

RADIANT THE CENTRE

PHILOSOPHY, SCIENCE, AND RELIGION.

"We stand before the secret of the world, there where being passes into appearance and unity into variety."—Emerson.

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From Matter to Spirit.

Nothing is more natural than to stand in a world of material forms and believe matter to be substance, but here, as in other delusions of the senses, the truth is the exact opposite of the appearance. As the material sun is the center of a moving system of planets instead of itself revolving around the planet, earth, and as the earth itself is a globe instead of a plane bounded by the horizon, so the appearance of the substantial character of matter is an illusion. Matter exists, but what is it to exist. Existence means to come forth from a set place of rest. (Ex out, and sistere, set, place, causal, to stand). Therefore, it may be said that matter exists (ex-ists) and this is the relation it bears to being, that of the circumference to the centre. In the circumference there is existence; at the centre, being.

All nature is the symbol or language of being, and if we read this language aright we see everywhere that life in its manifestation issues from a centre and presses out to a circumference. The seed planted in the earth is such a centre. It goes down and outward in its roots, and up and outward in its branches, in the effort to produce a circle or circumference. The sun, moon, earth, and all the planets actualize the same mode, hence their spherical form. All organisms in the vegetable, animal and human kingdom grow from a nucleus or embryonic centre, and even in the mineral kingdom, where it is claimed that the crystal grows from accretion, this accretion is the action of centripetal force which draws atoms to a centre, so there must be something at the heart of a crystal which does the drawing, and there is also the pushing outward, or the action of centrifugal force, otherwise the crystal would be a self-crushing machine, for were it not for the power which the crystal possesses of holding atoms at a distance, there would be no crystal; it would crush itself out of existence. There must be a push as well as a pull in all organic life, and this push and pull is relative to a centre. When the push is greater than the pull then the circumference is more remote from the centre; when it is less than the pull then the circumference is closer to the centre.

I do not mean to say that all objects in nature are strictly round, for there is no perfect circle in all nature's expression, but

she is ever struggling to perfect her circles in order to express the sphere of perfection which inheres in the absolute.

What is it that we see in all organisms when we look at them simply as forms of matter? We see only the circumference or form which is projected from the inner centre to the objective plane, and, therefore, the mind in so viewing, is functioning upon the material plane, at the circumference of being. It is feeding upon the husks as did the prodigal son, and soon or late it becomes weary of the dryness of the husks, turning from them to penetrate to the living centre from which they are but the discerction.

There is nothing so dead as form. It is as the printed word to the living thought within it. The spirit stamps its impress in form, but the form is not the spirit.

To realize the deadness of form is to feel the first impulse toward the step from matter to spirit. When the step is taken then the mind begins to function upon another and higher plane. It moves about tremblingly at first, unable to get its exact bearings, and tentatively surveying its new outlook. In time the mists clear away, and oh, what a revelation the new world holds for the pilgrim who has entered its boundaries in search of the Holy Grail.

Prior to the passage from matter to spirit there is usually a period of mental darkness and depression. This is because the mind in letting go its hold on things material, falls into negation ere it can rise to things spiritual. There is apparently a gulf between the two which the mind can not bridge, and into this gulf it feels itself to be falling, falling, falling into the very depths of despair. All do not make the passage thus, for some souls wing their flight across the chasm without a descent into its depths, but whatever the method of the transit, it may be said truly of all who make it: These are they which have come out of great tribulation, for every soul is driven toward the spiritual through its suffering pain and loss in the material, even if it be only that pain and loss which the soul must ever feel in that which is unreal, since the goal of its endeavor is reality and nothing short of that can bring it peace and rest.

There is a misconception in the minds of men regarding the spiritual life. It is supposed to be made up of sacrifice and denial, solemnity and wretchedness in order that

in some remote period of time a reward may be claimed by the sufferer of to-day. This conception is based upon a false interpretation of the law of compensation and a lack of understanding of the nature of spirit. In a world already too full of enforced suffering the mere mention of added burdens to be taken up voluntarily must be regarded with aversion. The weary and heavy-laden call for deliverance now, and will have no more of a religion which bids them go on indefinitely in the endurance of poverty and pain.

And the world is right in its revolt. Religion must meet the pressing needs of humanity or it must go under. It can meet those needs, and therefore, it will, when rightly understood.

The word religion divested of its theological significance means to gather together, to collect, to unite, or literally to bind back, from re, back and ligere, to bind. Now, the word bind need not mean to fetter or to painfully restrict. It may also mean to gather together for the sake of unity as we bind a book to unify and preserve its pages. Moreover, it does not follow that we ourselves are bound, but rather that we collect our diffused powers and concentrate them around a given centre.

Now, man has always concentrated in greater or less degree around that personal centre which he calls himself, but that is not religion. Back of the personal self is another and a higher self, and religion pure and simple means the carrying back and unifying of all the powers around that centre, the higher (or the highest) self.

One can be aware of this higher self just as he is aware of the lower, but this awareness comes as the result of turning the thought within and seeking the higher self. Through that self, God, the Impersonal, becomes personal. That self is the point of radiation for the light which is the soul or essence of the material light, and religion is really the binding back of all the functions of mind till they are brought within the radiance of this spiritual light which issues from the central sun of Being.

This means the illumination of the entire consciousness. It means joy unspeakable, and if we dwell in this light we shall feel also the warmth proceeding from it, which is love, and in this love self sacrifice and self denial have no place, for he who

acts from love acts gladly; his brother is as dear to him as himself. There is no more need then to trample upon self in order to serve the brother when the self flows out in joyous service leaving nothing to sacrifice.

At the centre of consciousness God is. Therefore he who finds his centre finds God. He who has found God stands at the very portal of potential being, the infinite store of supply. Standing there, he can give out with open hand that which comes to him, and be forever a radiating centre of gladness to all who come within his circumference.

The rose, the lily, and every flower that blooms is telling its eloquent story, revealing the secret of its beautiful growth, but man's ear is dulled to the sweet voices calling him to his own radiant centre. He hears not, or hears but faintly, and yet in that imperfect hearing there is the budding promise of future growth and revelation.

K. A. B.

The Divine Opulence.

By Jean Porter Rudd.

(Excerpt from an article in "Arena.")

To know ourself one with the Divine Opulence, to rest in it, to eat and drink and sleep in it, is to fill our minds and hearts and souls with the consciousness of never-failing abundance, with a wealth of all good things. Now, the mind is a magnet. In the heart of the soul lies our attracting power. "As a man thinketh in his heart, so is he." To live and move and have our being in the continual momentary consciousness of the Divine Opulence, is the way to bring opulence into manifestation in our daily lives. For the Divine Opulence means opulence expressed in all ways, in all things; friends, opportunities, money, health, prosperity, happiness.

Remember that the more we think Divine Opulence, the more we rest in it and trust it, the more we work in it and believe in it, then the more we bring it into expression. This is the law.

But how are we to manifest it to our own consciousness? We manifest the Divine Opulence both in giving and receiving. Ah, in giving! I should not expect to attract to myself largely while I give forth nothing. The first point, then, is to give. Now, what have I to give? The question is absolutely an individual one, to be reckoned with faithfully in the silent chambers of each individual soul. What have I to give?

Possibly I have money hoarded away to which I am selfishly adding, and adding and adding. Perhaps, now my attention is called to it, I find that I might give out work or more work to some fellow-creature who needs it and is suffering for lack of it. Perhaps I have such abundance in some one thing that I may vie with nature herself in the joy of lavishness. Each one, if he ask himself in sincerity, will learn for himself what, and when, and to whom he can give.

But every one of us whether rich or poor, whether sick or well, whether bond or free, has a wealth of Divine Opulence to give out, of which perhaps we ourselves have never dreamed. We all possess untold wealth. We possess a never-ceasing inflow and outflow of thought force.

Thought is the most powerful as well as the most subtle force yet known. Our brains are continually generating thought. Of our thoughts we are continually giving forth. We must be spendthrifts of thought. In this we are bound to rival nature's lavishness. Hoard as we will all our other possessions, we are compelled to give out abundantly, unstintedly, at every instant of our lives, waking or sleeping, the most powerful, the most far-reaching, the most influential force of the universe—the force of thought.

Primarily, then, above all else that I have to give, I give thought. First, love-thought; love to God, the Infinite Father, Universal Spirit, who is the God and Father of us all; love to man, good-will to men, love to our brothers of every land, of every race, of every color, of every creed.

Then, to bring it closer, we send out a loving thought to everybody we meet, to everybody and everything we see. Mentally we say: Health to you! Wealth to you! You are well; you are rich; you are happy; you are good; you are noble; you are free. Good luck rolls your way. Now, this instant, you manifest the Divine Opulence. Now, this instant, you begin to manifest it more and more abundantly.

Love is the one law of life. We are to overcome evil with good; there is but one evil—lack of love. There is but one good—love itself. Therefore we are to overcome all things by love.

Love God first; the supreme God of the universe; the God within; the indwelling spirit of life. Then love everybody and everything. Love even our untoward conditions. This is not easy, but it becomes possible. Love our "rheumatism," our "hard work," our "disappointments," our "loneliness," our "failures," in a word, our enemies. Overcome them by loving them. They are all teaching us something, teaching us to love more, to love absolutely God and our neighbor. Overcome by sending out loving good-will thought to everything and to everybody. And as we give out loving thought, give it out daily, hourly, momentarily, we shall insensibly give out loving words and loving deeds.

Remember that wherein we fail to love, we cut the connection between ourselves, our consciousness, and the ever-flowing fountain of infinite love, infinite opulence.

We are here to rest in the Divine Opulence, to attract to ourselves and to show forth to others in utmost fulness and abundance, in lavishness of love, and joy, and peace, the unspeakable riches of the Divine Opulence.—[I very much wish I could give this entire article, but am obliged to omit some beautiful paragraphs for want of space.—Ed.]

The Washington News Letter.

A Christian science journal, published monthly by Col. Oliver C. Sabin. It is the organ of the new departure in Christian science, and has a large circulation. It appeals particularly to those who are seeking a more rational exposition of Christian science than has yet been presented to the world, for its editor combines good sound sense with metaphysical statement, and that is what the true Christian scientist is looking for. Price, \$1 per year. Address, Office of the News Letter, 512 Tenth Street N. W., Washington, D. C.

From the earliest dawn of history we find all primitive peoples as well as their more intelligent descendants possessing in some form the idea of an Infinite Being. This idea has undergone constant change with the passage of the centuries. In the childhood of the race the idea was personified in keeping with the mind which generated it; it was a childish conception. But as the race grew in knowledge and depth of understanding, there came a new revelation of Deity. Each individual also in his progress from childhood to maturity evolves from a concrete, materialistic conception of God to one which is more abstract and spiritual. Even Dr. John Fiske in his "Idea of God," states that in his youth he had the following crude conception: "I imagined a narrow office," he says, "just over the zenith, with a tall standing desk, running lengthwise, upon which lay several ledgers bound in coarse leather. There was no roof over this office, and the walls rose scarcely five feet from the floor, so that a person standing at the desk could look out upon the whole world. There were two persons at the desk, and one of them a tall, slender man, of aquiline features, wearing spectacles, with a pen in his hand and another behind his ear—was God. The other was an attendant angel. Both were diligently watching the deeds of men and recording them in the ledgers."

The Rev. Howard McQueary in commenting on this statement, says: "Most men doubtless entertain some such notion of God as this at some period of their lives, and in my own case it clung to me for quite a while after I began the study of theology. When I realized that God is without body, parts or passions—pure, invisible, intangible Spirit—I experienced a painful shock which lasted for several days, and which others of my acquaintance have experienced when they have been made to realize the same deep truth. But, of course, it would be said just here that only half educated people hold the low view of God just stated; and there is truth in this assertion, yet I am thoroughly convinced that men's early notions of God, in many cases, cling to them with a more or less firm grip through life, and unconsciously influence their philosophizing on this subject. While, therefore, they do not hold the anthropomorphic conception in all its crudeness, as stated by Professor Fiske, yet their notion of a personal God is so inextricably blended with the idea of a Man God—a Bodily God—that it vitiates much of their reasoning on this subject."

The fact is, that love, power, wisdom, and all spiritual attributes are difficult to conceive apart from the object through which they find expression. Professor Huxley was early confronted by this perplexing problem. He wrote: "What would become of things if they lost their qualities? As the qualities had no objective existence and the thing without qualities was nothing, the solid world seemed whittled away"—to his great horror.

I repeat that spiritual attributes are difficult, but yet not impossible to conceive, and all schools of metaphysical healing have proved this by their passage from the material to the mental, or spiritual viewpoint. Whether one school claims that matter is non-existent and another that it

is the negative pole of spirit, the distinction matters little since negation is almost synonymous with nothingness.

For my part I believe that all schools of healing could base their effort on the following conception as given by Professor Le Conte in his "Evolution and its Relation to Religious Thought:"

"Spirit—i. e., Intelligent Power—is the only Eternal Absolute Substance. Nature is an outward and visible sign of this inward underlying Energy or Being. Its phenomena are naught else than objectified modes of the Eternal I Am. The forces of nature are naught else than different manifestations of one Divine Will; the laws of nature, naught else than the regular modes of operation of that Will, unchangeable because He is unchangeable."

According to this statement, which I heartily endorse, matter is not substance, but an objectified mode of the One Substance which is Spirit, for even to the materialistic sense of Professor Huxley, the whole solid world seemed whittled away when matter was deprived of its qualities and those qualities had no objective existence.

If there is but One Substance and that Substance is the Eternal Absolute I Am, then man, so far as he exists at all, is one with that I Am, for either he is not, or he is included in that One Substance since there can be nothing outside of it. The Eternal Absolute I Am, the One Spirit, God.

All man's weakness comes from his ignorance of this truth. It is the central truth of the universe, this oneness of man with God as the ray is one with the sun which projects it. To gain this conception is to become conscious at all times and in all places of a constant influx of power. It is the spiritual influx, which heals, the spoken word is but the cup which contains the Holy Grail.

He who holds this conception may be said to walk with God but even closer is the union, for those who walk together are not fully one. The poet's conception, "Nearer is He than breathing, closer than hands and feet," is thus seen to be a spiritual fact.

Then when we realize that in Absolute Being or God there exists potentially all that the world can ever express of health, beauty, opulence, invention, art, music, and all that makes life worth living, I say when we realize our oneness with all this infinite wealth which waits upon our endeavor, we thus, by this realization, remove the one obstruction between the human mind and the divine, opening the way for the heavenly influx which shall transfigure us into those grand and glorious ideals of manhood and womanhood of which the world has so long dreamed, but never expressed. The day of such expression is now at hand, for we hold within us the secret of power, which is a true conception of the Divine Life and our oneness with that Life.

K. A. B.

(A reprint.)

"Oh! the little birds sang East and the little birds sang West,
And I smiled to think God's greatness
flowed around our incompleteness.
Round our restlessness—His rest!"

—Browning.

The Tripod.

By J. C. F. Grumbine.

No further salutation is necessary than the response which the Radiant Centre will make to the spiritual needs of its readers. As a periodical of affirmations and realizations it will aim to be just, not neutral, and intuitive and luminous; not expeditious and popular when seeking to solve the problems of human life and destiny. Mentation and menticulture are helpful, but psychiculture and spiritual realization are necessary to lucid and divine perception and understanding. Too much emphasis can not be placed upon such methods of reflection and meditation as inspire receptivity of spirit and spiritual influx. Few seem to divine the power and value of self-mediation. To be divine, not divine-like, is the growing need of mankind. To realize that God is and that the Christ is the capacity for divine realization and mediation in each one, whatever may be his state or condition, is to know omnipotence and omnipresence and the secret of opulence, health, wisdom, peace, freedom and guidance.

Many popular metaphysical fads and nostrums are in vogue as furnishing to impotent, sick, weary, tired, discouraged souls the path to release and surcease, and so far as they touch human faith and needs or lead the way to broader views of life and deeper penetrations of occult forces, they are refining and solacing. But they are not ends, but issues—means to ends, and are ever touching hidden fountains of power, bluer skies, whiter horizons, purer feelings, sweeter love, holier aspirations and experiences of the inner life. Like the well of Jacob, they suggest the Christ and the fountain of living water springing up into Aeonian life. The sect, creed, statement, word, affirmation are the outer husks into which a germ of truth awoke into consciousness and immortality, and the husk serves the germ, the germ never serves the husk. So it may be written of names and the saying what is in a name, finds in the truth its only potency or charm. *What the person needs is not creed, names, personality, but truth.* Everywhere upon the tripod sits the modern oracle who is propounding, as the sphinx, the riddle of life, and the oracle has become an intolerant and formidable propagandist when not a tyrant or a bore. "I am the truth; I am the emancipator," says the oracle; never the "I am" in each one—never the Christ in each one—never the God in each one. Just a little more Maya (illusion or evolution); just a peep at mystery from the slightly lifted veil; just a little more occultism, a richer robe, a more verbose lecture, a few more eloquent utterances of the gospel of misunderstanding, and the magic of it all will be understood, say the phantom, spook, talisman, word-lovers of truth. And is this really the path to heaven or out of heaven, to God or from God? Yet the uncanny and inexplicable part of all this human folly is the seriousness and solemnity of man's utter lack of interest in his own

spiritual unfoldment and supremacy. Everywhere is power but in himself; everywhere is life but in himself; everywhere is the master, the God, but in himself. He is Godless and barren of the Garden of Paradise; he is a prodigal in his own kingdom by self-degradation and abandonment. And he stares at the oracles and asks wise folly about fate, environment, heredity, karma, disease, cards, fortune and the future, but he is *unconscious of himself*. Everywhere the fulcrum—the prop, the crutch, the leader, the physician and metaphysician, but he is *insane*. How to lift him from his trances and obsessions, awaken him from his illusions and delusions, revive in him the lost soul that stares out of blind eyes and hears through deaf ears, inspire the thought of the God that sleeps, startle him from the bondage of the senses and the siren world, is the work of the initiated who is serenely confident of his success and his brother's or sister's liberation and salvation. No man or woman is saved who feels his utter unconsciousness of God; and this is the insanity which is most deplorable, because it is so full of emptiness and hell. Let the student reflect how far away from or near to the radiant centre he is, and he will understand just where he is in the sphere of the Infinite. He will not feel the heavenly loneliness, if he is one with the Divine. He will not grope along in a tanglewood of beliefs or disbeliefs, if his eyes have seen the glory of God. His peace will pass human understanding, his joy will be unspeakable whose presence is the omnipresence and who is consciously one with the Eternal.

Reform Christian Science Association.

A notable work has been accomplished by Col. Oliver C. Sabin, of this city. He is a man of ability, and has the courage of his convictions, for inspired by a genuine love of humanity he has come forth from the ranks of Eddyism, carrying with him a large following. Emblazoned upon his escutcheon are these stirring words, "Unchain the Truth. Let it be free," and the Colonel is true to his colors, for he makes pecuniary gain his last consideration. His charge for teaching and healing is very moderate, and I am told that no one is turned from his door for lack of ability to meet that moderate charge. The poor and needy are the very ones who most desire this saving gospel of truth, and as they are the ones who have been hopelessly shut out of the Eddy teachings by the exorbitant fee of \$100, we say, in the name of humanity, success to a good man and his noble work. Those who can sustain the Colonel and his church should do so, for it is a reform much needed.

Mrs. Helen Pearce, teacher and healer, is beautifully located at 1816 Jefferson place, where her many friends will be pleased to seek her. Mrs. Pearce is a fine healer, and a woman of power, with a most genial and attractive personality.

"What the eye, the ear, or the hand feels, is not perception; it is merely its data."

Plato says: "Time is the moving picture of eternity."

J. C. F. Grumbine, editor of "Immortality," president of "The College of Psychological Sciences and Unfoldment," and of "The Order of the White Rose," under the above heading, will give illuminations to vexed souls on questions that relate to the Divine Love and Divine Science. Address him 1718 West Genesee Street, Syracuse, N. Y.



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Editorial Notes.

The Radiant Centre aims to be a liberal exponent of truth. It believes with the most advanced thinkers of to-day that philosophy, science and religion constitute an interdependent trinity; that, like the three points of the triangle, each is essential to the other, and all three are necessary to make a complete and perfect whole.

Even the new materialism is a spiritual monism, for chemistry, biology and physiological psychology are finding their point of impact in a spiritualized metaphysics.

Philosophy, science and religion are the three main branches growing out of the world's tree of thought, all three being vitalized from the same root and trunk, and each when traced back to its point of divergence found to proceed from a common centre.

From unity comes variety, and through the principle of differentiation it follows that we have many sects in religion, differing schools in philosophy, and opposing views in physical science. In getting back to the unity one better understands the variety; hence, it is the object of the Radiant Centre to get to the radiating point of expression so that it may understand and be in touch with each and every manifestation of truth.

From the frequent mention of God and religion in these pages our readers must not be led into the belief that the Radiant Centre is to follow in the trail of orthodoxy, for centres never follow any trail. If radiant, they may stay at home and illumine the trail, just as this Centre hopes to do.

Out of the old is born the new, and the opening century is giving birth to a true and beautiful religion which deals not with the past or the hereafter, but with the now and the ever-present. It is a rosy-cheeked religion, replete with joy and vitality, a full-blooded religion overflowing with opulence, health and good cheer.

Religion can not die. It is as eternal as man himself, but like man it can change and beautify its form.

The Radiant Centre is so named because it finds God at the centre of consciousness. It is in line with Herbert Spencer, who says: "One truth must grow ever clearer—the truth that there is an inscrutable existence everywhere manifested, to which man can neither find nor conceive either beginning or end. Amid the mysteries which become the more mysterious the more they are thought about, there will remain the one absolute certainty that he is ever in the presence of an Infinite and Eternal Energy from which all things proceed;" and "it is this same power which in ourselves wells up under the form of consciousness."

At the centre of consciousness is the point where the Uncreate or the Unmanifest becomes the Create and the Manifest, and it is at this point that we wait for inspiration and illumination from the Divine. From this centre man's highest mission is to radiate the Divine Love and Intelligence. It is a point of radiation for spiritual light and warmth. When darkness enshrouds the mind it is because in its diffusion it has moved away from the Light which lighteth every man that cometh into the world. To escape from that darkness it is only necessary to come closer and closer to the centre of radiation in order that consciousness may be warmed and illumined; therefore, to index the way through the paths of philosophy, science and religion to that Radiant Centre is the entire effort of this journal.

Mr. J. C. F. Grumbine has consented to contribute an article to each issue of The Radiant Centre, under this heading: "The Tripod."

ED.

In Sympathy with the Humane Movement

It is the intention of the editor to have in each issue of the Radiant Centre articles upon the humane treatment of those suffering brothers of ours who are supposed to be under the dominion of man, and toward which man has proved himself anything but a beneficent monarch in his kingdom. As he advances in the spiritual life and recognizes more fully the unity of being in all its various forms, he must learn a tenderness toward the animal as well as toward man or suffer the consequences of his dereliction. He who obeys not the law of love is not in harmonious relation to the cosmos, and must therefore suffer through that inharmony. Blessed are the merciful, for they shall obtain mercy.

The Radiant Centre will be published on the 15th of each month and not on the 1st. The next issue will be on the 15th of February. Each issue will be limited to the actual subscription list, with a certain allowance for supplying back numbers to those who subscribe subsequent to the first issue. This allowance will be small, and, as the postoffice regulations are getting very strict, we do not expect to flood the country with sample copies. Those who subscribe, if they wish all the numbers from the first issue, must send in their subscriptions at once, or we shall not be able to fill their orders.

Rev. Henry Frank.

Who organized the Metropolitan Independent Church in New York City, has a most unique and impressive mode of conducting his services. Instead of a prayer, a printed meditation, composed by Mr. Frank, is presented to the audience. It is read aloud in concert. The Suggester and Thinker gives one of these meditations as follows:

"The Universe is the expression of an idea. A sublime and triumphant purpose is manifest in every atom. From molecule to mountain, from mammal to man, from seed to star and solar worlds, 'I doubt not one increasing purpose runs.' Thought is the persistent agent. Mind is the ever potent principle. All nature thinks by reason of omnipresent mind, indwelling in all, through all outworking. Vaguely expressed in lower, semiintelligent forms, it ever ascends through perfecting organisms, until in human self-consciousness it discerns itself, and crowns with its glory the individuality of man. The infinite finds in self-conscious man the first express recognition of its unlimited possibilities. Man is, himself, at once the conception and comprehension of the universe. He who knows himself knows all. For he learns all but as he learns himself. Nevertheless, he who ascends the heights of the spiritual vision and beholds the glory of the outlying world, knows how transcendent are the possibilities of the soul. Would we ascend the heights? Then let us poise in the secret of the inner silence, on wings of prayerful meditation, and be borne to worlds beyond the senses, where reigns the Soul supreme. Then darkness shall dissolve before the light, and error melt before the truth. Arise, O man, from the world of delusion, and realize thyself infinite, immortal and divine. Amen."

The Conquest of Poverty.

A new book, by Helen Wilmans, the powerful editor of "Freedom," and author of "The Home Course in Mental Science."

This book is having a tremendous sale, which it well deserves. Like all the work of this strong writer, it strikes straight out from the shoulder; is positive, practical and to the point. It must benefit all readers, but the proof of the pudding is in the eating, so do not take our word for it, but get the book and see for yourselves that our verdict is a true one. The price is only 50 cents. Address, Helen Wilmans, Sea Breeze, Florida.

Answers to Correspondents.

If people could know how many letters come to me demanding by return mail a full exposition of what I think and believe on nearly all the topics under the sun, they would understand that my failure to reply does not proceed from a lack of interest, but from lack of time and opportunity. Then, too, besides the demand on time and opportunity, there is also a draft on my exchequer for so many good and earnest seekers after truth (or rather my form of its expression, for I do not pose as a compendium of truth, by any means) are so earnest in their seeking that they totally forget to enclose a stamp. Of course, that is a small matter, but it swells into large proportions when letters come in by the hundreds.

Now, I will tell you how I propose to meet the difficulty. I intend to answer from time to time all questions through the columns of this paper, otherwise I might be led to exclaim: "Deliver me from my friends!" and that would sound so ungracious, even though uttered mentally in the seclusion of my sanctum of sanctums—my blessed library—that holy of holies, where I commune with the best thought of all ages, where I write, think, meditate, concentrate and grow, at least, I hope I grow. I sometimes believe that I see here and there new, fresh, green sprouts of thought which I trust may be also perceptible to others as proof that my belief is founded upon fact. I wouldn't give a fig for any other belief.

No one need fear publicity in my handling of their questions, for I shall not even use initials, and where inquiries are of a very personal character I will send a private written answer to the querist.

Query 1. Do you believe in spiritualism, or in theosophy, or neither?

Answer. Theosophy is giving to the world a tremendous amount of truth. So is spiritualism. In many respects they oppose each other. For instance, the theosophist says to the spiritualist: The materialized spirit which you think you recognize as your friend is not that friend, but your own thought-image of him projected into the astral ether, where it takes form and apparent substance, but is only a galvanized shell. This may be so, but for my part I lean toward the spiritualist conception; that if the incarnate spirit can throw out such a form so can the ex-carnate. Why not, I should like to know? In one sense every external form or body is a shell galvanized into life by the spirit within. Possibly not galvanized, but, at any rate, energized by that spirit, the only difference being that the ex-carnate spirit externalizes a more sublimated condition of matter than the incarnate. The ex-carnate simply drops the outer shell or covering for an inner and finer one.

Then, too, the doctrine of reincarnation seems to cancel the spiritualistic belief in spirit return. It seems to, but in reality does it? According to theosophic teaching the true Ego does not remain in Kama Loka, or the place of the departed, where certain portions of the partially disintegrated entirety linger, prior to their return to the original elements of physical being. Well, for that matter, there are times in

the present form of existence when the true Ego seems very, very far removed from the mental or physical functioning. We do not always feel its vitalizing presence, but seem to be living automatically.

I do not presume to settle the questions at issue between the two cults. The fact is, I do not know enough about either to speak conclusively, and I am not going to say much about that upon which I am not fully informed, lest I, in company with Mark Twain, fall under the ban of an Elbert Hubbard. I don't want to be a genius in that line.

But this I have to say: When so many of the brightest minds in the country are looking into both spiritualism and theosophy, it ill becomes an unprejudiced and unbiased mind to refuse utterly to even glance in that direction. Why, one would think the old-time devil, whom we have supposed to be defunct, was lurking in the garments of both theosophy and spiritualism from the general air of defense and offense among some people at the bare mention of either.

One thing is certain, spiritualism has taught us much regarding the properties of spirit, and theosophy much as to the sevenfold constitution of man; but, if anything, theosophy is too analytical. It places man on the dissecting table and cuts him up mentally, until it is hard to get him back into a synthetic organic unity.

Sometimes it seems to me that true Christianity, as it was once taught in that little upper chamber, is a rounding up in simple essential form of the truths of theosophy. The average metaphysical mind is satisfied with one heaven, while the ultra metaphysical, seeing the movement of many cycles each succeeding the other, feels the necessity for many heavens, or many returns to one heaven (Devachan), but even to the ultra metaphysical comes the final Nirvana; so, what is the difference? Simply a stretching out in the one case of the ultimate round up. Don't tense your spinal column in the presence of a theosophist or spiritualist. Relax in your attitude and you will be surprised to find your mind illumined with a goodly amount of truth which you can accept. Don't burn your brother at the stake of your preconceived opinion, in this enlightened morning of the twentieth century. Let the sun illumine and not the fagot.

Query 2. Are you a Christian scientist?

Answer. Indeed, I am not; nor am I a mental scientist, nor a spiritual scientist. I persistently decline to label myself. I refuse to see myself placarded as the adherent of any cult. Why? Because my aim is to be broad and universal. I do not criticize those who do make themselves known to the world by some distinctive title. I suppose the ray of Being must focus to a point, but that point is so apt to get too hot, to burn and destroy. It is not the calm still radiance of a truer Being. To live at the Centre, at one with God. That is my aspiration. To live at the Centre, while radiating to the circumference; that, and only that, is true living. Listen to these beautiful words from Meister Eckart:

"If you seek God for His sake alone, then shall you find Him and the whole world besides.

"God is ever active in the now of eterni-

ty. His activity is the bringing forth of His Son. Him he is bringing forth always; yea, I will say more—He brings forth me as His Son; yea, He brings forth me in His Being and Essence. Then I flow forth in the Holy Spirit. Then there is one Life, one Being and one Work."

Query 3. Do you believe that old people can become rejuvenated? Why, certainly I do. In my essay "Immortal Youth," I explained how it could be done, and I have also seen it done in a marked degree. I know quite a number of people who grow younger instead of older with the passage of years. Did you ever observe a face under the spell of beautiful emotion and note how it was transfigured, how the eyes brightened, the mouth changed its curves, the cheeks softened and dimpled, and the lines of age faded out? What worked the charm? The motion of spirit. But the motion passed and the poor face returned to its deadness, its hard and settled lines, its wrinkles and its absence of beauty. Gone was the angel that stirred the waters. Now, here is the point. We can live so that the angel will stay with us and keep the waters of spirit in motion. Then will the transfiguration of the moment be lengthened into the hours and days and years of our existence. Beauty and youth will take up their abode with us, and mould our atoms into their own sweet pattern. Wonders can be wrought in a year. That does not seem so long, does it? You know you express in the body that which is much in the mind; therefore, if the mind will abstract itself, just for a time each day from the cares and annoyances of life, shutting and barring the door against them, and will then uplift itself in the attitude of aspiration to the spirit a refreshing influx will pour in. It may be slight and scarcely perceptible at first, but it will increase, until finally the mind will be filled to overflowing with spiritual joy and peace and blessedness.

When Mr. Grumbine lectured here, he once used the expression "moist with the spirit," applying it to the body. That expression caught my fancy and lingered with me. I kept seeing poor, old, withering bodies getting moist with the spirit, and I saw such a great hope for the world, especially for women who do so hate to grow old. There is a sad pathetic beauty on many an old face, but it is not the glorious revelation of the spirit which I long to see there, combining depth and grandeur of experience with the lineaments of youth. Oh, can you not imagine such a face? I can, and I know that what can be imagined can be actualized externally. This century will produce the face which I picture in thought. I know it will.

Query 4. Some one else asks: Do you honestly believe that death can be conquered? I have read your writings on the subject and they sound logical, but it seems to me that after all death is a natural process. We see it in all nature. All things die. Moreover, I can not help thinking that we are not intended to live on forever in this plane of existence. Will you elucidate still further your ideas on the subject?

Yes; I honestly believe that death can be conquered. Nature makes many mistakes. You will see them all about you in the form of misshapen trees, blasted

flowers, withered, worm-eaten fruits and other aborted efforts. Why, sometimes a belated frost comes along in the spring, when it ought to be asleep in the lap of winter, and impishly nips off all the fruit of the coming season. Now, what is that but a mistake of poor old nature, who doesn't seem to have learned much in all her years of practice on this globe. Death is another of her mistakes. She nips off people just as readily as she does oranges, for she is no respecter of persons or things. The only way for a person to do, if he objects to this summary handling, is to take his case to a higher court, to the supreme court of his own being, and if he finds there that he can make good his claim to immortal life in the body, he has simply to go back and fight it out with nature. After some show of resistance, she always yields to a decision of the supreme court of spirit. As to living on forever in this plane of existence; oh, I don't mean that. In the Infinite possibilities of the Universe, I should be sorry, indeed, to be pinned forever to this little globe. Let us suppose a case. After ages and ages of ever improving conditions in the body, what if we get tired of it all, especially after we find that the highest enjoyment of life is not dependent upon any body whatever. Then what? Can you not be very, very still in the depths of the spirit and imagine a life without a body? I can; once in a while, not always. While we are as yet children in the things of the spirit, I expect we shall go on for awhile with our dolls and playthings. For thousands and thousands of years possibly we may hold to our bodies and busy ourselves in unfolding their wondrous possibilities, and then—well, I think we shall want something better!

K. A. B.

Occult Experiences.

The following experience will probably impress many who read it with the idea that I am on the road to insanity, or that I have already reached that state; but there will be some who having had similar experiences, and many who may not have had the experience themselves, but who are earnestly seeking to know more of the occult laws that govern them, that will be interested:

Some time in the early part of last summer I sat in my room, one night, sewing, when a flash of light attracted my attention, and as I looked up I saw a lovely being floating towards me, and the thought came into my mind that it must be very pleasant to move about in that way, and I wished that I could do so; when instantly there seemed to be a mountain of weight lifted from me, and my body, feeling as light as air, began to float; I went from one end of the room I was sitting in to the other, and then out through a closed door and floated through all the rooms on that floor, then down stairs through all the rooms on the second floor, then down another flight of stairs, until I had passed through every room in the house, in the same manner, and landed on the kitchen range with the power to float all gone. As I realized the situation, I thought that I ought to have kept on until I got back to my room. As soon as this thought passed through my mind, the weight was again removed, and I floated back in the same

manner as I came (going from one end of each room to the other), until I was back in my chair in the room I started from.

Of course my mind was greatly puzzled to account for the experience I had passed through, for when it came upon me I was in my normal condition, not thinking of anything out of the ordinary, and during all the time that this extraordinary experience lasted I was perfectly conscious, but I seemed to be carried along without any volition of my will.

I have many times during my life had the experience of going about in what I call my "spiritual body," but on those occasions my physical body remains in the same place and position that it is in when the spirit body leaves it, and I can see it and often go to it and touch it and compare it with the spiritual body. But this time it really seemed to be my physical body that floated. I noted the difference between it and my previous experience. However, I had not thought of the occurrence for some time, until last night I was in the same room replying to a letter from a friend, in which she had said that "the idea of making the physical body immortal was ridiculous and horrible. Who would want to be hampered with the old body?" etc. I had just written this thought: "In case of physical immortality the spirit would have entire control, and the body would do its bidding," when I heard a voice saying: "Satisfy thyself that it is possible for thy spirit to operate thy body at will. For the moment thou art free from physical encumbrance, thy body wills to do what thy spirit's desire wills to do." Then again I felt an immense weight lifted from me (yet I had not been conscious of any weight until then), and again I floated, but this time my will directed, and my first thought was to pass through the solid wall, and I was on the other side of it by the time the thought was formulated; then I wanted to see how it was done—so I passed slowly through the closed door; still I did not see how I was able to do it; so I tried again—this time watching my body very intently, I saw that body and door seemed to be composed of tiny globules that seemed to separate just enough to allow my body to pass through. There were some books lying on the table in the room that I had passed into, and I threw one on the floor, and instantly I was back in my room and could float no more. [The above is written by Lucy A. Mallory in her "World's Advance Thought." Anyone who reads her paper will know that she is an eminently sane woman and not given to hallucinations of any sort. Is the power of levitation to be one of the wonders of the new century?—Ed.]

Twelve Essays.

By Fred W. Burry.

We have just received a copy of the above named book, and are much pleased with it, so far as we have had opportunity to look through it. Mr. Burry combines the enthusiasm of a young man with the dignity and experience of one much older in years. He is a cultured man, and a fine writer, and is bound to make a large mark in the world of letters as an essayist. The price of this book is only 25 cents. Address the author, Fred W. Burry, 799 Euclid avenue, Toronto, Canada.

Happenings.

I happened to run across Elbert Hubbard's Philistine to-day, the issue for January, and also happened to find something in it which I really must give you, for you can not afford to miss it whether you are a Christian Scientist, a mental scientist or an unlabelled individual, like myself.

In mention of the recent article on Christian Science in the Cosmopolitan, by Mark Twain, Hubbard says:

"Mark is a very easy mark."

In writing on Christian Science he has left his guard down in a most pitiable way; and if the C. S. people do not bang him all over the ring, it is only because they consider him too weak and puerile for serious consideration.

"Mark has not studied Christian Science, neither has he ever known or associated with believers in Christian Science; and to go on record concerning things of which he is grossly ignorant stamps the man as on a par, in some ways, with Uncle Billy Bushnell, Old Josh Hoshkins and Rev. Archibalds Holden, of East Aurora.

"To prove my point, I call attention to Mark's description of a representative scientist. 'She was tall, angular and had high cheek bones and a high voice. She waved her hands, talked much, pooh-poohed the invalid's statements as to his condition, screamed 'ouch' when she raked her hand on a pin as she declaimed, and finally when she was about to read to him from Science and Health, she dived into her handbag, and after clawing over the contents petulantly explained she had forgotten her glasses.' The last mentioned incident is Mark's crowning blunder, for it is a perfectly well-known fact among all intelligent people that Christian Scientists, especially taboo eyeglasses of every sort and kind.

"And need I explain that the typical Christian scientist talks little and does not dispute with his patients? I know a great many Christian Science people, and I never yet saw one of the angular, slab-sided, high-pitched voice, high cheekboned, assertive and quarrelsome kind that Mark describes. In fact, the sort of woman Mark tells about is on the other side of the fence, and her cracked voice and her 'ouch' are always used to denounce Christian Science, never to uphold it.

"Should Mark's 'Mrs. Fuller of Boston' ever by any chance become a Christian Scientist, the first lessons she would learn would be to moderate her voice, talk less and discard expletives. But the most inane proposition that Mark brings up is to deny that by the aid of Christian Science people who are sick get well. A million people in America, of intelligence above the average, are ready to stand up and declare to the contrary.

"For myself, I have never had occasion to consult either a fizhishun or a Christian Scientist. I have lived forty years and never been ill a day and never lost a meal save through inability to find something to eat; but I have seen people grievously ill whom the doctors failed to benefit, but who were claimed back into health and usefulness when they renounced all material medicine and gave themselves into the hands of Christian Science.

"To deny the benefit of the truths taught by C. S. is to deny the benefits of love and

sunshine. And further, I believe that this same healing principle that Mrs. Eddy claims to have discovered has existed and been known under many names, and been taught by many seers and prophets; but the thing itself is the same. Truth is so mighty that its potency has sometimes turned the heads of those who have taught it.

"To a degree Mrs. Eddy has become the victim of her philosophy, and fortunate it will be, if death claims her before she makes herself more of a spectacle than she has. Already she has lived too long. If ten years ago she could have fallen victim to the mad rage of a mob, her name might then have been linked in loving remembrance with that of the saviors of mankind. As it is now, history will write her down as a quasi-fakir, and Clio will bracket her with Ann Lee, Francis Schlatter and John Smith, of Nauvoo.

"Mrs. Eddy may be a poseur, as Rousseau declares every person who wields a mighty influence is and has been; and Science and Health may be so muddy in literary quality that it must be discarded by the next generation; yet at the bottom there is a great and potent truth in this thing called Christian Science, which no wise man will deny.

"And as for Mark Twain, he has placed a blot on his 'scutcheon' by that Cosmopolitan article which years can never efface.

Mark, like Mrs. Eddy, has lived too long; and if James Brisben Walker had been his friend and not been swayed into unseemliness by his passion for the dollar, he might have saved Mark the disgrace that comes from talking in public about something of which he is beautifully ignorant.

"Only one glimmer of sanity is found in Mark's article—that is where he tells of being found by a Swiss peasant who was looking for a lost ass."

Now, wasn't it queer that this Philistine should come over into my borders just as my paper is going to press, and that I should wrest from him something which I wished to say, but not being a Philistine, was unable to say it in Philistine fashion.

Isn't it good? And true?

All happenings are the result of law, even if we don't think so.

Christian.

When we are looking for electric shocks, we usually take up Christian. Some denounce the vigorous little sheet as erratic and rudimentary, but we do not. We know the editor, T. J. Shelton, and we revere him as one of the most translucent souls we have ever met. He knows not the meaning of the word reserve, and hence he is often misunderstood. Perfectly frank and open, fearless and unconventional, he shocks one out of the beaten tracks of thought, and it is well to be thus shaken. He has always had, and always will have, our hearty friendship and commendation. When people understand Shelton, they will not condemn. If they do not know what he means by his "I am" teachings they had better penetrate them to the inner kernel, for they will find good and substantial food there.

"Our true self exists not only in our own person, this particular manifestation, but in everything that lives."

The Washington Chapter of the College of Psychical Sciences.

The first meeting of this Chapter was held at the house of the president, Mrs. Boehme, on Wednesday evening, January 10th, at 8 P. M. The subject for study and discussion was "The Soul and its Powers." Twenty-seven members were present, all people of high literary culture and attainment. Every one entered into the discussion and as a consequence much thought was evolved. As an initial gathering, it was a great success, and held bright promise of future accomplishment.

This Chapter is the outcome of the recent course of lectures on the Unfoldment of Divinity, delivered by Mr. J. C. F. Grumbine, and is organized for the purpose of studying the great truths taught by this remarkable teacher whom Washington will not soon forget. Such richness of thought, diversity of expression and originality of conception are rarely combined in one individuality, hence Mr. Grumbine has a host of admiring friends in Washington, and it is prophesied that should he ever decide to locate here, he will have as large a following as the Rev. Henry Frank, of New York City, another apostle of the new thought or spiritual movement, who is now filling one of the largest uptown theaters, and who will ultimately have a building specially dedicated to his use. Mr. Grumbine is a star of greater magnitude. So says Washington.

On Sunday afternoon, at Rauscher's Hall, a large audience greeted Charles Brodie Patterson, president of the International Metaphysical League. Dr. Patterson spoke under the auspices of the Circle of Divine Ministry, which holds its regular Sunday services at Rauscher's, under the leadership of Dr. George Ricker and Miss Emma Gray.

The address given by Dr. Patterson was dignified, scholarly and very practical, explaining the object of the Metaphysical League and outlining the difference between the new thought and Christian science, hypnotism and other metaphysical cults. He said that right thinking produced healthy bodies, and certainly, judging from the healthful appearance of the speaker, his thinking must be eminently correct.

"A little philosophy takes us away from God; a great deal takes us back to Him."

"There is a region of man that is never sick, and can not be made sick; and to call out the reign of that region would make the sick man well."—Hufeland, 18th Century.

"The actual sun burns without intermission, while it only seems to sink into the bosom of night. Therefore, if a man fears death as his annihilation, it is just as if he were to think that the sun cries out at evening: 'Woe is me, for I go down into eternal night.'"

Goethe says: "Our spirit is a being of a nature quite indestructible and its activity continues from eternity to eternity. It is like the sun, which seems to set only to our earthly eyes, but which, in reality, never sets, but shines on unceasingly."

An Interesting Course of Lectures.

By Miss Marie A. Walsh.

Has just been given under the auspices of the Washington branch of the American Section, Theosophical Society. It was not our good fortune to attend the entire course, but we heard enough to decide that if there were more speakers like Miss Walsh in the theosophical movement the teachings would be more popular. As a rule, one misses in them the beautiful optimism which characterizes her teaching. Besides this, she is so eminently clear and logical that reason is forced to give endorsement to her presentation of the subject. When one looks deeply into metaphysics there is a desire to see clearly to the bottom, and the waters of truth should be like the Straits of Mackinac, where one can look down and down into the liquid depths through many hundred feet to the water-bed below.

The world seeks gladness as flowers seek the sun, but an optimism which can not give a reason for itself is worthless. Because of its ability to do so in Miss Walsh's rendering, her teachings are wonderfully attractive. We observed a large number of mental scientists in her audiences who were unanimous in their expressions of admiration and approval. In a subsequent issue we will give an epitome of the lectures.

"We experience no real pleasure except in the use and feeling of our own powers, and the greatest pain is the conscious deficiency of our powers when we need them."

"Teeth, throat and bowels are objectified hunger; the organs of generation are objectified sexual desire; the grasping hand, the hurrying feet correspond to the more indirect desires of the will which they express."

"The deep horror which is always excited by cunning, faithlessness and treachery rests on the fact that good faith and honesty are the bond which externally binds into a unity the will which has been broken up into the multiplicity of individuals, and thereby limits the consequences of the egoism which results from that dispersion. Faithlessness and treachery break this outward bond asunder, and thus give boundless scope to the consequences of egoism."

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