." It would be a good exercise for one to treat the other. Let the brother suggest to the sister that her lungs are strong and her breathing apparatus perfect, while she suggests to him that his will is quite sufficient to conquer the temptation which is still assailing him as a member of a family into which that particular sort of weakness has gained an entrance. We must forget, i. e. forego our connection with the past and affirm our instant relation with omnipresent goodness so as to vanquish hereditary tendencies of downward grade.

*You are now able to do as you please*, is in itself a powerful and highly useful suggestion both for silent and oral usage. Sickness, brought on by our own active indiscretions, can be conquered in a precisely similar way, and it is becoming increasingly clear to all practical mental healers that the attitude to be taken toward all weaknesses is virtually the same. It helps many students to be told that we never treat diseases, but we speak to human beings and suggest to them their ability to live the best lives they wish to live henceforth, and as they set new causes in motion, new effects will of necessity follow.

We find that everywhere the prevalent desire is to be

in the fashion and to imitate others, but the vapid thought behind the idiotic saying "Oh, anything for a *quiet life*," is a most fertile source of manifold disasters. To be healthy in the present state of society one must be in many respects decidedly unfashionable, just as were the Jews of Europe, during the Middle Ages, who enjoyed remarkable freedom from plague in its most virulent forms, when it mowed down the Anti-Semitic trucklers to base prevailing customs like chaff before a whirlwind. It is absolutely essential to health that we should steer clear of all those silly practices and insane beliefs which cause even the school boy of the present period to be characterized as "bundles of nerves." Neurotic distempers are the most prevalent of all classes of diseases today, and shattered nerves are almost entirely due to a pitiable lack of honorable self assertion.

*Be yourself and forget your grandfather*, makes a good adage. "Think not to say within yourselves, we have Abraham for our father." Why not, seeing Abraham was so excellent a man? Because we have all one Father, and until we understand what it is to acknowledge practically the universal parenthood of Deity, we shall flounder about in the miry ditch of inherited and contracted disorders. Such diseases as are commonly attributable to outside influences which occasion accidents, etc., are seemingly in a class by themselves; but even these do not baffle the teacher of mental therapeutics, for though it be an obvious fact that people slip, fall and break their bones at present, therefore surgery is still required not only will mental treatment prevent and subdue inflammation and greatly accelerate recovery, but as physical falls are in a last analysis clearly traceable to mental unsteadiness, all education which tends to help people to a state where they will prove firmer, more self-reliant, perspicuous and individually stronger, can not fail to save them from numberless so-called accidents otherwise unperceivable. Mental science can make no progress among people who are wedded to idols, or too lazy to do any thinking of their own. Palliative mental measures can generally be employed; pain can be relieved by the most rudimentary phases of mental science treatment, but it will return unless the patient is educated to understand that his own thought

in the future must be higher than in the past. It is surely meet for all intelligent people to reason thus with themselves. The same cause invariably produces the same effect; therefore, if we continue thinking as our forefathers thought, we shall perpetuate and propogate their limitations with attendant and consequent sufferings; but if we change our rate of vibration, re-polarize ourselves inwardly and thence outwardly, we shall set a current of force moving in a new direction, and though always reaping what we sow, our reaping must be different from what it formerly was because the seed sown is of a fresh variety. If it be claimed (as it often is) that climate and many other external influences induce disease, and that these agencies are beyond our control, we have only this answer to give: Climate will treat us differently when we take a new mental attitude as regards it. Many people to whom London fog in November had always been a serious menace, have in consequence of their acceptance of the fundamental proposition of Mental Science so changed their own susceptibility that they now thrive where they once languished, The same remark applies equally to heat, cold, surrounding activites, noises of all descriptions, and the company in which one may be compelled to move.

Change your attitude toward conditions and they are changed toward you. Then will come in due course, yet higher changes for you, and you will eventually create your own environment through further understanding the law.

W. J. COLVILLE.

By introspection we soon learn the sort of mental functioning which gives the larger spiritual influx and by steadfastly holding to it we become fuller and fuller of life while out of that fullness there is an unconscious overflow into our surrounding environment of a subtile effluence which is the healing power. We heal through our lives and not through what we utter. The spoken word has but little power until set to the music of our daily living. Then from the science of number there comes the pulsing thing of life; that which stirs and moves and quickens because it is of the spirit which quickeneth all things.

It is possible to live the Divine Life. Not only to see with the mind the oneness of all things but to enter into that oneness, to act in it, to live in it, to be one with every living thing, to let antagonisms vanish and only Love prevail.

To live this life is to move with the Omnipotent, to see with the Omniscient and to dwell with the Omnipresent. He therefore who *lives* the Divine life receives the Divine Presence and transmits it through his human presence as the heavenly effluence that heals.

KATE ATKINSON BOEHME.



SELF MASTERY — THE KEY TO NIRVANA  
AND HOW REALIZED.

THE FIRST thing to realize is that the desire-nature is not our Self, but an instrument fashioned by the Self for its own using; and next that it is a most valuable instrument, and is merely being badly used. Desire, emotion, is the motive power in us, and stands ever between the thought and the action. Intellect sees, but it does not move, and a man without desires and emotions would be a mere spectator of life. The Self must have evolved some of its loftiest power ere it can forego the use of the desires and emotions; for aspirants the question is how to use them instead of being used by them, how to discipline them, not how to destroy. We would fain "want" to reach the highest, since without this wanting we shall make no progress at all. We are held back by wanting to unite ourselves with objects transitory, mean and narrow; cannot we push ourselves forward by wanting to unite ourselves with the permanent, the noble and the wide? Thus musing, we see that what we need is to cultivate the emotions, and direct them in a way that will purify and ennoble the character. The basis of all emotions on the side of progress is love, and this is the power which we must cultivate. George Eliot well said: "The first condition of human goodness is something to love; the second, something to reverence." Now reverence is only love directed to a superior, and the aspirant should seek one more advanced than himself to whom he can direct his love and reverence. Happy the man who can find such a one when he seeks, for such a finding gives him the most important condition of turning emotion from a retarding force into a lifting one, and for gaining the needed power to "want" that which he knows to be the best. We cannot love without seeking to please, and we cannot reverence without taking joy in the approval of the one we revere. Hence comes a constant stimulus

to improve ourselves, to build up character, to purify the nature, to conquer all in us that is base, to strive after all that is worthy. We find ourselves quite spontaneously "wanting" to reach a higher ideal, and the great motive power is sent along the channels hewn out of it by the mind. There is no way of utilising the desire-nature more certain and more effective than the making of such a tie, the reflection in the lower world of that perfect bond which links the disciple to the Master.

Another way of stimulating the desire-nature as a lifting force is to seek the company of any who are more advanced in spiritual life than we are ourselves. It is not necessary that they should teach us orally, or indeed talk to us at all. Their very presence is a benediction, harmonizing, rising, inspiring. To breathe their atmosphere, to be encircled by their magnetism, to be played on by their thoughts—these things ennoble us, unconsciously to ourselves. We value words too highly, and depreciate unduly the subtler silent forces of the Self, which, "sweetly and mightily ordering all things," create within the turbulent chaos of our personality the sure bases of peace and truth.

Less potent, but still sure, is the help that may be gained by reading any book which strikes a noble note of life, whether by lifting up a great ideal, or presenting an inspiring character for our study. Such books as the *Bhagavad Gita*, *The Voice of the Silence*, *Light on the Path*, *The Imitation of Christ*, are among the most powerful of such aids to the desire-nature. We are apt to read too exclusively for knowledge, and lose the moulding force that lofty thought on great ideals may exercise over our emotions. It is a useful habit to read every morning a few sentences from such a book as those named above, and to carry these sentences with us through the day, thus creating around us an atmosphere that is protective to ourselves and beneficial to all with whom we come into contact.

Another absolutely essential thing is daily meditation—a quiet half-hour in the morning, ere the turmoil of the day begins, during which we deliberately draw ourselves away from the lower nature, recognize it as an instrument and not our Self, centre ourselves in the highest con-

sciousness we can dream, and feel it is our real Self. "That which is Being, Bliss and Knowledge, that am I. Life, Love and Light, that am I." For our essential nature is divine, and the effort to realize it helps its growth and manifestation. Pure, passionless, peaceful it is "the Star that shines within" and that star is our Self. We cannot yet steadily dwell in the Star, but as we try daily to rise to it, some gleam of radiance illumines the illusory "I" made of shadows amid which we live. To this ennobling and peace-giving contemplation of our divine destiny we may fitly rise by worshipping with the most fervent devotion which we are capable—if we are fortunate enough to feel such devotion—the Father of the worlds and the divine Man whom we reverence as Master. Resting on that Divine Man as the Helper and Lover of all who seek to rise—call Him Buddha, Christ, Krishna, Master, what we will—we may dare to raise our eyes to the ONE from Whom we come, to Whom we go, and in confidence of realized sonship murmur, "I and the Father are one," "I am That."

One of the most distressing of the difficulties which the aspirant has to face arises from the ebb and flow of his feelings, the changes in the emotional atmosphere through which he sees the external world as well as his own character with its powers and its weaknesses. He finds that his life consists of a series of ever-varying states of consciousness, of alternating conditions of thought and feeling. At one time he is vividly alive, at another quiescently dead; now he is cheerful, then morbid; now overflowing, then dry; now earnest, then indifferent; now devoted, then cold; now aspiring, then lethargic. He is constant only in his changeableness, persistent only in his variety. And the worst of it is that he is unable to trace these effects to any very definite causes; they "come and go, impermanent," and are as little predicable as the summer winds. Why was meditation easy, smooth, fruitful yesterday? why is it hard, irregular, barren, today? Why should that noble idea have fired him with enthusiasm a week ago, yet leave him chill now? Why was he full of love and devotion but a few day since, but finds himself empty now, gazing at his ideal with cold, lack-luster eyes? The facts are obvious, but the explanation escapes

him; he seems to be at the mercy of chance, to have slipped out of the realm of law.

It is this very uncertainty which gives the poignancy to his distress. The understood is always the manageable, and when we have traced an effect to its cause we have gone far on the way to its control. All our keenest sufferings have in them this constituent of uncertainty; we are helpless because we are ignorant. It is the uncertainty of our emotional moods that terrify us, for we cannot guard against that which we are unable to foresee. How then may we reach a place where these moods shall not plague us, a rock on which we can stand while the waves surge around us.

The first step toward the place of balance is taken when we recognize the fact—though the statement of it may sound a little brutal—that our moods do not matter. There is no constant relation between our progress and our feelings; we are not necessarily advancing when the flow of emotion rejoices us, nor retrograding when its ebb distresses us. These changing moods are among the lessons that life brings us, that we may learn to distinguish between the Self and the not-Self, and to realize ourselves as the Self. The Self changes not, and that which changes is not our Self, but is part of the transitory surroundings in which the Self is clothed and amid which it moves. This wave that sweeps over us is not the self, but is only a passing manifestation of the not-Self. "Let it toss and swirl and foam, it is not I." Let consciousness realize this, if only for a moment, and the force of the waves is spent, and the firm rock is felt under the feet. Withdrawing from the emotion, we no longer feel it as a part of ourselves, and thus ceasing to pour our life into it as a self-expression, we break off the connection which enabled it to become a channel of pain. This withdrawal of consciousness may be much facilitated if, in our quiet times, we try to understand and to assign to their true causes, these distressing emotional alternations. We shall thus at least get rid of some of the helplessness and perplexity which as we have already seen, are due to ignorance.

These alternations of happiness and depression are primarily manifestations of the law of periodicity, or law of

rhythm, which guides the universe. Night and day alternate in the physical life of man as do happiness and depression in his emotional life. As the ebb and flow in the ocean, so are the ebb and flow in human feelings. There are tides in the human heart as in the affairs of men and as in the sea. Joy follows sorrow and sorrow follows joy, as surely as death follows birth and birth death. That this is so is not only a theory of law, but it is also a fact to which witness is borne by all who have gained experience in the spiritual life. In the famous *Imitation of Christ* it is said that comfort and sorrow thus alternate and "this is nothing new nor strange unto them that have experience in the way of God; for the great saints and ancient prophets had oftentimes experience of such kind of vicissitudes. . . . If great saints were so dealt with, we that are weak and poor ought not to despair if we be sometimes hot and sometimes cold. . . . I never found any so religious and devout, that he had not sometimes a withdrawing of grace or felt not some decrease of zeal." (Bk. II. ix. 4, 5, 7.) This alternation of states being recognized as the result of a general law, a special manifestation of a universal principle, it becomes possible for us to utilize this knowledge both as a warning and an encouragement. We may be passing through a period of great spiritual illumination, when all seems to be easy of accomplishment, when the glow of devotion sheds its glory over life, and when the peace of sure insight is ours. Such a condition is often one of considerable danger, its very happiness lulling us into a careless security, and forcing into growth any remaining germs of the lower nature. At such moments the recalling of past periods of gloom is often useful, so that happiness may not become elation, nor enjoyment lead to attachment to pleasure; balancing the present joy by the memory of past trouble and the calm prevision of trouble yet to come, we reach equilibrium and find a middle point of rest; we can then gain all the advantages that accrue from seizing a favorable opportunity for progress without risking a slip backwards from premature triumph. When the night comes down and all the life has ebbed away, when we find ourselves cold and indifferent, caring for nothing that had erst attracted us, then, knowing the law, we can



quietly say: "This also will pass in its turn, light and life must come back, and the old love will again glow warmly forth." We refuse to be unduly depressed in the gloom, as we refused to be unduly elated in the light; we balance one experience against the other, removing the thorn of present pain by the memory of past joy and the foretaste of joy in the future; we learn in happiness to remember sorrow and in sorrow to remember happiness, till neither the one nor the other can shake the steady foothold of the soul. Thus we begin to rise above the lower stages of consciousness in which we are flung from one extreme to the other, and to gain the equilibrium which is called yoga. Thus the existence of the law becomes to us not a theory but a conviction, and we gradually learn something of the peace of the self.

It may be well also for us to realize that the way in which we face and live through this trial of inner darkness and deadness is one of the surest tests of spiritual evolution. "What worldly man is there that would not willingly receive spiritual joy and comfort if he could always have it? For spiritual comforts exceed all the delights of the world and the pleasures of the flesh. . . . But no man can always enjoy these divine comforts according to his desire; for the time of trial is never far away. . . . Are not all those to be called mercenary who are ever seeking consolations? . . . Where shall one be found who is willing to serve God for nought? Rarely is anyone found so spiritual as to have suffered the loss of all things." (Bk. II. x. i; xi. 3. 4.) The subtle germs of selfishness persist far on into the life of discipleship though they then ape in their growth the semblance of virtues, and hide the serpent of desire under the fair blossom of beneficence or of devotion. Few indeed are they who serve for nothing, who have eradicated the root of desire, and have not merely cut off the branches that spread above ground. Many a one who has tasted the subtle joys of spiritual experience finds therein his reward for the grosser delights he has renounced, and when the keen ordeal of spiritual darkness bars his way, and he has to enter into the darkness unbefriended and apparently alone, then he learns by the bitter and humiliating lesson of disillusion that he has been serving his

ideal for wages and not for love. Well for us if we can be glad in the darkness as well as in the light, by the sure faith in—though not yet by the vision of—that Flame which burns evermore within, THAT from the light of which we can never be separated, for it is in truth our very Self. Bankrupt in Time must we be ere ours is the wealth of the Eternal, and only when the living have abandoned us does the Vision of Life appear.

Another difficulty that sorely bewilders and distresses the aspirant is the unbidden presence of thoughts and desires that are incongruous with his life and aims. When he would fain contemplate the Holy, the presence of the unholy thrusts itself upon him; when he would see the radiant face of the Divine man, the mask of the satyr leers at him in its stead. Whence these thronging forms of evil that crowd round him? whence these mutterings and whisperings as of devils in his ear? They fill him with shuddering repulsion, yet they seem to be his; can he really be the father of this foul swarm?

Once again an understanding of the cause at work may rob the effect of its sharp poison-tooth, and deliver us from the impotence due to ignorance. It is a commonplace of theosophical teaching that life embodies itself in forms, and that the life-energy which comes forth from that aspect of the Self which is knowledge moulds the matter of the mental plane into thought-forms. The vibrations that affect the mental body determines the materials that are built into its composition, and these materials are slowly changing in accordance with the changes in the vibration sent forth. If the consciousness cease to work in a particular way, the materials which answered to those previous workings gradually lose their activity, finally becoming effete matter and being shaken out of the mental body. A considerable number of stages, however, intervene between the full activity of the matter constantly answering to mental impulses and its final deadness when ready for expulsion. Until the last stage is reached it is capable of being thrown into renewed activity by mental impulses either from within or from without, and long after the man has ceased to energize it, having outgrown the stage it represents, it may be thrown into active vibration, made to start up as a liv-

ing thought, by a wholly external influence. For example: a man has succeeded in purifying his thoughts from sensuality, and his mind no longer generates impure ideas nor takes pleasure in contemplating impure images. The coarse matter, which in the mental and astral bodies vibrates under such impulses, is no longer being vivified by him, and the thought-forms erst created by him are dying or dead. But he meets some one in whom these things are active, and the vibrations sent out by him revivify the dying thought-forms, lending them a temporary and artificial life; they start up as the aspirant's own thoughts, presenting themselves as the children of his mind, and he knows not that they are but corpses from his past, re-animated by the evil magic of impure propinquity. The very contrast they afford to his purified mind adds to the harassing torture of their presence, as though a dead body were fettered to a living man. But when he learns their true nature, they lose their power to torment. He can look at them calmly as remnants of his past, so that they cease to be poisoners of his present. He knows that the life in them is an alien one and is not drawn from him, and he can "wait with the patience of confidence for the hour when they shall affect" him "no longer."

Sometimes in the case of a person who is making rapid progress, this temporary revivification is caused deliberately by those who are seeking to retard evolution, those who set themselves against the Good Law. They may send a thought-force calculated to stir the dying ghost into weird activity, with the set purpose of causing distress even when the aspirant has passed beyond the reach of temptation along these lines. Once again the difficulty ceases when the thoughts are known to draw their energy from outside and not from inside, when the man can calmly say to the surging crowd of impish tormentors: "You are not mine, you are no part of me, your life is not drawn from my thought. Ere long you will be dead beyond possibility of resurrection, and meanwhile you are but phantoms, shades that were once my foes."

Another fruitful source of trouble is the great magician Time, past-master of illusion. He imposes on us a sense of hurry, of unrest, by masking the oneness of our life with the veils of births and deaths. The aspirant cries

out eagerly: "How much can I do, what progress can I make, during my present life?" There is no such thing as a "present life;" there is but one life—past and future, with the ever-changing moment that is their meeting-place; on one side of it we see the past, on the other side the future, and it is itself as invisible as the little piece of ground on which we stand. There is but one life, without beginning and without ending, the ageless, timeless life and our arbitrary divisions of it by the ever-recurring incidents of births and deaths delude us and ensnare. These are some of the traps set for the Self by the lower nature, which would fain keep its hold on the winged Immortal that is straying through its miry paths. This bird of paradise is so fair a thing as its plumes begin to grow, that all the powers of nature fall to loving it, and set snares to hold it prisoner; and of all the snares the illusion of Time is the most subtle.

When a vision of truth has come late in a physical life, this discouragement as to time is apt to be most keenly felt. "I am too old to begin; if I had only known this in youth," is the cry. Yet truly the path is one, as the life is one, and all the path must be trodden in the life; what matters it then whether one stage of the path be trodden or not during a particular part of a physical life? If A and B are both going to catch their first glimpse of the Reality two years hence, what matter is that A will then be seventy years of age while B will be a lad of twenty? A will return and begin anew his work on earth when B is ageing, and each will pass many times through the childhood, youth and old age of the body, while travelling along the higher stages of the path of life. The old man who "late in life," as we say, begins to learn the truths of the Ancient Wisdom, instead of lamenting over his age and saying: "How little can I do in the short time that remains to me," should say: "How good a foundation I can lay for my next incarnation, thanks to this learning of the truth." We are not slaves of Time, save as we bow to his imperious tyranny, and let him bind over our eyes his bandages of birth and death. We are always ourselves, and can pace steadfastly onward through the changing lights and shadows cast by his magnetic lantern on the life he cannot age. Why are the

Gods figured as ever young, save to remind us that the true life lives untouched by Time! We borrow some of the strength and calm of Eternity when we try to live in it, escaping from the meshes of the great Enchanter.

Many another difficulty will stretch itself across the upward path as the aspirant essays to treat it, but a resolute will and a devoted heart, lighted by knowledge will conquer all in the end and will reach the Supreme Goal. To rest on the Law is one of the secrets of peace, to trust it utterly at all times, not least when the gloom descends. No soul that aspires can ever fail to rise; no heart that loves can ever be abandoned. Difficulties exist only that in overcoming them we may grow strong, and they only who have suffered are able to save.

ANNIE BESANT.



## REALIZATION.

## LESSON IV.

THE next and important step in this series of Teachings, which we shall consider has to do with concentration and meditation, both leading by a direct path to Realization. Both steps are of superior value.

Concentration is a form of meditation and prepares the way for uninterrupted and undisturbed meditation. And in the application of the office of meditation the student practices concentration to enter into and enjoy the sphere of the silence. Concentration is not difficult when one does not try so much to escape as to direct the thought and not in an absent but present minded way surrenders himself wholly to the issues which are involved in these metaphysical and spiritual practices. Many students fail for a protracted time to hold either the thought or the mind to any special line of action or theme of meditation not for the reason that their mind is differently constructed from other minds or that it will not consistently or persistently follow a subject or object, but rather because the mind has been allowed to dissipate such effort or set it at naught and wander in a desultory way from interior to exterior or from apposite to opposite points of similar and dissimilar attractions. The egregious error in such mental attitude is the riot which the desires provoke and by which the unity of the mind is dispersed and distracted. A frank and careful scrutiny and analysis of the field, nature and power of one's desires will satisfy the student that what is here applied is not presumption. The mind as the function of consciousness which in the function of Divinity (spirit), when free from the thralldom of desire of the lower self, under the government of the will or the ego is impregnable to thought which conserves as well as preserves unity as well as such feeling as can be so used. To allow the lower desires which find their uses and objects in the feeling or the emotional nature to wholly absorb or control

the mind is to set in action a series of subtle but insidious sensuous incentives and allurements which while illusory yet furnish a mental substance or psychic condition which like an ominous cloud extemporizes a back ground upon, across and through which thought flashes but only to be swallowed up and lost. True it is that thought inspires feeling but it is also true that feeling holds the thought and by the appeal to the agreeable and not to the good keeps the ego enslaved, baffled and defeated. The thought as well as the feeling should not be separated from the object or subject of the mind as the function of consciousness but should be made subservient and obedient to it; for when the thought as the subject inspires attachment to the object, the evil of action is in the separateness of the attachment and not in the end which should ever be held in mind. Thus desire in the initiative of thought leading to the desire in the initiative of sensation (feeling makes sensation possible and may be here designated the function of love) makes the lower self possible and then transforms it into an automaton by which promptings of the higher self are ignored or set at naught.

To liberate the mind of such chaos and restore it to receptivity, where the will can effect such states as make concentration possible and easy and meditation simple and delightful, is the antecedent preparation for the attainment and realization of the spiritual mind and all that can issue from it.

Both centralization and meditation lead to and make possible centralization, and when once it is established the eternal calm of Nirvana and serene god likeness of spirit are realized—the state which is the source of omnipotence, omniscience, omniconsciousness and omnipresence. The simplest method for attaining the end which concentration subserves is to make it a mental and spiritual practice in which meditation is its stimulus—in short its aspiration and inspiration; and if the question were asked what should be the theme of meditation upon which the Self should dwell, for which the mind should be receptive, to which the thought should be directed, and which the will should unflinchingly poise and centralize, we should affirm whatever is the most needful lesson. If the student is studying any special system of teaching for realiz-

ation or the God consciousness, it will be necessary for him to make the gist or luminous thought and ideal of the lesson the theme for meditation, and by so much as he is able to let the lesson grow in him as a seed in the soil, whatever is spiritually correspondential will he unfold and realize. To meditate is to mediate, to pass into the state where law of the outer and inner relation or the law of the outer and inner contrast is transcended and the life of the seed thought is perfected. A series of special meditations bearing upon centralization may be found to be most helpful and valuable. What the student must learn most to understand is that when he meditates he is mediating between the outer and inner world, the external plane and internal sphere, the form and idea, the human and the divine and such mediation as enables him to enlarge the sphere of his being, for in being the sphere of consciousness is apotheosizing, the "I am" in the sphere of the "I am that I am." Essential beyond a shadow of a doubt is it for him to learn how to lose himself to become absent but God minded that he may find God or to put into actual practice the wisdom of the Sanyasin that "where there is nothing there is God."\*

(To be Continued.)

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\* See article on this subject in the Editor's Tripod in this number.

## THE DIALOGUE. \*

(Continued.)

## PERSONAE:

ZOROASTER.

XENOPHON.

JESUS.

APPOLONIUS.

SOCRATES.

PLATO.

THUS Divinity found its fulcrum in matter and its centre where seeming chaos obtained; but chaos did not exist, for through the illuminated consciousness the difference between chaos and cosmos as between death and life was in relation only. As in the physical universe the manifestations of life and the expressions of atoms in forms, gross and ponderable as a planet or a solar galaxy, are established upon the specific gravity of what is alleged to be matter, in Spirit no such law is possible. Spirit is eternal and absolute and hence is never increased nor diminished, never is differentiated or annihilated. It needs no form to hold it, no law to preserve it, no conditions to give it itself. Spirit however makes illusion possible while it is reality but it makes illusion possible only where it is not. For Socrates revealed the conditional conditioned and the unconditional conditioned in the sphere where Reality had no second or opposite. Thus the cosmic and divine center had many apparent points of radiation which to the objective or subjective self were perceived and received as the centre. Realization which dissipated the relation, disintegrated the illusion and the spirit was not confused with or identified by its forms. The unfoldment or perfection of man awaited the hour of his own

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\* 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.

heavenly initiative and brooding over him as the Divine Over Shadowing Spirit, the self awoke to him because he awoke to it.

Not one of the three realized the ontological flow of events without being inspired by their import and revelations. Whatever occurred anywhere at any time was not incongruous or out of proportion with spiritual issues and ends. Day and night, birth and death, good and evil, truth and error, light and darkness alternated, apparently (measuring by time) unceasingly, but spirit sowed its seed and reaped its harvest and no cycle began or ended but spirit more luminously and perfectly shaped the cosmic bauble, and hastened the hour of its destruction. The minutest detail, the smallest happening of life obeyed the Divine order and all forms arose or sank into the fire which gave them issue. A marvelous revelation it was to those who were prepared to receive it and it gave them power to endure the strife, knowing that freedom would be born out of the struggle. For to him who is permitted to realize and enjoy even psychic vision, to say naught of spiritual insight, with what self poise, understanding and faith he can bear the cross to his own crucifixion!



## THE EDITOR'S TRIPOD.

WHERE THERE IS NOTHING THERE IS GOD.

**M**R. W. B. Yeats has given in "The Secret Rose" a series of most fascinating stories in which the war of spiritual with natural order is the conspicuous theme. The author identifies himself so closely with the issue that one feels that in perusing these stories of early Celtic life, one is looking, as he expresses it, into that little, infinite, faltering, eternal flame that one calls oneself. Surely the student is helped by reading these stories to understand why as one looks into the darkness there is always something there.

In this particular story one is taken to the wicker houses where the Brothers of the Grave of the people of Partholan resided and at the time the story is told to the little wooden house under the shadow of the wooden chapel, where in the winter the brotherhood were wont to gather. They taught the youth, and among them was one called Olioll, who apparently was very stupid, yet had that rare sort of wisdom which was "born of a mind that would listen to every wandering sound, and brood upon every wandering light."

"Brother Love," he asked one evening, as he watched the stars appear and disappear in the smoke which rose through the hole in the roof, "to what are the stars fastened?"

The Brother replied, "There are nine crystalline spheres, and on the first the moon is fastened, on the second the planet Mercury, on the third the planet Venus, on the fourth the sun, on the fifth the planet Mars, on the sixth the planet Jupiter, on the seventh the planet Saturn; these are the wandering stars, and on the eighth are fastened the fixed stars, but the ninth sphere is a sphere of substance on which the breath of God moved in the beginning."

"What is beyond that?" said the child.

"There is nothing beyond that; there is God."

And then the child's eyes strayed to the jeweled box, where one great ruby was gleaming in the light of the fire, and he said, "Why has Brother Peter put a great ruby on the side of the box?"

"The ruby is a symbol of the love of God."

"Why is a ruby the symbol of the love of God?"

"Because it is red like fire, and fire burns up everything, and where there is nothing, there is God."

The child remarkably prescient, having the peculiar wisdom which is revealed to babes, presently sat up and said: "There is somebody outside."

The brother heard no one—but some one was there, a beggarman, who as the story afterwards revealed, was none other than the noblest saint of them all, Angus, the lover of God, to whom the child came often for inspiration and wisdom, and who, while laboring at the quern, found time to love God. The boy soon overcame his stupidity and at school excelled all in his class. The brothers, out of curiosity, wondered where the boy received so much illumination and so followed him one day and found him with the beggar and the saint, and here they too awoke, for as he prayed over the boy, they knelt down in the snow, and also prayed that they too might with him find the nothing which is God.

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### SPIRITISM, ITS EVIDENCES AND IDEALS.

JULIAN Hawthorn has evidently had some very interesting experiences with mediums which led him to the following metaphysical conclusion which the readers of this magazine will fully appreciate. When Spiritualism is admitted to be true it does not follow that he who accepts it reacts the allegory of Jonah and the whale. Much associated with Spiritualism is unspiritual, material and degrading and unless the spiritual perception is inspired and unfolded the medium will continue to propagate the

specious and spurious Spiritualist. It is time for the man or woman who loves the truth to cease trying to reform the medium worshippers. Julian Hawthorn writes:

"It is generally conceded that the twentieth century is going to be different than any preceding ones; but what the differences are to be is a question which is answered in many ways. Among other things, there is a decided movement in spiritual phenomena. For example, Professor Hyslop sets out to prove the survival of personal individuality beyond the grave on the basis of communications received through a famous medium, Mrs. Piper, of Boston. The professor has been getting messages from a spirit who says he is his father, and is convinced that the spirit is genuine, because he refers to matters that only the professor's father could know. He rejects the hypothesis of thought transference and of fraud, and sees no other alternative. To those who are not persuaded of the immortality of the individual soul on a priori principles the subject is important. But, for my own part, I never believed in the identity of the communicating spirits with the persons they represent themselves to be.

"I question whether a spirit is a competent witness on the subject. The law of like to like obtains in a spiritual state, willy-nilly; nor cannot, if he would, disobey it there. There is an intermediate state (or place) into which all are first introduced after death, where they remain until their tendency either upward or downward is decidedly manifest. It is from this state or place that all spirits who attend seances come. But those only do come who betray strong corporeal tendencies, leading them to desire a return to their ante-mortem condition and associations, which the medium seems to afford them. Such spirits are necessarily of low grade, and of idle and often mischievous disposition.

"On their way toward us the first thing they come in contact with is the memory of some person or persons in the circle. This memory appears to them like actual things, persons and events, and as soon as they enter into it they become in a manner a part of it, so that they often mistake it for their own. And as they are anxious to make good their grip upon the corporeal life which they hanker for, they eagerly accept and carry out any

suggestions which they perceive among persons present, and display extraordinary acuteness in enacting any role which may be assigned to them by the equally eager and somewhat confused mortals on the other side.

"As the spirits crowd toward the opening thus made between spiritual and terrestrial existence, each drawn by the sympathies, which are nearest him, first one and then another gets hold of the wire, so to say, and rushes off his messages. As the communicants on both sides get accustomed to the procedure and to one another, the facility and plausibility of their intercourse are increased, and probably both sides deceive each other, with or without felonious intent. But what really happens is that the mortal communicants provide the communicating spirits with garments and traits collected from the mortal's memories wherewith to carry on their masquerade. The spirits never appear in their own characters; they cannot do so, being dominated by the prepossessions of the members of the circle. Naturally, one of the involuntary masqueraders will often make mistakes, or lie, or cut up some caper or other which is more or less indecorous and disappointing; but, like other actors, they by and by grow into their parts and play them better and better, until, sooner or later, they weary of the game and go elsewhere.

"They discover, sooner or later, that there is no real satisfaction to be got out of the experiment; they cannot become flesh and blood again, and even if they succeeded in "possessing" any unlucky human body for a time, nothing comes of it; they are forced finally to return to their place. The mischief of the thing is that they are sometimes able to persuade human beings to come to them by the always accessible path of suicide, and they have this great advantage over us, that whereas we can waste time, they cannot, for there is no time in the spiritual plane.

"I think, therefore, that Prof. Hyslop has never got within cooe of his deceased father, and never will, until he takes his place in the other world in the ordinary course of things, when they may or may not meet, according to circumstances. The best place from which to acquire trustworthy knowledge about spirits and spiritual conditions is not from the lips or fingers of any external

medium, but from a certain chamber within one's self, to consult which does not cost a dollar or two dollars, but only an unfamiliar commodity known as faith. But, of course, to frequent mediums and circles is one thing, and quite another is to undergo the experience of the opening of the spiritual perception.

"That experience may possibly become increasingly common in the next century; but it is not likely that those persons who have been most prominent at circles will be favored in this respect. Those who try to make the spiritual world come down to earth are not in so favorable a position as those who would lift the earth up to the level of the spiritual world."

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#### COMMUNICATION WITH THE SO-CALLED DEAD.

ELLA Wheeler Wilcox writes a very fair statement of Spiritualism as popularly conceived and adds a few timely criticisms and observations.

"Professional 'Spiritualists' who consult the spirits of the dead for advice on every act of their daily lives are destroying their own individuality precisely as would the scholar who asked an older person to work out all his examples.

"God never intended any one, human or divine, to live another life. Nor did He intend us to peer and pry into the future constantly.

"I think the reason professional mediums are so rarely well physically, and so frequently unfortunate in their own affairs, is because they are meddling with things which do not of right concern them, and making a mercantile matter of what does not pertain to that realm.

"If we develop the best, truest and most unselfish qualities of our natures we shall gradually be given the foresight and seership necessary to our own highest progress in this life. Then, if our dead have any message to give us, they will find means of communication, and if we live absolutely worthy of their association they will come to



us oftener than any medium can bring them for the consideration of a dollar.

"I am convinced that the souls of the departed do sometimes, though rarely, seek communication through these mediums because we have not established our own spiritual wires. But these 'controls' so mix the messages with their own and our thoughts and feeling that meagre satisfaction results.

"As a study these experiences are interesting — no more; but it is through the medium of our own souls we must look for absolute knowledge finally."

"I searched through strange pathways and winding  
 For truths that should lead me to God;  
 But further away seemed the finding  
 With every new by-road I trod.  
 I searched after wisdom and knowledge —  
 They fled me, the fiercer I sought;  
 For teacher and text book and college  
 Gave only confusion of thought.  
 I sat while the silence was speaking,  
 And chanced to look into my soul;  
 I found there all things I was seeking —  
 My spirit encompassed the whole."

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#### A RATIONAL OF THE TRANCE.

**I**N a former article on the trance it was said, and is here repeated, that ninety-nine per cent of all alleged trance mediumship is fraud. Not a few of the old school spiritualists were shocked at so bold and what seemed to them to be an exaggerated, if not a false statement. The fact is that the language was not explicit or even these dissenters could find no room for doubt. No form of spirit noumena or mediumship has been so generally and successfully exploited for merchandise as the trance. If the one per cent is to be found as it surely is, if it can afford the student of Occultism and Spiritualism a basis for a spiritual hypothesis of life, then those who possess

it should gladly assist in maintaining its office and revealing its issues and such will not be in the least effected by a statement of facts. Personally we have nothing to gain or lose, and certainly nothing to fear, by recording or stating facts, and it would be far from our purpose and the ideal of our work to misrepresent the facts. We have suffered enough at the hands of the enemy, but we are not unwilling to suffer more for the sake of truth. This is the bull that we nail to our guidon.

Let us then dispassionately consider the trance and make clear our language.

What is the trance as exploited by those who are ignorant of it, and those who use it as a masque for gain or profit or those who wish to be elevated into the category of extraordinary or supernaturally endowed men and women?

It is alleged to be catalepsy, which is another name for unconscious consciousness; that is, an abnormal state of the spirit where the body is rigidly dead (to all appearances) where the organic functions are inoperative and lifeless, where the mind is absolved of normal consciousness and feeling, and where life is temporarily suspended or arrested. This is the form of trance into which the public at large supposes the mediums or psychics relapse (when giving their seances,) and by which the investigator holds secret but sacred communion, the medium not knowing what takes place between the sitter and the manifesting spirit. If the medium does know what occurs he is not in this form of trance. Upon such a premise humanity easily seeks relief from care, sorrow and utter chaos of life, and eagerly apprehends the message of hope or consolation from those who are supposed to be gateways between themselves and those who live in the beyond or invisible world.

Now just about one per cent of this sort of trance actually prevails and if the Spiritualists above mentioned, who seem to doubt or deny this wish in all candor and fairness to prove it, we will ask them to place the trance medium who claims to possess this form of trance under such crucial test conditions, where the facts can be known. We propose the following test which hypnotists employ with their subjects when demonstrating the genuineness of

the catalepsy which the subject is supposed to exhibit. Take a thin sharp instrument and penetrate the arms or legs—the subject will not show or manifest so much as a shudder or pain. If the slightest movement or squirming is detected after repeated experiments you may be sure that the alleged catalepsy is more or less fictitious. The experiment is harmless if the medium is in the specified trance, it is injurious if not—but for the sake of science and the cause upon which the spiritual hypothesis is based, those who claim to be so totally unconscious ought to be willing to make good their claims before either resenting or denying a statement founded upon as reliable evidence as that which we propose to those who doubt our statement.

We are aware that there are intermediary forms of trance as the luminous, clairvoyant, inspirational, semi or sub conscious and subjective trance.

Most mediums have one or another of these forms and many at times pass into the one to which we refer but the percent of cataleptic, inspirational or trance speakers is small indeed compared with the percent of those who realize the other more or less conscious phases.

And we add here as we implied or suggested in the other article, that neither Spiritualism nor the power of spirit or spiritual communion depend upon any of those subordinate and material forms or veils which are and have been more or less common in Spiritualism, for any a priori realization of spirit, if each individual will spiritually and divinely unfold or realize himself or the God in him. And the other forms only become necessary or expedient when, ignorant of the law of spirit one negatively submits to spirit control, domination and obsession which are abnormal relations and often pave the way for insanity; for as the superintendent of the McLean (Somerville, Mass.) Insane Asylum admitted, this sort of obsession largely accounts for the number of Spiritualists who are there confined over all other denominations. And this is not against Spiritualism but those who abuse their psychic powers. Undoubtedly what is true at McLean Asylum may be true in other and similar institutions where the best care is not provided and where obsessions run riot. This state of things results from living in the abnormal and exploiting the soul in the occult mysteries for the understanding or

control of which the novitiate or medium has made no preparation or serious study.

It is because modern (phenomenal) Spiritualism as exploited by those who know not and understand not its divine mission have divorced it from Spirit, Divinity, God, the Highest Self, all that would dignify it and exalt it as the spiritual movement and the harbinger of universal Religion that we speak now and plainly. It is because these so-called leaders claim that mediumship which means and implies dependent and functional (not independent, spiritual or divine communion, spirit with spirit independently of all vicars or media) communications are the only source of postmortem and consequently premortem knowledge of any other state or life of the spirit, that we are so open and frank in what is here written. Pure Spiritualism has never assumed such a premise nor has Religion ever established its revelation upon any other foundation than Divinity. Experience is necessary as any fairminded teacher will allow, but the experience enables the self to realize itself, or God and never can create it or demonstrate it save as it expresses or suggests it through its collaterals. And so we reiterate that consciousness and not the trance, the self and not mediumship objectively applied or subjectively implied, God in all forms of the ego and not organs, senses, functions or psychic powers, must be the sphere in which the spirit by realization and spiritualization and not by phenomena or noumena, is to know itself, hold communion and find direction and above all enter into the freedom and peace of Nirvana where all attachments cease and oneness with the Divine is perfected.

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#### THE OLD AND THE NEW.

§ SLOWLY but inevitably the vision of the Divine is dawning upon the world.

Like a sunrise that gilds the mountain tops first

and then illumines the valleys, a few natures have been privileged to perceive and realize what is hidden from the general mass of mankind. This is explained by the fact that these few and saintly natures have prepared themselves for the spiritual aurora. They were toilers in the dark, both patient and faithful, tried and true, and with clear vision, they felt the Presence of the Spirit. They were rewarded for their steadfastness with the joy of the lifted veil, the exaltation of beholding that which is from everlasting to everlasting—the light ineffable.

That the Spiritual movement divides itself into two forms is true only relatively and retrospectively, in itself it has neither past nor future but is the Divine Immanence of spirit. If it has a past or is to have a future it is not because it has failed but because man has chosen or realized everything but it. No epiphany of the Spirit is needed, no Christ is sent when the soul is clothed upon with the glory that is from within and above. All other interests, ideals and movements will prevail until the soul is ready for the final apocalypse, for the eschatology. When the new comes and takes the place of the old it is because the old has served its purpose or fulfilled its destiny. This can be said unreservedly of any system of science, philosophy and religion or its evidence which mankind has outgrown. In the clearing up period the old regime is disintegrated and destroyed by the very law and nature of spirit and the way prepared for the new ideal of inspiration. Everywhere Theosophy, Spiritualism, Metaphysics, Christian Science and kindred systems of Teaching must meet this change and if they or their adherents choose to ignore it their doom is sealed. To go forth in the spirit of the Druids to meet the rising sun is the step forward and upward but to defame or persecute the revelators of the new order and their revelations, is to justify the saying that "whom the gods would destroy they first make mad." Names, forms and organizations are only useful as vehicles and functions of the spirit. They should not be absorbents. A spectrum of the light as well as spirit is often illusive and misleading. Anyone who disperses the integrity of the whole or separates the whole into parts, or anyone who places value upon the part as segregated from the whole and viciously and selfishly



clamors for and supports a personal view of anything, may be a formidable propagandist, but he is surely opposed to the cause of universal Religion. To popularize an unpopular truth is a greater mission than to uphold or perpetuate a movement or an organization in which its noblest and most devoted followers are its only redeeming element. A system of Teaching or a revelation is usually greater than its advocates and when it seeks for a larger and broader vehicle of expression it is because it and not its adherents is worthy of favor and of a hearing. We speak boldly and unequivocally to the public at large, to the Theosophist, Spiritualist, Christian Scientist and the unattached everywhere to mark well the sectarian tendencies of their respective organizations and bravely, nobly, lovingly defend the escutcheon of our cause. That cause is the truth, the whole truth and nothing but the truth.

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PRESIDENT HARPER OF THE CHICAGO UNIVERSITY  
AND THE DECAY OF THE BRAIN  
AS A COMMODITY.

THE following extract from President Harper's baccalaureate sermon recently delivered before the students of the Chicago University gives a very gloomy and foreboding view of the future fate of the university young men and women of this country.

"The college students may meet starvation in choosing a professional life. If you are to be a lawyer, read this morning's paper, and you will find how large a number of young men in the profession are not supporting themselves.

"If you would to be a minister, look upon the young men in that place who gain a bare subsistence, and consider the salaries that are offered to the great majority of pulpits. If you choose the profession of medicine, you

are confronted with the fact that a large number of physicians starve while striving for a practice.

"If you expect to be a teacher, listen to the wail that is going up from the teachers in Chicago. It is entirely justified, too. They ought to be paid higher salaries, and they are now better paid than most of the teachers in the country."

To what avail, it may be asked, is a university or any education, so far as its commercial value as a commodity is concerned and why continue to endow it as is yearly done by the millionaires of the century? Surely to do so is not a fad, a charity or a hobby, but is inspired by the wisest and most judicious action on the part of the general philanthropic benefactors. That education does not conduce to financial success in any walk of life is a matter of regret, but that it conduces to an enlargement of one's capacity for the enjoyment of the privileges of life is certain. It may be disputed that commercial success is after all a matter of educational fitness. It is due possibly as much, if not wholly to a natural fitness or genius for the work which anyone starts out to do. A man may lack the ingredients of a business career—and it is a very unwise man who would be so foolish as to propose that such an one would be better qualified by a college education for a business in which he is doomed by natural unfitness to inevitable failure. And this is not all but this is certainly implied in President Harper's address. An occupation is waiting for the *right* and not the *wrong* man as the right position and not the wrong position is waiting for the right man. The question of average is not one which will ever settle the problem of the gross material on hand. That will tend to equitably distribute the latent and justly balance the unequal and disproportionate equation but the problem will be left unsolved. We are more than touched by this revelation which stares the young aspirant in the face but it is a proposition which he must face sooner or later and now at this time he may be the least prepared but he will meet it and rise or fall by it. The question may here be asked, is there not a wiser direction and realization of one's career than that which is summed up by the phrase—business success? Is not the real fault in the educational ideals and common

experiences which limit and tincture by a system of commercialism the indigenuous and succulent aspirations in all young souls? We are born into and with them, they haunt and follow us into school and university and they drive us on into a business life—even if that life leads to failing and premature death. And the college grinds out its usual grist as the farmer raises his crops, subject to the law of supply and demand and the more subtle law of control, by which the soul can be placed upon the counter as a commodity and the price for labor or talent fixed accordingly?

No! A thousand times no! education must subserve no such end, it must subserve no such means, it must yield to no such debauchery of that which makes us akin to God. Hence would it not be well to interrogate the soul as to the inward direction which God has placed within us all for the realization of human life and ideals. And if this could be done as it will be done when the need becomes more serious and appallingly pressing, would not education be all the more necessary to qualify us and place us on the throne?

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### ABSENT TREATMENTS.

ABSENT treatments seem to be a popular fad among healers at the present time and most successful results are obtained by them. It is to be questioned whether this kind of healing is generally and scientifically understood by the patient who receives and the practitioner who effects absent treatments. The word *absent* is a misnomer, for neither the patient or the healer are either absent in thought, mind or spirit from each other; and it is to be questioned whether absence of body is of any consequence in the treatment, whether, in short, it is not a wise provision of both Mental and Spiritual Therapeutics and a Canon of the Divine Science of Healing that the body should not be introduced into the function or method of metaphysical healing. Indeed we take it for

granted that the highest form of healing is that form which effects all of its results spiritually or divinely, *from within spirit, not outside* of it — by the appeal of spirit and not by an appeal of spirit to anything (like mind or body) which is less than it. For where the body is present only, that is, where one has the perception or consciousness of its existence and of the disease and pain which follow, the spirit is overshadowed and a (veil) condition appears which makes spiritual treatment quite unsuccessful. The healer may bombard such an one's mental state or invoke the Divinity to show some extraordinary sign of its presence and power and may succeed in removing the condition or lifting the veil, but the result is a cure and at best leaves the person no wiser or better spiritually. The healer gets the glory and the fee but the patient is just a trifle better off than the one who, relying upon the old regime of drugs, finds his disease palliated or temporized, but the causes still operative and dynamic.

Absent treatment therefore suggests one of two or two of many things; first, that all healing and all health is from Divinity or God; secondly that the healer and patient are both mediants or mediators between the *present* and the *omnipresent realization of Divinity or God*. This being granted the patient and the healer have important duties and solemn offices to discharge, neither must expect or plan to receive results which are external or objective, nor use agencies or forces which of their very nature are limited and conditional and not absolute. And this accounts for the growing faith in one's own healing power and the distrust in the vicar who professes to stand between God and man. Not only this, but everywhere where honor is extolled and conscientiousness is not dead, the healer knows that he does not heal, but God. For Omnipresence is not God outside of but it is God in all, awaiting perception, consciousness and realization. And where that fountain of living water can be touched God responds by healing mankind of all of its diseases.

Much is made, indeed, we are of the opinion that too much is made of methods of healing which are vaguely designated "metaphysical" but which are wholly the result either of mind acting upon mind by telepathy, a spe-

cious and insidious form of unquestionable obsession and not as pernicious but in a sense as abnormal as other forms of control popularized in Spiritism; or they are the result of the subjective mind acting upon the subjective or objective mind or vice versa. In the latter case it is admitted by Professor T. J. Hudson, the founder of The School of Suggestive Therapeutics, that God or Divinity, spirit, spiritual life, spiritual realization, spirituality regeneration, spiritual experiences, play no part. The person cured rather than healed could have consistently been restored to physical and mental normality by drugs; the results are, as Mr. Hudson shows, precisely the same. Both methods here set forth are methods in which the practitioner's will and thought as personified in him, effect the cure in any patient whom he absently treats and such methods and the formula which are employed are more elaborately set forth and defined in current Suggestive Therapeutic Literature. It is not here contended that such and all methods of healing are not useful and have not their place in the world, but this point is made sufficiently clear, it is to be hoped, that such methods are not sanctioned by the Divine Science of Healing, in which personality, mind (objective or subjective,) thought, will, are made wholly subservient to Universal Spirit or God.

So that in absent treatments where the patient is ready for healing the spirit effects the miracle of regeneration, which leads to life, health and happiness. It is necessary therefore for the patient to present to the spirit such receptivity and aspiration as will lay bare the mind to the celestial or divine immanence, that evil and error may be disintegrated and eradicated and that the truth alone can prevail. And the office of the healer is only necessary to sympathetically assist the patient to hold the chalice upward to receive the full baptism of omnipotence. Thus the healer and patient, co-operate and by so doing fulfill the law and the prophets and realize what Jesus taught when he said: "My Father worketh hitherto, and so I work; and that work is to do the will of Him who sent me." And again when he taught: "I am in the Father and the Father in me—the works that I do, I do not of myself." And where such state of mind can be realized,



God will not permit error or disease to establish themselves but they shall be cast into the fire.

If it should be asked how many can a healer absently treat, the reply is inevitable. The logic of it all is in its omnipotence—not in personality. All power is from and of God and therefore co-operation is needed and urgent. All can be healed who are ready—none who are not. For such as are not ready for the Divine are only ready for systems of cure which deal with phenomena. But this is important to remember that while the healer is a mediator, he or she in no sense condition or produce but reveal God. And while through such the will of God may be manifest, that Divine Will can manifest to all, and the Healer will be recreant to his trust who fails to impress this important truth upon the mind of the patient. Certain times are unnecessary; better no time than to expect that at a certain time, fixed by the patient or the healer, the power of God will be made manifest. Time is only important as indicating preparation and *if one expects results in time who is not ready in spirit, failure is inevitable*. Expect results only when you inwardly know that you are worthy of them, never because you want or demand them in petulance and churlishness of mind; you paid the fee for the treatment and you want measure for measure. When anyone who is afflicted can enter the silence and there with the healer who is the helper, or the word made flesh, will surrender all to the Divine, absent treatment has demonstrated itself, because it has made manifest the logos which means that when God is and is a realization, mind and body, error and disease, have lost their power.

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#### A REMARKABLE COINCIDENCE.

LAST April en route to Washington, D. C. via Canadai-  
 gua, N. Y. it was necessary for Mr. Grumbine who  
 was accompanied by Mrs. Grumbine to stop for a  
 short half hour at a Junction named Canandaigua where

there happened to be a slot machine which weighed a person, played a tune and printed on one side of a small card the weight, day of the month and year for reference and on the other a motto a propos of your future. I stood upon the scale, listened to the music and finally received a card giving weight and this writing: "A higher power will watch over and guard you on your journey." Mrs. Grumbine then tried several times and received the most trival and impossible things, although the weight was invariably correct. Later in May when returning from Washington Northbound I again at the same place stood on the scales and this time, the following writing was given on the card: "Be joyful, for future prosperity is ordained for you." When it is remembered what my work and life are, how impossible and rare it is to have any prophesies ever seem either rational or probable, when so much nonsense is mixed up with these popular toys, the coincidence is an evidence that "man proposes and God disposes." even as touching such fortune telling vehicles.



## NATURE WORSHIP.

### A UNIQUE SERVICE.

ON MAY 8, at sunrise, (4:40) the Chicago Chapter met on the shores of Lake Michigan in Lincoln park and revived the old Druid custom of Sun Adoration and Nature Worship. Led by Miss Lucy C. McGee, the devoted President of the Chicago Chapter of the College of Divine Sciences and Realization and the O. W. R., this consecrated Chapter went forth with anthems of praise, thanksgiving and prayer to herald the rising Sun. While the city slumbered these illumined souls worshipped the God of Nature and of the sun, moon and stars. The following order of service was followed:

1. The Lord in His Holy Temple, Let all the Earth keep silence.
2. Uplift.

3. Responsive affirmations and Realizations.
  4. Invocation.
  5. Poem: "Being in Differentiation."
  6. Teaching—Theme: "Nature and Nature's God."
  7. Ossian's Address to the Sun.
  8. Hymns: "Lead Kindly Light;" "Nearer my God to Thee."
  9. Benediction.
- Silence.
10. Teaching on Concentration.

## PLACING THE GUIDON. \*

IT IS truly remarkable how the public at large are realizing the need and use of the spiritual life and a closer communion with the Divine. If the applications for membership to "The College of Divine Sciences and Realization" are a criterion, for there are at the present time over one hundred students (not graduates) enrolled, the awakening is well defined. These students are residents in nearly every state of the Union and some live in foreign lands. The College numbers several students in India and England and it appears that the College work will extend widely and rapidly in all the Eastern and Western centers of civilization.

Very few indeed of those who begin the Teachings drop out of or abandon the work. All press on and, encouraged by their consciousness of Divinity, know that the end will fully justify the means. Of course the College curriculum work and Propaganda are at present limited to the Mail Course and the private class work but it is only a matter of a short time before buildings will be secured either in Washington, D. C. or in Boston where the students can regularly assemble and find their sphere of usefulness and the inner horizons opening under the oral inspirations of the Teachers who are chosen to do this work of Spirit. Happy is he who will not wait for this nor deny himself the opportunity of self realization through the means which are now available and who will gladly go forth just where he is to meet the rising sun. "The System of Philosophy concerning Divinity" is the text book of the College and it is presented to the students in the form of simplified lessons (there are sixty Lessons in the five series of Teachings) which is the basis of meditations and realizations. The Series of Teachings,

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

if published in book form, would occupy over six hundred pages of thirty-two or more lines to a page.

In Boston the Chapter work was eminently successful, about twenty-four new members were enrolled. Mrs. Lottie B. Carr still continues as President, but Mr. Frederick Reed, prominently identified with the Latin school work of Boston, and the Greenacre movement, a man of superior qualifications as a teacher and a devoted and consecrated disciple of the spirit is the Director. In Boston the public audiences were very large both on Sundays and week days. During the class meetings the attendance averaged about one hundred. Admission to the classes was free but the collections were uniformly large, and this speaks well for those who attended, for they appreciated and loved the ideal and so supported it.

In the celestial world where we are laying up for ourselves the imperishable treasures our devotion to the spirit may be perceived by how little or how much we give to the cause here and now. What will be the bank account there, what will the celestial ledger show, is a question which few ask as they go through the world, but the real test of consecration is in giving freely and thus proving our faith by our works.

We noted, too, in Boston, a decline of interest in that morbid and abnormal form of Spiritualism which ever appealed to the spectacular in man, a decided withdrawal of support from that which is the anomaly of the Spiritual movement—a Spiritualism without spirit. This is a splendid sign and augurs everything of the cause. A few are still blind and hold on to the external and material and bitterly oppose the truth—but their cause is hopeless. "Blessed are ye when men shall revile you, and persecute you and say all manner of evil against you falsely." (Read also Matthew 10.)

So may we labor and justly, lovingly deal with the so-called enemy who is our brother. Let it here be reiterated as it was there taught that each experience of life is necessary and that so is one's interest in that which is unreality and illusion. We have an unwavering faith in the awakening and growing consciousness of mankind



and sincerely believe that whoever harbors error or one-half the truth does so not because he does not love the truth but because he is not prepared to accept the truth. Sectarianism and individualism are the crying evils of the hour and lest the new wine be put into old bottles and lost, we have taught that new or higher revealments of truth demand new and higher forms. Names should be sacrificed for the truth; yet that will not be done until man is ready to accept "truth for authority and not authority for truth.

In Washington, D. C. whither the spirit led us in April and May, how the field shone with light as an orchard with white blossoms. And the people as eager for the message as ever thronged the Masonic Temple and Rauscher's Hall, giving us undivided and loving service. Who could be ungrateful to the spirit for affording a worker such an opportunity for sowing the seed of universal religion? In the spacious rooms of The National Circle of Divine Ministry, at the noon hour on Tuesdays and Thursdays of April, Teachings on the Esoteric Christ were given and a large number were compelled to stand during the service, so large was the attendance. The four special topics or post Lenten Teachings were "The Value of Truth," "The Immaculate Conception," "Christ, the Mediant or Mediator," and "The Atonement." Here in these rooms we taught a class of fifty or more on the "Divine Science of Healing," also a class on "The Perfect Way, or the Finding of Christ," and in Mr. Wood's parlors at 402 A St. S. E. we taught a large class on "Esoteric Vibrations." Mr. Wood is a noble and beautiful spirit, so just and true, that he is the right man in the right place and as President of the First Association of Spiritualists, with such co-workers as Mr. Hooker and wife and Mrs. Stephens, he is not afraid to give room for the higher affirmations and realizations of spirit. He is a man of inspiration but no organization can bind or fetter him and hence with him and his truest supporters we were able to attract to the Masonic Temple hundreds of those who before the ideal was made known were inclined to disfavor the hall and its work. And the public was not wholly to blame for its conduct. The fault, if there was any, was in the sectarian propa-

ganda, its teachings and methods which the awakened class had outgrown. Give the people what they need, touch the spirit and they will respond, for it is true today as it was 1900 years ago that the common people are ready for the revelation of truth. And they know the truth and will not be deceived. So the work extends and the end is not yet.

On the closing Sunday to enable the First Society to cancel an indebtedness of one hundred dollars, which Mr. Wood very kindly informed me was not accumulated during my personal ministrations, the Spiritualist, Divine Scientist, Theosophist and outsider gave so liberally that the indebtedness was canceled, proving by such substantial evidence that the truth will be supported if it can be heard. May the Spirit of Truth keep us steadfast, and faithful until the crown is won.

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## SPECIAL NOTICES.

## TO BOSTON AND CHICAGO CHAPTERS.

MR. Grumbine will undoubtedly be led to Boston in October and possibly remain there through November. A change in this program may be made to afford the Chicago Chapter an opportunity to again take up the guidon and under Mr. Grumbine's ministrations do a larger and much needed work of spiritual initiative and in behalf of Universal Religion in this great city. He expects also to go to Brooklyn and Philadelphia and it is possible that arrangements can be perfected so that in the next issue the program of the fall and winter work can be placed before the readers of "Immortality." He is expected in Washington, D. C. in December and January and it is possible that he may return for April and May 1901. This is not however definitely decided but unless the signs fail this is likely to be the leading. It is a matter of supreme joy to be able to announce that in Washington, the College has a Chapter of nearly forty members while Boston is next in membership. So the beautiful work goes on and the guidon is placed on higher ground each year.

## A SUMMER MEETING.

Next year (1901) during the first two weeks of July *The Order of The White Rose* is preparing to hold its first two weeks' summer meeting in the interest of Universal Religion. It is determined to make these meetings both unique and original in the methods and objects which will inspire them. It is planning to hold the first meeting at Way Side Inn, Mass., a short distance by rail or drive from Boston—the place made famous by Longfellow's *Tales of the Wayside Inn*. The historic Inn is well preserved and the place is still sacred to the ancient traditions. Here in the silence of this exclusive retreat where the soul can ex-



ult in its divine hermitage and spiritual benedictions, where only the Holy City lifts before the spirit its vision, rest, joy, peace, can find fruition. Here lectures will be given, classes convene and social functions be arranged for the delight of all. Lectures on Ontology, Metaphysics, Divine Science, The System of Philosophy Concerning Divinity, will be given by those who will bring to their work both scholarship and illumination. Board and lodging can be secured at the Inn or in neighboring farm houses while the privilege of camping out under the starry skies will not be denied. Let us all think and plan about it and so arrange our duties as to be at the Inn when the first meetings are held. Full particulars concerning car fare, board and lodging and other expenses will be published later.

#### AURAS AND COLORS.

This book has finally made its appearance and is on sale at this office for 50 cents. Two thousand copies of this wonderful work have been published and there is every reason to believe this edition will not last through the year as orders are now being filled to all parts of the world. If Mr. Grumbine has ever written a work that will prove that he is inspired it is this book.

#### PSYCHOMETRY.

Simultaneously with "Auras and Colors" the third thousand of "Psychometry, Its Law, Nature and Unfoldment" has appeared and students of occultism all over the world will be glad to avail themselves of this revised and new edition. Price 50 cents at this office.

#### SPECIAL NOTICES.

Mr. Grumbine will lecture and hold classes at Onset, Mass., and Lily Dale, N. Y. At Onset he is booked for August 1 at 2:30 p. m., August 5 at 10:30 a. m. and August 7 at 2:30 p. m. His class work will begin August 2 at 10 a. m. The following is quoted from the official program:

#### ONTOLOGY.

A special series of lectures on Ontology (the Philosophy of Divinity,) will be presented by Rev. J. C. F. Grumbine, under the management of the Onset Bay Camp Meeting

Company, in the Arcade. The topics and times as follows:  
 Thursday Aug. 2, 10 a. m., "Consciousness."

Friday, Aug. 3, 10 a. m. "Intuition."

Saturday, Aug. 4, 10 a. m., "The Pass Across the Threshold, and How to Enter It."

Monday, Aug. 6, 10 a. m., "The Silence and How to Realize It."

Tuesday, Aug. 7, 10 a. m., "Telepathy and How to Apply It."

Wednesday, Aug. 8, 10 a. m., "Identity, Individuality, Personality, Entity; How Preserved if Reincarnation be true."

The series is \$2.50, or 50 cents single admission. Mr. Grumbine's work is practical, metaphysical teaching, and the object of the series is to enable the student to realize or unfold his own divinity and become an adept. Mr. Grumbine will also give an evening course of teachings.

At Lily Dale, N. Y. he will lecture Tuesday, August 21, Thursday, August 23 and Sunday, August 26. The class work will convene at the morning or afternoon hour which will be announced and a special series will be arranged for the guests and friends at the Leolyn Hotel. Consult Mr. Grumbine's personal program of special lectures. The class work will begin Monday, August 20, the day before his first platform lecture. Each series will be \$2.50, or 50 cents single admission. At Lily Dale he will give the following two series of six special Teachings.

In the Octagon. (Time to be announced.)

#### ESOTERIC VIBRATIONS.

Monday, August 20, Theme—How to Project Thought; Telepathy.

Tuesday, August 21, Theme—How to Project the Double; a Rationale of Ghost-land.

Wednesday, August 22, Theme—How to Project Consciousness.

Thursday, August 23, Theme—The Trance and the Dream World.

Friday, August 24, Theme—Bodily Immortality.

Saturday, August 25, Theme—Smadhi or Super-Consciousness.

#### DIVINE HEALING.

(Place and time to be announced.)

Monday, August 20, Theme—Systems of Healing Compared and Defined.

Tuesday, August 21, Theme—Chemicalization, Vitalization, Spiritualization, Equalization.

Wednesday, August 22, Theme—Liberation and Centralization.

Thursday, August 23, Theme—Suggestion, Faith, Prayer.

Friday, August 24, Theme—Absent Treatments.

Saturday, August 25, Theme—How to Overcome Sensitiveness, Environments and Heredity, the Secret of Health, Youth and Magnetism.

P. S. Mr. Grumbine will stop as formerly at the Leolyn Hotel which will be the headquarters for students of the College of Psychical Sciences and Realization. The order of the White Rose and "Immortality," circulars will be out by August 1 and will be sent to any applicants.

#### "THE FIELD OF PROGRESS."

This most ably edited publication of Toronto, Canada, which advocates the independent realization of Divinity and while admitting Spiritualism to be true, yet is seeking to have each one so unfold or realize Divinity that there will be no need of a vicar or medium as the go between spirits and mankind or God and man, writes thus of Mr. Grumbine's second edition of "Clairvoyance:"

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#### TO STUDENTS OF THE COLLEGE.

If those who are now meditating upon the Teachings on "Inspiration" and who have not yet received the book on Clairvoyance, nor text book on Psychometry will so inform the President these books will be sent at once, each student will confer a favor upon the President by so doing.

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