

IMMORTALITY



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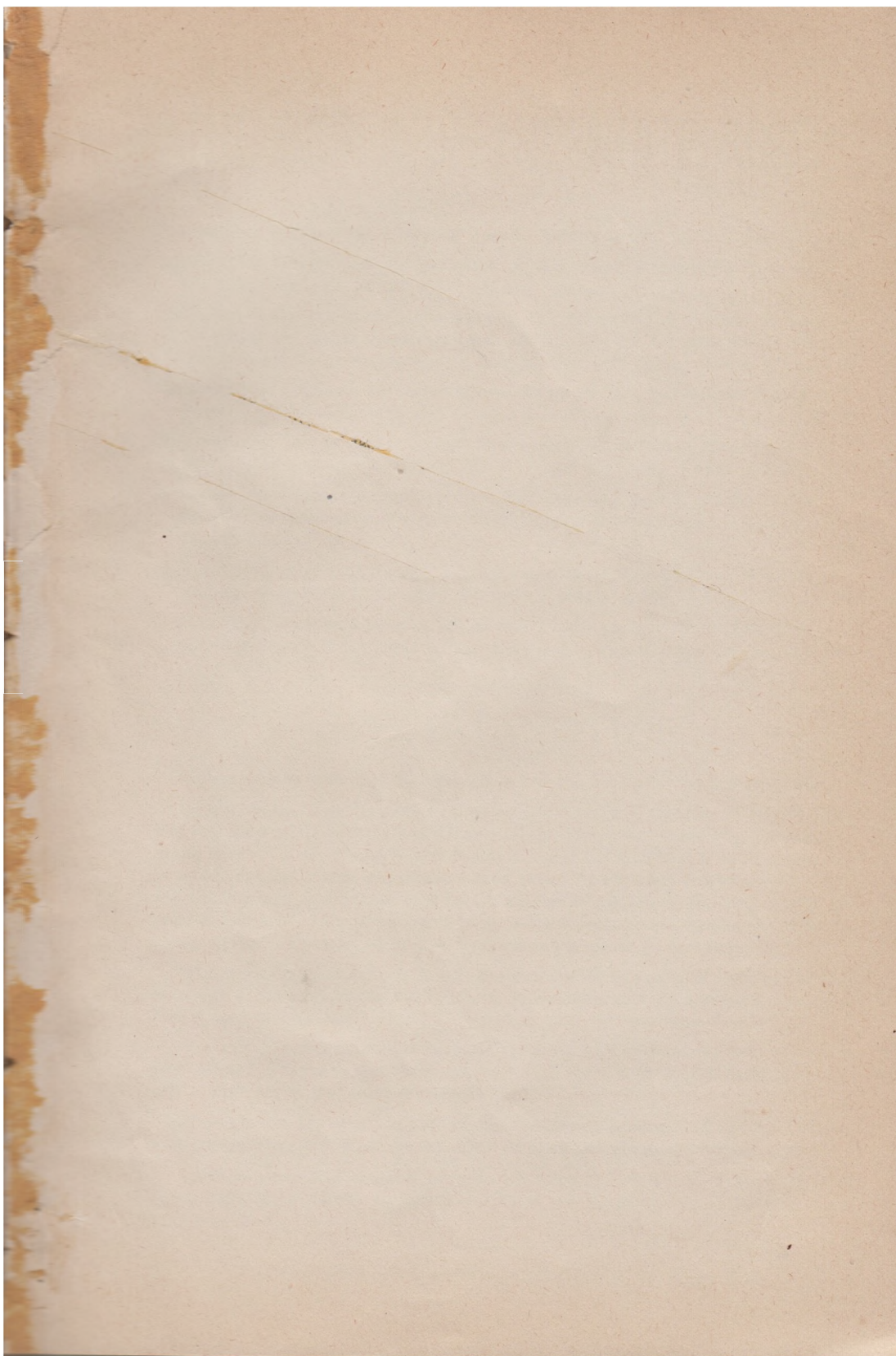
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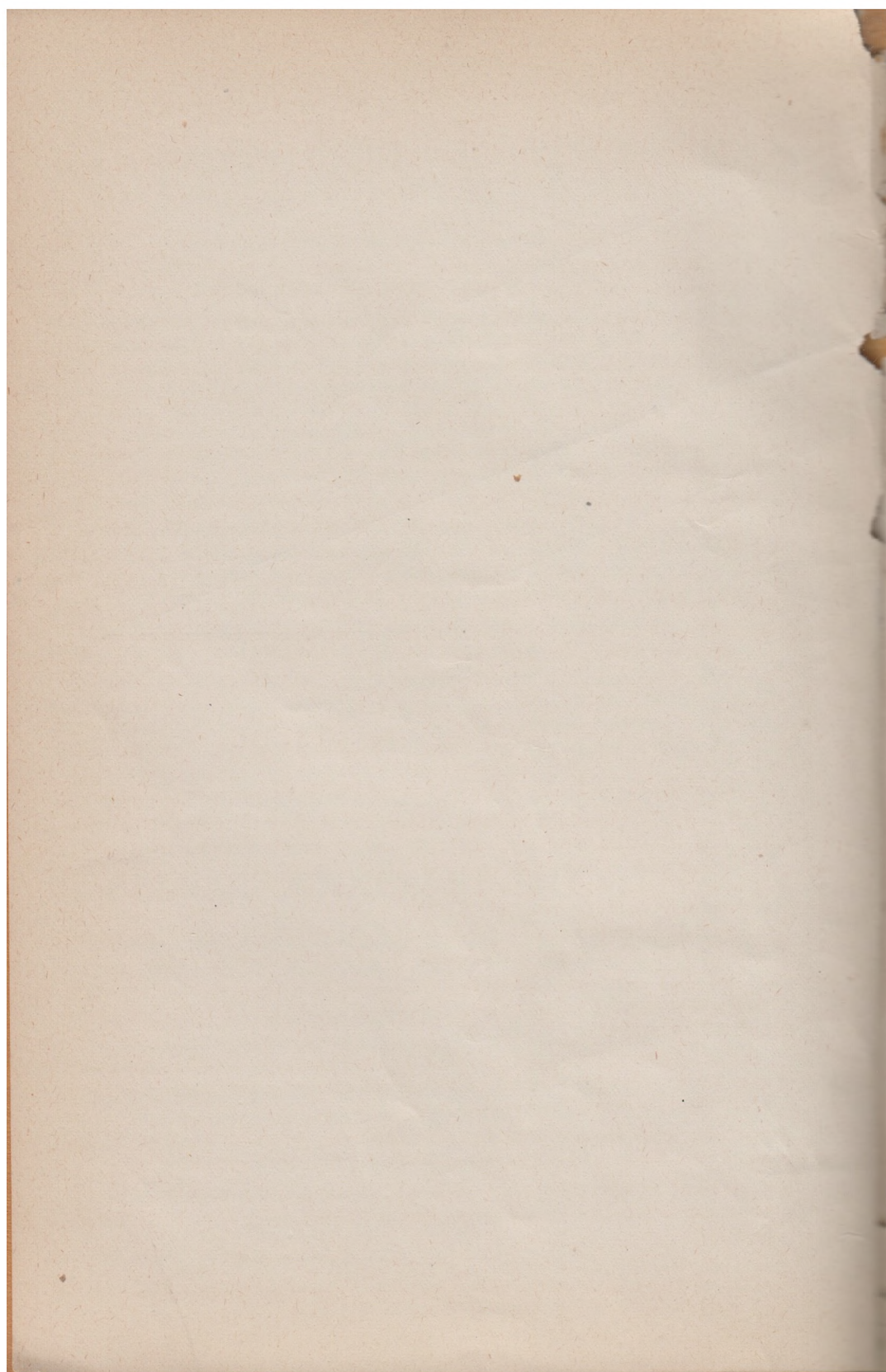
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MARGARET.

This is the little Margaret
That dropped from the stars!
Her face is fair as those that look
Through golden bars
Down on the earth
At sunseting.
Her brow is like some holy pearl
From the deep Indian sea,
Her eyes are only just less blue
Than they are true,
Violets all blue and dew.

Her hair is like some costly thing
From fairy land.
I dare not touch her golden hair
With the most reverent hand,
I dare not look into her eyes
With these of mine,
Lest I should sully those pure deeps
Calm and divine.
Yet, little Margaret, were I to look
Long enough, who knows
But the pure light that flows
Up from your maiden soul
Through those pure wells,
Might with its gentle urgency
Wash my soul,
As men grow pure in reading some pure book,
And only sweetness may surround the rose.

O, little Margaret, that dropped from the stars!
Some day the prince will come from fairyland
And take your hand,
And lead you back once more
To all that fairyland from which you came,
To the strange seas, so holy and so calm,
Where, deep in the ocean of his love,
Your face, his pearl,
Shall feel his shadow o'er you,
Like some palm

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That grows by the deep, deep Indian Sea,
And loves some pearl
Rocking and shimmering a thousand leagues below;
And you shall go
Back to those flower-beds
Where grew your eyes,
And to those morning skies
From which you fell—
Our little Margaret that dropped from the stars.

Richard Le Gallienne.

IMMORTALITY

THE DISCOVERY, HISTORY AND POSSIBILITIES OF PSYCHOMETRY.

Notwithstanding the disbelief of materialists and material scientists, there lie realms beyond the domain of physical science almost infinitely larger than that portion of our planet unknown to the Marianne-Islanders, abounding with objects of intensest interest, and whose existence can be demonstrated as positively as that of the trilobite in the paleozoic time; though, for ages, the world's keenest observers never dreamed that it had a being.

There is more of man than the scalpel ever dissected, or the eye of even the microscope has beheld; and infinitely more of the exterior universe than any physical sense has yet discovered. Here is an apple, that appeals to every sense. The fingers feel it; the eye sees it; the tongue tastes it; the nose smells it; when it is dropped, the ear hears it; all the senses declare there is an apple. But here is a piece of glass. The ears can hear it; the fingers can feel it; the eye can see it; but the organs of taste and smell know nothing about it; and, if we had only those two organs, we should not know of its existence. The air we breathe can be felt and heard, but neither seen, tasted, nor smelled; and, though two of our senses tell us that the air exists, three of them deny that they have any knowledge of its being. The eyes alone make us acquainted with the moon and stars; and had all the people of the world been blind, except one man, how could they have credited the marvelous stories that he would have told? There are countless myriads of stars that we never saw, from which no beam ever reached our unassisted eyes, no voice our ears; and had it not been for powerful telescopes, used only by a few, we should have had no knowledge of their existence.

May there not be forms of matter so refined that they elude every sense, as there are vibrations of the air that are inaudible to the ear, and undulations produced by light that the eye has never observed?

Electricity—that wondrous agent that traverses the earth, and

transmits into her veins their valuable metallic contents; that passes from the earth with the invisible vapors that ascend and form the clouds, and then returns, revealing its presence in the lightning's flash and the thunder's roll; that speeds over our wires through the salt sea's ooze on the ocean's bed, and over the mountain-summit; one of those genii, more wonderful than Arab dreamer ever conjured up in his wildest imaginings—eluded the knowledge of mankind for thousands of centuries—and multitudes of men and women in our land to-day know nothing of its existence.

"Talk about the spirit of a man," says a skeptic; "where is it? Seated by the dying man, did ever mortal see it take its flight, or hear the fall of its departing feet? Does the body weigh a grain less now that it has departed? Let us see, hear, or feel, this spirit, and then we shall have some positive proof of its existence. Science can never deal with what the senses do not recognize."

Science is, however, compelled, directly or indirectly, to acknowledge the existence of a spirit, not only in man, but in all organic bodies. What is it in the oak that determines what it shall draw from the soil by its million mouths? What determines the shape that its leaf and blossom shall assume, and what shall be its fruit? Nothing that the senses can perceive. Is it not a spirit possessed by the acorn, that permeates it, watches over it, determines the law of its growth, and the character of the tree that it produces?

J. W. Draper says in his *Physiology*, "There is no perceptible difference between the primordial cell which is to produce the lowest plant and that which is to evolve itself into the most elaborate mammal." It is nothing, then, that the senses can perceive, that determines whether that primordial cell shall be a fern growing in the shadowy wood, a fish swimming in the brook, or a man studying both; yet that which is invisible in the cell is by far the most important thing about it. Von Baer, the eminent German biologist, says, "In my possession are two little embryos in spirit, whose name I have omitted to attach; and at present I am quite unable to say to what class they belong. They may be lizards, or small birds, or very young mammals." What is it, then, that determines whether an embryo shall develop into a snake, and crawl; a bird, and fly; or a quadruped, and run? Nothing that we can recognize by any physical sense. What shall we call it? All organic bodies possess this, by whatever name we designate it, which determines the form of the body, the peculiarities of its structure, and the loss of which constitutes the death of the individual. Originating from the parents, it causes the offspring to resemble them, carrying with it their blended peculiarities.

Here is an egg that would produce a chicken; for the spirit is

within it that would carry it on to its destiny as soon as conditions are favorable. Pass a charge of electricity through it, and no chicken can be hatched from it. Who saw the departing spirit? Who heard its retreating footfall? The egg weighs no less; and yet the skillful designer, the elaborate builder, the indefatigable worker, the spirit, is gone.

This spirit, thus possessed by all organic beings, is, of course, possessed by man. It permeates his body, which has been moulded within it, and bears its likeness. It has eyes of its own, whose faculties are much superior to those of the body. It has ears, olfactory and gustatory senses. And these senses of the spirit are much more sensitive than those of the body; and, under favorable conditions, they can be exercised while the body still enshrines the spirit.

That the spiritual faculties are exercised is indicated by the fact that one of Baron Reichenbach's sensitives was blind; and, when experimenting with him in the dark cellar under his castle, the blind man could see various luminous magnets there, and guided Baron Reichenbach from one to another; the blind, in this case, becoming an excellent guide to one who could not see, because he was using superior faculties.

By subsequent experiments, it was discovered that crystals also emit luminous emanations that are distinctly visible to acute sensitives. The baron sums up the result of his experiments with crystals thus: "Crystals in general, like the magnet, emit a fine, flaming light from their poles, usually invisible to healthy eyes, but seen by those of excited, nervous patients, in whom all the senses exist in an unusually acute condition." He says, "I went one very dark night in May, 1844, with a large quartz crystal, to a highly-sensitive maiden—Miss Angelica Sturman. Her physician, the well-known pathologist, Pro. Lippich, was accidentally present. We removed all the lights from two rooms, in one of which I put the crystal, in a place unknown to any one save myself. After some delay, to allow our eyes to become accustomed to the darkness, we led the maiden into the room where the crystal was. In a very short time she pointed out to me the spot where I laid the crystal. She said that its whole body was pervaded with a mild light, and that from its point a bluish flame, as large as a man's hand, was blazing with a constantly-waving flicker, sometimes sparkling, losing itself in a fine vapor."

Living plants, he also found, give out light, that is visible to the sensitive, from buds, leaves, stalks, and blossoms. "I once placed," says he, "a flower-pot before the late Prof. Endlicher, who was a good demi-sensitive, in the dark. He cried out with terrified astonishment, 'It is a blue flower—a gloxinia!' And so it was in truth—a *Gloxinia speciosa*, of the variety *caerulea*,

which he had seen and distinguished by form and color in the completest darkness."

It is not surprising to learn that human beings are in like manner luminous. The baron tells us that sensitives see a human being in absolute darkness; at first like a rudely-formed snowman, and at last like a fiery giant.

Dr. Ashburner says that he knows at least fifty persons who have seen a gray, silvery, or a blue light emanating from his hands and fingers; and many persons have declared that they have seen a blue light issuing from his eyes in copious streams, when he had concentrated his thoughts in acts of will or in study.

The emanations proceeding from magnets, crystals, and human bodies, are not only seen by sensitives, but felt by them. Reichenbach found that, when a friend held a large magnet against a stone wall, Miss Nowotny felt it distinctly in her bed, which was placed near the wall on the opposite side; and she could tell every time the armature was taken off or replaced.

Crystals were found to give off from the point a fine, cool breath, and from the other end a warm breath. This has been proved by many persons, and can be very easily tested.

Unseen to most, yet seen and felt by some, influences proceed from all human beings. These influences impress sensitive persons, and at times convey to them ideas respecting the individuals from whom they proceed, and affect them agreeably and healthfully, or otherwise. Some persons are like walking cesspools, poisoning everywhere the spiritual atmosphere; while others, like roses, diffuse a delicious fragrance around them, and render all with which they are associated blessed by their presence.

These influences are even communicated to objects that persons handle, and seem to be indestructible, and from those objects can be communicated to sensitive persons, so that they can accurately describe the persons from whom they emanated.

Dr. J. R. Buchanan, to whose researches we owe this grand discovery, relates in his "Journal of Man"* the first experiment that he ever tried with letters to ascertain whether they could give to a sensitive person the characters of the individual writers. He tells us that, by many experiments, he had clearly ascertained in a certain young gentleman extraordinary acuteness of sensibility.

So profoundly did Dr. Buchanan become impressed with the results of his numerous experiments, that he says, "If, then, man, in every act, leaves the impression or daguerrotype of his mental being upon the scenes of his life, and subjects of his actions, we are by this law furnished with a new clew to the history of our race; and I think it highly probable, that, by the application of this principle, the chasms of history may be supplied, and a glimpse may be obtained of unrecorded ages and nations whose early history

is lost in darkness. The ancient manuscripts, paintings, and other works of art, which still exist, the crucifixes, garments, armor, and other ancient relics, still preserved, are doubtless still instinct with the spirit that produced them, and capable of revealing to psychometric exploration the living realities with which they were once connected. At present, these relics are barren of significance. Their hidden meaning lies waiting the future explorer, as the hieroglyphics of Egypt awaited the arrival of Champollion to interpret their significance. . . .

"The past is entombed in the present. The world is its own enduring monument; and that which is true of its physical is likewise true of its mental career." Then, with deep prophetic insight, he adds, "The discoveries of psychometry will enable us to explore the history of man, as those of geology enable us to explore the history of the earth; and I believe that hereafter the psychologist and the geologist will go hand in hand—the one portraying the earth, its animals and its vegetation—while the other portrays the human beings who have roamed over its surface in the shadows and darkness of primeval barbarism. Ay, the mental telescope is now being discovered which may pierce the depths of the past, and bring us in full view of all the grand and tragic passages of ancient history."

The truth is, in my opinion, vastly more wonderful than either Dr. Buchanan or Dr. Gregory dared to say, extravagant as their statements doubtless seemed to most who read them. The past is not "entombed in the present;" it does not merely "leave a trace." The past lives in the present, and can be read as accurately as if the observer had been present at the time of its original existence; indeed, in some respects, more easily and more thoroughly than he could have done them; for he is able to observe it with more perfect faculties.

This wonderful power is not confined to a few; though there are but few that can exercise it in its highest manifestations, without considerable culture. Those persons who can see objects with the eyes closed are generally persons who have a large natural endowment of this faculty.

While all psychometers that I have known have been subject to spontaneous visions such as I have described, the persons who are not known as psychometers that have such visions are very numerous—certainly as many as one in ten of our adult female population, and perhaps one in twenty of the male.

I have questioned many persons in reference to these spontaneous visions, and I give a few cases; for all such phenomena are worthy of examination. They will, I think, as we become better acquainted with them, shed light upon realms into whose exploration we are just entering.

Such facts are certainly as worthy to be recorded as the spots of a beetle's wing-case are to be drawn; the philosophy to explain them will be forthcoming, I have no doubt.—William Denton, author of "Soul of Things."

“IS THE SIXTH SENSE, INTUITION OR MEDIUMSHIP
THE BASIS OF PSYCHOMETRY?”

We must at the outset declare that we consider the term, “The Sixth Sense,” a misnomer and wholly inconsistent with either psychological or scientific accuracy.

Some years ago, before the scope of spiritual philosophy was as well understood as now, there was a proposition presented to the French Academy of Science to introduce this term as covering a vast array of facts and experiences unexplainable under the limited range of the “five senses,” said “five senses” being the scientifically orthodox limit of the means for the acquisition of human knowledge; but since there is an admitted “Psychic” or Spiritual realm, and scientific men have dared to venture beyond the outer vestibule of the five senses without being deemed proper subjects for lunatic asylums, we propose to use the terms more in keeping with the realm under consideration.

“Intuition” is the *a priori* perception of the human mind, and may wholly dominate or supersede the senses; in fact, unless quickened by intuition or perception, the senses are quite valueless, since in the ultimate realm of consciousness there can be but one operating force, i. e., Spirit, whose quickening manifestation is perception, and the different senses are but the avenues of expression and reception. For instance, we know a lady who is blind, deaf and dumb; yet she studies art, sculpture, reads and manifests the highest perception of artistic and intellectual as well as moral principles. If she could not feel there would still be the intuition that would “know that it knows,” and would seek some avenue of expression.

Many people—scientific and otherwise—who are students of spiritual philosophy, ascribe “Clairvoyance,” “Psychometry,” and other kindred gifts to the “natural,” unaided power of the individual, perhaps through intuitive perception.

Professor William Denton, in his experiments with his sister, Annie Denton Cridge, distinctly held to the theory of “Natural Clairvoyance” as the source of the psychometric gift; and, if we mistake not, Dr. Joseph Rhodes Buchanan, who certainly is the “Father of Psychometry,” as a thesis and a term, as well as in experimental fact, clearly recognizes psychometry as a “natural” gift.

If it is true that all substances, especially organic substances, contain in *esse* the record of their past existence from the atom

to the organism, from the organism through all its changes, and if it is true that every other organism coming in contact with the one first named leaves its impress thereon, and if it be true that organisms pervaded by consciousness, like the individual human being, leave the impress of their presence upon all sensate and insensate objects, then whatever power or faculty may discern and describe the history, surrounding and previous conditions of such an organism should be termed "natural" only when clearly shown to be exercised within the limits of ordinary human experience without the influence or aid of any other mind, either embodied or disembodied.

If there were a "Sixth Sense" that could explain all phenomena of a similar nature, Psychometry would, by the law of analogy, clearly come under that classification; but since there is another and far more complete explanation, it seems better to accept the larger solution.

Intuitive perception, while being the inherent possession of every spirit, is active or dominant in comparatively few. When acted upon by a stronger will, like the Mesmerizer (Hypnotist) or a disembodied human spirit, that faculty seems to become quickened. Many Psychometrists are developed into exercising their powers by the agency of "hypnotism," but it has never been shown that there is not also a distinct spirit presence back of the mesmerizer, and where psychometry is exercised without a human mesmerist we have invariably seen a spirit personality acting upon the brain of the psychometrist, and where mediums in their public or private seances "read" from articles sent up by people in the audience, the "rapport" seems to be established more by the attendant spirit friends than by the article to be held by the medium.

In the experiments of Baron von Reichenbach, luminous though they were for that period, there was still this lack of the spiritual solvent, and it was not until the development of the many phases of mediumship, since the advent of Modern Spiritualism that psychometry became a clearly defined gift. We have no desire to be captious about terms, and we are quite sure that the broader and more inclusive explanation is always the best one.

As observed from the human side of life "Psychometry" is usually awakened into expression by the influence of some strong will—as that of a mesmerist—acting upon the psychometrist, thus producing the "state" in which the psychometric power can best act. Yet after a time the psychometrist seems to be independent of this external aid. Usually those who are psychometrists are "mediums" for spirit messages, and almost invariably the spirit control, guide or guardian takes charge of the psychometrist when the human mesmerist steps aside or is no longer needed.

Many times, in fact, usually, the psychometrist exercises that gift in conjunction with (other) gifts of mediumship, like those of "independent slate writing," "automatic writing," "description of personal friends," etc., etc., and it appears to be as much a gift of mediumship as any of the others above named.

From the spirit side of life, our own observation and experience is, that no one exercises the gift of psychometry, or any other spiritual gift, without the inspiration or distinct action of disembodied human spirits, who act upon (or through) the sensitized intuitive qualities of the medium, qualities awakened by these spirit presences.

It is our observation and experience that this luminous background (or foreground) of spirit influence forms the basis, not only of the exercise of all such gifts as are clearly classed under the head of "mediumship," but that "geniuses," "discoverers" and all who really "perceive" new things (i. e., new manifestations and statements of truth), and give them forth to the world, do so under the distinct influence of particular personal intelligence in spirit life. Nor do we think that this robs the "medium," "seer," "genius," or "inventor" of any need of praise or credit for whatever may be given. Whatever power is unfolded, whatever truth declared, it is to the glory of the human instrument as well as the spirit power; the latter being also the instrument of a higher and still higher power.

We do not deny the a priori knowledge of the soul and its possession of all these powers, but spirits act upon mortals while the latter are in the human state for the purpose of awakening a knowledge of these soul-possession. In the innermost all may perceive alike, but in the outermost, or the senses, the human being is liable to be deaf, blind and unperceiving with regard to these spiritual potencies.

We must not forget, also, the difference in the relation to organic substance that exists between the embodied and the disembodied mind. The former, however intelligent, or even intuitive, is almost wholly dominated by organic conditions—limitations of time and sense—"environment"). The latter find themselves only related to time and sense, and organisms subjectively, while thought, truth, wisdom, become the active and palpable potencies of the spirit state. Disembodied spirits, therefore, may and do (we will say they must) act upon substances from the realm of mind, and not through the experimental side of matter; they must act from cause to effect, instead of from effect to cause. The volition of the spirit must be the controlling force. Substance, dominated by organic law, must yield to this higher force.

In approaching a medium for manifestations or expressions, the spirit first pervades the spirit of the medium, then when that is

made sufficiently dominant, the psychic aura is the luminous ether through which the manifestation takes place, and the latter take the form of physical phenomena, automatic writing, clairvoyance, inspired utterance, or psychometry, as the case may be. Whatever avenue seems best adapted, and we have seen all of these phases of expression used, with many more, in one evening through one medium. To separate the psychometric gift from the others would seem absurd, since all were from the same spirit.

We will give an illustration: We will suppose a habitation in which is a human being; this habitation having but five windows through which the inhabitant receives impressions of the outer world and imparts his own version of those impressions. Finally a shaft of light appears from above, and the inhabitant receives and imparts other knowledge than that received through the five windows. This shaft of light, however, does not come in unbroken rays; it seems to make little windows of its own, not only into the dwelling, but into the outer world; the entire range of these windows is labeled "Mediumship," but they seem to be divided into separate portions: "Speaking," "writing," "impressional," "physical phenomena," "clairvoyance," "clairaudience," "automatic writing," "inspiration," "psychometry," "spirit pictures," "materialization," etc., etc. It would seem that all of these windows (and a hundred more could be produced) are but adaptations to the conditions of the inhabitant of the dwelling and to those outside, who have been accustomed to but five windows and who know of no other source of light except this "outer darkness" into which the inhabitant of the dwelling looks through his five windows.

The teachings of Theosophy and Christian Science, while exceedingly valuable in so many directions, and while tending in their true interpretation to spiritualize the human race, have, nevertheless, brought forward the Ego to the detriment of a true knowledge of the interblending of the two states of existence (the intermediate spirit realm and the human state), and have a tendency to close many minds to the fact of this impinging, inevitable intermingling of the spirit world with those in human life. It is all one vast realm in which the spirit dominates, but is not recognized. After a time the "phenomenal spiritualist" will recognize more of the inner state and power, and the Theosophist and Christian Scientist will perceive and recognize the dear presences that aid them in their "attainments" and "demonstrations" of the power of the Spirit of Ego.

Let us admit that at present all measurably "see through a glass darkly, but then" (in the better time of unfoldment) "face to face," and finally Soul to Soul.

Cora L. V. Richmond.

PSYCHOMETRY AND INTUITION AS REVEALED IN
THE STORY OF JESUS CONVERSING WITH THE
WOMAN OF SAMARIA.*

The relation between intuition and psychometry is so close that it is well nigh impossible to clearly separate the one from the other, and, indeed, the more we examine into the law regulating the exercise of such spiritual endowments as are the property of all of us—even though many are unaware of this—the more certain does it appear that the human soul here and now embodied on earth is capable of performing a great deal of the work often assigned exclusively to dwellers in some other and presumably higher stage of existence. Jesus is regarded by Christendom as the incarnate fulfillment of the Messianic prophecies with which the Old Testament abounds; therefore, the author of the Fourth gospel, who identifies the personal Christ with the eternal logos, introduces a fascinating story, that of the woman at Jacob's well, to furnish proofs of the Messiahship of the prophet of Galilee. It is not our purpose in this brief essay to dilate upon the always attractive and inexhaustible theme of universal vs. sectional religion, as brought out in the wisest and clearest manner possible in the well-known words, "Neither in this mountain (Gerizim) nor yet at Jerusalem," but to call particular attention to the phenomenal means whereby the great teacher appealed to the understanding and awakened the enthusiasm of the not over intelligent woman with whom he conversed on the profoundest themes which can ever engage the human intellect. What many people to-day call clairvoyant or test mediumship is clearly an evidence of psychometry or psychical perception, and this is surely the view to take of the words, "Thou hast had five husbands," addressed to a woman who was a perfect stranger to the Master, who struck the right note of wonder and response in her by thus proving his acquaintance with her past. Different types of people have to be reached in widely different ways, and though we may rightfully pronounce one form of evidence higher than another per se, we are on a very mistaken track if we suppose that that which is in itself the highest or sublimest is always best adapted to a special occasion. Jesus is represented by the four evangelists without exception as showing a most marvelous adaptability with his varied ministrations to the many classes of people with whom he

*Read John iv., 16-30.

came in contact and as the supreme wisdom of an illumined instructor consists in the fact of being able to reach the special need of a special pupil or patient, so we find the method of Jesus carried out by his immediate successors, as the Acts of the Apostles abundantly testify. "Come, see a man who told me all that ever I did; is not this the Christ (or Messiah)?" seems an extravagant and also an egotistical statement; it is certainly not the utterance of a deeply philosophic or closely reasoning mind, but it is an honest expression of commonplace feeling and holds its own in the language of the populace to-day. It is a direct personal evidence which brings truth home to the average individual now as much as in olden times. We constantly hear people dwelling inordinately upon what they saw or heard, as though the very highest test of proficiency in any spiritual line was afforded when one of them received some sterling proof of the reality of psychic law and its definite operation; and though at first sight we may be disposed to scoff at the narrowness of such a view, as we investigate ourselves we shall certainly find that we, every one of us, desire exactly that individual proof of whatever we are to accept as clearly demonstrated. Everything is personal; we have eyes, ears, and all the other organs peculiarly our own, so that we can view the universe independently of the views of our neighbors, and as it is with physical, so must it also be with psychical experiences. Professors Denton, Buchanan and other learned men of the nineteenth century have made a specialty of investigating the evidences of psychometry have separated it from what is generally styled mediumship in the following important way: Mediumship, as commonly understood, presupposes knowledge on the part of a communicating spirit, who pours information through the channel of an ignorant transmitter. Psychometric experiences in no way disprove or tend to other than confirm the general truths of Spiritualism, but they go far to show that the seer is not a mere mouthpiece, but a lucide. How extremely important it is to make this distinction plain is now being apprehended by many who only a few years ago almost scouted the higher view of seership while professing blind devotion to the cause of simple mediumship. There are powers inherent in man himself which can be exercised here and now which need to be insisted upon, and though fifty-one years ago simple automatic mediumship was the crowning wonder of the nineteenth century, the dawning twentieth century will surely pay more attention to intuition and psychometry as revealed in the experiences of all the seers of the ages, without a solitary exception to the rule. Jesus is not represented as passing into an unconscious trance, during which some other spirit than himself tells the woman at his side the tale of her disordered life, but he individually sees and describes her checkered

past. How are these revelations made? is the most interesting question now confronting the Society for Psychical Research, and for every individual everywhere who is honestly seeking to solve the mysterious problem of hindsight, insight and foresight, the three kinds of vision possessed and exercised by all who are entitled to rank as seers or prophets. The most reliable universal testimony of trained occultists is entirely to the effect that every human being and in lesser degree every animal, vegetable and mineral, in short, every object in nature, is surrounded with an auric sheath or envelope in some sense comparable to the sun's photosphere and to the atmosphere of every planet. Our common English word raiment was originally rayment, meaning mental radiation, and in this crystal sea, as it is called when mention is made of the aura of highly developed adepts, every thought, as well as the record of every item of the actual history of the individual, is printed in unmistakable characters, that all who have unfolded psychic vision can clearly read. It is said of Jesus again and again by his biographers that he knew and read the thoughts of those around him, and the best interpretation ever given of his writing in the sand at the feet of the accusers of the woman taken in the very act of adultery is, that he read and wrote before their eyes the particular offences of the different men who stood before him, causing each to be so bewildered and ashamed that not one of them dared any longer press the charge against a fallen sister, when they all had, by their own conduct, contributed to the spread of the very offense they were seeking to severely punish.

The woman of Samaria who had had five husbands and was then living with a man who was not her husband could not have failed to have inscribed her past and present conduct on the psychic or astral tablets of her own auric zone, which is in every individual's case the real book of remembrance and judgment. That any should be able to exercise a prerogative supposed to belong to God only was quite sufficient to call forth from an excited woman's lips, "Is not this the Christ?" for among the many signs of the Messiah, whose advent was hourly expected by Jews and Samaritans alike, one of the most prominent was that he should call the world and all its inhabitants to righteous judgment by first revealing his ability to read men's inmost thoughts and scrutinize their hidden motives. With very exclusive views of a personal Messiah we are not now concerned, but that one of the chief marks of a true prophet was his ability to read the record of a human life, without recourse to quizzing or to records, is unmistakable and undeniable. The great feature of the Messianic age is to be the transparent perception of truth that will characterize that golden era, and as the whole body of humanity must at length attain to seership and deception utterly disappear, who-

ever as a forerunner or pioneer displays this truly divine faculty of interior vision is rightly designated Christ or Messiah, titles meaning the enlightened or illumined. The sequel to the remarkable story of the Samaritan woman is a perfectly logical one. Her enthusiasm knows no bounds, for though the occasion would have been painfully embarrassing had there been eavesdroppers, as she and the prophet were alone together, it was revelatory rather than humiliating. She goes to her place of residence, informs her neighbors of the whereabouts of this prince among seers, who had given her such amazing tests of his insight, and summons her neighbors into the presence of the one who is as ready to convince them of the law of judgment as he was ready to convince her. Surely the vitally practical lesson to be learned from a rehearsal of this ancient tale is that we are every one of us without exception writing a book which the clear sight of angels and illumined men can scan. We may think that no eye sees us and that a future day of reckoning is only a fancy of the churchmen, but the modern revelations of psychic science prove far differently. The old literalistic readings of allegories may be out of date; the old-time angels with books and pencils may be relegated to the fertile domain of poetic imagination, but the stupendous immortal truth which the ancients sought to convey by means of glowing, fervid metaphor was never so near to universal recognition on the part of mankind as at the present moment. Doctor Buchanan has boldly stated that a knowledge of psychometry will constitute the dawn of a new and higher civilization, and his declaration is not unfounded, for were we to prove to the satisfaction of all that falsehood and misrepresentation are useless because no one who has eyes to see what is occurring on the psychic plane could ever mistake a falsehood for the truth, that oldest of vices, lying, would soon go out of practice, because it would be proved henceforth entirely ineffectual. It is of the utmost moment to the welfare and progress of the race that no stone should be left unturned to direct the present stream of interest in psychic matters into the highest and most useful channels, and this good work can surely be accomplished if those who are seeking to lift the veil between the sensuous and the super-sensuous will but resolutely undertake to follow the course pursued by Jesus with the woman of Samaria. Private, personal and delicate matters are no subjects for public discussion or ventilation, but in private places the utmost good can often be done by quietly giving voice to whatever you see in the psychic environment of whoever may be conversing with you. The psychometric faculty closely allied with intuition as it is, is psychical perception, discerning with the inner eye, divining with the interior sense of the soul, which is not one sense out of five, or six or seven, but the fountainhead of all

the senses, all being but variant expressions of the one as the seven prismatic hues are but broken and refracted portions of a complete ray of white light. A sequestered spot, a quiet hour, perfect fearlessness, united with entire sincerity of aim and nobility of purpose, these are the first requisites for unfolding and employing that soul-sense which enables us to see even as we are seen by those guardian angels who are hierophants where we as yet are tyros.

HOW TO UNFOLD THE CAPACITY OF PSYCHOMETRIZATION.

Psychometry deals specifically with the function of the psychic organism known as the solar plexus. It is concerned with sensitiveness rather than with sensations. It uses the process of thought transference or telepathy as the basis of its inductions, but psychometry is not the science of telepathy and mind reading. All thought, force and aura radiate from causal centers by the law of telepathy, but that branch of psychology which deals with this specialty must not be confused with psychometry. Psychometry measures the soul as the Greek words signify by derivation, and by this it is further meant, it cognizes or perceives by occult sensitiveness what is not cognized and perceived by the senses. A line but not a sharp line of demarkation must be drawn between sensation, the object of sense perception and sensitiveness, the subject of sense perception. The one is dependent, is related to and depends upon environment, organism, brain, the other is independent, is related to and depends upon the soul. In other words, the soul perceives independently of the senses whatever is related to it and this perception is immaterial and therefore psychical. Sensitiveness is that quality of the soul which grows out of its sympathies. Hence those who are possessed of refined temperaments and delicate organisms have it in abundance. A dwarfed, selfish and debased nature could not be expected to furnish evidences, either of intuition or psychometry, because the finer nature has been submerged in the coarser and dethroned; while many coarse persons may and do have latent sensitiveness and frequently yield to emotional hysteria, still the finer and purer the spirituality the more sympathetic and sensitive is the nature to the subliminal and spiritual spheres of cosmic and psychic forces and correspondences. As the grade of human nature and intelligence has everything to do with the grade of one's environments and attractions, so no one who is prescient or intuitive can be mistaken as to who are and who will make the best and most successful psychometrists. The aura acts as tentacles or antennae, which stream forth as a radiance from the solar plexus and the brain and touch and respond to other auras. This aura is the psychic atmosphere which is the inner environment of all forms of life. Every form of life, even the atom and galaxy, swims in and radiates an aura, and it is composed of both light and motion. More than this, it manifests in this light and mo-

tion the book of its ontology. For in the astral light of the aura the soul reveals its past, present and future. The aura is the spectrum in which the psychometrization takes place, while the solar plexus is the field of its external operations. Sensations extend no deeper or further into the psychic apparatus than to the solar plexus. There they melt into their correspondencies and here is it that sensitiveness begins. The solar plexus acts obedient to the solar or the terrestrial and to the psychic or celestial man and the dual function of the solar plexus is definite and simple. As the physical or material man is constitutionally adapted to the physical or material world, so the spiritual or divine man is psychically adapted to the spiritual or divine world, and through the solar plexus which is the electro-magnetic gateway between the one and the other, the spirit touches whatever is objective or external and subjective or internal. As life communicates with life organically through man's best forms, so also is it possible to commune psychically through the higher correspondences. Sensitiveness, the aura and the solar plexus are the means to that end, for they make it possible for each one to read or perceive the soul of things.

Three conditions and concomitant states of the soul are necessary in order that any one appreciate or unfold psychometrization. These conditions and states have to do respectively with sensitiveness, the aura and the solar plexus. In order to realize sensitiveness one must be outwardly refined and pure and inwardly sympathetic; in order to attain an aura sufficiently lucid and penetrative one must cultivate aspiration outwardly and spirituality inwardly; in order to use the solar plexus it is necessary to subordinate the mind through the will to concentration and centralization. It will be seen that the following parallelism or correspondency is established between these conditions and states as may be illustrated in the following diagram:

FIGURE I.

Mental.	Constitutional.	Spiritual.
Purity	Sensitiveness	Sympathy
Aspiration	Aura	Spirituality
Concentration	Solar Plexus	Centralization

Whatever the human nature or temperament, the working hypothesis for psychometrization must be founded upon such exercise as affords the solar plexus through concentration and centralization the field of the action and radiation of sensitiveness by means of the aura. And one series must correspond with its complementary, as purity and sympathy, aspiration and spirituality, concentration and centralization, or results will be question-

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able and imperfect. The following diagram will further elaborate the relation which exists between them:

FIGURE II.

Constitutional.		Mental.		Spiritual.
Solar Plexus.	{ Brain. Nervous System. Sensory.	{	Concentration.	{ Centralization.
Aura..	{ Senses. Sensations. Acts.	{	Aspiration	{ Spirituality.
Sensitiveness.	{ Feelings. Thoughts.	{	Purity..	{ Sympathy, or Love.

He who puts into practice these fundamental qualities of the spirit will have revealed to him the astral world and all that swims in its luminous atmosphere.

J. C. F. Grumbine.

THE DIALOGUE.*

(Continued.)

PERSONÆ:

SOCRATES.
 ZOROASTER.
 JESUS.

PLATO.
 XENOPHON.
 APPOLONIUS.

Immensity and infinity, words so full of bewildering and magnificent suggestiveness to one who, like an astronomer, is awed by the procession of worlds in space, or an artist who sees in a spiritual vision the definition and idealization of his beloved Eros, were inadequate to describe the feelings of the four masters who were exalted to the sphere of the macrocosm and realized face to face the divine mechanism. Speechless and silent they breathed the breath of Atman.** A light which radiated not in undulating waves of vibratory force, but which shone in rare, lucid openness as an interior illumination, made all things new. Eternality here and in this transcendental state of being unfolds within them like the awakening from the last unconsciousness. The glory of the world from the innermost to the outermost sphere shone in the apotheosis of cosmic perfection. Here color and sound shook off the trance of form, and as a perfect summer's day centers in reposeful light, so in the symphony of absolute rhythm and harmony the octave of color and sound melted into spirit. From this sphere, invisible to all mortals and immortals who have not yet been glorified, the logos works its inner and outer mysteries and these wise men perceived face to face the government or unchanging law of the material and spiritual universe. The inner and outer kingdoms were divided or separated from each other by forms. These forms limited and defined spheres or states of consciousness and unfoldment. The limitation is not absolute. Spirit is ever receptive to itself, is not hidden from anyone, al-

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

**The universal spirit or innermost essence. The Adwaitan designates it the highest self.

though it is veiled by forms, but so veiled that each one may receive that for which he has been prepared.

Recession from matter and the solar worlds, or, rather, introcession into spirit, brings the spirit more fully and more consciously into the openness of Infinite Being. How inane and silly, yea, how sad and tragical, appeared the pictures of the visible and invisible hosts of spirits playing like puppets on the stage of existence, or moths about a flame, by the auto-suggestion of personal freedom, responsibility and sovereignty. But the gods know all, therefore they can pardon and forgive. Did it occur to them that what they wanted or extolled, what they sought for and expressed, was suicide and murder? Did they stop in their madness, or their rapine, in their insanity or their beastliness to consult the oracles? Did they hear the voice, perceive the vision from the threshold of the subjective world? On they rushed and on they plunged into refrangibility* and reincarnation, scattering the atoms in space and consigning the spirit to kama loca.** And it became the love work of these superior spirits to direct and redirect the psychical rays of light among these unfortunate ones and influence for good those that walked in darkness. For instance, as in centers of vast population, where anger and revenge, passion and selfishness, vice and hatred, lust and murder, theft and covetousness abound, these masters sought to inspire the radiation of the light, the influence of love, the power of harmony. To so awaken and unfold the altruistic and benign qualities of the obsessed as to lift them from the lower into the higher self was a patient but beneficent work. This could be achieved only by stimulating the desire for the possession or realization of universal good. Upon this trellis of mutual spiritual resources and co-operative labor they trained the aspirations to grow and blossom into luminous and peaceful spheres of spirituality.

These and kindred thoughts passed through the minds of these masters as they beheld the macroscopic kaleidoscope when Zoroaster most graciously addressed them. At once upon a luminous but transparent background the life and teachings of the Persian appeared transfigured as if by magic and then faded out again. Hosts of native proselytes as galaxies of stars and suns vibrated in the atmosphere and chants of strange and indescribable music filled the air. Waves of glorious light shone forth like an aurora. Strange to say, as they saw this spectacle the Zendavesta opened before them as a scroll and only the spirit of the writings was visible. It shone radiantly forth while the characters were hidden in opaque darkness.

*To break to pieces one form without realizing the end or karma of it, is to begin the curriculum of existence where it was ended.

**The place of desire.

As Zoroaster spoke a luminous halo above the brilliance of the sun shone around him, and in this light these four words were objectified, "Fire—air—water—earth." When he spoke there was no sound, the thoughts came like intuitions. How strange, thought Socrates, such a priori realization of thought, presented logically in unwritten and unspoken discourse, yet clearly perceived! How impossible it would be to the denizens of the earth. And yet he whispered to Xenophon such is the radiation of spirit that few can divine its illumination. It must appeal to them through some set of functions, and echo or reflect itself by spectra and prisms of inner and outer atmospheres. The gist of the discourse will now be presented, but not as it was originally inspired. Words and even thoughts adapted to words can but vaguely and imperfectly express the indescribable, inexpressible, indefinable.

From the universal spirit, the center of cosmic consciousness, all spheres of spiritual light, intelligence and being extend and radiate. Not from the external or objective to the internal and subjective, but through graded and mathematically psychometrized spheres of consciousness do the condensation and materialization, evaporation and etherealization, sublimation and spiritualization of worlds take form and issue. Teleology becomes indeed the synonym of ontology, because from this interior sphere of perspective the ends of things are perceived, working toward their idealizations and involutions. As in a loom, the shuttles move through the warp and woof, stitching impressions of the pattern and fashioning the design, so from the spirit and its distaff, the vital forces play outwardly objectifying spiritual in material correspondencies.

(To be continued.)

THE EDITOR'S TRIPOD.

The Spirit World: Where and What Is It?

The question of the abode of the disembodied entity has been and still is a vexed and mooted one among even those who claim to possess occult and revealed knowledge. For while the neophyte may deny or cherish any special theory he is apt to vindicate his position from the standpoint of what Editor Mead of the Theosophical Review terms the "cocksureness of inexperience." The occultist, theosophist and spiritualist have views of the subject which are interesting and suggestive. These views, such as religions, are presented to the world as revelations. The views of Theosophy cluster about and evolve from a system of teaching, established not upon but by collateral clairvoyant insights and evidences of adepts or masters in spiritual wisdom who allege to teach what they have seen or know and therefore speak ex cathedra; whereas spiritualism has since its modern inception dealt with the spirits and spirit world on the most familiar grounds of intimacy by means of constant communion and communication between the two worlds. Whatever may be the shades of differences in the teachings of both Theosophy and Spiritualism, both admit the existence of the spirit world and the possibility and actuality of intercommunion and communication. Whatever differences separate them grow out of the systems of Philosophy which underlie and define all of the minor tenets. It can be said without fear of denial that theosophy has given to the world the more definite and luminous system of philosophy concerning the cosmos, and possibly on this account is given more respectful audience throughout the world, while the lack of a system of even a uniform, formulated and intelligent rationale of answers to questions upon these vital issues has opened spiritualism and its exponents to no end of criticism, ridicule and abuse. It has not, as an artist would say, been so jealous of detail as to lose the value of broad or general effect, while theosophy was never open to such a defect. In a way such a state of things is a relief and furnishes breathing space from the philosophical and theological stereotypes of antiquity. However it may appeal to the freethinker and Protestant, it becomes inevitably the content and oracle of innumerable vagaries and unauthoritative doctrines. And such imperil any movement and make it liable to seasickness or nausea, a disease which affects spiritualism to-day. Whether theosophy is accepted or not it has one interpretation, howsoever many in-

terpreters. It has not a multiform or various kind of teaching concerning the abode of spirit or spirits. While its Sanscrit terms defining the planes and sphere which constitute the abode of the spirit may be misapplied or misunderstood, they mean always something very clear and very definite. However, the divisions into which theosophy hypothecates the planes of the spirit world help rather than hinder one in forming a perspective view of the range of the posthumous life and world. The apostle Paul rather favored a simple than a complex definition of the spirit world when he spoke of the natural and spiritual body, but, he became extremely theosophical and Brahmanistical when he sought, as did Jesus, his Master, to localize and classify the spirits according to their states. He spoke of how each star differs from other stars in the glory of their luminosity. Jesus suggested the same thought in another figure of speech when he said, "In my Father's house are many mansions." But a state is not a place, although states of the spirit flow out and adapt themselves to places by the law of correspondency. As there is a natural and spiritual body so there is a natural and spiritual world. But it must be said that the words natural and spiritual as here used are not antithetical but relative. Nature and human nature are manifestations or phenomena of spirit and so should be conceived, while spirit is reality and essence. There are four different planetary zones of the natural world which, like auras and atmospheres are associated with the natural body of the man or woman, and these four zones are included in the general phrase "spirit world," while the other so-called zones are not really zones (planes), but states or spheres, and therefore are not at all objective but absolutely subjective. As one approaches divinity or merges into the consciousness of universal spirit ensphered within him he realizes less and less that he is objective and more and more that he is subjective, so that in the progression or unfoldment of the spirit the process is not merely an anabasis or going up to superlative heights, but an egress and ingress. To go out of manifestation toward the vanishing point in the cosmos is to go into the sphere of universal spirit. Hence theosophy teaches that there are seven conditions and seven states, seven planes and seven spheres through which the septenary man must pass before he attains Nirvana or freedom and blessedness. The lower self cycles through four, the higher self through three planes and spheres before the lotus of the spirit is perfected in power, purity, wisdom and love. And it must be said that the question of the localization of the spirit has to do with manifestation or matter and not with Absolute Being. In this connection absolute being is defined by the word omnipresence and not by the word localization, for when

these seven conditions and states are fulfilled the spirit gathers to itself unity or oneness which by theosophy has been designated "Atman," the elements of which are Buddhi and Manas, the three contained within the one, or the two aspects of the one.

The abode or residence of spirits depends upon the quality of the spirituality, and in spirituality is found the realization and idealization of the perfected spirit or absolute being. This is precisely and admittedly the teaching of both Spiritualism and Theosophy, and the variants in the system of Philosophy are matters which touch minor issues or the processes which evolve the ultimates of spirit. Geographically the planets in every galaxy and the suns in every universe hold the spirits who are working out the expressions of embodiment and the avatars of the corresponding cycles. And a post-humous life depends largely and altogether upon a pre-humous life. For while post mortem states are the reflections astrally of premortem, these reflections are not manifestations but actual states which the spirit consciously possesses. And corresponding to the states are the planes or zones which the spirits use as environments through which they spiritualize and etherealize, whatever is consciously unfolded or expressed within. Therefore our homes are the reflections of what we are, not what we are compelled by fate to use or accept. The law of affinity with its negative and positive poles of repulsion and attraction, becomes more and more a reality in the posthumous world; our likes and dislikes follow us and melt into the larger and deeper sphere of divine love. From a thousand separations and differentiations of states of feeling, of love and hate, the one law holds and governs mankind. And ever does the divinest attraction influence man until one love holds and inspires him. But love is tintured with and colored by the expressions of the soul, which manifest its spirituality. And so as on the earth is it in the spirit world, each finds his companions by the law which binds each to the other. And this law governs the intercommunication and communion of incarnate and excarnate spirits. Spirits travel and must travel by the same law which impels them to differentiate their conditions. If their hearts are centered upon time and space or the treasures of earth, they experience the consciousness which measures the spirit's unfoldment and perfection. They pass through similar but not identical changes, moods, pleasure and pain. In the zone in which they vibrate they move with corresponding earth currents. And the spiritual wave currents of each zone go out in loving unison with those zones which manifest and typify them in the lower world. Thus as the planets move eastward from the west the four zones follow them, but the latter are the sources of all ratios of motion.

And spirits are likewise affected by psychic influences and atmospheres. Descension and ascension, transfiguration and glorification are the experiences of the pilgrim from earth to paradise.

The Dangers of Negativeness and the Silence.

A wise correspondent offers a few salient suggestions and warnings about telepathy and the silence which our readers will do well to heed. "There are, or seem to be, good reasons, she writes, why I should insist upon my instructions being reduced to human, vocal or at least verbal speech. The teachers who claim to be able to judge of my needs better than I can know them, must form their judgment of my need upon some examination of some substratum of my being, which lies out of reach of my own working consciousness. They certainly could not know my need by reading my waking thoughts, since the very process by which they read it changes it so that it is no longer mine. To my consciousness they only seem to be reading their own thoughts or feelings reflected in my mirror. Then they must needs go deeper than that to know my needs, and how can they or I be sure that they have found anything which is really myself when they have gone outside of my working consciousness? They say, or seem to say, that in order to be sure of that I must enter the same state or condition in which they themselves are when they attempt to communicate with me. Now, if I can judge of that condition from observations taken from without, it seems to be a state in which inductive reasoning is no longer possible—a state in which I shall no longer be able to weigh evidence and base conclusions upon it. This being true, and if I understand you, you yourself have said that it is true—of what use will my attempt to separate myself, or to recognize myself as apart from my teacher or from anyone else, be, while I am in that state?

Shall I strive to place myself in this condition in order to learn from it things which I shall be incapable of proving even to myself—if, indeed, I should ever find myself again? Of what use to human life can be a clairvoyance which cannot be reduced to the terms of human life or brought within the reach of human reason? If these higher states of consciousness are distinct from the human consciousness and the person who speaks to me through your spoken words is a different person from the one who does the teaching or influencing by which I am to profit in a course of instructions, how can you, as a rational, responsible human being vouch for what is done by that other self of whose acts you are unconscious?

It is from deep and bitter experience in that realm that I have learned the fallibility of even the highest testimony concerning

it and its laws; and that is why I am in the same eager search which so many have made before me, for a man with a man's power of reasoning and a man's responsibility for truth and open sincerity, who can tell me in "sweetly human speech" what these things mean which have come to me from the realm in which I thought to find God.

It is because I have proved in my own experience that the statements in the Bible are literally true, that there are "liars and murderers" in that realm (post mortem) who can deceive any "elect" who are known to me and who can "destroy" the soul as well as the body, that I want to be very sure of my ground and to hold myself—if I have any self, all together, for defense against such, instead of splitting up the consciousness into fractions which have not the full reasoning powers which have been given to man. In order to meet my need you would have to be fully conscious and fully rational upon both planes and able to speak to me upon the human plane of what you learned in both, not of final conclusions but of processes and methods and the reasons for things.

I have seemed to encounter in my experience along this line a secret association bound together by I know not what ties, held to "silence" by I know not what vows, but manipulating the souls of men without the knowledge or consent of those men. The knowledge of the existence of this organization or association, or whatever it is, came to me first through my own experience, but has since been confirmed through my reading from many authentic sources. If you know of the working of this hidden power and are bound by its obligations, your teaching can be of no use to me because I have learned to utterly distrust its methods and am seeking for open speech upon the matters with which it deals. If you do not know of the working of this hidden power, nothing that you could teach would be convincing to me, as being of divine origin, since I know from my own experience and that of hundreds of others, how easy it would be for any one to mistake for "divine illumination" something which was as human in its origin as my own or any one else's high dreams are."

This correspondent and student of the College of Psychical Sciences is a woman of deep convictions and large experience in psychical and subjective phenomena. She has thrown the plummet of research into the depths of her own soul only to find it bottomless. Her letter is full of anguish and despair of spirit and touches one keenly and sympathetically. That her allegations are not wholly false does not prove that they are wholly true. Her experiences are personal, however unique and luminous, and as such they are to be valued. That there is a Brotherhood, a Mystic, Rosicrucian organization in the world whose sole aim is to minis-

ter to humanity is patent to all who are occultists and informed upon occult truths, but that such a confraternity of souls is controlling and obsessing the minds of men, without their knowledge or consent, is absurd. That obsession and control can be so effectually operated as to blight, vitiate and degrade the sensitive, whom it influences, is true, and that there are such combinations of human beings as would dare to do this, is a well-known and established fact of demonology and kindred propaganda. But this admission is the same as saying that like attracts like or by their fruits so shall ye know them. The law of telepathy is governed by the principle of psychical attraction and the center or centers of these attractions become the source of telepathic radiation or distribution of thought and feeling. Sympathy is the medium by and through which the thoughts center and unite, and despite any protestation, spirit as water will rise to its own level. The perspective of its plane may vary, but the level is uniform.

Thanks to the nature and essence of the spirit, as metaphysics and the new psychology show, telepathy is the process of its tuition and intuition, experience and illumination; but care should be taken to discriminate, as is taught in the College of Psychical Sciences, between direct and indirect telepathy or that form, if you please, which is from another and so appeals to you and that which is ever associated with and relative to each one's sphere of consciousness and unfoldment; one is from without, the other from within. And until this is or can be done one will appear to be at sea or in a fog. There is no remedy but unfoldment and research. One must go on or forward, the light is in the direction of knowledge and understanding as well as realization and illumination.

A Further Word About Chicago—A Warning from the Order.

An experience and a residence in the city of Chicago qualifies the editor to speak ex cathedra of its inner and outer life. It is a wondrous center for aggressive individualism and dynamic psychics and the astral sky is red with the flames of passion and desire. It is the field of the battle of fallen angels. Yet, despite the most sinister and malefic conditions which envelop the city the success of the magazine, the College of Psychical Sciences and the ministration of the Order of the White Rose has been instant and sufficient. No complaint can be said of the work, for that will always be a success, and it will go on and on indefinitely in spite of, not because of, the patronage of this or that city or community. And this should inspire all teachers to follow the light though it glimmer but faintly in the darkness of the world and is unperceived by the millions. But Chicago is not ready for the seer. In Chi-

cago there is too much dead air, too much slaughter of life, too wanton a devotion to selfish interests and the worship of Mammon, too much appeal to Caesar and individualism, to furnish the best field and the most helpful means for the realization of adeptship. It is therefore a barren field for the seer, the desert for the Madonna with the Christ, the Babylon for the Joan d'Arc, where truth is sacrificed for the worship of the golden calf. Dominated by elementals and elementaries, its salvation is a question of aeons, not years. In the city are circles within circles, but the thrones are usurped by those who are but half kings and upon whose brow the crown tilts earthward. Let others sow and reap, the few only will respond to the sowing and rejoice in the harvest. And while the interest grows in psychical research, it is superficial and morbid; the spirit of selfishness rules. It places its leperous touch upon the tender efforts of the few consecrated ones and blasts their work. Unless the seer cringes to the new rich and trades in sacred things, he or she is starved to death or laughed into oblivion. But the end is not yet.

The Adept and the Decades of His Rosary.

In "The Perfect Way," by Anna Kingsford and Edward Maitland, the conditions necessary to spiritual perfection which the adept or hierarch fulfills is thus summarized:

He who shall attain to this perfection must be one who is without fear and without desire, save towards God, who has courage to be absolutely poor and absolutely chaste, to whom it is all one whether he have house and lands, or whether he be homeless, whether he have worldly reputation or whether he be an outcast. Thus is he voluntarily poor, and of the spirit of those of whom it is said that they inherit the kingdom of heaven. It is not necessary that he have nothing; it is necessary only that he care for nothing. Against attacks and influences of whatever kind, and coming from whatever quarter without his own soul's kingdom, he must impreguably steel himself. If infortune be his, he must make it his fortune; if poverty, he must make it his riches; if loss, his gain; if sickness, his health; if pain, his pleasure. Evil report must be to him good report; and he must be able to rejoice when all men speak ill of him. Even death itself he must account as life. Only when he has attained this equilibrium is he "free." Meanwhile he makes Abstinence, Prayer, Meditation, Watchfulness and Self-Restraint to be the decades of his Rosary. And knowing that nothing is gained without toil, or won without suffering, he acts ever on the principle that to labor is to pray, to ask is to receive, to knock is to have the door open, and so strives accordingly.

of the earth by seeking to show, by the shallowest allegations, that Jesus was a mythical creation and hence that his divinity and supernaturalism were frauds. For sale at this office. Price, \$1.65, postage prepaid.

"Dorothy Dean." By Ellen Olney Kirk.

One is happily impressed with this sweet and soulful study of child life. "Dorothy Dean" shows the superior genius of Ellen Olney Kirk, who, though shining in other and equally valuable fields of literature, proves that she has not overlooked the nursery and kindergarten and can find material for books out of the often neglected lives of children that grown people can read to an advantage. Houghton, Mifflin & Co., Publishers, Boston.

"The Battle of the Strong." By Gilbert Parker.

A novel which reminds one of the Manxman. It is not only the Battle of the Strong, but it is a battle in which honor survives the wrecks of sin and ambition, and one in which, though late, the acknowledgment of faithlessness leads to a correspondent fatality of circumstances and death. It is a powerful story for the young and old, but especially for those who have come to feel the awfulness of social dangers and temptations, and who have not yet permitted conscience to be set aside for the caste and vanity of commercial and social privileges. The letter which Philip d'Avranche writes to his faithful sweetheart wife, "Guido," is a remarkable document. However, Philip is not the character in the book. He is the embodiment of weakness. We will let our readers discover the one and also the deeper lesson which makes this book the book of the year. Houghton, Mifflin & Co., Publishers.

"Beautiful Stories." By Kate Douglas Wiggin.

Among the list which has been sent to "Immortality" for review are "The Story of Patsy," "A Summer in a Canon," "Timothy's Quest," "A Cathedral Courtship and Penelope's English Experiences," "Polly Oliver's Problem," "The Village Watch Tower," "Marm Lisa," "Nine Love Songs and a Carol."

Perhaps it is not premature to write that Kate Douglas Wiggin is the Charles Dickens of child life and young people story literature. No one shines with equal brilliance in the zenith of her genius. She qualifies her work with the delicate perception of Louise Olcott, the sympathy and love influence of Elizabeth Browning. Her stories are not psychological or psychical studies, yet they are full of wise aphorisms. But these aphorisms are theosophical truths, a wisdom which is revealed through the young; for it is true that in most of her stories a child in years

leads us. How can one irreverently select one story from the library of her books and say this one is better than the other, or this one is best. True, "Timothy's Quest" may appeal to one, while "Polly Oliver's Problem" may to another, but the difference is not at all a question of criticism. If it is the love one has for the flowers that differentiates that love into its elements of attraction to this or that kind of flower, one cannot dislike a rose because the violet appeals to him. So all the flowers in the garden of the earth strangely influence us yet, though one touches us most sympathetically all the flowers are "the footprints of the angels." Mrs. Wiggin has a rare and simple style, such a euphonious swing of words and so lofty and inspiring an ideal touching each thread of thought that we search in vain for the secret and mystery of the charm. As literature her stories are the essence of belles-letters, as fiction they are the highest form of truth. Cry and laugh you will over the stories, but each tear and laugh are like baptisms to the spirit. There are times when we pray for rain or sunshine. So is it with our lives when we read her books. We wish that every one who reads this criticism could catch the spirit of it and forthwith never be satisfied until all of this luminous author's works are in their homes, not for the children's sake only, for Kate Douglas Wiggin has a sweet message of glad tidings to them, but for the sake of the mother and father and the older ones, who need to be reminded that the children are the "morning glories entwined around the throne of God."

"A Slumber Song, and How Edith Found Fairyland."

By Nina Lillian Morgau.

Miss Nina Morgan has weaved the beautiful ideals of the new thought movement into her dreams of child life and gracefully and inspiringly has her work been done. In motherhood or fatherhood, but especially in childhood should the Divine Influence of Guidance, Illumination and Helpfulness be realized, and while so many sinister and blighting influences are at work in modern life to wither and stunt the lives of the children, the author cannot press home the lesson and importance of heavenly visions and Divine Immanence and Providence too strongly upon us. The angel sleeps in the child heart; how to awaken it into the consciousness of its own powers is the mission of this bright young woman. For sale at this office. Price, \$1.00.

"Suggestion in the Cure of Diseases." By George C. Pitzer, M. D.

A wonderfully helpful book for the student and practitioner is this one on "Suggestion." Doctor George C. Pitzer is one of the recruits to the school of Suggestive Therapeutics, and in St. Louis is maintaining on a very broad therapeutic basis a system

of healing, and he is very successful. We know of no book of its kind quite so helpful and satisfying as this small book on "Suggestion." For sale at this office. Price, \$1.00.

"Diet and Food." By A. Haig, M. A.

This book, from both the scientific and practical standpoint, is the best of its kind. It gives the relative values of food and the kinds and quantities which the human system needs and can best utilize according to the output of force and the temperaments of and work involved in the individual. Such a book is immeasurably superior to a cook book and should be widely read and in the hands of all vegetarians as its ablest tract. For sale at this office. J. & A. Churchill, London, Publishers.

Minor Book Notices.

"The World Beautiful," Vol. III., by Lilian Whiting, like Volumes I. and II., is extremely interesting. This last volume from her facile pen brings her work more and more into the foreground of a teacher. Her helpful psychical experiences and the extracts from Kate Field's Diary of Planchette, are very inspiring.

"The Golden Age Cook Book," by Henrietta Latham Dwight, is one of the most practical vegetarian cook books which have come to our table. Certainly the menu is comprehensive enough to satisfy the most exacting epicure, while the recipes are most simple. In the preparation of the book she has had in mind evidently the idea of unity in variety, and hence there is no need of making vegetarianism so rigidly plain as to be monotonous and obnoxious. With this book as a guide vegetarianism ought to have the precedence over a meat diet. For sale at this office. Price, \$1.25.

An excellent brochure, entitled "Three Jubilee Lectures," by J. M. Peebles, M. D., is a work commemorative of the Fiftieth Anniversary of Modern Spiritualism, and is a series of three excellent lectures.

"Our Near Future," by W. A. Redding, is the work of an initiate into the inner mysteries of the records of Christian and Jewish Revelations. He sends forth the work to arouse the people to a realization of the omnipresence of the Divine in the world to-day.

"Why I Am a Vegetarian," by J. Howard Moore, is a very earnest and able defense of the vegetarian diet. It is attractively bound and should have an ever increasing circulation. Such sentences as these scintillate like sparkling gems: "The grinding of the tissues of my fellow-beings seemed horribly akin to the chewing of the emotions of my friends." Again he says, on page 29, "Holy days, days above all others when it seems men's minds

would be bent on compassion, are days of gluttony and ferocity." "To one accustomed to obtain his supply of protoplasm chiefly from the bones of other animals instead of from the kingdom of the plant, the assertion that it is possible not only to sustain but to enhance existence on a fleshless diet, seems very strange. Anything is strange to the uninitiated." Price 25 cents, at this office.

"Don't Worry Nuggets," compiled by Jeanne G. Pennington from moral aphorisms found in the works of Epictetus, Emerson, George Eliot, and Robert Browning, is an excellent book of its kind and helpful to those who worry and those who do not worry. Fords, Howard & Hulbert, publishers, New York.

"Some Marked Passages and Other Stories," by Jeanne G. Pennington, and published by Fords, Howard & Hulbert, New York, contain stories of general interest and attractively written. The author is the compiler of "Don't Worry Nuggets," so helpful to members of "Don't Worry" clubs.

"How We Master Our Fate" is a practical book on Mental Science, by Ursula N. Gestefeld. To the neophyte who needs the psychic tonic, this book is one of the best in the market. It is not a book of impracticable affirmations, but once filled with luminous suggestions, which the author herself has found of inestimable value in fashioning her life and career.

"New Thought Essays," by Charles Brodie Patterson, are a collection of short essays on Mental Science, and give a very comprehensive and lucid exposition of the science itself.

"The Royal Road to Health," by Charles A. Tyrrell, M. D., is a very progressive and helpful book, and is written from conviction. Doctor Tyrrell is not an extremist, and therefore his book will be instructive reading to all who are seeking the road to health.

MAGAZINES.

"The Two Worlds," Manchester, Eng., is always filled with excellent and readable matter. "The New Theory of Spirits," by William Danmar, and the editorials are especially deserving of mention.

"The Suggester and Thinker," Cleveland, Ohio, is the brightest magazine of its kind in the field.

"Food, Home and Garden," Philadelphia, Pa., is devoted to vegetarianism, and contains convincing arguments and data on the meatless diet.

"The Living Age," Boston, is rich with the cream of English magazines.

"Omega," New York City, is the most progressive health

magazine in the field, and has the combined strength of Doctor Holbrook's Journal of Hygiene and Herald of Health.

"Mercury," San Francisco, is always interesting. It is to be deplored, however, that its editor seems to see nothing of value outside of a certain specious form of Theosophy.

"The Theosophist," Adyar, India, the ablest and most authoritative organ of Theosophy, is edited by Col. Olcott, whose "Old Diary Leaves" have a fresh value as he unfolds them. This and kindred periodicals should have a wide circulation.

"The Theosophical Review," London, England, is a bright star of the cult in the occident, and contains each month a list of valuable papers from prominent theosophists. It is the official organ of the Annie Besant propaganda.

"The Banner of Light," Boston, is ably edited by Harrison D. Barrett. It is to be regretted that so brilliant and noble a man wastes his efforts in propagandizing and organizing an element in spiritualism which disgraces the spiritual movement. When will the wise and the good learn to hitch their wagon to a star, as Emerson advised, and not to an octopus or turtle?

"The Brahmavadin," Adyar, India, is the exponent of the Vedanta philosophy and breathes a pure, healthful atmosphere.

"The Arena" is revived under the able editorship of Mr. Paul Tyner, a man of unique ability and power. In it are the relics of The Temple, New Time and the Journal of Practical Metaphysics. May it be sustained by the brotherhood of kindred souls.

"Freedom," edited by Mr. and Mrs. Post (Helen Wilmans), is a radical exponent of mental science and an advertising medium of her mental recipes for health and her books.

IMPORTANT NOTICES.

Removal Notice.

On and after April 24 "Immortality" will remove its office to Syracuse, N. Y. Please address all literary and business correspondence to J. C. F. Grumbine, Syracuse, N. Y.

The College of Psychical Sciences and Unfoldment will also be located in Syracuse, N. Y. This removal will in no sense interfere with the regular curriculum of the college or the local classes by correspondence or the Extension Department through the mails. So large and powerful has this Extension Department of the College of Psychical Sciences grown that during the winter season alone of 1898-99 over 200 students have been enrolled. And these students are busily occupied as physicians, artists,

clergymen, lawyers, mechanics, musicians and teachers. There is no question but that each year will find the College further advancing the interests of the sensitives and students who are seeking an unfoldment and realization of their spiritual gifts and divine powers. In March a graduating class of twenty-five were received into the Order of the White Rose.

Renewals.

Subscribers will please note that this number ends the first year's subscription to this magazine. Therefore, in order to receive the forthcoming issues subscriptions should be sent in at once. The June number will not be mailed unless the subscription is paid in advance. Send by P. O. or express orders, payable at Station M, Chicago. After April 20 to Syracuse, N. Y. Stamps will not be accepted.

Date of Publication.

Hereafter "Immortality" will appear on the 15th of June, September, December and March, instead of the 25th. When copies are not received by subscribers by the 20th of the months of publication, complaint should be made at this office. The magazine will frequently slip out of the envelope and get lost in the mails, and while every effort is made to avoid this, the inevitable will often occur.

No Sample Copies Free.

The publisher of "Immortality" wishes to announce that no sample copies are sent out free. Only a limited edition of each number is published, and as the expense for publication is paid by the publisher and not by the curious, who seem to think that "Magic" supports and pays the publisher's and editor's bills, or who do not think at all about it, and in most cases do not care to think about it, please remember the law of Karma, that *ex nihilo nihil*, and act accordingly.

Nos. 1 and 2, Vol. I., Exhausted.

No copies of Vol. I., Nos. 1 and 2, can be had, as the edition has been exhausted for some months. It is a matter of regret to be compelled to announce it, as so many write for the first numbers to complete their file. It may be that such copies may be had, from time to time, and if so these copies will be furnished to those who wish them.

September "Immortality."

The September number of this magazine will be devoted exclusively to "The Mystic Interpretation of Harmonics." And the

list of theses, as well as contributors, will make the number a most valuable one. "The Soul of Music; a Mystic Key to the Octave," will be prepared by Mrs. Etta Mayr, of the Conservatory of Music, Chicago. "The Dialect of Color," by the editor; "A Rationale of Form; the Formula of Unity and Differentiation," by Swami Saradananda; "The Law of Health and Peace; a Study of Esoteric Vibrations," by W. J. Colville; "In Nirvana, or From One to Eight, or Chaos to Cosmos," by Cora L. V. Richmond.

Why Eastward?

On and after April 24 the office of Immortality and the College of Psychical Sciences, as well as the home residence of the editor and family, will be removed to Syracuse, New York, a field and location which is better adapted to the growth of the various interests of the Order of the White Rose. The guidance eastward is for a wise and good purpose, and as no ties of love and fraternity are broken or even marred by the change, the work of the order, the College of Physical Sciences and Immortality, will go on. The change will prove helpful to all members of the Order, because it is not a personal or selfish one, but one inspired by the Order for the advancement of the cause and the good of each individual member.

The College of Psychical Sciences.

The readers of "Immortality" will do well to invite attention to the College of Psychical Sciences for the admirable work of its students and faculty. There are now enrolled over seventy students, who are studying the special sciences of Psychometry, Clairvoyance, Inspiration, Psychopathy and Illumination. They report excellent results and unfoldment. Many are pushing on toward hierophancy and adeptship and will successfully pass examinations admitting them to the Order of the White Rose. To the student, whatever his age, who wishes to become a member of the Order of the White Rose, a special reduction in the entire five series is now offered. These series can be had if the tuition is paid in advance for \$40, which is about \$20 less than the regular tuition. This offer holds good until June 1, 1899.

Lessons on the Unfoldment of All Spiritual Gifts.

"Immortality" will begin in its June issue a series of Teachings, the number of lessons to be eight, on the unfoldment and realization of all spiritual gifts, the same to be one of the new features and specialties of the magazine. The series will be under the ministration of the Order of the White Rose, who offer them to the public without any additional expense. The College of Psychical Sciences is an established institution, founded in 1893

and the Founder President, who has possibly a wider and more varied experience in this line of work than any other teacher before the public, is the instructor of the college and the author of this new series.

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"It is the best work on the subject of Clairvoyance issued thus far, and points out an alluring goal of true spiritual development."—*Mind*, New York City.

"It is a revelation."—*Light*, London, England.

"There has recently appeared in print an important and most instructive volume on 'Clairvoyance, Its Nature and Law of Unfoldment,' from the truly inspired pen of our gifted brother, J. C. F. Grumbine, who writes as the exponent of the Spiritual Order of The White Rose. The lessons which constitute the volume are of great use and interest to all who desire to familiarize themselves both with the clearest scientific view of Clairvoyance yet presented to the reading public, and the most efficacious means of developing the faculty in themselves by means of a series of simple and very practical experiments, which many of Mr. Grumbine's students in various places have found highly beneficial in many ways, besides being conducive to attaining the central object for which they are designed. The style of writing, though clear, is decidedly profound; the book is, therefore, one which cannot be profitably glanced over and then laid aside. It is a vade mecum for the earnest student who desires to digest and assimilate what is read."—W. J. Colville, in the *Banner of Light*, Boston.

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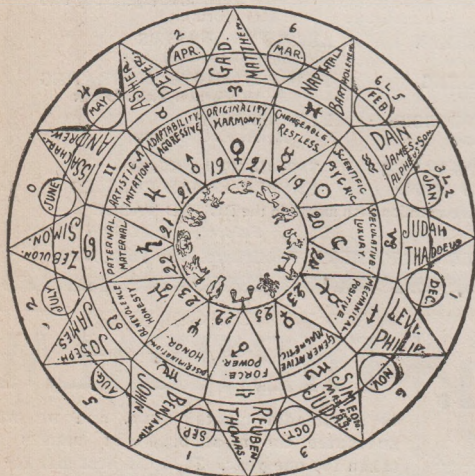
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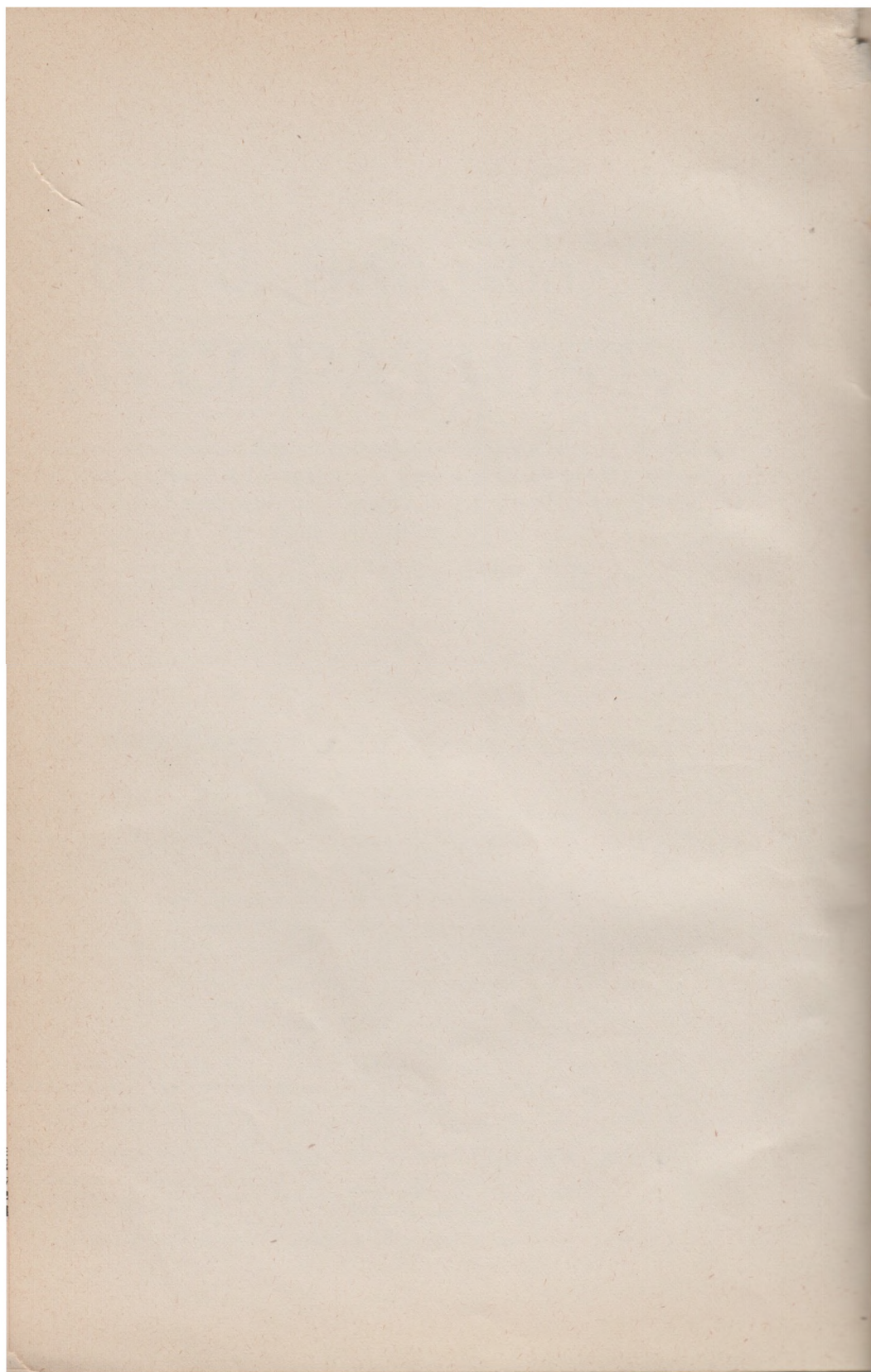
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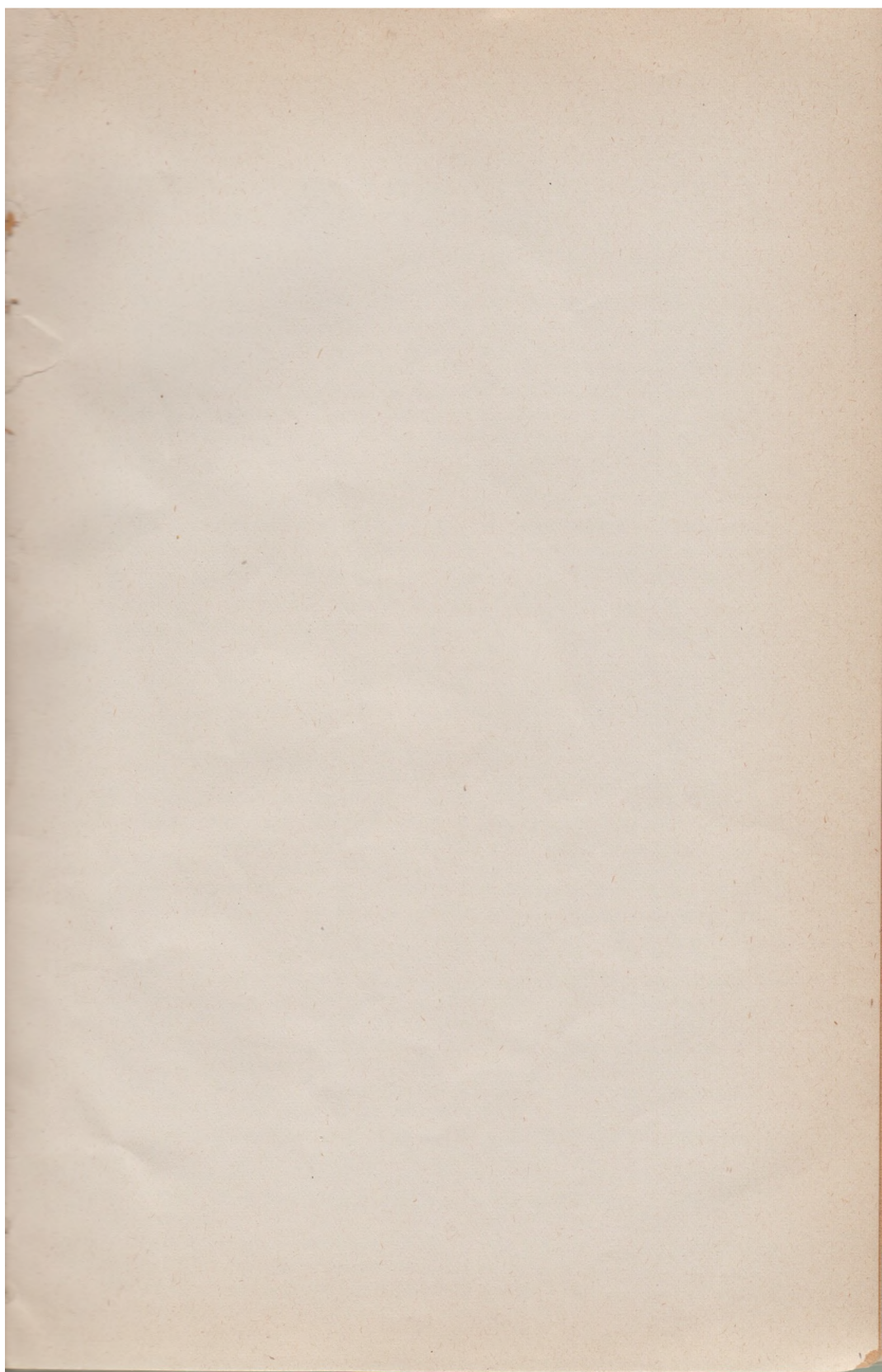
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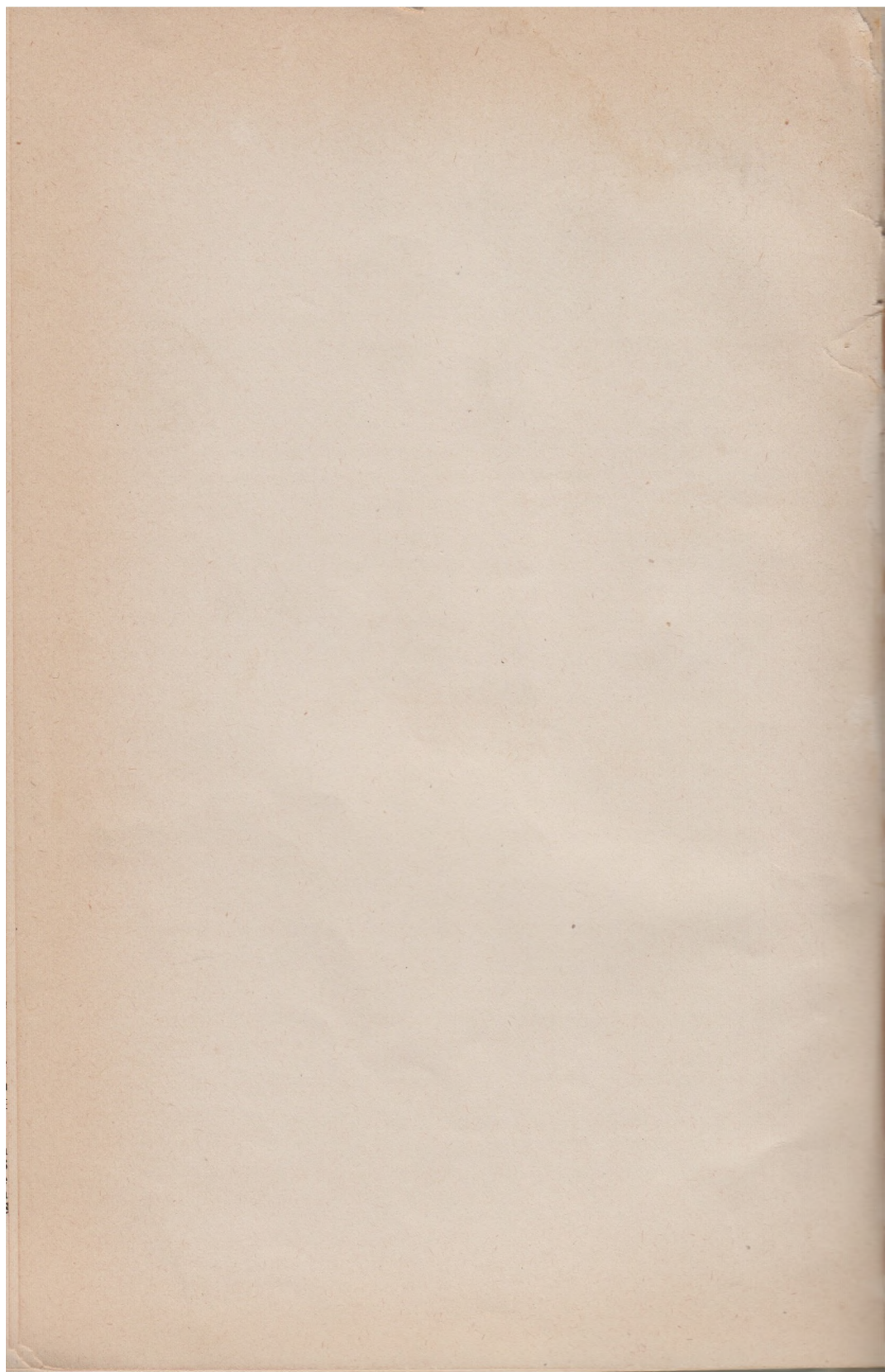
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