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## The Sixth Sense:

And How to Develop It

BY PAUL TYNER



EVA C. HULINGS AT REST

AT DENVER POST OFFICE AS SECOND CLASS MATTER

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## THE SIXTH SENSE.

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## THE SIXTH SENSE:

AND HOW TO DEVELOP IT.

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PRESENT-DAY forecasts of humanity's future, wrought out by strictly scientific methods, point to developments no less strange than are the prophetic dreams of the poet and the novelist. This is true in the domain of psychology as in that of sociology—sciences related much more closely than we are in the habit of considering them. Plato's vision in "The Republic," and Sir Thomas More's fanciful "Utopia," like William Morris' delightful picture of an ideal society in "News from Nowhere," are thrown into the shade by the unimaginative pictures of life in the twentieth century that have been built upon the logical development of the economic facts and tendencies set forth by Laurence Gronlund and other

exponents of the scientific school of socialism. M. Louis Figuier, in his "To-morrow of Death," and more recently in "Joys Beyond the Threshold," similarly evolves by irrefragable reasoning from absolutely scientific laws and phenomena, proof of the soul's existence after death, and evidence as to the probable nature of that existence, its occupations and pursuits, beside which such dreams of life beyond the grave as Mrs. Oliphant's "Old Lady Mary" and Elizabeth Stuart Phelps' "Gates Ajar" seem realistic and prosaic.

Camille Flammarion, the famous French astronomer, has recently given to us a forecast of the history of the world from the present day until the final catastrophe, based, like M. Figuier's deductions, on scientific facts, and proceeding by scientific methods.\* Not the least interesting of the changes in the race which he traces is "the development of psychic faculties dormant

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\* In "The End of the World," *Cosmopolitan Magazine*, May-July, 1893.

for, perhaps, millions of years," and especially an "electric sense." M. Flammarion's prophecy is doubtless suggested by the fact that many individuals have already developed in some degree a "sixth sense," known variously as "clairvoyance," "clairaudience," and "psychometry." Except in confidence and among intimate friends, the individual in whom this sense has been developed is apt to be reticent regarding the fact, and is generally averse to any allusions to his powers in this direction in mixed assemblages. Still it may be asserted that there is hardly a reader of this page who is not himself or herself developed in this way in some degree, or who does not number among his or her friends, one who "sees" or "hears" or "feels" things that are ordinarily beyond the so-called physical senses.

If we are to get substantial results from the investigation of this class of phenomena, the conclusions of one accustomed to analyze emotion and experience, on whatever plane it presents

itself, and who brings this habit to bear on his own psychical experiences, should be taken into consideration. Many very worthy people, to be sure, insist that development of the psychic sense is an unconscious process and one that cannot be helped, though it may be hindered, by thinking or reasoning about it—that its processes are, in fact, unknowable and past finding out. Michelet well says, "No consecrated absurdity would have stood its ground in this world, if the man had not silenced the objection of the child." In theology, in government, and in society, more than one iniquity has been perpetuated by this custom, now fast becoming antiquated, of smothering questions with the objection that a thing is "an incomprehensible mystery, reserved from man's knowledge, and beyond the finite understanding,"—simply because the thing is not at once apparent. We should not hesitate to ask questions, if we are to get answers. The *desire* to know the nature and the laws of phenomena, nat-



ural or supranatural, is evidence that such knowledge is obtainable. We shall develop the psychic sense most rapidly, in individuals and in the race, by asking questions about it. The development of this faculty, as of all other faculties—beyond a certain initial, crude and uncertain stage—must be conscious, and be thought about.

What are called psychometry, clairvoyance, and clairaudience may be classed together as one faculty, because, for reasons which will appear in another part of this paper, it is believed all these phenomena are the manifestations of one and the same sense in various stages of development. It is more than possible that the phenomena of hypnotism, telepathy, and the projection of the astral belong also to this sixth sense, and with other "phases," as the Spiritualists call them, are combined in its fuller development.

If the writer may be permitted to speak from his own experience, under certain unusually favorable psychic conditions, a sensitiveness of the psychic

perception to objective thought-images or pictures, sometimes taking the form of flowers or other symbols, then of places—cities, houses, landscapes, is first developed. Then follows the seeing of faces and forms—of those aggregations of thought and feeling we call persons. Seeing these things, conveys to the mind distinct and intelligent messages, much as did picture-writing among the Aztecs. Describing as simply as possible what is thus seen, one seems to be thrown upon his own mental processes to interpret in words the meaning of these pictures.

Soon it occurred to the writer that the persons who thus talked in symbols and pictures, must be quite capable of addressing him more easily and directly by speech, if he could only hear them. Why had he not heard them? Why is it that we often do not hear words distinctly addressed to us on the physical plane, from stage, platform, or pulpit, or in private conversation? It is because we do not listen. *Attention* is called for in the conscious reception of thought-

images. To hear the words spoken "in the astral light," to adopt the convenient Theosophical phraseology, listening with concentration is required. Listening so, the words must come with illumination and recognition to the brain. This was proved in repeated experiments. Sitting quietly alone, or with one or two sympathetic friends, the writer's attention would suddenly be caught by hearing a new voice announcing an unseen visitor, or joining in the conversation. The words seemed to arouse the psychic sense more fully; the sense of presence would be followed by visual illumination, out of which appeared, vividly as in the flesh, the form and features of the ethereal visitor. Seeing, hearing, and "sensing" (if the word may be used to indicate a mode of perception for which we have no name, but which many people mean to express when they say they "feel it all over"), seemed to be combined in the marvellously rapid and easy interchange of thought which followed. Often words from the astral visitor

would come quickly in response to uttered or unuttered questions. At times, these words reached the writer audibly, although their full meaning seemed to come slowly, as he endeavored to repeat them. Later, this comparatively slow process was reversed, and the thought of the spirit would be flashed upon his brain and instantly grasped, only becoming audible as he heard his own voice expressing the spirit's thought—not in his own words, but in those of the spirit.

Here, certainly, there was spirit communion in which were combined what is called clairvoyance, clairsaudience, psychometry, telepathy, and hypnotic control, all merged in a single psychic sense, or rather sensitiveness, and all depending, evidently, on the degree of *rapport* established between the thought of individuals outside the writer's personality, and that identified with it. In all these experiences, consciousness on the psychic plane is added to consciousness on the physical plane, not substituted for it.

Experiences in regard to the development of the sixth sense, it is found, vary with differences of character and temperament. With some, hearing comes first and seeing only long afterward. Others, very delicately organized, are at first exceedingly sensitive to "impressions" or intuitions which plainly indicate the projection on their consciousness of thought from an intelligence quite outside their own, without coming through sight, touch, or hearing. Still others begin by acquiring remarkable sensitiveness to the psychical atmosphere of a room. For no apparent reason, their sleep is disturbed in one room, and all sorts of uncomfortable and disagreeable sensations are experienced; while in another room, perhaps in the same house, they will breathe freely and have a delightful feeling of serenity or cheerfulness. Still others begin by noticing peculiar sympathies with or antipathies to the touch of certain objects. Comparing these various instances with the writer's own experience, he cannot help thinking

that the development of the sixth sense depends very much upon the side on which it is first recognized, and consequently to some extent specialized by force of habit. Development comes more quickly to the "seeing" than to the "hearing" sensitive, if one may judge from familiar cases. Is it because form and color suggest sound more quickly than sound suggests form and color?

The key to the best development of the sixth sense is to be found in its "psychometric" side. "If walls could talk!" "If things could speak!" are exclamations often heard from people who would scout the idea, if told that walls and other things *do* talk, if we would only listen. Yet these same people would be puzzled to account for their strange inward sense of possibility, even while making a suggestion which they outwardly consider impossible.

Recently, the immense possibilities of the psychometric side of the sixth sense were suggested while witnessing a "reading" by a lady who enjoys a

national reputation as an art critic, but whose remarkable psychic powers are hardly known outside a small circle of intimate friends. A letter in a sealed envelope was put into her hands and she was asked to tell what she "saw." It was an ordinary letter accepting an invitation to dinner, from a person she had never seen or heard of in her life, and of whose very existence she was, up to that time, unconscious. The lady at once described the personal appearance of the writer of the letter exactly and in detail, outlined his character, and related many remarkable episodes in his life, bringing his history up to the thought which swayed him in writing the letter. It was proved subsequently that her description and relation were accurate in every particular.

Soon afterward an opportunity came to the writer to test, for the first time, his own development in this direction. A guest in the house in which he lived, of whose past personal history he knew absolutely **nothing** had mislaid a small gold watch, in searching for which she

manifested much anxiety, saying she would not lose it for the world, because she valued it as a keepsake. When the watch was found, he was suddenly impelled to request permission to hold it in his hands a moment. No sooner had his fingers closed upon the watch than he saw a man wearing a peculiar smoking cap, whose appearance was described in detail. Then the writer seemed to be taken into this individual's surroundings in the past, and described his habits, his circumstances, his manner of life, and even the furniture in his apartments, recounting a peculiar episode of his last illness. This was followed by distinct communication to the woman in the flesh from the man in the astral, with information as to his present condition, occupation, and opinions. The watch had been given to to this lady by a near relative, whom she had nursed in his last illness ten years before, who was fond of wearing the peculiar cap described, and whose appearance and character, she said, had been accurately described.



This success, of course, led to further experiments in the same way. The results were varying, but sufficient to indicate that the personality, the thought and emotions of individuals remain in the *aura* of articles closely associated with them. This is particularly the case with handwriting, especially in letters of an emotional character. Going beyond the perception of what might be called these photographs in the astral light, it is evident that there is a close connection between this *aura*, impression, reflection, or whatever one may please to call it, and the living, intelligent entity of which it is an emanation, and that through perception of the *aura* is attained the power of establishing *rapport*—and consequent communication face to face—with that entity. The ego whose astral principle is thus projected upon the psychic perception of the sensitive may be still living in the flesh, or may have passed from the body a hundred or a thousand years before.

The important point in connection

with all this mode of perception, is a community of sensation between the perceived and the percipient. I have been able to describe with precision the emotions—whether of exaltation or depression, lightness or heaviness, health or disease—perceived by me, because I myself, in my own nervous and mental organization, *felt* those conditions. To illustrate more clearly: while recently sitting on a mountain-top veranda with a company of friends in the twilight, the writer saw, in the astral, a lady who was an entire stranger approach and, looking earnestly at one of the company, suddenly put a hand to her left eye, “What does she mean by that?” was asked mentally. Instantly the writer felt a dull pain in his own left eye, which was succeeded by a gradual going out of the sight until there was total blindness. This sensation was described to the company. One of them immediately recognized the lady as an old friend of her own, the wife of a United States senator, prominent in the history of the West, who had died

about fifteen years before. This lady had received an accidental injury to the left eye, which resulted in entire loss of sight. She came now to deliver to her friend an important message concerning that lady's future work in the West. The pain and blindness in the writers' eyes passed away in a few minutes, and have apparently left no unpleasant effects.

Anxious as the writer is to contribute what he can to the elucidation of this class of occult phenomena, he has been exceedingly reluctant to make his paper personal in so large a degree. But this is inevitable if he is to make it plain that he speaks from individual experience, and not from information obtained at second hand. Like Mrs. Underwood, whose interesting experiences in regard to her writing under the control of invisible intelligences were related in *The Arena* some time ago, the present writer had been for years as much an agnostic to all spiritualistic phenomena as might be expected of an orthodox churchman. So far from desiring noto-

riety in regard to his own psychic experiences, he has sedulously avoided mentioning them, and not half a dozen persons outside of his own family have hitherto known anything of them.

It has been said that psychometry is regarded as the key to the development, on rational lines, of the sixth sense. Psychometry itself seems to be a development on the psychic side of that physical sense, which is at once the finest, the most subtle, the most comprehensive, and the most neglected of all the five senses—the sense of *touch*. While distributed over the whole surface of the body, through the nervous system, this sense is more delicate and sensitive in some parts than in others. The marvellous possibilities of its development in the hands, are shown in the cases of expert silk buyers and of coin handlers. The first are enabled, merely by touch, to distinguish instantly variations of weight and fineness in each of a score of different pieces of cloth hardly distinguishable to the eye. Girls employed

in the mints, while counting gold and silver coins at an astonishingly rapid speed, detect at once the minutest divergence in weight of the coin passing through their hands. The remarkable sensitiveness developed by the blind in the tips of the fingers, under such scientific cultivation as that provided in the Perkins Institute, of which Laura Bridgman in the past and Helen Kellar in the present are such conspicuous examples, is familiar to most readers.

It may not be so generally known that recent *post-mortem* examinations of the bodies of the blind reveal the fact that in the nerves at the ends of the fingers, well-defined cells of gray matter had formed, identical in substance and in cell formation with the gray matter of the brain. What does this show? If brain and nerves are practically identical, is it not plain that, instead of being confined to the cavity of the skull, there is not any part of the surface of the body that can be touched by a pin's point without pricking the

brain? Given proper development by recognition and use, may not a sensation including all the sensations generally received through the other physical organs of sense be received through the touch at the tips of the fingers? If this is so, a man can think at the tips of the fingers. The truth is that a man thinks not in his head alone; but all over his body, and especially in great nerve centres like the solar plexus, and in the nerve-ends on the palms of the hands and the soles of the feet. The coming man will assuredly perceive and think in every part, from his head down to his feet. Need I suggest the importance of remembering, in this connection, how much in our modern life is conveyed by the hand-clasp, or the deep delight that comes to lovers in caressing touches. It is through the emotional life that consciousness is led from the physical to the psychic plane of sensation.

In psychometrizing, one is first brought, through the sense of physical touch, apparently, into a vivid percep-

tion of an aura or atmosphere surrounding the object. Every individual and every distinct object, animate or inanimate, is surrounded by an aura of its own, just as the earth and every other planet has its surrounding atmosphere. In this aura, as in a mirror, the sensitive sees reflected the history of the object, its significance in connection with the emotions, and such other associations with the personalities of its possessors—of the life and experience of which it formed a part—as he may bring himself *en rapport* with. As already noted, all this is not only perceived objectively, but is also “sensed” subjectively. The sensitive seems to merge his own personality in the aura of the object, and in his own person feels the pains and pleasures he describes.

The fact of this community of sensation, and its general recognition as a leading feature in the phenomena of psychometry, mind reading, thought transference and hypnotism, bring us to a consideration of that force or agent

surrounding and interpenetrating the physical body through which thought and sensation are transmitted. Nearly two years ago Dr. R. Osgood Mason published a suggestive study of a series of well authenticated hypnotic experiments in which he advanced the opinion that the chief agent in this, and in a large class of other occult phenomena, is a certain "vibratory medium." This hypothetical medium he compared to the atmosphere, in its quality as a transmitter of light, sound and smell, but far exceeding that medium in sensitiveness. He says:—

In its widest sense, this force, by whatever name it may be known, is the medium of influence, which manifests itself throughout the world of organic life, from the simple cell to reasoning man; from diatom to prince, philosopher, or poet; the medium through which qualities are perceived, opinions formed and loves established, independent of knowledge gained by ordinary sense perceptions, or any process of reasoning; the medium of intuition.

Dr. Mason, however, frankly confesses himself "unprepared to say whether this psychic medium is constant, existing in and pervading space, without special reference to its actual



use, or a rare effluence.....ether, vital force, or emanation—existing as an attribute of living, sentient beings, always in use to some degree, and, under favoring conditions, producing what seems to us marvelous phenomena.”

The writer's investigations lead him to believe that Dr. Mason's hypothesis, while exceedingly valuable and suggestive, falls short of accounting for the phenomena he describes. Neither a universal ether, constant and pervading all space, nor a rare effluence, existing as an attribute of living, sentient beings, will alone account for thought transference, clairvoyance, psychometry, or hypnotism—to use many names for the one process of psychic perception. As has been shown, this perception depends, more than aught else, on that degree of rapport which we can only designate by the entirely inadequate term, “community of sensation.” It is plain that these phenomena depend absolutely on both the universal ether, as a *medium*, and the emanation from sentient, living beings

as a *force*, working upon that medium—as the painter works in colors or the sculptor in stone. We have two good English and all-sufficient words for that personal force, and for its operation. These words are *mind* and *thought*.

It is impossible to conceive of a universe without mind, for no matter is so crude that it is not the expression of mind—the result of thought—in some degree. But we can imagine a universe void of man, void of living, sentient beings, just as we can imagine the desolation of the Desert of Sahara, and comprehend that, with no ear to hear, it must be soundless; or as we may imagine the depths of interstellar space, and know that, with no planetary atmosphere to refract the light of suns and stars, there must be blackest darkness. In an uninhabited universe—a universe filled simply with the primitive, universal ether—there would be mind, but it would be the expression of the negative thought of mind—the sculptor's stone waiting in the quarry,

the painter's pigment still on the palette. So for all purposes of demonstration we may be permitted to distinguish "mind" from "matter," as the force itself, distinct from the medium in and through which it operates.

The next question is, *how* does this individual thought operate on the universal ether? To answer this question completely will be to unlock the mystery of the ages. The mystery will be unlocked some day, as surely as the North Pole will be reached. Simply as the faintest suggestion, born out of the fleeting glimpses of illuminated teaching that have so far penetrated to the writer's consciousness, he ventures to present for the benefit of brother explorers some of the landmarks already noted in pursuing this line of investigation.

The facts cited in regard to psychical phenomena seem to indicate that there is a certain *quality* or condition in the universal ether, only to be perceived by the development of a conscious perception and sensation of *the*

*same quality* or condition in the constitution of the individual, of which constitution that universal ether must form the substance. That this quality is not discoverable by mechanical processes must be apparent, since in its very nature it transcends matter, in the ordinary sense of the word, and is beyond or outside the realm of physical perception.

It seems, therefore, that to perceive this quality of the ether or spirit filling all the universe, permeating all space, and pervading every particle of what we call matter—this substance whose universality, oneness, and constant vibration bring us into instant touch with the most distant stars—it is necessary that the percipient should be able to place himself *en rapport* with it. The clearness and fulness of his perception will be in exact proportion to the completeness with which he succeeds in attaining this state of consciousness.

In art, we already recognize the truth that the *quality* of the poem, the picture, the statue, or the musical com-

position—that is, its essential reality—is a thing beyond demonstration in terms of physical or material analysis. Like faith, it is “the substance of things hoped for, the evidence of things unseen.” It is sensed not by eyes, nor ears, nor hands; but by the sixth sense. We appreciate the beauty of a poem or a picture only in so far as we can place ourselves in sympathy with the thought or emotion of the poet or the painter—so far as we can think *the same thought*, or experience the same emotion, that is expressed in the poem or the picture. To a certain extent, this power may be attained by intellectual cultivation. It is oftener the result of a development of that more subtle spiritual faculty we call intuition. All the intellect and learning of Carlyle did not enable him to appreciate, much less to write, such a poem as Keats’ “Endymion,” nor to enjoy the melody of Mozart’s masses.

The question now arises: In what does this quality, so necessary to psychic perception, consist? By anal-

ogy with artistic powers and perceptions, and even more clearly, perhaps, with the familiar phenomena of chemistry, we may be justified in regarding this quality as *harmony*—harmony, in the first place, between the elements of one's own nature, and, in the next place, harmony of the individual nature with the thought or the person to be perceived psychically. And the thought which alone can create and sustain this harmony is *love*.

Science is constantly expanding our knowledge of the marvellous qualities of the universal ether. Professor Draper, in his work on "Light," avows the conclusion that the universal ether, through light, registers and retains photographs of persons, scenes, and actions, ordinarily invisible; but which under certain conditions may become visible. The walls of every room, he says, contain, and might, if we knew how, be made to show forth the pictures of every action that has taken place within them, stamped upon them by the light.

In the *Century*, recently, Professor S. P. Langley, of the Smithsonian Institute, described certain experiments which demonstrate that bodies thousands of times heavier than the air itself, may be sustained in the air and propelled in it at great speed—the greater the speed, the less the power required to sustain the travelling body.\* Aside from Professor Langley's experiments in aerial navigation, we know that the ether sustains millions of planets in perfect equilibrium and moving in their orbits with almost inconceivable velocity. We know that it is capable of transmitting light, heat, and sound, and that it permeates every atom of the universe, even to the most infinitesimal molecules of the densest solids. We are beginning to learn that from this ether all the forms of the material universe are primarily evolved, and that into this ether the substance of all forms finally returns.

Harmony in color, in sound, or in

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\*See also Professor Langley's article on "The Fly-ing Machine," in McClure's for June, 1897.

form, is a matter of proportion arrived at by the appropriations or attractions of affinities. A form is perfect to the sight, in so far as its relative proportions in line and dimension harmonize with each other. The perfection of every living organism depends on the harmony of its vibrations. We know that all consciousness on the physical plane comes to us in waves—vibrations, whether of sound or light, heat or cold. We know, too, that these vibrations vary almost infinitely in rapidity, and that, as a certain rapidity of vibration in the light-waves produces red and another green, yellow or other shades, so a greater or less rapidity of vibration, in the sound waves, causes the different notes in music. The same law in regard to vibrations acts in causing health or disease, joy or sorrow, life or death.

Fill a room with air in which there is a certain proportion of nitrogen to oxygen, and that air is healthy and vitalizing. Change the proportions, by increasing the nitrogen or by cut-



ting off the oxygen, and the air of that room becomes poisonous and deadly. In the same way, it is found that the body of a human being, in the last analysis of its material structure, is composed of oxygen and nitrogen. While a certain proportion of these elements is maintained, the body is in a healthy condition. Disease and death occur when this healthy equilibrium, or harmony of vibrations, is disturbed or destroyed by too great an increase of the proportion of nitrogen, or decrease of the proportion of oxygen.

The statement is made—and its suggestiveness is startling—that the proportions of oxygen and nitrogen, in the body of an individual, at any one time, are not only an absolute indication of his bodily condition, but will indicate his spiritual condition also. That is to say, the character and development of the ego itself determines the composition of the body, and the proportions of oxygen and nitrogen will be blended in exact relative proportions with the good and evil in

the man's nature. Every good thought increases the proportion of oxygen, as a deep breath does, and lessens that of nitrogen, making the body finer and more beautiful. Every evil thought or impulse that is indulged increases the nitrogen, and has the reverse effect on body and soul.

Every one knows how true it is that debauchery, sensuality, anger, and avarice leave their marks on the face and in the figure of man and woman, in a plainly perceptible coarsening of the outward appearance, making it accord with the true inner nature of the person. This coarsening of the form, the texture, and the color, are the indications of an actual change of material proportions in the system, corresponding to the changes in the spiritual or inner man. Yet, on reflection, it will seem as natural that the quality of the soul should determine the quality of the body, as that the thought of the painter, rather than the size of his canvas or the quantity of his colors, should determine the qual-

ity of his picture. Long ago Spenser, in his "Faery Queen," voiced this truth:—

For of the soul the body form doth take;  
For soul is form, and doth the body make.

It may seem unfair to adjudge as bad all who are uncomely or deformed, or to consider a handsome man or woman as necessarily good. It must be remembered that no form is final or fixed. Every form is subject constantly to the action of thought. The form of to-day may be the result of thought through a series of previous incarnations, working out slowly and gradually. The hunchback may be transformed into an Antinous, or the Antinous into a hunchback; but not suddenly. Nature makes no sudden leaps. The possibility of descent in the spiral progress of the soul continues even to the gates of paradise, as the possibility of ascent, through regeneration and reincarnation, is open, even to the soul that has sunk into the depths of hell.

Two facts of importance must be

kept in mind. First, that actual *quality*, susceptible of chemical analysis, is the test, and that this quality may be in part concealed by appearance. All is not gold that glitters. Second, the attainment of a perfectly spiritualized body, *i. e.*, of a body in which the chemical elements are blended in complete harmony, is in all probability the result of the garnered experiences of thousands, or hundreds of thousands of years, through repeated incarnations of the ego in a series of bodies. It is the fruit of *experience*—of countless errors of the persistent effort of the divine germ to express itself.

In this connection, it is exceedingly interesting to know that this law as to the relation between the spiritual development and the physical constitution of the body, may be carried to the logical conclusion that the quality of the body affords an infallible indication of the accomplishment of the object of reincarnation on this earth. Once the elements composing the body are combined in a certain proportion, necessity

ceases for further reincarnation, for further experiences on the material plane. The achievement of this goal can only be determined, probably, by the soul's expression of its quality, and by its attraction of embodied or disembodied spirits of the same quality and development. "By their fruits ye shall know them." The future life and growth of that ego must be on higher planes of existence, in embodiments of finer or more spiritual substance. Environment on the lower planes creates character; on the higher planes it is commanded and created by character.

From all this, is it not plain that investigation which is to increase our actual knowledge of the nature of the universal ether in its quality as a medium, and of the individual thought in its quality as a force, must leave the beaten track of mechanical tests and measures? Should we not seek the more spiritual, and more scientific, method of so analyzing and examining psychical phenomena, that

we may learn how man may consciously and intelligently establish the utmost harmony and correspondence between the nature of the spiritual man and the nature of the spiritual universe? By thus bringing the individual mind into at least an approach to complete sympathy and unison with the Universal Mind, of which it is a part, man will surely be enabled to lift the veil of sensory illusion in greater and greater degree.

If any man will do His will, he shall know of the doctrine.—John vii, 17.

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## EVA C. HULINGS AT REST.

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On the morning of July 6th, last, Eva C. Hulings passed into the unseen. She was at the time spending a brief visit at Orchard Grove Fruit Farm, Boulder, the home of her old and well loved friends, Mr. and Mrs. Joseph Wolff. Of this tireless and devoted worker in the Lord's vineyard, it may be well said that she gave her life for her friends. "Greater love than this no man hath known." Some one has said that the keynote of the universe may be found in the word *love*, Surely love was the keynote of the splendid soul that shone through the personality of Eva Hulings. Hers was the perfect love that casteth out fear, the love that envieth not and is kind,

She has left the world better than she found it. What we owe to her, we as yet only dimly realize. That she stood forth day after day, for years, in Denver, preaching the gospel of the New Christianity, declaring the Word of God, the glad tidings of great joy; that through her Truth was called into manifestation in the salvation of soul and body for hundreds, perhaps thousands, of men and women,—all this is only part of our debt. Through coming years, we shall realize more and more the inspiration and influence of her example.

The power of a true soul can never die. This woman's absolute honesty, heroic devotion, entire consecration, divine compassion and noble self-sacrifice mean much more than a passing ripple on the stream of life. Her power for good was more than a personal power. Being of the life eternal, its influence will spread in ever-widening circles through all time. The leaves of the tree she planted and watered, are for the healing of all nations. To



her thought and labors, millions still unborn will owe larger life, liberty and joy. She has left us the priceless legacy of a genuine Christian character; for nothing is more certain than that her life was moulded on a high and broad conception of the life and teachings of Jesus. The common people heard her gladly, as they heard her Master. Great and lowly, rich and poor, learned and unlearned, alike shared her love. She was no respecter of persons. If she was partial at all, it was to those whose needs were greatest. In this, too, was the Christ-mind manifested. She had been a woman of sorrows and acquainted with grief; and she came into the light of Truth with rejoicing. To the sorrowful and afflicted her heart and her hands went out freely and quickly in tenderest compassion, in practical helpfulness and in divine healing.

Love, as has been said, was the keynote of her character, it was the source of her great power as a preacher and as a healer. Her love was very real and

very live. Without children "of her own," as we phrase it, she was given the hundred-fold blessing. "Little Mother" we called her, recognizing in the outpouring of her heart, the tenderness, the unselfishness, the self-sacrifice of that mother-love which sanctifies humanity,—which reveals the divinity of humanity.

She has given her life for her friends. The world is only slowly learning the wrong and injustice of crucifying its saviours. But every one who is crucified helps to bring nearer the greater wisdom and the greater love. In the joy of new found light and life which raised our sister from an invalid's couch and freed her mind from the darkness of materiality, she consecrated herself utterly and absolutely to the service of God and humanity. Obeying the call to spread the light she had received, she gave herself to that work with a zeal tireless in its devotion, fearless of consequences, reckless of cost. And she died in the harness—died as the willing horse that is driven to death.

We may blame ourselves that we have consumed the life of her flesh. God knows there is not one of us, now that realization of our loss is uppermost, who would not gladly have given ourselves to have lightened the burden she carried, to have eased her life and labor. Yet she died as she would probably have chosen to die,—if this lying down to rest can be called dying. Her death, as well as her life, has its lessons for us, and the sacrifice will not have been in vain if we learn its lesson. For a little while she will not be with us; yet a little while and we shall see her. We shall be prepared to know her when we meet again, if, in the meantime, we shall open our minds to the Comforter sent of the Christ—the Spirit of all Truth, of which Eva Hulings was the blessed mouth-piece. Freely hath she given. At last we know the time has come for her to as freely receive. "He giveth to His beloved in sleep."

—P. T

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