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ONE OF THE BLUE HEN'S CHICKENS.

BY

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Author of A Tower in the Desert, Beholding as in a Glass, etc.

CHAPTER IV.

“ O not understand me as saying that my three offers of marriage occurred simultaneously or consecutively; nor suppose that my grand aunt's stories of the Indians, Fort Marion and the Minorcans were all given at one sitting.”

“I arrived at that, to me, earthly heaven, St. Augustine, in February, which is the opening of spring in Florida. The ball, which was my first experience of dancing in public, occurred a month later.

We had green peas and strawberries for dinner the day of my arrival, and things were already growing green in the sheltered gardens. Not only my physical, but my mental environments suited my tastes and were in consonance with my feelings, and this at-one-ment showed itself directly in my improved bodily condition. The mental was reflected in the physical, and the constantly recurring bad colds and fits of depression, which had formerly been my bane, entirely disappeared. An early walk along the “sea wall,” a look over the bright blue waters of Matanzas Bay was an uplifter tonic, which insured to me a joyous spirit for the entire day.

My grand aunt was on most subjects an independent thinker, and Cousin Margaret was even less creed-bound than she, but both were conventional and in cast prejudices seemed to me unreasonable and foolish. But as long as their prejudices were not specially aroused they did not affect me;—indeed I was scarcely aware of them. And, as I have said, they were very good to me, and took the kindest interest in my social success, paving the way

for me to the good graces of the leading society women, and securing for me invitations and chaperones to numerous social functions. Grand-aunt often accompanied me herself,—a majestic figure in black velvet and priceless laces; and sometimes cousin Maggie went too in her soft white merino tea-gown,—a cynosure of attention, as (owing to her crippled condition) she reclined on a chair in some nook, where she was sure to be surrounded by gentlemen, attracted by her grace and wit.

Geoffrey Walton and Langford Heimer were my frequent visitors, and escorts on horseback rides. The former on horseback wore boots, which were a relief to my critical eyes. But though I liked Walton better on horseback, for the absence of slippers, Heimer always suggested, when mounted, a monkey; and I would be so tickled at his awkward riding that I was obliged to make all the funny remarks I could think of, to account to him for my bursts of laughter.

When I said James McElroy was of an "outcast race," I meant "outcast" only in St. Augustine and contiguous places; indeed I got the idea that it was only the oldest aristocratic element, to which my aunt belonged, who looked down on Minorcans.

The newcomers from the North, who were even then beginning to build up St. Augustine into the fine city it is to-day, associated with Minorcans in business and socially. It was very well known that the distinguished Admiral Farragut was one of these people, and even my grand-aunt acknowledged that they were industrious and enterprising. But not one had ever been permitted to cross her threshold, except in some humble, working capacity, and but for my happening to meet him at my first ball, I certainly would not have known James McElroy.

I cared nothing for the "social planes," so harped upon by my aunt and cousin, indeed, as you know, dear Gertrude, I am distinctly an unconventional person, and whatever compliance with laws and customs I exhibit, is in-born and spontaneous. I have a distinct inclination to recognize the presence of every other person, so on meeting Mr. McElroy one morning as I was walking on the "sea wall" I bowed to him, and after that it seemed as if he had taken up the habit of early wanderings also, for I was sure to encounter him on my walks yet he never offered to join me, but always looking at me earnestly, gravely bowed.

Then one night some one beneath my window played a violin so sweetly it brought tears to my eyes. We talked of the serenade next morning at breakfast, and wondered who the musician could be; and my aunt having instituted inquiries and learned that James McElroy was the "best fiddler in St. Augustine," seriously took me to task. "My child," said she, "that Minnawkin, (Floridean pronounciation,) is after you and making love to you in his Spanish fashion; now you know you cannot accept his attentions, and it will be best for him that you don't notice him. You know I told you about the slavery of his race; they are a despicable set, and quite unfit to associate with people of our standing. Why they are only one remove from negroes."

I replied that "the Minorcans are of pure Caucasian blood and that I could not see how the accident of slavery, forced upon them by the treachery and cruelty of the English Turnbull, should cancel their claims to respectability in democratic America?" I also called to her mind the Creoles of New Orleans, who were a part of upper tendom.

But grand-aunt said, "The Creoles have never been slaves, and that makes all the difference," and then she promptly asked me if I would receive "Katie, Mrs. Winan's dressing maid, across the way, (a very light octoroon,) as my social equal?"

"You know you could not," she continued, noticing my flushed face "and yet she is the daughter of a white man."

"But not legitimate," I replied.

"Oh, yes she is," said grand-aunt.

"Katie's mother was married to him, though he was a full born white man from Virginia, but he was also a slave. He was an orphan, reared on the bounty of the Goodes, and by them brought from Virginia to Florida with their negroes; he was treated as a negro and sold like one, and he married a negress, who was the mother of this handsome woman, whose complexion is no darker than your cousin Margaret's and plenty of other people in this town, who have Spanish blood in their veins."

Her paradox confused me; former feelings in the blood reasserted themselves, and I said with haughtiness, "You need not be afraid, grand-aunt, that I shall demean myself to a lower level; I am a de Tocqueville as well as you, and have just as much pride."

There was a reaction in my mind from that moment ; hereditary ideas again predominated, and from that time on, if I saw McElroy coming in my direction, I turned and walked away from him. The sensitive soul very quickly perceived my different mental attitude toward him, and there came an eloquent letter in which he avowed his love for me, and in a manly, self-respecting fashion stated his prospects, and asked me to share his life.

But in the swing of my mental pendulum I had gone far back in my race prejudices ; and to that noble letter I gave a curt negative, which opened an impassable gulf between myself and a man, who might have made my life beautiful and successful. He is still living and is to-day one of the richest men in Florida."

With the influx of old race thoughts came a return of my old desires for earning my own living, and I began to talk so insistently of wanting a school, that grand-aunt agreed to help me to one, and eventually, in response to an advertisement in *The Times*, I engaged to take charge of a public school at Datura.

My relatives seemed loath to part with me, but I think they agreed between themselves that I had shown a sad lack of judgment in refusing the offer of "hole-in-the-sock of the son of his grandfather," (as I persisted in nicknaming Geoffrey Walton,) and "nose in the air," the pseudonym by which I spoke of Heimer, to aunt and cousin Maggie. They said I did not "know which side my bread was buttered on ;" but they let me go my own way, seeing no doubt that I was resolved to have it.

July was at its hottest when I left the place of blue waters, which had been such a heaven and haven to me. I travelled on the Florida East Coast Railway to my destination, but instead of finding it the village or town I had conceived of, it proved to be only a dreary little depot in a dull waste of old fields, no habitation except the shanty, occupied by the railway agent, the front part of which was a store and postoffice combined. I was met by the chairman of the board of trustees of the school I was to teach, and at whose house I found I was to board.

He had come for me in a spring wagon, drawn by a mule, called "Molly-gal," and after shaking hands and saying "Hud-de-doo" he put my trunk in the wagon and told me to "hop in," pointing to the board at the front, on which he seated himself.

I felt in a very ticklish position, but managed to keep my

equilibrium. Mr. Thomas Jefferson, as I afterwards learned, was not related to the Sage of Monticello, but he spoke with a tone of decision that indicated his executive ability. I directly discovered his illiteracy, but when he took off his hat as we drove through the mid-day heat to cool his head, I was struck with his fine broad forehead. His natural abilities were above the normal, but they had been given entirely to the accumulation of property. Our way lay through fields and woods, a level country with crops of corn and cotton well matured, and melon fields covered with dead vines of fruit, marketed six weeks before.

I admired the flowering vines and as we drove up to an unpainted wooden house in the midst of a large yard, deeply shaded with live oaks and magnolias, and with giant bushes of pink, monthly roses in full bloom. The ground under these bushes and trees was white and clean swept; and a well, with an immense cypress curb, stood near the gate. Honeysuckle and woodbine seemed to have taken possession of piazza and paling, and beside the green lane, by which we had driven were a huge flock of white geese.

Mrs. Thomas Jefferson appeared at her husband's loud call "Piety-Ann! Piety-Ann!"—a small bent woman, wearing a white, homespun bonnet stiffened with sticks, from the tunnel of which she spoke to me in a hoarse voice, "Wunt you come in?" and when we had reached the room opening from the piazza, "Wunt you take a seat?" I did not want to 'take a seat,' but to go at once to my room for a bath and change of garments, and said so; but "Piety Ann" replied, "Dinner's rady, and he wunt wait," so there was nothing for it, but to go directly to the dining room, which was also the cook room.

Imagine my state of mind as I entered a dark room at one end of which was a wide mud fire-place containing an array of empty cooking vessels from which the food had just been dished. A table covered with black oil-cloth, set with coarse earthen-ware dishes, pewter spoons, bone-handled knives and two-pronged forks. In the centre was a plate filled with boiled sweet potatoes, a large blue dish held "greens" and fat bacon, while pones of corn hoe-cake were set at equi-distant intervals. There were benches on each side of the table, and as we came in at one door Mr. Jefferson and his sons entered at the other, and without a

word of introduction, these rough, dirty fellows, in their shirt sleeves, bestowed themselves on the benches, while Mr. Jefferson, with a wave of his hand and a nod said, "Set down Miss Norton." I hesitated to take the one chair at the foot of the table, saying to Mrs. Jefferson, "This is your seat?"

"I ain't gwine to set," she said shortly, and then began passing the dishes. I afterwards learned that it was her life-long habit not to sit in the presence of her husband, who was a Turk of the most unmitigated pattern, and had so drilled into the heads of his wife and daughter the idea of their inferiority and subordination that they went through their paces like circus animals.

During the meal the dirty young men cast sly and bashful glances at me, but never spoke, and though I persisted in addressing remarks to Mrs. Jefferson, she did not answer, but her husband replied for her. Only once during the meal did he recognize her presence, saying, "Piety-Ann, ain't you got no syrup to put on the table? Miss Norton might like some on her bread."

My sense of humor, which had been dormant under the somewhat appalling new environments, sprung to the fore at the reiteration of that name "Piety-Ann." I laughed pleasantly and could not but note how every one of those stolid faces responded to my humor. When the syrup was poured into a saucer and I praised it, turning to the little bent wife and mother saying, "Mrs. Jefferson, this is delicious," the gloom and darkness of the family gathering dispersed, and the young men as they stalked out, looked at me smilingly. As I left the dining room, I encountered a pretty child, swinging on the piazza post,—a brown-eyed, curly-headed, bare-legged little thing, with a white homespun stick bonnet on, like her mother's.

"What's your name?" I asked.

"Liss," said she.

"She are named Alicia," said Mrs. Piety-Ann Jefferson, and then she added, "Come get your dinner, Liss." This child and her mother were not permitted to eat at the same time with the father and sons.

As soon as I thought Mrs. Jefferson had finished eating her dinner I went to her and asked her to show me the room I was to occupy, and she at once led the way to a little shed room at one end of the piazza. It was very small, but as I threw open the

shutter of the one window I found compensation in the thicket of woodbine and wistaria which garlanded a great tree close at hand and underneath which was a long row of bee hives. I thought the hum of the busy bees would be restful to me, like the splash of waves, a soft, monotonous volume of sound." "I will need my trunk," I said, and to my astonishment the bent little woman with "Liss" to help her, came dragging it from the end of a piazza where the Turk (as I in my mind had nick-named Thomas Jefferson) had placed it. I hastened to help them, and when I untied the ropes and unlocked it to unpack, there was Liss sucking her thumb, perched upon the high bed, an interested spectator. As I took out such things as I needed for immediate use, the intense curiosity of the child found vent in a volley of questions, "What is dis? What is dat?" pointing to tooth brush, nail brush, clothes brush, writing desk, work box, face rag, hand glass, toilet set. I could not find it in my heart to turn the little creature out, and so with what patience I could summon, explained to her the uses of everything; and at last caused the beautiful brown eyes of the child to shine with delight as I gave her some gay red ribbons. She ran off to show them to her mother.

The furniture of the room consisted only of an unpainted bedstead, filled high with feather beds, a cowhide seated chair and a little table, over which a small looking-glass hung by a string to a nail. Noting this, I went in search of my hostess and found her surrounded by dogs, that were licking the pots on the hearth. She looked out of her bonnet tunnel and said in dry, low tones, "I let's em lick um 'fore I cleans um."

"Yes," said I, with a thrill inwardly but outside smiling, "but do tell me how I'm to manage about bathing, Mrs. Jefferson; there is neither basin nor tub nor towel nor soap in my room."

I thought you mout wash in the piazzy," she said, looking at me sharply. "He and them gits out purty early, and I could git you a clean towel."

"Oh, but I couldn't," I said. "Mrs. Jefferson, I really must have some conveniences for bathing in my own room. Haven't you a small, clean tub you can let me use?"

"I'll ax him," she said, and stooping to light her pipe at the smouldering fire, went out to the field to consult "Mr. Turk."

Later on she came to my room, bringing a cheap, earthenware

basin, a towel spotlessly white, and a gourd full of soft soap. I fell into a state of tickle, and going to my trunk hunted up a cake of sweet soap I had fortunately packed away in it before leaving St. Augustine.

Mrs. Jefferson came back to tell me she "lowed she'd let 'Liss' sleep with me, so I needn't be scart o' boogers." I replied, "I am not afraid of boogers, and I could not take your only little girl away from you. You are used to having her, and I am not, so you had better keep her."

In this way, without giving offense, I steered clear of many hindrances to my ease and comfort.

The supper was at early candle light, and with a picture in my mind of grand aunt's dainty eatables, snowy damask, glittering china and silver, with appetizing delicacies, served in a room free of insects, and with an outlook on the blue waters of the bay, imagine the contrast in a room of the roughest, lighted with tallow dips, heated by the open fireplace, and on the black clothed table dished up cold bacon and greens, a steaming gallon coffee pot and a huge pone of "riz bread."

The unkempt boys sat on the benches, the dogs growled at the door, "Piety-Ann" waited on the table, and I, facing Mr. Thomas Jefferson at the foot of the table, nibbled at the "riz bread." Determined to make the poor woman speak, I turned round, facing her and asked her how she made the "riz bread?"

She turned her back on me and answered from the tunnel of her ever present bonnet, "I stirs in syrup with corn meal and rises the bread with home-made soders. You can make 'em strong as store soders outen' strong white oak ashes, with water."

(To be continued.)

DOES THE SUFFERING OF BITTER EXPERIENCES ACCELERATE SOUL GROWTH?

IN the October FREE MAN was published under the above caption a portion of a "symposium" of opinions which first appeared in Universal Truth, the selection containing the opinions most in harmony with advanced New Thought.

A correspondent in Freedom—L. Obenchain—takes exception to things said therein, though her giving credit of the article to

The New Man instead of THE FREE MAN, or with more accuracy to Universal Truth, and the general character of her communication, evidences a very careless reading of the article in question, which she says "sounds like a voice from the past."

She seems to fear the orthodoxy of the Editor of THE FREE MAN on the statement that "All is Good."

Well, we are so unorthodox that we don't care a rap for any statement that cannot be demonstrated.

This statement, "all is good," may mean something or nothing according to its intelligent or unintelligent use, and we are sorry to observe that its unintelligent use is altogether too frequent among some of our so-called mental scientists.

Let us see what real ground there is for this very common assertion.

We say that the Creative Substance of all things is *good, i. e.*, it contains no inherently evil principle; and the source of all in its essence and its law of expression is wise and good.

But the basic Substance of Creation is not an active intelligence in the same sense that man is actively intelligent, neither is it actively good as mankind may be actively good.

Goodness is a relative term and is applied to attributes of existing things, while Principle, Substance, Spirit, God,—whichever word best conveys the idea of primitive creative Substance to you—does not possess attributes, it simply IS.

In IT are the essential ideals of all things, and its law is essentially Wisdom.

But essential Wisdom is not actual knowledge.

Knowledge comes through growth.

The seed contains the germ of the life to be expressed through the wise law of its own growth inherent in itself, but it has no *knowledge* of its life that is to be expressed until it has grown to it.

It may be that the seed corn is good for food, or good to produce more corn, but it knows nothing of the attribute of actual goodness. So when we say the seed is good or that its law of growth is wise, we do not use the words good and wise in the same sense that we do when we say that Col. Robert Ingersoll was a good man or that Washington was a wise statesman.

When we make the statement "all is good" we can only make

it in its broadest sense as referring to the possibility latent in all substance, and it is only when so used that the statement possesses any truth.

As a relative attribute what is good on one plane of life is the reverse on another, and we can only determine what is actually good by determining its relative position toward the one for or of whom it is said to be good.

To say that disease, pain or other bitter experiences are possessed of the attribute of friendliness or actually promote soul growth, is to utter a palpable absurdity disproven over and again by the experience of the human race in its struggle upward and onward.

We can readily agree with the writer in *Freedom* that "whatever is, is the best that can be under the circumstances;" but that is something very different from the assertion of old theology that evils are sent to us for our good, and we must bless the hand that strikes us and all that outworn trash that presupposes a personal God and a personal Devil fighting for supremacy.

If we make mistakes we may see that it is a mistake and put it behind us while we affirm the supremacy of the human Ego, and push on to more perfect expression, but if these mistakes were actual benefits and positively promotive of soul growth we would seek to attract them that we might extract from them this great good, but when it comes to this logical sequence our friend Lida says that isn't what she wants.

In fact none of those who have adopted these fantastic beliefs of a certain class of Budhistic, Theosophistic, Esoteric visionaries, really want bitter experiences and when they assert that their bitter experiences are an actual good, they do so just as our friend Lida does, because they imagine the incantation of words will change the nature of their troubles or dissipate them. That it frequently does so does not prove that these bitter experiences were actually good, but rather that these individuals put the bitterness and pain out of mind, and by so doing recognized the supremacy of mind and rose above their troubles till they came into harmony with the real human ego.

And this is what we must always do to attain any real soul growth. We must recognize the invincible Spirit within and put our mistakes under our feet.

We need neither foolishly affirm error to be positively good and

a "means of grace" nor rebel against fate or a personal God who has no existence outside the mind of the believer, but recognizing that what comes our way is ours by the law of attraction, rise in thought and power to the height of our own ideal taking with us all that is good and of actual use to us and leaving the rest behind.

Suffering and bitter experiences are not promotive of soul growth. We do not want them. We do not need them. If they come they come as a result of a mistake just as a discord in music comes through a mistake. The mistake was not necessary to an understanding of the principle of harmony as expressed in music; it was simply a mistake that it would be folly to magnify into an actual good.

Neither is a mistake that produces inharmony in the human a necessity to or promotive of soul growth, but is rather a hindrance until we have outgrown or overcome it, and then it is nothing at all, and it is the height of folly to magnify it into a good by affirming it to be an actual Good.

THE INNER LIFE.

"Ye are not bound. The soul of things is sweet.

The heart of Being is celestial rest.

Stronger than woe is will; that which is good

Doth pass to better—best."—EDWIN ARNOLD.

☉O all beings there is a within and a without, a husk and a kernel, a "natural" body and a "spiritual" body. In other words each individual life represents PRINCIPLE and SUBSTANCE, and the blending of the two produces the phenomena of life. The divine, eternal Principle of Life PROVES its own existence through matter. Without SUBSTANCE there can be no EXPRESSION of life. On the other hand all material things have their existence by virtue of the PRINCIPLE on which they are organized. Principle and substance are eternally co-existent.

The outer life is based upon the inner. The inner life is useless until EXPRESSED. Expression is consciousness. The physical being becomes a cause in itself only as it RE-ACTS upon the source from whence it proceeded, thus inducing still further expression.

When the consciousness is identified wholly with the outer physical being it becomes lost in the coarser vibrations and cut off from the fountainhead of its existence. Only as the consciousness is kept in close touch with the inner life—the “heart of Being” which is “celestial rest” (harmony)—is it enabled to project itself strongly on the objective plane. And only as the PRINCIPLE of divine LOVE, which constitutes the “heart of Being,” is DEMONSTRATED, does it become a LIVING Principle.

The problem of Life is like a problem in mathematics. The Principle must first be known, and then kept in mind at every step while working out the problem. Every stage of the work must be in strict harmony with the Principle, or the final result will not be correct. The more nearly the Principle is followed, the more perfect will be the results achieved.

Life is made up of activity and repose. Principle represents the eternal repose of Life. Matter belongs to the realm of activity—change. All dis-ease in-harmony and unhappiness are caused by the consciousness being cut off from the primal source of Life. There can be no dis-ease or unhappiness in the realm of Principle, but the consciousness gets lost in the world of change and experiences these inharmonies in order that it may be induced to look within and learn that “the soul of things is sweet.”

Will is the guiding power which leads the consciousness to assume proper relations with the inner and outer life. Whenever inharmony arises as a result of ignoring one of the two poles of Life, Will should come to the rescue and guide the consciousness into a state of RECOGNITION of the opposite pole. “Stronger than woe is Will.” Will, however, should always work with desire. In this way the inner and outer lives are blended into one. And this at-one-ment when REALIZED in its fullness means eternal life, eternal freedom from the power of the world of change to induce loss of consciousness. Both Principle and Substance are eternal—but Substance is constantly changing FORM and re-organizing in numberless combinations. When the consciousness of man becomes so closely identified with the eternal Principle of Being that it recognizes the changing forms of matter and changes with them, without becoming lost in the physical vibrations, then the IDEA of eternal life will become a LIVING THING.

WILLIAM E. TOWNE.

EVOLUTION AND REINCARNATION.

SIXTH ARTICLE AND CONCLUSION.

IN an earlier article in discussing this subject as viewed in its physical aspect I spoke of death as an accident of the law of evolution. About the same time Helen Wilmans looking at death from a biological point of view, illumined by the light of mental science, called it an animal habit, which man has not yet abandoned or overcome. Without pausing to show how the two apparently diverse statements may be harmonized; I wish to say that she got ahead of me in reaching this point in my argument as originally outlined. In taking up the biological part of the argument I certainly intended to call death a habit. Being anticipated by so staunch an authority however, I am more than compensated for loss of claim to the origination of the idea, and my task has been somewhat lightened at the same time. It only remains for me to bring out the vitally important consequence of that definition; and that is that death can appropriately be called a habit only upon the assumption that the soul, or the vital energy, repeatedly reincarnates and habitually passes through the change called death, on its way to each new incarnation.

That which happens but once to each individual is not a habit, for a habit is an act so often repeated that it becomes a second nature, and for this reason death is not a habit of the body for each individual body dies but once. If a habit at all therefore it must be a habit of something that survives the body, that clothes itself in a new body which by force of habit it also casts off from it, and continues the process indefinitely. Before we can make a permanent stand upon this conclusion, however, we must examine the premises. The conclusion follows logically from the definition. Is the definition itself well and truly taken? If it is not so taken, we have merely drawn our conclusion from a form of words instead of drawing it from a state of facts—a fallacy which is a little too common among writers of the new thought.

In order to bring the definition under a critical test, it becomes necessary for me to go back and start once more from the physical base of the metaphysical gridiron, and show why death should be defined as a habit.

The evolution of an individual life having been shown to be a

rythmical and progressive motion from lower to higher forms, having its action and reaction in alternate embodiment and dis-embodiment; death, as it affects each particular embodiment may appropriately be called an accident, but, as it affects the persistent individual energy itself, as it comes to the manifestation of intelligence and volition it may more appropriately be called a habit. We have seen also that death upon the animal plane has served repeatedly as the gateway to a higher life, not merely to a higher life in the spiritual world, though probably that also, but to a higher embodied life in the physical world until the estate of man is reached as the ultimate goal of evolutionary progression. And the inference that here confronts us, is that since death is a habit of the animal soul that has helped it forward toward the goal of humanhood, man having reached that goal ought not thereafter to be subject to death. Why then do men continue to die?

Drawing our answer from the authority already cited, we say it is because the habit survives after the reason for it has ceased to exist. And because man has not yet fully emerged out of animalism into perfected humanity; for the climb from lowest to highest man, is almost as long and steep as from the highest animal to the lowest man.

To those who fall short of perfect humanity, the alternation of death and rebirth must still serve as the ladder of ascent until a perfect understanding of the law removes the necessity of the process. Tennyson voiced the very spirit of the law though he probably did not understand it in so literal a sense, when he wrote the first stanza of "In Memoriam."

"I hold it truth by one who sings
To one clear harp of diverse tones,
That men may rise on stepping stones
Of their dead selves to higher things."

And he also predicts the ultimate triumph over death, using the theological symbols in the wider pantheistic sense when he says:—

"Thine are those orbs of light and shade.
Thou madest life in man and brute:
Thou madest death; and lo thy foot
Is on the skull that thou hast made."

Such is the dream of the poet. In conclusion let us hear one of our most eminent scientists upon the same subject. I quote from

Prof. Joseph Le Conte of the University of California in "Relations of Biology to Philosophy." He says:—"The immanent divine energy which in its generalized, diffused, unindividualized condition we call the general forces of nature, individualizes itself more and more through all geological time by a process of evolution until it reaches complete individuation as a separated but not independent, a free but not unconditioned part of the divine energy in man.

The effluence from the divine person which informs nature and determines all its phenomena, after long embryonic development in the womb of nature, first as physical force, second as vital force in planets, third as conscious force in animals, finally comes to birth, as the self-conscious spirit of man. Man thus becomes not a creature only as other things, but also a child of God, an image not only in the sense that a work is the image of the worker, but also in the sense that a child is the image of his father. He is not only made, he is begotten of God. He becomes thus a partaker of the divine nature, therefore immortal."

FLORIAN HUSBAND.

VALUE OF CONCENTRATION.

WE frequently say we should practice concentration, and speak of its value in soul-growth, and nearly every new student of the science of life wants to know how to concentrate, many rules having been given by various teachers, but these rules seldom descend to details, yet it is with the details of life, the things we wish to bring into greater expression we have to take account of when we wish to concentrate. How can we concentrate thought and power at the moment we need them, the moment when, brought in contact with others, it is our wish to bring out the best that is in us?

We were led to some consideration of these thoughts upon reading some lines found among the papers of a lady who in this life suffered much physically, yet made her life one of great spiritual power to all who came in contact with her.

Thinking her words may be helpful to many in that they show in what details of life concentration is of vital importance and also indicate the true way to concentrate for higher life and power, we publish them herewith. The following are the lines referred to:—

"Points of improvement in myself, vital and important.

I observe by coming in contact with other people that

I must talk *less*.

I must go less into *detail*.

I must not interrupt.

I must make no *personal* remarks except to praise or make one comfortable.

I must never let *reproach* creep into my voice or manner, however much I regret anything one has said or done.

Do not *oppose* anyone, *comment* nor *criticise*.

Be more charitable and less severe.

Be *positive*, not *negative*; the negative word, mood or thought often chills an ardent, hopeful, enthusiastic soul. And so on. *Ad infinitum*.

CONCENTRATE."

BOOK REVIEWS.

CHARACTER-BUILDING THOUGHT POWER. Being a newly-added part to the 15th and succeeding thousands of "What All the World's a Seeking" by Ralph Waldo Trine. The author has taken as a part of his text: "What you live in your thought-world, that, sooner or later, you will find objectified in your life," and we have never seen a more clear and concise statement of the above great truth than is presented in this work. Thomas Y. Crowell & Co., New York and Boston. Paper. No price given.

E. J. D.

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EDITORIAL.

1900.

May the closing year of the nineteenth century bring health, happiness and prosperity to every reader of THE FREE MAN.

* * * * *

It may be well as we enter upon this, the closing year of the century, to take a brief glance at the progress of this century and make some enquiry as to the cause of the remarkable growth of power in all directions that has marked the hundred years now about completed.

We believe a careful study of the history of the progress of the nineteenth century will demonstrate in all directions the truth of the new thought philosophy as applied to the common life of all mankind with as much accuracy as when applied to the healing art, perhaps even a more positive demonstration can be made.

It is the teaching of the new thought philosophy that idealism is the basis of all creation, and this has many times received logical demonstration, but logic, unless proven by an actual demonstration may be faulty.

When we study the history of this marvelous century we may trace the working out of idealistic law and find that our progress in the arts and sciences are a demonstration of this fundamental law.

Without going deeply into the history of the progress and growth civilization of the past hundred years, we will draw attention to a few pertinent facts which, from the standpoint of the new thought philosopher, demonstrates the vast power of the human ego.

Take the marvels of steam and electricity, they are the direct out-growth of ideas thrown forth by the creative brain of man to germinate in the universal ether till they reacted upon the brains of our modern wizards Edison, Bell, Emmner and others.

Until the year 1600 electricity was unknown even by name. All the ancients knew of the principle was that amber when rubbed had an attraction for certain substances, and it was from the Greek name of amber, electrom, that Gilbert of Colchester, England,

derived our modern word electricity, and in a work entitled *De Arte Magnetica* gave a list of substances which he found to possess the same properties as amber, and speculated on magnetic and electric forces.

The principle of electricity had existed for all time but not until Gilbert of Colchester gave it a name and sent forth from his active brain the idea of electricity as a force did mankind think of controlling and using this force, but once the human Ego had thrown upon the Etheric Substance this idea of electricity it began to grow and implant itself in the human brain. At first its growth was but slow, and the first electrical machine made in the latter part of the 17th century by Otto Von Guericke was but a crude affair consisting of a globe of sulphur turned by a handle and rubbed by a cloth pressed against it by hand; this was followed early in the eighteenth century by Hawkesbee's machine with glass cylinder to be rubbed by the dry hand.

It was not however until 1729 that Grey and Wehler attempted to transmit electricity from one point to another, and to distinguish bodies into conductors and non-conductors; thereby throwing forth new ideas upon the universal mental atmosphere, which was followed by other discoveries by Dufay, Franklin and others during the eighteenth century, until when the nineteenth century was ushered in, the earth's mental atmosphere was teeming with the ideas of the power resident in electricity, and when those were born whose brain was sufficiently developed to receive them, they found lodgment therein with the results of the wonders of electricity which we behold today; and not yet is its power perfected.

It is the same in the history of steam.

Fulton's steamboat was but the ripening in his brain of the seed ideas sown in the universal atmosphere by the investigators who preceeded him, just as the modern ocean palace is the ripened product of Fulton's idea. A study of the conception and growth through the centuries of the idea of power in steam, proves vastly interesting to the student of the occult, for in it he can trace the creative force of the human Ego in a marked degree.

We may see this creative force in progressive action in all material growth, but perhaps no greater progress has attained anywhere than in the healing art, and here the power of the

human Ego to control all within its sphere of influence has been most convincingly demonstrated.

From the time of the establishment of the school of Alexandria, 300 B. C., when one of its professors, Erasistratus, declared against bleeding and active remedies, in favor of diet and *vis medicatrix nature*, to the present day there has been a contest between rational and empirical methods of healing, and Hahnemann's system of homoeopathy was but the ripening of the seed ideas sown all along the centuries.

The homoeopathic law, *Similia Similibus curantur*—like cures like—was not however the really valuable idea of homoeopathy, for it was not satisfactorily demonstrated, and in order to bolster up his idea Hahnemann resorted to the idea of infinitesimal doses of medicine, and herein comes the real value of the homoeopathic method, for in the preparation of homoeopathic remedies by either Hahnemann's centesimal method or the more common decimal method the drug is lost, and only the *suggestion* of its action is conveyed to the patient who takes the pellets of alcoholized sugar.

In a word, every cure made by homoeopathic remedies—and they are many—is virtually a mind cure, and thus from the ranks of the medical profession comes the proof of that power of mind exercised by the modern mental healer.

And the development of the new thought itself is another evidence of the fact that idealism is the basis of creation and that ideas to be of use must be set in action by the human brain, implanted there by the power of the human Ego.

The history of the world shows that all through the ages there have been those who have had some understanding of the occult powers of the human Ego, and they have attempted to teach what these powers were, but being usually accompanied by some system of religion, the ideas have been partially smothered; yet they have slowly developed until now, in these closing years of an eventful century this occult power is becoming a positive force scientifically demonstrated.

And what is the lesson of all this?

It is that the human Ego is the absolute creator of the personal human and his conditions on this planet.

Just as in previous centuries human minds have planted the

seed ideas which have resulted in the marvelous material progress of the closing century, so are we today planting in the universal Ether the idea of invincible power in the human Ego which is to bring forth a race of god-men, invincible humans who will have dominion over all things.

Will it be in the twentieth century?

* * * * *

Some of the mental science fledglings are getting excited over the success treatments that some of us are giving and really seem to fear that in helping those who come to us by raising them into more harmonious and successful vibrations we are doing the race a great wrong.

These real superfine goody good scientists (?) seem to think because the majority of the human race are not sufficiently developed to benefit by this phase of the new thought we should all descend to the level of the majority and do nothing to advance ourselves or those who can be helped in this way until the whole race can receive the same benefit; and they think us very selfish to attain any higher degree of success than our neighbors.

All this sounds extremely silly does it not? Yet this is practically the position taken by one of these little fellows in one of our exchanges which purports to teach mental science.

Let us see what the success treatment really is. It is an aid to the concentration of more power in the individual treated that he may use the increased power to better his circumstances, get more good out of life for himself and family and all who come within his sphere of influence by obtaining more of that emblem of power—money. It is, in fact, a treatment for individual development of power.

To the doctrinaire with his patent plaster for readjusting our social and financial conditions this may seem selfish merely because his range of thought is limited to his one idea, which may be a good enough idea in its way, but must be assimilated by humanity before it is of any practical value; but to the true mental scientist it should give no uneasiness.

We are here to meet present conditions, and among these conditions is the one that makes the symbol of power, money, a present necessity, and we have the right to acquire this symbol of power by all honest means.

Those who are benefited by the success treatment are, as a rule, those who most need such an addition of power as is represented by money.

They are also those who are best qualified to make use of the power thus developed.

This power is developed through treatment, and by just so much as they rise by the exercise of renewed power do they benefit themselves and the whole human race.

The fledglings who object to this treatment seem to imagine it creates selfishness, narrowness and miserliness, but as a rule the reverse is the case. And it is natural that it should be, for the treatment is a demonstration that all power exists in the human Ego, and the one who has been thus helped *realizes* more and more that money is merely a symbol and that the reality of money, *i. e.* the power it expresses is within the individual, and instead of hoarding the money thus obtained in a miserly way, the beneficiary becomes more liberal and broader in all his views. He becomes more of a MAN. He radiates an atmosphere of power and cheerfulness and not only himself and family, but all who come within his sphere of influence are benefitted and he becomes a center of cheerful, happy, successful life for others.

Why, the mental scientist who denounces this treatment cannot have the faintest conception of its real nature and use! In fact, such are not mental scientists at all, but mere fledglings who have not yet learned the use of their wings.

The world is better today, and is nearer an ideal state because of the success vibrations sent out by those true scientists who are helping those who will receive them to a higher plane of life and to more successful conditions.

Every such treatment increases the power for good in the whole human race more than all the ravings of visionary reformers ever can, because they actually help raise the conditions of the race to an ideal state while our wordy reformers waste good paper and ink writing *about* the ideal and denouncing the workers who are now actualizing the highest ideals.

* * * * *

Recognizing the silent *I Am* as the center and source of personal life, and as the invincible individual which every personality shadows forth according to the plane of its growth, and using this

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CORRESPONDENCE.

NIOTAZE, KAN., Oct. 30, 1899.

CHAS. W. CLOSE, Bangor, Maine.

My brother:—In justice to the truth which you so plainly represent and in gratitude to you, I wish to say my mother, who has taken treatments from you, is strong and in good health, for which we feel very grateful to the giver of every good thing and to you, whom we believe to be an instrument in the hands of God who worketh in you to will and to do according to His own good pleasure. A wonderful work is being done in these days of the coming in of the new dispensation when we are beginning to know ourselves and to have a vital realization of our oneness with God our at-one-ment with the Infinite Spirit, no longer looking upon ourselves as miserable worms, but as men and women in the image of God, not looking for them in some far off country but having a positive knowledge that He is in us and we in Him. O this at-one-ment is wonderful, grand and glorious, in fact it is a *new life*, all *old* things passing away and all things becoming *new*. None realize it as those who have been in bondage and groping in the dark as I was for years but now I know the truth has made me *free*. O

this blessed truth! I would that *all* might know it, that all might find *God* in themselves and realize as Trine says, as one comes into and *lives continually* in the full conscious realization of his oneness with the Infinite life and power, then all else follows. This it is that brings the realization of such splendors and beauties and joys as a life that is thus related with the Infinite Power alone can know, this it is to come into the realization of Heaven's richest treasures while walking here on earth. I realize that this is to be in tune with the Infinite.

Please excuse this poor apology for a letter of thanksgiving to you through whom the work of healing my mother was done.

Yours fraternally,

REV. MRS. L. A. MAHEE.

CALCUTTA, W. VA, Oct. 18, 1899.

C. W. CLOSE, Ph. D., Bangor, Maine.

My Dear Sir:—Two months ago you commenced health treatment: at the time I was suffering from typhoid malaria fever—my own fault that I took it.

I have good reason to believe that I would have died had it not been for your timely assistance. THE FREE MAN is truly helpful—each issue seems better than the preceding.

Please send me three copies of "Truth's Testimony" I want them for friends.

Assuring you of my continued interest in your noble mission I am

Yours Faithfully and Fraternally,

A. E. MARPLE.

VANCOUVER, B. C., Sept. 10, '99.

DEAR DR. CLOSE:—The Sept. number of the FREE MAN came yesterday, and was read at once with pleasure. The first article, "The Healing Influence of Books and Papers" is fine. Every word of it struck me as being literally true in my case. I am sure I derive a great benefit from what I read. I grasp your booklet with eagerness when it comes to the door for I am sure to find something for this hungry soul of mine to feast upon. I had become perfectly famished upon the old husks of mortality. Give me *life*, more of *life*, all of *life*, is almost my continual prayer. I want health, I want happiness, I want to be satisfied. I must be satisfied.

MRS. J. L. MALLORY.

Sept. 12, 1899.

PROF. C. W. CLOSE:

Kind Spiritual Friend:—At this late date please accept thanks for the August FREE MAN. It is so very kind of you to think of me. I am interested in the contents. At the noon hour of concentration I remember you for a bountiful supply of spiritual success.

Your teachings have been of great help to me, the knowledge that I have thus gained I would not give in exchange for the whole universe. Mrs. A. C. F

I also wish to tell you how much I enjoy Phrenopathy and THE FREE MAN; they contain so much valuable information for all. I could not get along without them. I wish everybody would subscribe.

Yours sincerely, with many, many thanks,

MRS. ANGIE CHAPMAN, 1025 Franklin St., Moberly, Mo.

Sept. 11, 1899.

Mr. C. W. CLOSE, Bangor, Maine.

Dear Sir:—Many thanks for the "FREE MAN" which you have so kindly sent to me from time to time, and which I have greatly enjoyed. It is the choicest nugget which comes to me in the way of literature.

Very truly yours,

MRS. J. FULLER SHERMAN.

Thank you for your little pamphlet "Sexual Law" that has fallen into my hands. I wish to express my pleasure in the study of same. It has been used as a text or class book for our ladies' class in Psychology and I must say expresses my exact feelings on the subject which it handles.

Very sincerely,

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* * * * *

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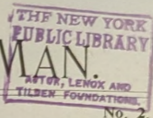
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VOL. IV.

FEBRUARY, 1900.

No. 2.

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SOWING FOR SUNSHINE.

Look on the bright side, think not to borrow
A dark wing of trouble to flap o'er the morrow
Hope and be brave and out from the gloom
The roses of beauty and loving shall bloom.

Look on the bright side, never you worry,
All that's worth having don't come in a hurry.
Some gather seed love, some do the sowing.
Some one must water, sunshine for growing!

Look on the bright side, out of the spaces
There may be looking down angelic faces;
Into thy pathway they'll come to meet thee
If you're but loving, love'll come to greet thee.

Just as you sow dear, so you'll be reaping,
If its for sorrow there will be weeping;
Then sow for sunshine, "Love one another,"
Help up, O help up, thy fallen brother.

MARY E. BUTTERS,

St. Peter, Minn.

THE VALUE OF ESOTERIC THOUGHT.

THE heathen philosopher and Roman Emperor, Marcus Aurelius, said "Life is opinion," which is only another form of Solomon's statement that "as a man thinketh, so is he," and of the modern statement that mind through its power of thought creates the universe and man, and that the latter's relation to the universe depends on the quality of his thoughts, opinions, desires, and beliefs inherited and acquired.

Man's mind and hence his life is moulded and guided by the character of his thoughts and the intensity of his desire, will, and faith, or belief in the reality or truth of his thought life.

It was doubtless his recognition of the power of a man's belief in the rectitude of his own mentality that led Jesus, the Christ, to lay so great a stress on the necessity of limitless faith to secure ultimate salvation. In teaching the basis of prayer he sought to impress this truth on the minds of his disciples, saying, "What

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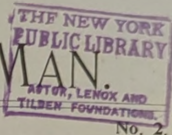
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It was doubtless his recognition of the power of a man's belief in the rectitude of his own mentality that led Jesus, the Christ, to lay so great a stress on the necessity of limitless faith to secure ultimate salvation. In teaching the basis of prayer he sought to impress this truth on the minds of his disciples, saying, "What

things soever ye desire when ye pray, believe that ye receive, and ye shall have," thus making the answer to prayer depend entirely upon the mentality of the supplicant.

Belief limits the power of thought; but the belief here spoken of is not mere assent but that thorough belief or faith based on knowledge and understanding, such belief as accompanies the simple mathematical statement that twice two are invariably four.

Desire also must accompany belief if the prayer was to be answered, for one could not put vitality into a prayer for the undesirable. In effect Jesus told them that the essentials of a successful prayer are intelligent thought vitalized by a dominant desire, and externalized by an understanding faith or belief in the reality of a thing desired and the possibility of its attainment through mental attraction.

Thought is the mental formation of desire or will, which gives it its vitality. Thought thus formed and clothed with the substance of desire, presents an idea whose externalization depends on the executive belief in its intrinsic merit and power. The power of thought in the human is active on three distinct planes, the sub-conscious, the conscious, and the super-conscious.

The sub-conscious action, being the effect of mental states upon the physical organism acting through the cerebellum and nervous system, is subject to the commands of conscious thought. It is the action of the animal soul of mankind which from the first has been under the dominion of the intellectual man. But man's conscious mentality, while ruler over all below it, is the medium of the expression of the super-conscious, intuitive, inspirational mind. It is through this superior mental action that man is capable of grasping and thinking out the higher truths of the spirit of man.

The sub-conscious, or subjective mental action cannot originate new ideas, and can act upon ideas only as they are supplied by objective conscious mind and thought. Mind being universal in its action, the sub-conscious, subjective mental action of the individual is in some degree subject to the suggestions of all objective conscious mind. The degree of the subjection of the sub-conscious mind to the dictates and suggestions of the world's accepted opinions, and to the objective commands of others, depends upon the attitude of the individual's conscious mentality whose commands, based upon a dominant desire and an understanding faith

or belief in their essential truth, have supreme control of the individual sub-conscious mental action; and no outside mentality can dictate to the sub-conscious individuality that which is opposed to the dominant will.

If a man believes he can be hypnotized by another, he may be, for hypnotism occurs through the willing subjection of the sub-conscious individuality to the conscious mentality of another, but even then the hypnotist's commands are obeyed only in so far as they do not antagonize the subject's dominant mentality. On the other hand, if a man through a conscious knowledge of the inviolability of his own individuality believes that the hypnotist cannot affect him, his subjective mental action will not respond to the hypnotist's suggestions further than to receive them telepathically, and thus present them to the individual's conscious mentality to be accepted or rejected at will in the same way that he might accept or reject oral or written suggestions presented to the conscious ego. Nevertheless while the freedom of the individual to make a responsible decision as to the acceptance or rejection of a thought presented through the suggestion of another to the sub-conscious mentality is not impaired, the presentation of a thought to the conscious mind in this manner has a certain subtle power, and if the thought be in harmony with his dominant desires it may be consciously accepted even though a change of belief is necessary to its acceptance; while on the other hand if the thought does not harmonize with the dominant desires it may be accepted or rejected according to the degree in which belief in its truth is strengthened by an acceptance of universal opinion, or weakened by dominant desire.

In one form or another the facts here stated as to the relation and action of the conscious and sub-conscious—or objective and subjective—mentalities have been generally accepted as capable of demonstration by those who have given the subject critical attention; and in view of this fact what becomes of the old theological doctrine of natural depravity?

If mankind were naturally depraved no higher ideals of life would prevail in this nineteenth century than with the primeval animal man whose highest ideal was to satisfy his appetites, with no idea of intellectual growth. But as a matter of fact the world's standards were never so high as to-day, imperfect though they may

be. Mankind, to-day, has a higher ideal of moral life, a broader scope of intellect; and the average length of life has increased, six years in the last fifty years, according to one high medical authority, Dr. Wm. Hammond, who says: "It is merely a question of time, when the life of man will be extended to thousands of years; and that with an eternity of time, his life also will be eternal;" all of which proves that so far from being naturally depraved, mankind possesses a potentiality that will develop the highest attributes of expressed life.

As the conscious mentality of man approaches a greater perfection it comes nearer to the super-conscious realm of prime ideas, and intuitively and inspirationally perceives the grandeur of new ideas which it incorporates into its mentality.

The grandest idea of the present time is that of the potential perfection, and the invincible character of the human spirit or ego. The power of this thought of the inherent vitality and goodness of the essential spirit of man, has already done much toward elevating individuals of the human race from the old theological slough of despond and those who have been raised to a higher plane of life wish to aid others to rise with them.

How is this to be accomplished?

Many may be and are reached through the various publications devoted to the higher thought, while many more whose mental attainments are ripe for the new truth, receive it through teachers and healers to whom they apply for aid. But how are we to reach the great mass of humanity who will not or cannot read the publications which would aid them, and whose utter unbelief keeps them from applying to those who would give them needed help?

It must be through the influence of esoteric thought.

In recommending secret prayer to his followers, Jesus Christ apparently recognized the value of right thinking in secret, and if we give the subject careful consideration we may readily see how esoteric thought meets with exoteric reward.

While the dominant conscious mentality of the individual rules his sub-conscious mentality, the latter is telepathically open to all suggestions in harmony with its dominant conscious desire and belief. Furthermore, the existence in each individuality of a potentially perfect ideal human gives each member of the human race an inherent impulse and desire to attain the highest indi-

vidual good. That this impulse and desire is frequently misguided and misdirected so as to produce an appearance of evil does not alter the fact that the prime impulse and desire for good is omnipresent in the human race, and that thus "all things work together for good" to lovers of good.

If then in our secret thought we hold to the reality of the ideal good in all mankind, and direct this thought to the sub-conscious thought of mankind, we send forth to them a thought force in harmony with the innate desire of humanity, and in the degree that it is recognized as truth by the mass of human consciousness is the whole race raised by the true thought. And what is true of the race is true of its individual members.

If we send in secret a thought of truth as perceived through the intuitions of the super-conscious mentality to the sub-conscious mind of the individual, coming as it seems to his consciousness from the realm of his own mentality, it has weight with him and he gives it a careful consideration which our oral or written words would not receive, and his acceptance or the higher ideal is a part of our reward. It is in this way that so-called absent mental treatment is frequently successful in healing those who have no knowledge of the fact of their being treated, not by hypnotizing the patient by the subjection of his mind to the healer's in any way, but presenting ideals of universal truth for his consideration in a way that makes them acceptable to him because they appeal to the highest in him.

I have said that his acceptance of these truthful thoughts are a part of the open reward of esoteric right thinking, but it is not all, or even the greatest reward.

The weight of universal opinion opposed to higher truth hampers even those who have accepted the new truth, and while the invincible spirit within must ultimately overcome all obstacles, one of the greatest obstacles to individual freedom is the fixed race belief in sin, sickness and death, and by relieving others from the bondage of this belief, we weaken its power to oppose our individual progress, strengthen our own position, and renew in our conscious existence the vitality of the invincible, free, human spirit.

The value of esoteric thought lies, therefore :

1. In its ability to present absolute truth in the form of uplift-

ing thoughts and ideas to the minds of the individual, and the race without being actively opposed by erroneous belief.

2. In its resultant power of awakening individuals and the mass of humanity to the acceptance of higher ideals of life, through bringing to their consciousness the universal existence of the potentially perfect ideal human ego, thereby raising them to a higher plane of civilization. And:

3. In promoting the growth and freedom of the thinker by the removal of opposing ignorance, and by the added weight of the correct thought of the party immediately benefited, to the cause of freedom from false belief of all kinds.

The field for the practice of esoteric thinking is a wide one, for it may be occupied not only by the individual who desires the benefit of friends, or of humanity in general, by organizations for the advancement of truth through esoteric means; by the professional healers who give their time, strength, and their best thought to the relief of those who may never know to whom they are indebted for the renewal of mental, moral, and physical health; but also by the many publications of the higher thought that by forming a larger public opinion in favor of the better and higher life increase the esoteric power of thought by decreasing the strength of opposing opinion.

The mission of the written or printed word does not cease with the reading. Every book, magazine, or paper that presents a truth in an acceptable manner adds to the influence of esoteric thought. We see this in the influence in politics and religion of the greater political dailies and religious weeklies, which stand for a political or religious principle. Thousands who never read these particular papers are influenced by the luminous thought which the editorial mind sends out esoterically, and perhaps sub-consciously, when writing in defense of those principles.

And our metaphysical publications send out an even greater secret power because they express a greater truth, and thus every little journal adds to the value of right thinking in secret, and should receive the support of those whose thought it awakens.

Esoteric thought is the means by which the conscious mind may spread abroad the truths of the super-conscious ideal among those who will not receive the pearl of price openly offered them.

CHAS. W. CLOSE, Ph. D.

In The New Thought.

ONE OF THE BLUE HEN'S CHICKENS.

BY

VIRGINIA DURANT YOUNG.

Author of A Tower in the Desert, Beholding as in a Glass, etc.

CHAPTER V.

MY first night at the Jefferson's was almost void of sleep. It seemed to me I had only begun to drowse when I came wide awake from terrible sounds, which proved to be the big ferocious yard dog on a romp up and down the passage, which ran through the middle of the house. This dog "Ring" was chained all day, but at night set free and he dragged a bit of chain after him which gave me a creepy feeling and brought to my mind the dungeon under old Fort Marion at St. Augustine.

There were other sounds that discomforted me. These were the loudest snores I ever had heard in my life interspersed with snorts, ejaculations, evidently from the males of the family. I plainly heard such broken phrases as "G'long dere Molly-gal," and then loud clucks as though one were driving a horse.

Soon after midnight, so it seemed to me, the imperative tones of Thomas Jefferson called loudly:—"Piety-Ann! Piety-Ann, time for you to git up, and see bout breakfast."

Then I heard movements as of a person getting out of bed, putting on clothes and slipshodding over the passage to the cook room at the back end of the house.

I dropped asleep after this, and when I waked the sun was shining brightly through the chinks of the little room, and I hastened to rise and make my toilet.

When I came into the passage "Liss" was there, all dressed for school and a pretty picture she made.

Her brown tangles of hair had been brushed into curls, she wore a pink calico dress which matched the pink of her rounded cheeks.

I kissed her on the eyelids, and my praise of her prettiness brought the dimples about the soft red mouth and laughter to the luminous eyes.

I had evidently found favor with Piety-Ann, for a hot breakfast of hominy and fried chicken awaited me as well as a saucer of honey comb.

So I started off to school in good spirits, with 'Liss,' her puppy and a basket, I had asked Piety-Ann to substitute for the tin bucket she offered me containing lunch; depending on the child to show me the way.

We walked two miles, joined along the way by various groups of intending scholars, some of them young men and women, taller than I was.

It was a "public school" I was to teach, and the crops being laid by there was idle time among the farmer boys and girls, and such of these as were "under eighteen years" eagerly embraced the opportunity for acquiring "book-larning."

The school house was a bran new log-building, and stood on ground that rose gently from the creek whose flow across the public road was bridged about five hundred yards away. There were four windows and one wide door, and I remember being struck with the good judgment which had placed the building and given it such excellent ventilation.

There were blackboards too and a big map of the United States on the wall, a comfortable chair of white oak, the seat of elastic white oak splits.

I was surprised at the large crowd of scholars, fully seventy and after a day's experience, seeing them uncomfortably wedged together on the scant bench room I proposed to let the ten big boys sit in the shade outside the school room and exercise republican rule or self government.

I made these big boys quite a little speech and was surprised to find I could do it so well.

I told them they should be my Cabinet Council whose help I should rely on in emergencies and they should take it by turns to escort me home. I assured them I knew they would behave as gentlemen, without my immediate supervision.

This appeal acted like a charm, and the spirit in which I conceived it and the manner in which those boys worked out my thought comes back to me today as a beautiful unconscious piece of mental science practice on my part.

I had in fact called into exercise the inherent qualities to which I addressed myself.

That night those ten boys by the light of pine torches built a lean-to on the shady side of the school house, and with rough hewn logs and bits of board improvised seats and desks.

The special bright light which shines out for me over those wearisome months in the effort to uplift the unkempt, uncouth children, is the charm of the reverential regard I evoked from my Cabinet Council or body guard. They rallied to me with as loyal a spirit as her Swiss Guards to Marie Antoinette and in one instance enabled me to save one life if not two.

Though I had on more than one occasion expressed my abhorrence of the wearing of pistols by men or boys, yet one morning I was sure I noticed the hilt of one in Sydney Bristow's back pants pocket, as he turned away after I had explained a difficult sum in fractions.

"Give me that pistol Sidney," I said, in the serenest of even tones.

He started and stared at me for an instant, but my look conquered him, and as I took the instrument I said "I will keep this awhile."

Later, at recess, Liss whispered to me that that "John Biggs had a pistol too;" so when about to dismiss school I said at the door in a clear loud voice, "My friend, Mr. John Biggs, may escort me home this evening."

Escorting me home was one of the privileges that had speedily become much aspired to, but I discerned a glance of reluctance in John's eye, as he left the crowd of boys, came to my side and took the pile of copy books and other exercises I usually carried home with me.

As we walked I, as my habit was, began to tell John stories from history, and going from one to another at last came to speak of Burr's duel with Hamilton, and from that I went on to show up dueling for the cowardly and murderous practice I believed it to be.

Said I, in conclusion, "the true hero is first of all master of himself, and can endure with equanimity taunts or insults, so called; which goad a weak, ill-regulated mind to fury."

I learned later that I had nipped an intended duel with pistols, which had actually been arranged for that afternoon between John Biggs and Sidney Bristow on some question of honor so called.

Of the girls I taught at that school, Idumea Dill made the most lasting and loving impression on me. It was her father I learned, who had planned the schoolhouse and made such judicious arrange-

ments. He was a large, fair-skinned, good-looking man, and most devoted to his tiny wife, who took in sewing to help out their living on a poor farm. This dot of a woman was the mother of seven boys, weakly like her, and one beautiful girl, Idumea, the very image of her father.

Her eyes were brown, brimming usually with laughter, her hair brown, full of golden glints. Her features were irregular, but their combination made a charming whole, and the girl had a dozen boy lovers, being a genuine magnet.

But one day her class mate refused to sit by her, and on being pressed for a reason, said: "Miss Norton, I won't touch her. She's wicked, awful wicked. She says there ain't no hell, no torment,—nor no devil. She says she knows there ain't for her Pa says so."

"Perhaps," said I, "Idumea may decline to sit by you; perhaps she would prefer a seat nearer me,—would you not, Idumea?"

And the bright-eyed girl, with a sweet wave of color, rising in her face, at once rose and taking her belongings moved to a vacant desk at my right hand.

As time passed, I completely won the heart of my poor hostess, Piety Ann Jefferson, and eventually, first in fragment and by snatches, but at last in full, she told me the story of her oppressed life. She said her father was a well-to-do farmer, and she had been sent to school in her early girlhood and had learned to read and write, but without practice, in so many years, she had entirely forgotten how to do either, and could scarcely now tell one letter from another of the alphabet.

She had married Jefferson, against her family's wishes, because he was "a base born—had never knowed who his daddy was,—and his mother had given him the name of 'Thomas Jefferson, outen her own head,—none of her folks wasn't called so.'" "So," said Piety Ann, "my folks has allers looked down on me for marryin' of a man with no name, so to speak; and with a mother who had 'stepped aside,' and had disgraced herself. But Jefferson was a mighty purty man, and I being such a young striplin' of a gal, didn't think nothin' of his bossin' ways, and what they meant of tough work for me."

"We runned away and was married by a magister, and didn't have but five dollars atween us, after Jefferson had paid the squire."

"There wasn't nobody seed us married and *he* used many a time to prod me by saying he'd tell people we wasn't rely married if I didn't mind him exactly. Oh! he's been a scrouger all these forty years to me."

"But he was also a mighty stirrin' chap and had a good head for plannin' and as for me, I never stood back for nothin'. I never did ax him cut a stick of wood, nor draw a bucket of water, or lift a tub of clothes for me."

"For forty years I has got up before day to cook breakfast for him to eat. I never could eat it myself, and I ain't never missed 'cept when I was brought to bed of a baby."

"He never did hire no help for me 'cept when I had 'Liss.' Liss liked to a cost me my life. I reckon' that's what makes me set such store by her."

"And all these years, whilst I has been a cookin' and a washin' and a scourin', and a sewin', I has worked in the field and garden as reglar as any other hand."

"We first rented some land and set up housekeeping in that yander old log house beyant the well."

"It wasn't long before Jeff was able to buy not fifty acres but five hundred, and he kept adding to it field after field, and he riz first to a mill and then to the sto, what he now runs at the cross-roads. And now, to-day, he's got a thousand acres of the best land in the kentry, and I don't own nary one. Why look at me! You see this homespun frock, and this stick bonnet, and these brogan shoes. They is all I has for every day, and my old black brillanteene frock is the onlyist thing I has to wear to preaching, with a old black straw hat that the very niggers wouldn't look at."

"And you know what he says to me. Sez he, 'Everything is mine and you too. God a mighty made women to help men, and they belongs to men and hasn't no rights. No, you doesn't own one of them darn quilts you pieces up like a darn fool, and if you was to sell one I'd go and take it back, just to teach you a lessen, and make you understand that I has the law on my side.'"

"Oh, Miss Norton, don't you never marry, for married women is a heap wuss off than the niggers—now that the nigs is free. A free nigger woman can take her foot and walk off, if any body treats her bad, and she ain't under no cloud or disgrace. The first lady that wants a maid, or a cook, will take her in and no ques-

tions about her previous chareckter, but oh Lord! its mighty different with a white woman. If I goes away from Jefferson, who'd take me in and give me wages to cook and wash, or right up house for em? Jefferson says they darsn't do it, cause the Law would take hold of 'em for "harboring a man's wife" what runned away from him.'"

"If I axes him for a doller, he raises the greatest miration, and wants to know "what upon yearth I wants with a dollar; ain't I got enough to eat and enough to wear?" And if I ever says 'I'd like to go to Wacahatchie village,' he'll ax me, 'what in thunder you want to go way and left the place to be plundered, fer? You'se too onery a sight to show yourself in town. Better stay at home and smoke your pipe.' Oh, its hard, hard, Miss Norton, here. I is bent, and bruised, and blacked with work, that has been all fer him, and me nothing to show fer it—even so much as a decent 'coat' to my back."

A tear trickled down her cheek, and my own flowed freely over her pitiful plight, while my heart waxed hot.

"He won't even let me have the egg and chicken money—nor the butter, nor the honey. Oh, my Jesus, what a time I has; but 'Liss' is going to git learning and git up like you, Miss Norton. I knows she will."

(To be continued.)

ARE ALL THINGS GOOD?

THESE seems to be considerable interest just now in the above question among those who are interested in advanced ideas, and inasmuch as a fundamental principle is involved in the question, it is worthy of all the attention it is receiving.

From the writer's point of view the preponderance of evidence is in favor of the unqualified statement, "All is Good." The universe is a WHOLE. The law of Being is not divided against itself, and never has been in reality. The idea of good and evil is co-existent with the belief in a personal God and a personal Devil, who is equally powerful and omnipresent. This belief had its origin during a negative period of the world's growth, and the father of the belief is fear. The belief in evil and the belief in a personal Devil go hand in hand. They arise in all cases through

a distrust of the Law of Being. So long as we think evil and recognize it, so long it will exist for us. It can continue to exist only by virtue of the force which it receives from the thoughts of those who recognize it as an actual force in itself. The statement, "to the pure all things are pure" is as thoroughly scientific as any statement ever made.

Life is the **EXPRESSION** of the Law of Attraction or Love, and it is the same Law which manifests in all the different grades of life, from lowest to highest. The same **PRINCIPLE** manifests in the life of the criminal and the saint. The one has simply learned to **USE** his life force to better advantage than the other. Possibly he learned his lesson in a previous incarnation.

Ignorance is the source of evil, **NOT** the personality which is back of the evil acts. Because men are sometimes killed by coming in contact with a live electric wire, would you therefore pronounce the force of electricity evil? Because your child is burned by putting his hand in the fire—not having learned its nature and proper uses—would you think of calling the fire evil? Does it not follow then, that because a man has not learned to make the highest use of his life force he is not therefore evil, but simply undeveloped?

I emphatically affirm that the law of the universe is **GOOD**, first, last and all the time. I claim no authority for this statement other than reason, and that inspiration which comes to all men who earnestly seek for truth. It is only a denial of good—good perverted from its best uses—which makes the appearance of evil. It is negative good, and just as essential as positive good. Just as a picture depends for its effectiveness upon a dark background, so our highest conceptions of life derive their force from the contrast afforded by more negative conceptions.

"But," you say, "supposing a man persistently **CHOOSES** to do evil, is his course to be designated as good?" I answer that so long as a person **CHOOSES** to do evil he **NEEDS** just the experience he is getting to ripen him for something better and higher, and if he has not yet arrived at a point where he is **WILLING** to choose something higher, he must learn by experience; and this experience is **GOOD**. The sooner his desires are satisfied upon a lower plane the sooner they will be free to **RISE** to something higher. And he has a right to **ALL** his experiences, so long as he does not

invade the right of another to "life liberty and the pursuit of happiness." When he DOES invade this right of another, then the majority do right to restrain him. If your child wants to play with fire it is well to advise him what the consequences will be, but if he is not willing to ACCEPT your statement that fire will burn then nothing will so quickly and effectively convince him of the truth as actual experience.

Each one must discover truth for himself, and whatever course leads to this discovery is good, in each individual case, what is good for one may not be good for another, however. Evil is only the outworking, the chemicalization, caused by the one great Law of Being, which we are learning to express in harmony and until our faculties become more highly cultivated, the discords have their places.

To recognize all things as good in principle, is to help transmute the outward seeming into harmony with the inner reality. To recognize people as evil is to keep them manifesting the negations of life. The PRINCIPLE behind ALL things is GOOD.

WILLIAM E. TOWNE.

BOOK REVIEWS.

OCULT STORIES is the attractive title of a dainty little book well calculated to claim attention from the holiday trade. It is printed in large, clear type, and bound in a white cover brightly printed in gold. The contents . . . are to the point and convey several helpful messages. There are just eight numbers, three in prose, five in verse. Their author is Charles W. Close, Ph. D., S. S. D., of Bangor, Me., a writer well known for the spiritual soundness of his theories and for the exceptional directness and clearness with which he develops his theories both in mental and material fields.

The first sketch is called "A Curious Experience." It is very interestingly and ably narrated, and briefly touches on a truth regarding the power of the soul to leave the body and to make itself visible in another place that is not usually treated in quite the same way. The story at any rate will make an impression, because of Prof. Close's individual attitude on the subject and the simplicity with which he speaks of things not commonly perceived.

"One Thanksgiving" has a similar motive, though it tells a different tale. It is one of the cases where a lover sends tidings of his coming to his betrothed and verifies said tidings by his actual presence. It is a neatly told tale, and "The Colonel's Story" follows it worthily. The latter is not as convincing as it is interesting—that is, its arguments do not inevitably prove the truth of the theory of re-incarnation.

"We Shall Know Our Loved Ones," "Hold On," "Our Thoughts," "Wait" and "Baby Bess" are the titles of the verse completing the volume—all inspired by high thought A thoroughly interesting little book, and well worth reading.—*From Boston Ideas.*

Sent postpaid to any address for 50 cents. Address C. W. Close, 124 Birch St., Bangor, Maine, U. S. A.

Chas. W. Close of Bangor, Me., has just issued a pamphlet, entitled: "Sexual Law and the Philosophy of Perfect Health."

In this pamphlet the author presents some new and novel ideas on Mental Science and the source of life, health and happiness, which it will pay most any intelligent person to read.—*From The Searchlight*, Elm Grove, W. Va.

Sent postpaid to any address for 10 cts., silver, or 12 one cent stamps. Address C. W. Close, 124 Birch St., Bangor, Maine.

THE BEST YET.

THE WORK OF CHAS. W. CLOSE ON RATIONAL MIND CURE.

THE ZEPHYR office has received for review a book entitled "Phrenopathy or Rational Mind Cure," by Charles W. Close, of Bangor, Maine, one of the most lucid writers of the New Thought school.

There are very few statements in the work to which one who has given the matter any thought at all cannot heartily subscribe. As those who know the least upon a given subject are always the ones most bitter in denunciation, quotations from the author will be more convincing than any statement by the reviewer. A few are here produced:

"Mind and matter are not distinct prime substances, but are distinct expressions of the one all-pervading, all-producing, infinite Spirit.

Man is the highest known form of Creative Substance, and con-

tains within himself the essence of all that is contained in the universe.

To perfect his individuality man must recognize the ideal man as the real self, and according as he does so will he gain control over the body and all material conditions.

Health is from within, never from without.

Spirit is your only substance, of which your body is an individualized expression. Soul is your individuality—your real identity—and is a magnet forever attracting to you, for your use for expression in your body, Omnipotent life.

The senses should be educated, not repressed.

All human appetites are good and useful to mankind, producing evil only as they are misused and abused."—*From The Jefferson Valley Zephyr*, Whitehall, Montana.

OUR BIG FOUR OFFER.

Phrenopathy, or Rational Mind Cure sells for.....	\$1.00
Occult Stories sells for.....	.50
Sexual Law, and the Philosophy of Perfect Health, sells for	.10
Business Success Through Mental Attraction, sells for.....	.10
Subscription to THE FREE MAN 1 year is.....	1.00

A total of.....\$2.70

We will send ALL the above to any address in the postal union for only two dollars, provided the order is sent direct to this office within sixty days of receipt of this offer. *Stamps or personal checks NOT taken on this offer.* Send money by registered letter, postoffice or express money order to Chas. W. Close, publisher, 124 Birch St., Bangor, Maine, U. S. A.

ASTROLOGY MADE EASY; or the Influence of the Stars and Planets Upon Human Life, by "A Fellow of The Universal Brotherhood," is the comprehensive title of a 54 page, illustrated, paper-covered book, which gives a plain practical teaching of astrology. The best work for the money obtainable. Price post-paid, 10 cents. Order of Chas. W. Close, 124 Birch St., Bangor, Maine.

FIFTEEN COMPLETE NOVELETTES by Mrs. Southworth, Miss Braddon, Charlotte M. Braeme, A. Conon Doyle, Mrs. May Agnes Flemming, H. Rider Haggard, Josiah Allen's Wife, and others.

Neatly bound in paper covers, price, postpaid, 10 cents. Order of Chas. W. Close, 124 Birch St., Bangor, Maine.

MODERN ENTERTAINMENTS, is the title of a neat looking paper covered book by Effie W. Merriman, which will be of use to all who give entertainments, furnishing as it does many hints how to make an evening pass pleasantly. Price, 10 cents. Order of Chas. W. Close, 124 Birch St., Bangor, Maine.

HOW WOMEN MAY EARN MONEY, by Effie W. Merriman, the talented Editor of *The Housekeeper*, tells of the many ways in which women may make money. Paper, price postpaid, 10 cents. Order of Chas. W. Close, 124 Birch St., Bangor, Maine.

OUR REMARKABLE OFFER!

We will send the above mentioned four books, viz: *Astrology Made Easy; Fifteen Complete Novelettes: Modern Entertainments; and How Women May Earn Money*; and THE FREE MAN six months, a total value of 90 cents for the price of the magazine alone, viz. 50 cents. Think of it! Four valuable books and THE FREE MAN six months for only 50 cents, provided the money is sent directly to Chas. W. Close, publisher, 124 Birch St., Bangor, Maine.

N. B. *We cannot take stamps or personal checks on this offer.*

THE CONSTITUTION OF MAN, by Elizabeth Lois Struble, the able editor of that vigorous little sheet, *The Nautilus*, is a daintily bound pamphlet of 68 pages, published by the author at Sioux Falls, South Dakota. Price, 25 cents.

It is a vitalizing little book and sure to wake you up to a renewal of Life. You all want it.

TWELVE ESSAYS, by Frederic W. Burry, reprinted from Fred Burry's Journal, 68 pages, paper, price 25 cents. Order of the Author, Toronto, Canada.

It is a book for individualists, teaching in potent sentences the power of the I AM THAT I AM, which is the deepest reality of Individualized Life.

BOOKS RECEIVED.

HOMO-CULTURE, or 'The Improvement of Offspring Through Wiser Generation, by M. L. Holbrook, M. D., from M. L. Holbrook & Co., New York.

HINDU WEDDING BELLS, AND TAJ MAHAL, by Alice B. Stockham, M. D. FOOD OF THE ORIENT AND ARTISTIC LIVING, by Alice Stockham, M. D., from Alice B. Stockham & Co., Chicago.

A SYNTHESIS OF "NEW THOUGHT," from the author, L. Emerick, Jacksonville, Ill.

JESUS AND INGERSOLL IN THE OPEN COURT, from the Truth Seeker Company, 28 Lafayette Place, New York.

MAN AND HIS RELATION TO GOD, from the author, Rev. S. C. Davidson, Warrior, Ala.

THE IDEAL WOMAN, by Effie W. Merriman, from the Aetna Publishing Co., Minneapolis, Minn.

OSMAN'S PALMISTRY INSTRUCTOR, from the author. Price 25 cts. May be ordered of Chas. W. Close, 124 Birch St., Bangor, Maine.

THE COMING AGE for January, 1900, is an unusually interesting number of this best of general monthly reviews. Two new stories, *A Modern Minister*, by Geo. Sandford Eddy; and *Two Hearts for One*, by Mrs. C. K. Reifsnider, are begun in this issue, and judging from the first installments they will prove intensely interesting to New Thought students. B. O. Flower contributes an excellent paper entitled *A New Prophet in the Choir of Progress*. \$2.00 per year. A WONDERFUL OFFER. We will send *The Coming Age* and THE FREE MAN, one year for \$2.00. C. W. Close, 124 Birch St., Bangor, Maine.

UNIVERSAL TRUTH has been purchased by Universal Truth Publishing Co., C. M. Loomis, manager, and appeared in January in the garb of a modern monthly magazine. Mrs. Harley still contributes editorially to its columns. While we welcome the new as a great improvement we shall miss the old familiar face of "The Blue Bird." See adv. on another page

EDITORIAL.

A correspondent writes:—"The idea that the subjective mind, 'the higher Self,' never makes a mistake, puzzles me not a little when I am told that insanity is the result of the subconscious-

mind having full control. I wish you would have a word to say about it in your magazine."

Our friend's confusion arises from a misinterpretation of terms.

The word subjective as defined by Webster is 'an epithet applied to those internal states of thought or feeling of which the mind is the *subject*; opposed to OBJECTIVE which is applied to things considered as separate from the mind, and as *objects* of its attention. Thus, *subjective* truth or reality is that which is verified by consciousness; *objective* truth or reality is that which results from the nature and relations of things. A *subjective* motive is an internal feeling or propensity; an *objective* motive is something external to the mind, which is suited to awaken desire. *Subjective* views are those which are produced or modified by internal feeling; *objective* views are those which are governed by external objects. That which is subjective in one relation may be *objective* in another. Thus, *subjective* states of mind, when recalled and dwelt on for the purpose of inspection or analysis become *objective*."

By this we see that the word subjective may be applied to any internal mental state, and while the "Subjective Self" is frequently termed the "higher self," meaning thereby the super-conscious or ideal self, it may also be applied to the sub-conscious or evolutionary self which through many incarnations has developed the present personality.

The super-conscious or higher Self is that ideal Deity, the *Spiritual-Human* or God-man toward which all humanity is growing, and which is the ideal pattern and potent Life of all humanity.

This perfect self exists in all substance as its life and law, and by projecting itself is continually evolving the personal expressions, each one having a more nearly perfect growth than its predecessor.

This innermost ideal Ego works in harmony with inherent law and can make no mistakes, and it is of this inmost Self of which it may be said that the Subjective Self makes no mistakes. It is this self which through all the mistakes of the personal, proclaims itself supreme and invincible in its purpose of producing a perfect expression of itself, even though thousands of personalities should be destroyed in the attainment of this purpose. This self is that inmost I AM which each of us feel ourself to be and back of which

we cannot go; for us there is no other self, and we know it as OURSELF, even when its personal expression on earth returns to dust; it is the eternal, deathless human Ego.

It is this super-conscious, deathless SELF which is the potential Subjective Self from which all objectivity is produced.

But in objectifying the Subjective Self there are many stages of growth, just as in the planting and growth of the acorn—which is the subjective oak—there are different stages of growth before the acorn becomes objectified in the stately oak.

The sub-conscious self is the accumulated growths of many incarnations, and in the present personality the sub-conscious self is the sum of all previous growths, while the conscious self is the latest and highest objective Self.

The subjective sub-consciousness is the storehouse of our past experiences from which our conscious self may draw for its use all past knowledge of itself; but while the sub-conscious self is *subjective* to the conscious self it is *objective* to the higher, or subjective Super-conscious Self of which it is a partial and incomplete expression.

The normal expression of the highest subjective *Self*, is the conscious *Self*, and so long as the conscious self maintains its supremacy over the sub-conscious self, it is in a line of actual growth toward a perfect expression of the highest I AM THAT I AM; but if from any cause the conscious self becomes subjective to the sub-conscious or evolutionary Self, then the sub-conscious self becomes *objective* and gives expression to a past personality instead of the present personality, and thus produces the appearance of insanity. Thus does insanity result from the sub-conscious mind having full control, instead of the conscious control of the conscious personality in recognized harmony with the perfect ideal.

This phase of insanity has been termed obsession, or in other words, the control of the actual personality by the sub-conscious personality. It is an inversion of the true order of growth, through non-recognition or non-realization of the supremacy of the conscious human Ego over its sub-conscious personality.

If the sub-conscious self continues in control the brain substance deteriorates and the personality passes through the change

called death, and thus frees the Spirit, giving it an opportunity to take on another and higher expression.

But if, through any means, the conscious self can be restored to its rightful supremacy before the brain tissues are destroyed, sanity is restored.

The phrenopathic method of treating such cases of insanity is most rational, as it reaches beyond the sub-conscious self to the Subjective Reality, the super-conscious ideal Ego, and through recognition of the invincible I AM, as the perfect self, brings the patient back to his conscious reality, and restores him to conscious control of his personality.

* * * * *

Recognizing the silent *I Am* as the center and source of personal life, and as the invincible individual which every personality shadows forth according to the plane of its growth, and using this recognition as the basis of his treatment, Mr. Close has been able to bring health and success to many who were sick bodily and financially.

Mr. Close's terms of treatment are as follows :

Health Treatments \$5.00 per month, invariably in advance.

Success Treatments \$1.00 per month, invariably in advance.

Both *Health and Success* treatments, \$6.00 per month, invariably in advance.

SPECIAL OFFER TO THE SICK. If you have not previously taken advantage of this offer, which may only be accepted once by the same person, send \$1.50 for one year's subscription to THE FREE MAN and I will give you one month's treatment for either health or success *free*, or if you wish both health and success treatments send \$2.50 for a year's subscription to THE FREE MAN and both treatments will be given. Those taking the success treatments should also secure a copy of *Business Success Through Mental Attraction*, price 10 cents silver. Stamps *not taken* on this special offer, Postal or express money orders are the safest ways of sending money. If you send checks from South or West add 10 per cent. banker's discount to the amount called for. I prefer *not* to receive personal checks, a postal money order being much better. Address Chas. W. Close, 124 Birch Street, Bangor, Maine, U. S. A.

SPECIAL OFFER. We will send a copy each of *Sexual Law and the Philosophy of Perfect Health, and Business Success Through Mental Attraction* with THE FREE MAN three months to new subscribers only, for 25 cents silver or postal money order, or thirty 1-cent stamps. Address C. W. Close, 124 Birch St., Bangor, Maine, U. S. A.

* * * * *

Send us the addresses of those interested in the new philosophy of thought, and of the sick who may be benefitted and we will send free reading matter that will be useful to them. Write addresses plainly, and be sure they are correct. Publisher, THE FREE MAN, 124 Birch St., Bangor, Maine, U. S. A.

CORRESPONDENCE.

Box 288, WESTBORO, MASS., Nov. 19, 1899.

PROF. CHAS. W. CLOSE:

My Dear Sir:—I wish to inform you of my new address and to thank you for the help received from you.

From the time you began treating me for success everything has gone well and I am daily surprised at the evidence of my power over circumstances. I am glad to give you credit for bringing about this state of affairs or of helping me to.

Respectfully yours,

MARTHA PLUMMER.

MY DEAR MR. CLOSE:—

I have been again reading the September number of the FREE MAN and feel moved to write you that I regard it as a "Star" number. The first article "The Healing Influence of Books and Papers," I think one of the very best I have ever read. I have often been troubled by the intellectual conception without the emotional accompaniment and it is only rarely that I experience the latter. Your article tells me why and knowing the reason, I feel sure that sometime that I shall bring both sides of my mind into poise. Then I fully agree with Jean Porter Rudd that your article on "Mastery of Fate" should be published as a booklet. It has given me a better realization of the wondrous power of man, than I have ever had before.

Thanking you for the help your books have given me I remain,

Yours sincerely,

ISABEL LONG, 412 Lincoln St., Flushing, N. Y.

HOLLISTER, SAN BENITO CO., CAL., Nov. 25, 1899.

MR. C. W. CLOSE.

Dear Sir:—Accept my thanks for the copies of THE FREE MAN. I have become interested in astrology and was not satisfied as to the way out, if we are entirely under the influence of planets where is our responsibility? In

fact what is the use of living anyhow? Its a depressing idea at the best, but the hints given in the editorial of last issue struck me quite forceably. It was "a word in season," concluded I had better subscribe or I might be losing other valuable hints so please find enclosed postal money order for \$1.00.

Yours for truth,

MRS. HELEN DRYDEN.

MY DEAR MR. CLOSE:

Having had a month's Success treatments from you during the summer—July 17—Aug. 17—I think it is well to tell you the outcome. I first wrote you to treat my brother Fred, who was out of work. We were in very straightened circumstances. My brother very faithfully persevered in following the directions given in your letter and pamphlet, and a man who had refused him work many times and declared he would never hire him sent for him and gave him a permanent position. This place he filled acceptably for a time until called to a much better one where he has opportunity to rise in his chosen work. He attributes all this success so remarkable for a 17-year-old boy with no influential assistance from friends, to the help derived from your treatments.

* *

Dec. 11, 1899.

CHAS. W. CLOSE, Bangor, Maine.

DEAR SIR:—You may remember giving me treatment about a year ago for business success. The improvement has been gradual but decided and I have been more successful than I had hoped. Have spent money more freely all the time and have now taken in a partner trusting only the power of thought to bring in enough more to support her also.

I have given no conscious thought to getting along any more economically myself but rather to increased demands but as I have been long in this thought I sometimes find the old thoughts creeping in unawares.

Wishing you a continued success in the good work, I remain,

Yours most truly,

* *

Dec. 11, 1899.

CHAS. W. CLOSE, Bangor, Maine.

DEAR SIR:—I have received a good deal of benefit from the month's treatment that you gave me for success. My nervousness has greatly lessened and I find myself more confident.

* *

FT. WAYNE, IND., Dec. 2, 1899.

MR. CHAS. W. CLOSE.

DEAR SIR:—I like your style of writing and it has been very plain to me and given me thoughts that I never knew existed before, thoughts that start anyone in a new life.

Very Respt.,

MRS. JAMES LONG.

MY DEAR MR. CLOSE:—

How amused you will be when I tell you of my maid's latest suggestion. She advises all people who want to grow *pretty* to go to you. She says my eyes look better, my skin is *cured* and even my hair shows vitality for she says it "shines."

"Minna" is quite a character in herself and a *walking advertisement* for Dr. Close. Yesterday while trying on a ball gown to see if needed any alteration, she gazed with admiring eyes and said "I just bet it takes Close, Close, Close every time to fix you up.

Sincerely yours,

* *

CHELSEA, MASS., Dec. 14, 1899.

DEAR DR. CLOSE:—

I thank you very much for your nice present of *Occult Stories* and wish to tell you that I have already derived great benefit from your mental success treatment. I feel more confidence in myself. The first month's treatment brought a small advance in my husband's wages. This I have no doubt will be successful.

I found in December issue of *THE FREE MAN* just what I have been wanting in regard to going into the silence. I always find something as if it had been written expressly for me in *THE FREE MAN*.

Wishing you a merry Christmas and a Happy New Year,

I remain yours sincerely,

* *

NEW ORLEANS, LA., Nov. 14, 1899.

CHAS. W. CLOSE, ESQ., Bangor, Me.

Dear Sir:—Your book *Phrenopathy or Rational Mind Cure* duly to hand this A. M. Have begun reading immediately and could not lay it aside until finished. Will find it a source of great comfort as an instructor as many times as I may read it over and over. What "Idealistic" reign must have guided you in the individualizing that "I am" for the yearning acquisition of the higher Human Interlectualities. I am happy to possess the work at such a nominal fee, and await eagerly for the next volume of your able writing when obtainable; as soon as you edit "Mionionism" please let me hear from you.

HENRY F. HEIDERICH.

218 So. Church St., Rockford, Ill., Nov. 28, 1899.

CHAS. W. CLOSE, Ph. D., Bangor, Me.

Dear Sir:—Accept thanks for the good *Phrenopathy* has done me and believe me ever

Your friend,

CHAS. W. LEEK.

MR. CHAS. CLOSE, Bangor, Maine.

Dear Sir:—Your "Business Success Through Mental Attraction" rec'd. Everything is so plain that one can not fail to comprehend its meaning who has any knowledge of Mental Science. Very respectfully,

18-12-99.

EFFIE ENGLISH, St. Johns, Ohio.

I think the *FREE MAN* steadily improves.

HENRY WOOD.

Dec. 15th, 1899.

DR. CLOSE:—As my treatment has come to a finish I think I should in justice say to you that I was benefited thereby. Many thanks.

Respectfully,

REV. T. T. MILLER, Burg Hill, Trumbull Co., Ohio.

THE COMING NATION

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I believe each small endeavor
Given in love to whomsoever
We may meet, who needeth care,
Looseth not one jot or tittle
Of its worth for being little,
And its light will shine somewhere.

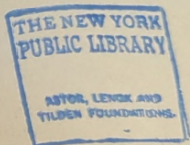
—R. R. P.

MODERN MENTAL HEALING.

BY CHAS. W. CLOSE, PH. D., S. S. D.

THE modern systems of mental healing are the outgrowth of the teachings of three individuals who found their inspiration largely in the religious teaching of Jesus, the Christ.

Of these three, Phineas Parkhurst Quimby, of Maine, was doubtless the first to attempt to systematize his ideas upon the subject



SEXUAL LAW and the Philosophy of Perfect Health,

Sex is the Basis of Creation.

By CHAS. W. CLOSE, Ph.D., S.S.D.

CONTENTS.

Chapter I. Sex the Basis of Creation.	Chapter V. Vital Healing.
Chapter II. The Subtle Law of Sex.	Chapter VI. The Electric Will.
Chapter III. The Philosophy of Perfect Health.	Chapter VII. Concentration.
Chapter IV. What Heals.	Chapter VIII. A Statement of Individuality.

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BY

CHAS. W. CLOSE, PH. D., S. S. D.

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DR. CLOSE:—Manifold duties have made me tardy in writing, but not in appreciating your late treatment of my little niece, to whom you have restored the roses of health.

Perhaps you will not mind my stating that you have effected this in the face of the bitterest opposition, since her parents would almost prefer to die in the old belief than be well in the new.

I shall . . . tempt them with "PHRENOPATHY," and the 12 months series of "THE FREE MAN." Just now these are being read by a friend, who, only this evening, drove in from the country to tell me of the great benefit derived from them. Then a letter from the beautiful Mrs. Trousdale of New Orleans brings intelligence of rapid improvement from your treatment.

How happy I am in this glorious New Thought.

How much we owe you brave, grand thinkers, who have thrown open wide to us the portals of a present heaven!

From being the Mental Scientist, "solitary and alone" here, there are now six of us, with a little circulating library, or "bureau," which we are enlarging as fast as time and means will permit.

Thanking you again for the good work done for us, and with my best wishes for your continued success.

Very sincerely, ALICE CARRINGTON, Clinton, Miss.

PROF. C. W. CLOSE:

CLARKSBURG, Mo., Oct. 4th, '98.

Dear Sir:—I desire to report to you the result of the treatment for "Business Success Through Mental Attraction."

You began treatments July 30th last. At that time I was \$450 in debt without a cent to pay with, with business unfavorable in its aspect. Now, by the middle of September I had the debt paid with \$100 extra to my credit, and the present outlook appears to be all right for future success financially.

The statement of the case is this, to wit: First began treatments July 30th, 1898. Now Oct. 1st, have, through business, received \$550 more than when treatments began. Second, I conclude the treatment had something to do with my success, therefore recommend you to others who desire success.

Yours,

DR. W. J. ATKINSON.

In replying to above advertisements please mention THE FREE MAN

THE FREE MAN.

VOL. IV.

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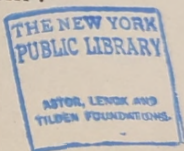
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FLOWERS OF FRIENDSHIP.

Flowers of friendship are immortal
In the world to which we go—
Fairer, sweeter, and more lovely
Than are found on earth below.
But their presence now is helpful
While in loneliness we stray,
They do cheer us on our journey,
Bless and beautify each day.

In the garden of our heart's love
May these flowers forever bloom,
Sending forth their sweetest fragrance,
Driving far away all gloom.
Buds and blossoms I now send thee
Plucked from flowerets sure the best,
May they cheer thee mid life's conflict,
Bring to thee sweet peace and rest.

—C. P. KING, East Lebanon, N. H.



ITS LIGHT WILL SHINE.

I believe each small endeavor
Given in love to whomsoever
We may meet, who needeth care,
Looseth not one jot or tittle
Of its worth for being little,
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Of these three, Phineas Parkhurst Quimby, of Maine, was doubtless the first to attempt to systematize his ideas upon the subject

and to place the healing power of mind upon a substantial scientific basis, but he passed away in 1862 without having given a published account of his discoveries; though one of his pupils, Mrs. A. G. Dresser, has published a volume under the title of "The Philosophy of P. P. Quimby" in which an outline of Dr. Quimby's method is given; and it is also claimed that Dr. Quimby left manuscript lessons which may some day be printed. Be that as it may, while we honor Quimby as a discoverer of scientific methods of mind-healing and as a great healer, he did not play so important a part in formulating those methods as did the two others, Dr. Warren F. Evans and Mrs Mary B. G. Eddy.

Of these two, Dr. Evans was the first to publish a work on the subject, and in his "Mental Cure," published in 1869, he gave the world a scholarly and scientific exposition of the mind-cure system, while in a later work, "Mental Medicine," after declaring disease in its root to be wrong belief, he pays the following tribute to his old friend, Dr. Quimby:

"The late Dr. Quimby, of Portland, one of the most successful healers of this or any age, embraced this view of the nature of disease, and by a long succession of most remarkable cures, effected by psychopathic remedies, at the same time proved the truth of the theory and the efficiency of that mode of treatment. Had he lived in a remote age or country, the wonderful facts which occurred in his practice would have now been deemed either mythical or miraculous. He seemed to reproduce the wonders of the Gospel history."—*Mental Medicine*, p. 210.

A few years after the first appearance of "Mental Cure," by Evans, Mrs. Mary B. G. Eddy published her book, "Science and Health," and founded her school of Christian Science. While Mrs. Eddy denies that she was in any respect indebted to Dr. Quimby for her ideas on mental healing, she would seem at one time to have felt very differently, as is attested by the following verses said to have been written by her when she was Mrs. Patterson:

LINES ON THE DEATH OF DR. P. P. QUIMBY.

Did sack cloth clothe the sun, and day grow night,—
 All matter mourn the hour with dewy eyes,—
 When Truth, receding from our mortal sight,
 Has paid to error her last sacrifice?

Can we forget the power that gave us life ?

Shall we forget the wisdom of its way ?

Then ask me not, amid this mortal strife,—

This keenest pang of animated clay,—

To mourn him less. To mourn him more were just,

If to his memory 'twere a tribute given,

For every solemn, sacred, earnest trust

Delivered to us ere he rose to heaven ;

Heaven but the happiness of that calm soul,

Growing in stature to the throne of God.

Rest should reward him who hath made us whole,

Seeking, though tremblers, where his footsteps trod.

But Dr. Quimby's best friends could scarcely wish to claim Mrs. Eddy's book or system as Quimby's, for while she has built upon her teaching a church of which she is supposed to be the infallible head, in so doing she has put up a bar to progress to all who accept her leadership, whereas both Quimby and Evans were progressive men who reached out in all directions for truth, and yet more truth.

And this being so, while Mrs. Eddy has built up a fanatical sect of Christian Scientists (?) who dare think only as she wills and directs, the systems of Quimby and Evans have become the germs from which has grown the new thought philosophy of the modern metaphysical movement.

While Evans' six books are considered as classics by the modern mental healers, we are not bound by them, but accepting the truth contained therein we boldly strike out new paths of truth according to our individual needs.

The modern mental healer is an individualist who seeks to develop his highest individuality by recognizing the Spirit within as the source of all truth, and of all power.

In one of his later works Evans denominates his system of healing, *Phrenopathy*, a word of Greek derivation, signifying practical mind cure, and finding this word most expressive of modern mental healing the writer, while by no means confining himself to Evans' teaching, nor being the follower of any man or school, has adopted this word as the name of the system of rational mind cure he has developed.

The basic statement of *Phrenopathy or Rational Mind Cure* is the oneness of all creative substance ; not that there is not a

diversity of secondary substances, but that all these secondary substances find their essence and underlying reality in one creative substance, Spirit, or Life, which permeates and gives life and power to the whole universe.

We find man as an individualization of this omnipresent Substance endowed with mental faculties by which he is enabled to draw from the source of creative life the elements of all things, and with a brain and nervous system so constructed as to enable him not only to attract the elements of power, but to incorporate them in the atomic substance of his body, and by becoming self-centered control his bodily condition as he will.

But while the phrenopathist thus recognizes in the Spirit of man the power to will, be and do all things he wills, he—unlike the narrower schools of Christian Science, faith healers, etc.—recognizes the reflex influence of the body upon the mind—and thus he does not antagonize the truths of material science, but rather harmonizes them with the higher truth of Spiritual Science.

The work of the modern mental healer is not that of the religious teacher or of the medical doctor, but he is rather an adept in the use of mental force for the healing of disease and uplifting humanity. And he finds that his most perfect work is done through the recognition of power as resident in the individual, and this recognition has brought and will continue to bring health and happiness to thousands.

—From the *Suggester and Thinker*.

FROM THE EDITOR OF IDEAL LIFE.

NORFOLK, TEXAS, Jan. 25, 1900.

MY DEAR DR. CLOSE:—

Of course the entire list is yours on the conditions agreed to, and you can collect arrears or do otherwise with them as suits you. Will try to comply with your request for a brief article, but cannot promise, as my time is wholly taken up. Your card received and thank you for your courtesy to me and my old subscribers. Of course the only obligation you have assumed is filling the unexpired terms. *Ideal Life* went out free of debt. Will forward all requests for samples.

With best wishes yours, &c.,

THOS. J. MORRIS.

[NOTE. Those in arrears for *Ideal Life* are requested to send one dollar for a year's subscription to THE FREE MAN and a clean receipt for all arrears for *Ideal Life*. THE FREE MAN is discontinued upon expiration of time paid for.—Editor FREE MAN.]

THE BELIEFS, AND THE PSYCHIC POWERS OF PRIMITIVE MAN.

THE earliest man necessarily gave to the varying aspects and activities of nature, an interpretation corresponding to his own psychic emotions and volitions; because this was the only standard of interpretation either accessible or intelligible to him. Recognizing desire and will as the mainspring of his own conscious actions, he naturally thought that every kind of action that came under his observation, arose from a like cause; moreover to whatever in the material world yielded to his efforts he ascribed a will subservient to his own and to whatever effectually resisted his efforts he ascribed a will antagonistic to his own.

Thus he must at an early stage of his career have been led to make a distinction of the powers of nature, as those he was able and those he was not able to control. But beyond those immediately subservient or antagonistic to him he recognized others, which he could neither command nor resist, and to which he attributed a transcendent benevolence, or a transcendent hostility, according to the way in which they affected his own individual well-being.

The primitive man in acquiring these conceptions of the powers of nature reasoned from analogy, but his reasoning was unconscious; and because he had not yet learned to doubt or to question the validity of his conclusions, the inference he drew from such analogies immediately crystallized into positive beliefs.

The beliefs of primitive man however bore diverse fruits according to the strength or weakness of the individuals holding them. The masses recognizing only the irresistible power of nature, bowed down in abject idolatry to that power becoming more abject the more it tyrannized over them.

But occasionally a person of strong individuality finding that he could command some force of nature in part aspired to gain a still greater command and in all probability strong men in this age of

unconscious reason and positive belief and not yet cognizant of physical limitations did acquire marvellous powers which a more rational age finds impossible to produce, and which material science is wholly unable to explain.

In this way only can we account for those apparently miraculous feats of Hindoo fakirs and Fijian fire-wizards; and in the same line of evidence falls the traditions of wonder working prophets and magi that have come down to us from the most remote past.

The attitude of physical science with regard to marvels of this character, is in the main to deny their admissibility, rather than to question their credibility. Yet men of unquestionable scientific reputation, have borne testimony to the genuineness of some such manifestations. But it is only in the broader philosophy of sages like Emerson that we can discover a consistent effort to place them in harmony with the ordinary course of nature and it is only under an interpretation such as his that they assume any practical value to us. It is thus that he deals with these occult powers of man.

“At present man applies to nature but half his force. He works on the world with his understanding alone . . . his relation to nature, his power over it is through the understanding; as by manure, the economic use of fire, wind and water, and the mariner's needle, chemical agriculture, and the repairs of the human body by the dentist and the surgeon. This is such a resumption of powers as if a banished king should buy his territories inch by inch, instead of vaulting at once into his throne.

“Meantime in the thick darkness there are not wanting gleams of a better light. Such examples are the traditions of miracles in the earliest antiquity of all nations; the history of Jesus Christ; many obscure and yet contested facts now arranged under the name of animal magnetism, prayer, eloquence; self healing and the wisdom of children. These are examples of Reason's momentary grasp of the sceptre; the exertions of a power which exists not in time or space, but an instantaneous instreaming causing power.”

What then is the practical lesson to be learned from the above? Must we renounce our rational faculties, and surrender our physical advantages in order to recover the occult power of primitive

man? The answer is that the recovery would not be worth the sacrifice. That while these marvels are valuable as prophecies they are worthless as precedents. Rather must we stubbornly maintain our vantage ground of rational and experimental science until our occult powers have been brought up in line with them. And when they stand squarely abreast of our more intelligible faculties perhaps they will cease to be accounted occult, and become explicable by purely rational methods of interpretation, when they will cease to be the private monopolies of the priest, the sorcerer or the hierophant and become the property of the captain of industry, the statesman, and the social philanthropist, and by them to be administered for the common weal.

FLORIAN HUSBAND.

FOLLOWING DESIRE.

ALL things are good, but there are numberless grades of good, and all things are not *positively* good. There is a denial of the Law of Being which is negative in its effect, so long as it lasts, and which only leads to the positive plane through re-action.

All growth comes through trusting our desires, and freeing them to more perfect expression. But the one object in freeing desire should be to reach a point in development where the will invariably selects the *higher* desires to be gratified.

Some earnest teachers in their strenuous efforts to demonstrate the *positive* good of *all* desires, apparently ignore completely the power of intelligent choice by a developed will. Reason, they assert, is a poor guide. Nevertheless it seems to me that reason is the balance wheel of the intellect, and entitled to her just share in the government of the being.

Let us examine the subject a little more in detail. Suppose a man sets out to gratify ALL his desires as they are conceived without any conscious effort at discriminate selection, or any choice of higher ideals. What will be the result? Why, he will find that he cannot *really* free himself because he is denying the law of growth which invariably seeks to produce higher forms from lower ones. If he persists in his efforts he will find himself gliding downward to the realms of Hades like a greased toboggan down an icy hillside. He might as well try to make water run up hill.

However, such an experience is *good*, because it teaches the true path through the force of re-action, and its ultimate effect is to promote the individual's growth. It is not easy to realize this truth unless life is taken in its entirety, and considered as co-existent with the Universal Life.

Self condemnation is the worst form of infidelity, and cannot be indulged in without great harm by those who have followed or are following the desires of the lower nature. But this is no reason why the will may not be educated to CHOOSE the higher and HOLD them in mind constantly as an objective point instead of drifting like a ship without a pilot, at the mercy of every fleeting fancy implanted in the brain by the psychic waves which break upon it from the great ocean of race thoughts. Doubtless the most ardent advocate for the absolute freedom of desire will agree with me in this conclusion. To ignore it would, it seems to me, set aside the principle of cause and effect, of absolute justice, which is an attribute of the One Life. Man's freedom is gained by working WITH the Law. Some good philosopher may pronounce this a dualistic statement. If the principle of cause and effect be dualistic, then I plead guilty. If cause and effect were a mere chimera, it would be as easy to set aside the force of gravitation and make water run up hill as down. If we ever learn to do this it will be by working *with* gravitation and not by suspending the principle except it be to give place to a higher one.

Cause and effect are, however, indissolubly interwoven as a part of the one Law of Being. They are only *seemingly* dual. To work *with* the Law does not mean that it is necessary to recognize it as dual, but merely to recognize its positive and negative qualities. All life, all individuality, depends upon this principle of cause and effect, which is *seemingly* dual but in reality one, just as the poles of a magnet are one.

I might sum up the conclusions to be deduced from this brief article as follows :

1st. The lowest and most brutal desires are a *negation* of Truth and not a POSITIVE good. Inasmuch as they lead to wisdom and a higher plane through re-action they ARE a negative good.

2nd. The power of intelligent choice by an enlightened will should not be entirely ignored in the effort to free desire, if the most direct road to happiness and harmony is sought.

WILLIAM E. TOWNE.

ONE OF THE BLUE HEN'S CHICKENS.

BY

VIRGINIA DURANT YOUNG.

Author of A Tower in the Desert, Beholding as in a Glass, etc.

CHAPTER VI.

BEFORE the time for my "Waxahatchie school" to close I was waited upon by Dr. Luce, of an adjoining township, with an urgent request that I should take charge of the public school in his neighborhood.

It seemed that the public school fund was so inadequate that each school was only allowed enough to pay its teachers for three months; so as the time I had been engaged for at Waxahatchie would soon expire, I was truly thankful for Dr. Luce's offer. I had heard of him and knew that he stood high as a gentleman of fine character and intelligence; and I looked forward to boarding in his family at "Bucksport" as a great change for the better on the roughing it plan I had had to endure at Mr. Thomas Jefferson's house.

I had become attached to poor Piety Ann and pretty little Liss, and had, some how, so won upon Thomas Jefferson and his sons, that they had greatly softened and improved their manners somewhat. Yet I was not going to leave the country. I hoped I still might occasionally see them, as well as my dear Idumea and her clever father.

I was not disappointed in Mrs. Luce, beautiful of face and with her refined highbred manner characterized by a tone of sincerity and unconventionalism that won my instant confidence.

Here was indeed an oasis after the hard desert of uncongenial living, in which I had lost appetite and flesh.

Once again I had the pleasure of sitting down to a daintily set table and exquisitely prepared food, but far above the comfort of the bodily food was the mental pabulum I derived from my intercourse with Dr. and Mrs. Luce.

The Doctor was a large, handsome man, with a nobly shaped head, quite bald on the top, and far in advance of the people among whom he dwelt. He openly and unhesitatingly repudiated

the popular ideas of a "personal God" and a wandering devil, while the "myth of hell" he laughed at.

But while the ignorant country people spoke with bated breath of his "awful infidelities," they could not but respect the upright life of the man, who was honest in all his dealings, a good neighbor, and a most devoted, loving husband and father.

Dr. Luce introduced me to a new world of books, and in the "Martyrdom of Man," and the conflict between "Science and Religion," I began to emerge from the binding shell of conservatism into the new life of freer thought. I remember how glad I was at Mrs. Luce's going to the circus with the Doctor, her doing so striking me as an act of independence on her part; inasmuch as the preachers in that part of the country preached against the circus as a manifestation of Satan, or the devil in bodily shape.

The Luce children were all girls, and their quickness and studious habits made teaching a joy.

My health began to improve immediately under the stimulus to my intellect, the actual joy I found in talking over matters with my new friend. Even then the rock bottom truths of mental science without the name found lodgement in my mind.

The year that I spent with Dr. and Mrs. Luce was the most fruitful to me in mental growth, as I recall it now, of any in my previous history,—a year I say, for I got such lodgement in the hearts of the Doctor and his wife, that they retained me as governess for their children when the three months of public school had expired, and I remained in close association with them and happily occupied in the education of their children until their oldest daughter came home from Riverside seminary and took my place.

But Dr. Luce's kindness had gone before this change in securing for me the position of teacher in the Preparatory department of the college where his daughter graduated. It was on his recommendation that the faculty offered me the place which secured to me many advantages.

But my close intercourse with the Doctor and his wife had given me an uplift for which I have never ceased to be grateful.

Dr. Luce belonged to the class of men represented by Col. Ingersol. He was an iconoclast, but the materialistic or carnal mind predominated in him, and while he used his great strength to tear down, he did not build up.

His wife, on the contrary, relinquished her hold on old beliefs reluctantly, and speedily rebuilt with better material. She reared a golden ladder of faith in herself, her husband, children and friends, by which ascent was made into a heaven of harmony right there in the breezy old farm house.

She rejected all "can'ts" and "ifs" and "buts;" and brought Dr. Joe, as she called him, into tolerance with the beautiful results even against the protestation with which he persistently opposed what he was wont to call the "angels of his wife's imagination."

How I used to laugh at the tilts of those two, the strong common sense straight out-and-outiveness of the Doctor, met on all sides by the barbless fences of his wife's abiding trust in the all good. For though the star of mental science had not risen above her horizon, this sweet soul felt it coming in her big loving heart, and hailed her who should bring into the world "the Hope of Israel."

Mrs. Luce, with the ever-recurring swarming cares of her family matters, the housekeeping duties and the sewing machine exigencies, had still time for constant reading, conspicuous in which was the Phrenological Journal of Dr. Samuel R. Wells, and the "Science of Health," of Dr. Robert T. Trall. These publications contained the seed thoughts of the metaphysics of to-day, and greatly nourished the top roots of the W. C. T. U. and the cause of woman's rights.

Quietly hemming a ruffle for one of the children's dresses, or crocheting a "fascinator" for her own beautiful ringleted head, it used to tickle me to the point of exploding with laughter to hear Mrs. Luce softly giving vent to the most revolutionary sentiments in the matter of marriage and divorce, woman's right to the ballot and her own children; and her right, above all things to think her own thoughts without benefit of clergy.

Dr. Luce was the freest of the free in his opinions, but a slave to conventionality in all the so-called proprieties and the contrast between his iconoclasm in ideas and intense conservatism in dress and other externals was to me an ever-recurring cause of intense amusement.

He could not bear for "Josephine" (as he called his beautiful wife) to abate one jot or tittle of what was strictly fashionable in

dress, and I remember his reproving her sharply for using a large straw fan, of a different style from those in vogue !

But these were mere little surface inconsistencies that made the genuine honesty and truth of the Doctor seem all the grander.

He argued generally in opposition to all Mrs. Luce's theories, while in whatever made for her comfort or material happiness, he spared not himself nor any painstaking effort to compass her complete satisfaction.

In all our lives we see certain threads running, which give tone to the coloring, or put a new face on the aspect of the world about us, as we look at it.

Mrs. Luce gave such a coloring or aspect to my life,—yet in a manner so gentle as to be felt like dew, not seen as rain.

It always struck me with a sense of surprise that a woman with a voice as soft and a presence as serene as her's, should have ideas so different from the people about her, and hold to them so strenuously.

Her life was like an underground stream so unobtrusively it flowed, flowering out in her lovely children, happy atmosphere and delightful home.

The children grew mentally and physically under her wise training, as might a gardener their prunings and workings, and waterings, and stimulants applied, which roused fresh sprouts and made new growths, as by magic.

Dr. Luce had been a man of considerable wealth, when he married Josephine Cease, a poor young girl, who had been reared by a maiden aunt.

Dr. Joe was a man of too princely generosity to remain rich, however, when he had poor relations within reach ; and to get away from these he had moved to Florida, settling first in a pretty town, where he bought a neat cottage, but investing the bulk of his money in a plantation. On the plantation was a double log house, situated on a high hill and surrounded by fine trees. The Doctor had a medical diploma but he had never done anything except a very desultory practice, though his reading habit kept him well informed as to the progress of modern medicine.

Mrs. Luce, to whom her husband denied nothing in the way of expenditure that she chose to make, was the first to declare the

need of retrenchment and insist on the giving up of their town house and removal to the country.

Here she had very little society, but in the busy routine of her life found nothing to regret in this fact.

Her oldest daughter was sent to Riverside Seminary, and Mrs. Luce undertook, for a while, the education of her other children. The Doctor thought her work too great, and so sought me out, and, as I have shown, I eventually became a member of their household and a close partaker of their lives.

I left "Bucksport" in August, and went to Riverside Seminary for the opening of the fall session.

The seminary was located in a hill country, near a tiny village, where a hotel and three stores had sprung up in answer to the demands of the public. There were two three story buildings of the college proper; the wings of which ran back enclosing an open space.

A wide and beautifully shaded campus or park, surrounded the buildings and through it a well worn path led to a 'spring,' which was called 'medicinal;' and very strongly recommended to the students for daily use in drinking, "as a tonic and builder up of the human system."

The President of this institution was a man, not very tall, but quite stout and of a bland large countenance with a dignified and self important manner. He was a preacher as well as a teacher, and in both of these showed a conventional turn of mind.

His house was a white two story building situated but a short distance from the College, and some five hundred yards away a tall white gravestone in a paled-in enclosure marked the spot where had been interred the body of a young girl who had died in the Seminary the first year.

President Welch however, constantly maintained that "the site of the college was one of the healthiest on the habitable globe."

His habit was to have prayers in chapel at sunrise, and I remember an expression that used to roll off his oily tongue with much unction "slowly ripening for a glorious immortality."

But despite his reiterated and strong assertions as to the salubrity of the climate and the efficacy of the mineral spring, the fact remained that there was much sickness among the students and every year there would be several deaths.

I however enjoyed uninterrupted health myself and remained there five years—not that I liked the principal, there was always an unacknowledged antagonism between us, but we did not often clash; and my work and salary suited me, so I kept on. During my fifth year a great ‘to-do’ was made in the college advertisements over the addition to the corps of teachers of a “native Frenchman,” who it was promised would certainly be able to impart to his scholars “a genuine French accent.”

Mr. Pierre de Fontaine arrived in due time and took up his duties.

He had a large class and from what his scholars said was a most pains taking teacher, but soon there arose a buzz of criticism, starting evidently from the fountain head of President Welch, and trickling down among the teachers and students; besides myself there were two other women teachers who had rooms in the college but the professors had houses in the village.

There was also a “steward” who with his family had rooms in the college, and this man Punkett was a born gossip and busy-body. It was his business to supply the college larder with beef, mutton and other meats, to see after the raising of vegetables and poultry, as well as to purchase the latter as also fish when these were in market.

The steward had a large family of daughters, and it was with an eye to educating these and living easy, without much work, that he had gotten the soft berth of caterer to the college table.

Punkett was the first to air the peculiarities of Mr. Pierre de Fontaine, the new French teacher. First in the array of delinquencies he found against him was his refusal to attend the prayers in Chapel. True Punkett invariably went to sleep as soon after landing in his seat at church as possible, but on occasion he would lead the shouting and excitement of the ever recurring revivals so his drowsiness was condoned.

I can see Punkett this moment in my mind’s eye, a short, stumpy man, who reminded me of a yellow cur dog. He had a turned up nose and reddish hair, and his walk was a dog trot. He nosed out all irregularities on the part of the students and teachers and reported them to that awe-inspiring being, the president. Now to tell you the truth I was never really afraid of that big impersonation of pomposity, the president, and I found his ser-

mons exceedingly boring with their platitudes and "an-dirs," a species of dwelling on a syllable to give himself time to remember the name he wanted.

I liked the Professor of Mathematics vastly better, in fact, I considered him an ideally noble man, until I perceived that he was as much under the domination of the president as Punkett himself.

The whole establishment of the Seminary indeed was a kind of trust or combine, run in the start wholly on the money furnished by an illiterate old farmer of the neighborhood. His long purse, as I once heard President Welch say, had caused the college to be built at Wellington, he was quite wrapped up in President Welch, and that gentleman of aldermanic proportions could always "make a raise" from the rich ignoramus in the shape of a "loan," when he wanted it.

Old Jack accepted, with the absolute credulity of dense ignorance the story of the "atonement," and believed that in order to get a high seat in heaven he had only to run President Welch and his sectarian institution.

This the old man did with a large liberality; and when Punkett brought to his ears the news that the dark-faced Frenchman "did not belong to any church," and would "not go to hear President Welch preach," he was scandalized beyond measure.

So directly a smart persecution began and strong and combined effort was made by the teachers, Punkett and old Wellington himself to bring him round.

I think I was drawn to him first by my outraged sense of justice. I was naturally inclined to take the part of the "under-dog in the fight," and in that aspect this poor foreigner appeared to me in "Riverside Seminary, so-called, though there was no river in sight.

One of the axioms Mrs. Luce and I had accepted as an incontrovertible truth was that "there is no sex in mind;" and in applying this as it seemed to us self evident proposition, we had found that in families strength of intellect and quickness of perception was just as often as not concentrated in the youngest or oldest daughter while the intermediate sons were stupid or brutal. We also believed in what we called "the mother-heart,"—as common to both sexes—not confined to women.

I think I have "the mother-heart" which sees as in a picture the sufferings of the oppressed and yearns to give relief. So I sought Mr. de Fontaine's acquaintance and was much impressed with his frankness, openness and naivete.

His views I found were like those of Dr. Luce, not at all in consonance with my own, and though I found a certain pleasure in his society it was more because he piqued me to the point of defending my own ideas, than because of correspondence in our minds.

But my sympathy soon called out a certain dependence from him on me, as a child on a mother; and this my "mother-heart" rendered irresistible.

In the meantime certain remarkable changes had taken place in my old home, an influx first of "turpentine men" and then of "tobacco farmers" had brought a degree of prosperity to the country and raised the price of land for rent or sale. My Cousin Edgar Bronson, who had charge of my farm began to rent the lands in small parcels at pretty fair rates; always keeping my funny old composite house vacant for my occupancy when I should decide to return. "Daddy Isaac" lived in his cabin and he and his wife were allowed the use of twenty five acres in return for their care of my old home. I had been away seven years, and my thoughts often dwelt upon the pleasure of housekeeping and the quiet and privacy of a home of my own. But of a husband I did not think,—nor did Mr. de Fontaine cross my mind in that connection at all.

Yet I was known to be his friend, and having defended him frequently I had begun to share his unpopularity and to be whispered about as "not sound in the faith." Before this gentleman's coming, I had been content to hold my own unorthodox ideas, but not to express them—so escaped criticism.

On the night of Christmas Eve, however, when everybody had gone to the church but Mr. de Fontaine and myself, he having called on me, and we being together in the small parlor, my friend asked me to walk in the campus with him, and as we strolled along in the moonlight, we saw a tongue of flame dart along the roof of the great college kitchen located in the back of the building.

To my surprise Mr. de Fontaine was off in an instant, running like a deer he climbed up by the gutter pipes and with axe in hand that he had snatched from the wood pile in rushing by, cut away

the wood work of the roof when the fire was blazing, and in a few moments arrested what would certainly have been a conflagration and the resulting destruction of the Seminary.

While he was on the roof the great bell of the college sounded, rung by someone who had seen the flames, and the alarm called home the crowd from the church, to whom I joyfully told the story of the despised, persecuted Frenchman's heroic exploit!

That same night, Mr. de Fontaine asked me to marry him, and I not only consented, but agreed to have our nuptials solemnized by a magistrate next day, and that we should both resign our places in the college, and go back to my own home, in my native state. I considered President Welch a humbug, and the people he ruled over as little better than he, and I was glad to enter on a new and totally different life.

Pierre and I were married on Christmas day,—married by a magistrate in our everyday clothes, and were not the least troubled about what we should do with our "wedding presents," as we had none.

We had a pleasant journey, mostly by steamboat on the river, and came to "Stillwood," our home, which is very much the same to-day as it was then.

Pierre fell into a certain routine of looking after the stock, helping me with my cooking, going for the mail and having me to read aloud to him.

We had a great deal of company at first,—everybody for miles around knew my family and felt a certain curiosity regarding my marriage, but the general interest was ephemeral and meantime I found the need to my mind of keeping in touch with the world, and gradually came into the mode of expression for which I had the strongest liking, which was authorship, newspaper writing.

To me it has never seemed a hardship, nor in any degree unnatural nor unreasonable that I should support myself and my husband too. Our circumstances have always been such that it is easier for me to be the producing factor, which settles the question. It does not make me the least ashamed of him because he has not the money getting faculty, nor am I heartbroken over his occasional excesses in drinking. I know he has a heart of gold; I mean a brave true heart; and I cannot condemn him.

How easily we condone gluttony, and yet filling, in fact over-

loading the stomach with unnecessary food, is just as disintegrating to the body as the drinking of alcoholics and indicates the same lack of self control, which we so despise in the drunkard.

Well, Gertrude, in spite of the never ceasing comment and criticism to which I have been subject, I am a happy woman, and look forward with faith to the time when I shall see my husband all I wish him to be, and when I shall have all I want of money.

My chicken farm project is well under weigh,—I feel myself growing in the new thought, and I look forward with assurance to the realization of my high ideals.

Now, dear, you know my life story, it has been a pleasure to tell it to one so sympathetic and unprejudiced. Let us return for I know my dear Pierre is by this time awake and needing to be revived by the thoughts and food I shall give him.

(To be continued.)

EDITORIAL.

IDEAL LIFE formerly published by Thos. J. Morris at Columbus, Texas, has been discontinued, and its unexpired subscriptions will be filled by THE FREE MAN. Those subscribers to IDEAL LIFE who were already subscribers to THE FREE MAN will have their subscriptions to THE FREE MAN extended for a period sufficient to cover their unexpired subscriptions to Ideal Life. Others will receive THE FREE MAN from January, 1900, for the period covered by their unexpired subscriptions. A copy of this issue is sent to all subscribers to Ideal Life whose subscriptions had expired, hoping they will be so well pleased with this magazine that they will subscribe at once. See letter from Mr. Morris on page 68, with editor's note on page 69.

* * * * *

We have never made much comment on the growth of THE FREE MAN but a few words at this time may not be inappropriate.

THE FREE MAN practically represents five publications. From June 1893 to April 1895, the editor published a small quarterly called THE MIONION LETTER, the organ of the order of Mionions.

The object of the order is the attainment of perfect individuality by the study of truth in all its phases, and by appropriating the results of such research for the benefit of the individual.

The word—mionion—is derived from words signifying “that which of right belongs to me,” and means perfect individuality. A Mionion is, therefore, one who is striving to perfect himself in every possible way, and as such persons are to be found among all sects and parties, the Order of Mionions is non-sectarian and non-political. The motto of the order is expressed in the following lines:—

Pledged to follow in Truth's way,
Where'er it may be found,
We will not yield to error's sway
Nor by false creeds be bound.

Being an order of individualists it is necessarily free and without dues. The only distinction being that associate membership was absolutely *free*, while subscribers to THE MIONION LETTER were termed Active Members. The last issue of *The Mionion Letter* was dated April, 1895.

After the suspension of THE MIONION LETTER, active membership was accorded only to the purchasers of Phrenopathy, or Rational Mind Cure, by Chas. W. Close, Ph. D., who had correctly answered its fifty questions and this is still the condition of what is known as active membership.

In June, 1897, the first issue of THE FREE MAN, containing “*A Mionion Conception of God and Man*” by the editor, was put out. We chose the name FREE MAN as a most appropriate title for a mionion or individualist publication, as it was to represent the individuality of free men and women.

The first issue was of but 16 pages. In January, 1898, it was increased to 20 pages.

In September, 1898, *The New Thought* formerly published by M. J. Clarkson first in Melrose, Mass., and afterward at San Diego, California, was absorbed by THE FREE MAN.

The New Thought was the successor of *The Silent Circle* published in the interest of the members of The Silent Circle, an order founded by Mrs. Mary N. Brown, through the pages of *The Journal of Realistic Idealism*, April, 1893—but a short time after the formation of The order of Mionions,—for the purpose of individual development.

Thus it will be seen that this magazine represents five publications as follows:—

THE FREE MAN.
 THE MIONION LETTER.
 THE SILENT CIRCLE.
 THE NEW THOUGHT.
 IDEAL LIFE.

With the issue of December, 1898, THE FREE MAN was enlarged to a 32-page magazine, which form it still retains, and its circulation in August 1899, reached 5000 copies, at which figure it has been kept up to the present day—Jan. 30th, 1900.

With this issue we start a new department under the head of

OUR LETTER BOX,

to which we invite all members of THE ORDER OF MIONIONS, and of THE SILENT CIRCLE, as well as all others interested to contribute, and help make THE FREE MAN what our good friend Prof. Fealy of THE SOUL now calls it,—"ONE OF THE BEST JOURNALS OF THE PRESENT AGE."

We also ask you to give practical support to the Magazine by subscribing for it yourself and getting others to subscribe; and in return we promise to continue to improve it as fast and as much as possible.

* * * * *

Argument is not convincing if one believes the other way.

* * * * *

Read the adv. of the N. Durham Co., Corry, Pa., on another page. Their rubber stamps are A 1, and if you want such an article you will do well to order of them.

* * * * *

Controversy leads to confusion and clouds the light of truth.

* * * * *

With this issue we discontinue our regular *Book Reviews*, but we shall from time to time give editorial mention of such books coming under our notice as we may deem of value to our readers.

Such a book is VOICES OF FREEDOM by Horatio W. Dresser, G. P. Putnam's Sons, publishers, New York and London.

This prolific writer on new thought subjects is always interesting, but in some parts of this new book he surpasses himself. Every student of the new thought philosophy should read and

digest the second chapter of this book entitled *The New Thought*, as it contains an epitome of the new thought philosophy in clear cut statements that are as food to the soul.

Voices of Freedom has as a frontispiece a fine engraving of the author which his many admirers will wish to possess. Price post paid, \$1.25. May be ordered from this office.

* * * * *

A clear cut statement of truth as it is perceived by the thinker carries weight with it. It sinks into the soul and becomes a seed for the production of new ideas.

* * * * *

See our special offer of THE FREE MAN? one year with *The Coming Age* for the subscription price of the latter publication alone. *The Coming Age* is easily the first among modern reviews and should be read by all advanced and advancing thinkers.

* * * * *

New ideas generate new life. It is only when we begin to live in the past that we begin to grow old. Live in the *eternal now* by appropriating and developing new ideas.

* * * * *

We are in receipt of the following books: *The Better Testament*, by Wm. G. Schell, cloth \$1.00, half morocco \$1.50. From Gospel Trumpet Publishing Co., Moundville, W. Va., U. S. A.

Selected Bible Readings, paper, from Fannie B. James, 1247 Clarkson St., Denver, Col.

* * * * *

See ad. of Mrs. Emma A. Small on another page; it will interest you.

* * * * *

We are making several tempting club offers this month. Read them and then send in your subscriptions.

* * * * *

"Occult Stories," by Chas. W. Close. Bangor, Me. Mr. Close has shown admirable discernment not only in the selection of the stories in hand but in the handling of them. To know a good story is one thing and to tell a good story is quite another. Mr. Close not only knows good stories, but in telling them has rounded some beautiful Occult truths. Price 50c.—*From The Soul, Cullinan, Ala.*

OCCULT STORIES, by C. W. Close, is among the new books at hand. It contains some interesting anecdotes and stories for seekers into the occult side of nature. Prof. Close is a profound student of the occult and his writings are sought and read by many members of the occult fraternity.—*From The Adept, Minneapolis, Minn.*

These stories are decidedly interesting, showing that the author has had experience in the psychic realm.—*From Ecce Homo, Richmond, Va.*

We send *Occult Stories* postpaid for 50 cents, order of Chas. W. Close, publisher, 124 Birch St., Bangor, Maine, U. S. A.

* * * * *

Dr. Close's text-book, of what he calls "Phrenopathy," though short, is extremely able, and very practical for mental science, teaching how to conquer disease and poverty. If there is anything in his system, this book, with its detailed instructions, will teach it to the student.—*From The Prophet, Oaklyn, N. J.*

PHRENOPATHY postpaid for \$1.00.

SPECIAL OFFER—For a short time we will send *Phrenopathy, Occult Stories, Sexual Law and The Philosophy of Perfect Health, Business Success Through Mental Attraction*, and THE FREE MAN one year, a value of \$2.70, for ONLY TWO DOLLARS if the amount in cash, postal money order or express money order is sent direct to this office. We CANNOT accept personal checks or stamps, or drafts except on New York banks. Order of Chas. W. Close, publisher, 124 Birch St., Bangor, Maine, U. S. A.

* * * * *

Rev. Chas. M. Sheldon, author of "In His Steps" which has had such a wide sale, is to have the complete editorial and business management of *The Topeka Daily Capitol* of Topeka, Kansas, for six days beginning March 13th for the purpose of demonstrating his idea of what a newspaper should be and he will manage it as he believes Jesus would. All who have read "In His Steps," will wish to see *The Capitol* during Sheldon's management of it.

* * * * *

Recognizing the silent *I Am* as the centre and source of personal life, and as the invincible individual which every personality shadows forth according to the plane of its growth, and using

this recognition as the basis of his treatment, Mr. Close has been able to bring health and success to many who were sick bodily and financially.

Mr. Close's terms of treatment are as follows :

Health Treatments \$5.00 per month, invariably in advance.

Success Treatments \$1.00 per month, invariably in advance.

Both *Health and Success* treatments, \$6.00 per month, invariably in advance.

SPECIAL OFFER TO THE SICK. If you have not previously taken advantage of this offer, which may only be accepted once by the same person, send \$1.50 for one year's subscription to THE FREE MAN and I will give you one month's treatment for either health or success *free*, or if you wish both health and success treatments send \$2.50 for a year's subscription to THE FREE MAN and both treatments will be given. Those taking the success treatments should also secure a copy of *Business Success Through Mental Attraction*, price 10 cents silver. Stamps *not taken* on this special offer, Postal or express money orders are the safest ways of sending money. If you send checks, add 10 per cent. banker's discount to the amount called for. I prefer *not* to receive personal checks, a postal money order being much better. Address Chas. W. Close, 124 Birch Street, Bangor, Maine, U. S. A.

* * * * *

SPECIAL OFFER. We will send a copy each of *Sexual Law and the Philosophy of Perfect Health, and Business Success Through Mental Attraction* with THE FREE MAN three months to *new* subscribers only, for 25 cents silver or postal money order, or *thirty 1-cent stamps*. Address C. W. Close, 124 Birch St., Bangor, Maine, U. S. A.

* * * * *

Send us the addresses of those interested in the new philosophy of thought, and of the sick who may be benefitted and we will send free reading matter that will be useful to them. Write addresses plainly, and be sure they are correct. Publisher, THE FREE MAN, 124 Birch St., Bangor, Maine, U. S. A.

“THE FREE MAN,”

Charles W. Close, editor, is a most enterprising journal. It has a very incisive way of getting in its fine work. . . .

"Phrenopathy, or Rational Mind Cure," by this author, is doing an incalculable amount of good. The directions for health are very plain and practical. Many of our friends have been wonderfully helped by this volume. Success to him and all the rest of the workers in the field of progress.

—From *Eleanor Kirk's Idea*.

A REMARKABLE OFFER!

ASTROLOGY MADE EASY, paper, 54 pp. illustrated, price 10 cts.

FIFTEEN COMPLETE NOVELETTES, by popular authors, paper, price 10 cts.

MODERN ENTERTAINMENTS, by Effie W. Merriman, paper, price 10 cents.

HOW WOMEN MAY EARN MONEY, by Effie W. Merriman, paper, price 10 cents.

Sent postpaid on receipt of price; or will send the above four valuable books and THE FREE MAN six months for only 50 cents, provided the money is sent directly to Chas. W. Close, publisher, 124 Birch St., Bangor, Maine.

N. B. *We cannot take stamps or personal checks on this offer.*

OUR LETTER BOX.

We this month substitute the LETTER BOX in place of our usual correspondence. We invite you all to contribute to this department in order to make it of interest to yourselves personally. We cannot promise to print *all* the letters received but such as have matter of general interest, will, with permission of the writer, go into OUR LETTER BOX.

The following from a correspondent in San Diego, California, presents some questions for your consideration. Who will answer her?

THE FREE MAN.

I have received a copy of a magazine bearing the above very attractive title, edited by C. W. Close, Bangor Maine. The contents appear to be equally attractive.

"Does the suffering of bitter experience accelerate soul growth?" is ably, and to my mind correctly answered. Those who profess to consider tribulations good and beneficial, never seek that kind of benefit, but on the contrary are constantly struggling against or trying to avoid the same.

W. E. Towne says "the problem of life is like a problem in mathematics." Now there are always persons who can solve all mathematical problems. There is a principle that can be understood and followed, and no conceited critic can contradict him. As figures do not lie, all are compelled to accept the result.

Is it so with the problem of life? Can there be found a principle whereby all may solve life's problem, and all acquiesce and feel satisfied with the result, as they do in the solution of mathematical problems? Even the followers of Jesus of Nazareth do not seem to have attained this distinction. Is there a principle that mortals can understand and follow until they achieve perfection, or the inner and the outer so blended that there is complete harmony, and we discover "the soul of things is sweet?" Can one in this life "awake in His likeness and be satisfied?"

MRS. C. K. SMITH, San Diego, Cal.

BROOKLYN, N. Y., 301 Sixth St., Jan. 14, 1900.

DR. C. W. CLOSE, 124 Birch St., Bangor, Maine.

Dear Friend:—I want to thank you for your valuable book *Phrenopathy*. I have read it carefully and regard it the best work on the subject of mental healing that I have seen and especially for class use. It is more satisfactory to both student and teacher than a more voluminous work, so long as it says what is necessary to a clear understanding of all the essentials and fundamental principles of the subject, and your book has all these good points. The student of your book feels that he has got hold of something practical and understandable and that he knows how to go to work to do it.

Your little booklet, "Business Success," is a treasure. I keep it with me night and day, and feel sure that its teachings have helped me greatly. While I knew the same principles and taught them, yet your way of expressing the thought is so much more get-at-able and powerful. I could seem to do more with it.

Ever fraternally yours,

MRS. A. C. SCOTT-BROWNE.

NEW YORK, Jan. 18, 1900.

CHAS. W. CLOSE, Ph. D.

Dear Sir:—As a conservative student of science and a practical physician I appreciate the force, the clearness and the simplicity of your writings. Your ideas command respect by their very reserve and dignity; and contrast most strongly with the hysterical tone of much of the so-called New Thought propaganda, the radicalism of which awakens only amusement or distrust.

If agreeable to you I should be glad to place your magazine upon our exchange list; and to review your book *Phrenopathy* in our book notice column.

With my best wishes for your continued success.

Faithfully,

W. R. C. LATSON, M. D., Editor of *Health Culture*.

AMBROSE, Pa., Jan. 8, 1900.

CHAS. W. CLOSE, Bangor, Maine.

Dear Sir:—I am only a beginner in the science but "Phrenopathy" has given me a good start. I have already healed myself of various ailments and have started on the upward road to health, happiness and prosperity.

I am respectfully yours,

J. E. MATTHEWS.

PHOENIX, ARIZONA, 32 East Adams St., December 28, 1899.

MR. CHAS. W. CLOSE, 124 Birch St., Bangor, Maine, U. S. A.

Dear Sir:—I am in receipt of sample copy December number of "THE FREE MAN." I also received the April number sent by you for Mr. Joseph Maille this morning. I do feel as if I could not possibly live without "THE FREE MAN" since I first read it. It has helped me so much.

Wishing you happiness, success and prosperity for the New Year.

I am,

EMELE W. MEYER.

WHITEHALL, Jan. 12, 1900.

MR. CHAS. W. CLOSE.

DEAR FRIEND:—You did not say whether I was to "report" or not so I have waited, thinking perhaps I would hear from you again. Not doing so I think it only kind to write you.

I think I may say at this writing that *I am well*.

MABEL B. PACE.

Later Mrs. Pace writes, on Jan. 24, 1900.

DEAR FRIEND:—Your note of the 19th just received. If I wrote on the 14th, "I am well," I suppose now I will have to put it "I am weller," for such is the case.

MY DEAR MR. CLOSE:—Yours just now received. I thank you for your care over me. I could almost feel your influence in the vibrations when you received my letter, new strength came to me. I have come through splendidly and rejoice accordingly.

**

Jan. 1, 1900.

DEAR MR. CLOSE:—I write to thank you for your help and note telling me of same. My day was a great success. I had no fear and was filled with a sense of freedom from "limitations" the absence of which is frequently my stumbling block.

Very truly,

**

THE FREE MAN a Good Advertising Medium.

417 5th St., S., MINNEAPOLIS, MINN., Nov. 23rd, '99.

C. W. CLOSE, Bangor, Maine.

Dear Sir:—Since you inserted the last notice of my magazine in your journal I have received many calls for samples.

Thanking you for past favors, I am, Very truly,

Prophetic Messenger,

By R. HOLLINGSWORTH.

We solicit ads. of books and magazines relating to the new thought philosophy and will give special rates for this class of ads. only. For terms address, (stating nature of ads. and space wanted.)

CHAS. W. CLOSE, Publisher, 124 Birch St., Bangor, Me., U. S. A.

Read Wm. E. Towne's ads. on pages 94 and 95 of this issue.



\$4.00 Worth of
MAGAZINES
FREE!

"SECULAR SCIENCE AND COMMON SENSE" points the way to the goal of your ambition. A magazine of Advanced Free Thought, Liberal and Modern Ideas of Reform and Natural Law. Devoted to practical demonstrated truths.

Humanity is undergoing important physical, intellectual, and social changes. Progress demands the rending of slavery's chains. This magazine is a stepping-stone to success in all of life's undertakings, as it develops power of intellectual perception so that latent and active energy will be properly directed, insuring a clear head in a sound body. Nothing like it or half so good and practical. This rare treat sent a whole year, together with samples of over 50 other valuable papers and magazines of \$5.00 value, for only \$1.00.

Send at once as this offer is limited. Sample copy with an interesting book of over 100 pages free for 12 cents in stamps. Address

Secular Science and Common Sense,
CHICAGO, ILL.

Imprudent Marriages

Is the title of a booklet that will interest you, and may prove of much value to you. Sent postpaid, together with an important FREE circular for five cents. Address MRS. EMMA A. SMALL, M. S. East Thorndike, Maine, U. S. A.

Imprudent Marriages

May be avoided by a correct understanding of the traits of character in a husband or wife best adapted to the one who contemplates marriage.

The Character Readings

Given by Mrs. E. A. Small, tell you how to select a congenial companion, and give mental, physical and business qualifications. Explantory circular FREE FOR STAMP. Address

Mrs. Emma A. Small, M. S.,
East Thorndike, Maine, U. S. A.

Helpful Idealistic Scientific

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Fiction New Thought Religion
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Octavo, paper 50c.; cloth, \$1.25

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Cloth \$1.00

Edward Burton

Cloth \$1.25; paper, 50c.

The Political Economy of Natural Law

Paper 50c.; cloth, \$1.25

All of the above books are sold by Booksellers, or sent postpaid on receipt of price by

C. W. CLOSE,

124 Birch Street,

Bangor, Maine

YOUR NAME on our "UNIQUE" RUBBER STAMP BUSINESS with pad, and tube of ink, mailed for **AND ADDRESS** 2 dimes. N. Durham Co., Corry, Pa.

ALTRURIAN ORDER OF MYSTICS

A grand system of Education, practical and psychic, by which it is intended to harmonize students with the inviolable laws of life and happiness. An education at home or in one of our Colleges, which are located in any jurisdiction that has 15 local colleges. Protection to members. Organizers wanted. Address,

L. A. FEALY, President F. M.

CULLMAN, ALA.

PLAIN WRITERS wanted for home work,

Either Sex. Send Stamped Envelope.

THE POINTER CO., Corry, Pa.



Iroquois Bicycles \$16.75

400 of the famous Iroquois Model 3 will be sold at \$16.75 each, just one-third their regular price because their wheels were

IROQUOIS CYCLE WORKS FAILED because their wheels were too expensively built, and we have bought the entire plant at a forced sale at 20 cents on the dollar. With it we got 400 Model 3 Iroquois Bicycles, finished and complete. **Made to sell at \$60.** To advertise our business we have concluded to sell these 400 at just what they stand us, and make the **marvelous offer of a Model 3 IROQUOIS BICYCLE at \$16.75** while they last. The wheels are strictly up-to-date, famous everywhere for beauty and good quality.

DESCRIPTION The Iroquois Model 3 is too well known to need a detailed description. Shelby 1 1/4 in. seamless tubing, improved two-piece crank, detachable sprockets, arch crown, barrel hubs and hanger, 2 1/4 in. drop, finest nickel and enamel; colors, black, maroon and coach green; Gents' frames, 22, 24 and 26 in.; Ladies' 22 in.; best "Record," guaranteed tires and high-grade equipment throughout. **Our Written Guarantee** with every bicycle.

SEND ONE DOLLAR (for your express agent's guarantee for charges one way) state whether ladies' or gents', color and height of frame wanted, and we will ship C. O. D. for the balance (\$15.75 and express charges), subject to examination and approval. If you don't find it the **wonderful Bicycle Offer ever made**, send it back at our expense. **ORDER TO-DAY** if you don't want to be disappointed. 50 cents discount for cash in full with order.

WE HAVE BICYCLES A complete line of '09 Models at \$11.50 and up. **Second-hand RIDER AGENTS** in every town to represent us. Hundreds earned their bicycle last year. This year we offer wheels and cash for work done for us; also **Free Use** of sample wheel to agents. Write for our **liberal proposition**. We are known everywhere as the greatest **Exclusive Bicycle House** in the world and are perfectly reliable; we refer to any bank or business house in Chicago, to any express company and to our customers everywhere.

J. L. MEAD CYCLE CO., Chicago, Ill.

The Mead Cycle Co. are absolutely reliable and Iroquois Bicycles at \$16.75 are wonderful bargains.

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A monthly periodical that vindicates its name.

FRANCIS EDGAR MASON, Editor.

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1.00 a year. Two-cent stamp for sample copy.

Lectures on Mind Healing 25 cts. each.

THE NEW MAN.

A monthly journal devoted to the mastery of moral weakness, disease and poverty through the orderly development of the faculties active or latent in all men. \$1.00 a year, sample copy for 2-cent stamp.

The Mastery of Fate.

A reprint of the original lessons in Mental Science which appeared in Vol. 1 of The New Man. In addition it contains an article on controlling the sex passion which alone is worth the price of book, 50 cents. Address for any, The New Man Pub. Co., 3857 Seward St., Omaha, Neb.

Truth's Testimony,

A 24 page book free.

CHAS. W. CLOSE, Publisher,

124 BIRCH ST., BANGOR, MAINE.

Form Changed Quality Enriched

UNIVERSAL TRUTH

FOR 1900

The publishers take pleasure in announcing, that beginning with the Jan. (1900) issue UNIVERSAL TRUTH was changed to regular magazine form; and while its policy and teachings remain practically the same, a much broader field has been covered than heretofore. As a live periodical, filled with everyday metaphysical thought, it stands preeminent among its competitors. Able authors have been engaged to write for its pages. Its editorials are crisp and entertaining, and the news of the thinking world is to appear in concise form from month to month.

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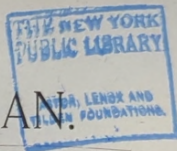
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VOL. IV.

APRIL, 1900.

No. 4.

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LISTEN TO THE HARMONIES OF LIFE.

THE average mind, clouded by the influence of centuries of negative thinking on the part of the race as a whole, drifts into a realization of the discords of life as naturally as a feather is borne up on the passing breeze. The minds of mankind have strayed so far away from the fount of inspiration, that error stands to them in place of truth, and they embrace the former as a part of the eternal order of things. Before a person becomes fully conscious of his real self the discords of sin, sickness, unhappiness and death are ever present realities to him. By constant fear of something outside himself, the real life—life based upon the Principle of Being—is so obscured that disease and death of the physical body result. Even after the truth is seen in clearer light the old suggestions cling to the mind with great tenacity, and can only be outgrown by refusing to grant them recognition.

If you desire a new and truer life turn away from the discords and negations and listen to the harmony which underlies all being. "The soul of things is sweet." All power, all love, all health, all wisdom are but expressions of universal power, love, health and wisdom which exists in the uncreate in latency and can be quickened into life and made real to you if you will turn away from that which is undesired and set the mind steadfastly on the things you *do* desire, and let them grow up within your consciousness and find expression through you.

"The things which are seen are temporal, but the things which are unseen are eternal." Forms may change each day and hour, but the Principle of Being is eternal. And this Principle finds expression as harmony, love, life and power. Sin, sickness and death are but shadows of that which is real. They are temporal because they are not founded upon Principle but upon a negation of Principle. Life is; death is a denial of life.

Ever since man started out to obtain knowledge on his own account, he has encountered the negation of a truth first, and all negative conditions have reacted and inspired him to positive achievement. For instance, primitive man was troubled with the cold, so he searched for material with which to protect himself, built houses, discovered the nature and uses of fire, and even explored beneath the surface of the earth for fuel. Again, he found he could not walk upon water, so he devised boats in which to cross it, and these have been developed by man's growing needs until the oceans are but vast highways of commerce. He has been very successful in overcoming all external obstacles, but is only just beginning to realize that there is a greater field of conquest within his own being. Man has searched deep into the principles of material science, let him now turn his attention to that which is greatest of all, the Principle of Life itself. He has been living in a thought world of things which are negative and inharmonious; let him now listen for the "still small voice", of that Principle of harmony, that "music of the spheres," of which the sweetest joys of our present lives are but a dim reflection. Turn away from the contemplation of that which is dead to that which is alive forevermore.

You ask how this greatly to-be-desired result can be attained. By searching out the depths of your own self. Teachers and leaders of thought can help you to realize your real nature and destiny, but they cannot do your work for you. You must make practical to yourself the truths which they speak. Believe in yourself as you believe in God or nature. Have faith in the things you desire, and refuse to recognize the things that you do not desire. Give yourself time to grow, and cultivate patience. You have been seeking all happiness, all life, outside yourself. You have been straining after peace and a sense of security by leaning upon some one else. So long as you cannot stand apart from every living being and say "I KNOW that I have life in myself," you can never find lasting happiness and peace of mind, but will be dependent upon something or somebody outside yourself for it. Your Kingdom is within. When you have learned to find life there, then you will be attracted out again into the objective world. But where you went before with fear and trembling you will now go with ease and security. Where you were before

negative you will now be positive. Where you were before dependent upon others for life and happiness, you will now be able to help others to life and happiness. Where you met failure before, you will meet success now. Where you were vacillating and impractical before you will be steady and practical now. "All these things will be added unto you" because you have built upon a sure foundation and one which is eternal—the Principle of Life.

You can find harmony and life within yourself by looking for it and searching it out, just as you can find out a truth in physics by experiment. There is nothing supernatural, there is nothing obscure about the process, and yet no one can lay down an infallible rule for another to follow, for the simple reason that no two individuals are exactly alike. But we can say to each one follow your own highest self. Each person must work out their own problem, and as soon as the effort is made in earnestness, all the necessary aids will be attracted from the universe to assist in its solution.

Your being is based on the Principle of life and harmony. Discover that Principle or Law for yourself and put it into practical operation, and you will be in a position to win a victory over all things called evil,—yes, over death itself.

WILLIAM E. TOWNE.

MIND OR MATTER.

PURE materialism starting from the basis of observed physical facts, and organizing its observations under wider and still wider generalizations comes at last to the conclusion that mind is nothing but an affectation of matter. Pure idealism on the other hand starting from the interior experience of consciousness, by a reverse process, reduces all classes of physical phenomena to special states of consciousness and comes to the opposite conclusion that matter is nothing but a conception of mind. And to increase the complexity of the paradox it must be said that—admitting the premises—both conclusions when tried at the bar of reason are equally valid.

Again, since reason knows nothing of itself but only by inference from antecedent truths, it can neither affirm nor deny the prem-

ises on either hand, and therefore cannot of itself decide between the two contrary propositions.

The statement, "All is mind," as understood by the evolutionary school of mental science does not lend itself to the support of either view, but reconciles the two by affirming at once the vital mentality of matter and the physical substantiality of mind, declaring in short that the two are one.

But this fundamental statement of mental science, while it affords a rational ground of reconciliation between the extremes of materialism and idealism is neither a self-evident truth or a verified induction of science. What then is its real value as gauged by the exact standard of positive science?

The highest appraisalment that can be given it theoretically is that it is a truth in course of demonstration. While its lowest positive value places it as an assumption to which experimental evidence is lending an ever increasing degree of probability. Such being the case, wherein does it fall short of rational demonstration and of inductive verification?

As already stated, the proposition "all is mind" involves two distinct assumptions; first, that matter from its lowest to its highest condition is inherently mental; second, that mind in its manifold manifestations is still a physical substance. It will now be seen that while the main proposition is a compromise between the two extremes of philosophical thought, its two minor assumptions are no less a challenge to each. The first which affirms the essential mentality of matter is a challenge to materialism which makes mind but a temporary and superficial phenomenon of matter essentially inert and unconscious. And the second which maintains that mind is a real physical entity is a challenge to idealism which denies the reality of physical existence and maintains that the world has no state of being outside of the forms of consciousness.

To confirm the main proposition as thus understood, the two minor assumptions require to be separately proven.

The first assumption of which proof is demanded is the *universal* mentality of matter. I emphasize the word *universal* because if it is only proven that *some* matter is mental, the statement that "all is mind" falls short of verification. But leaving out for the present the universality of the required attribute let us inquire what

are the facts by which the mentality of matter is proven in any case. The great fact upon which mental scientists rely and which the enthusiasts maintain is itself a demonstration is the fact of mental healing. And here let me say that mental healing is a fact established beyond all skeptical cavil. Is the explanation of mental healing upon the assumption that all is mind for that reason an established principal of positive knowledge, an unquestionable scientific verity? When tested by the same criterion to which physical science holds itself accountable, I am obliged to say that it is not.

Of two equally tenable theories neither is entitled to precedence as established knowledge. There is an equal balance of probability between them until one by a preponderance of evidence turns the scale in its own favor and practically destroys the claim of the other. Such evidence, however, is not afforded by one fact nor by any number of facts of different species. It must be established by a series of facts of a given species standing in such relation to one another as amounts to an invariable law.

Facts akin to the fact of mental healing, indeed are not lacking, are continually accumulating, and as already stated are lending to the proposition under discussion an ever increasing degree of probability. As examples of such facts may be mentioned hypnotism, mind-reading, telepathy, clairvoyance and occult and psychic experiences of diverse kinds which have not only gained an intelligent popular credence, but are recognized and accepted as genuine objective phenomena by physical scientists of unquestioned reputation. The reality of these facts regarded simply as facts is established beyond doubt. But when we look for that invariable persistency of relation which constitutes the uniformity of law as evidenced by the co-relation of the physical forces we find ourselves in the midst of chaos. It is lo here, and lo there, from occult teacher and psychic practitioner until the untaught truth-seeker knows not which way to turn.

Neither do all these facts point the same way, for while some of them may be offered in evidence of the mental constitution of matter; there are others which are at any rate claimed to substantiate the ideal theory which denies the existence of the objective world. But granting that all these facts do exemplify the mental responsiveness of matter to the suggestion and dictation of more positive

mind; yet the matter composing human bodies is only *some* matter after all. What warrant have we for assuming the universality of an attribute which only becomes manifest under peculiarly favorable circumstances? Where the uniformity of a law has been clearly proven the answer is not hard to find. Newton did not apply his formula to each of the heavenly bodies in succession to test whether gravitation was a universal force, but finding that the moon conformed to the required departure from its tangent at once assumed the law to hold good for all matter throughout all space.

If we now say that because the matter constituting the human body manifests the attribute of sensibility, intellect and volition, therefore all matter in whatever form existing must possess the same attributes, have we reached an analgous conclusion by an equally legitimate process?

Neither sound logic or exact science will sanction the claim. But of this more hereafter.

FLORIAN HUSBAND.

THE LAW OF HEREDITY.

¶ O all who are interested in the improvement of mankind the subject of heredity is of great importance, but up to the present no one has seemed to get hold of the absolute truth concerning the laws.

One teaches that the mind of the mother is the determining factor, and lo, a child is born that is about an exact reproduction of the father.

Then we put aside the old theory, and begin anew, only to test some later theory and see it fail in the same way.

For years I "wrasseled" with the study of the law of heredity and at the end of that time was ready to throw up the study and say "it is all chance", later I took up the study of that oldest of all sciences, astrology, and, lo! there was the elucidation of the whole problem.

In heredity, as in material life, the mixture of two materials produces a third unlike either.

Hydrogen and oxygen combined produce water, which is neither hydrogen nor oxygen.

Every person born, has at the moment of his or her birth, a certain configuration of planets.

The influences of these planets, the instant they touch on this new life, stamps it.

Again, the life remains in embryo for a longer or shorter length of time, until these planetary influences draw it forth into independent life.

But the law of heredity shows itself in the horoscope of the child, with inevitable exactness.

The father may have a planetary influence that gives him a very accomodating unfauldfinding disposition. The mother may have the same.

To be exact, in the horoscope of both parents the moon may trine mercury.

But the children may be peevish, critical, faultfinding, and we ask what of the law of heredity?

Here in the horoscopes of the children we find the moon in square to mercury.

And we ask how this happens. Take the horoscopes of the parents and you will find that the aspects between two were in squares and oppositions.

Perhaps I cannot make this plain to those who do not understand astrology, but will make this statement.

No two people are congenial, wholly adapted to each other, love each other with their entire hearts, whose horoscopes do not show that this will be so.

According to the law of God only such should marry.

When they do marry; the children, by the law of heredity inherit Nature's blessing unto the third and fourth generation.

When two people marry, who are not adapted, they cannot truly love each other; their horoscopes will show that the planetary influences are such that they cannot love each other, and just as inevitable as the "laws of the Medes and Persians" will the children inherit the adverse planetary influences.

This last statement will not seem correct at first glance, but after pages of explanation I would come back to the same conclusion. This is the law of God. Only such as are adapted to each other, by the very laws of their being, the planetary laws, should bear children. If those who are not adapted, rear children, they will,

under the laws, pass down to them, the very influences that made themselves unfitted for each other.

If the moon, at the time of the man's birth, stood in square or opposition to the position of the sun at the time of the woman's birth, that evil influence will be felt by all children born to them.

Herein lies the "law of heredity" that doctors and scientists have searched for in vain, and because they did not lay hold of the law, the actual truth that controls it all, the "societies" have died out, the publications have suspended, and the study become a dead letter.

It is only the truth, the absolute fact that lives. All misdirected study dies out.

MAUDE MEREDITH.

WERE THEY SOUL MATES?

A True Story of Thirty Years Ago.

BY

C. P. KING.

IT was at a village singing meeting on Sunday afternoon that George Christy, a young carriage smith, remarked to one of the young ladies: "I don't see how people get married. I never found any one to have me."

"Why I would," said the one addressed, looking a little roguishly, "if you can find no one else."

"He looked at her a moment and laughed and said, "Well all right. How will Thursday evening do?"

"Perfectly. I am to take supper at Mrs. King's and you can call for me there."

The young man bowed and left the room while all the girls present cried in a chorus, "Why Jennie how can you carry a joke so far?"

"Who's joking?" asked Miss Jennie demurely. "It's about time I was married, and real courtship, the kind that has marriage as its object is a great nuisance. I'm glad it's all settled."

He'll be back Thursday, laughed a young man, and we'll see then who'll back out.

Yes we'll see, nodded Miss Frost confidently amid the general laughter.

Thursday evening came and so did the young man. He called at Mrs. King's for Jennie and said, "Well, I'm ready."

"So am I," she answered promptly. "Addie dear," turning to the young lady of the house, "Will you go along as a witness?"

"Oh certainly," laughed Addie, who thought it would only be a walk in the moonlight, "You'll come back here afterwards."

"Oh yes."

"I've got the license already," said the young man as they set out. "But you young ladies will have to show me the way to the preacher's, as I am something of a stranger here."

"How can you tell such a story?" said Addie.

"About the license?" he asked. "You'll see if it's a story. Just show me the way will you please? That's all I ask."

"Oh certainly," said Addie gayly, "I'll pilot you that far on the sea of matrimony. This is the place," as they came to a little house in a big flower garden. Somewhat to her surprise he opened the gate and Jennie, her friend, led the way in.

"Don't you think we had better go back now?" said Addie, hesitating at the steps.

"Not till after the marriage," said Mr. Christy knocking at the door.

The door was opened by the minister himself to whom the young man explained the nature of his business.

"Just come this way please," the minister said, showing them into his study. He produced his book and Addie began to grow a little frightened.

"You are carrying the joke too far Mr. Christy," she whispered.

"It is not a joke," he said.

The ceremony began and proceeded to: — "If any man can show just cause" — when Addie appealed to the minister.

"Oh Mr. Sturges!" she cried, "Stop! it is only a joke, don't go on!"

The minister looked at the couple before him.

"She is mistaken sir," said the young man, "We really want to be married, go on please."

"The lady most concerned merely bowed, and again the ceremony went on. When the usual questions were asked the man

Addie looked appealingly to Mr. Christy, but he only answered it affirmatively. "Jennie Frost," the minister proceeded, "Wilt thou have this man to be thy wedded husband?"

"Jennie, Jennie, stop!" Addie cried, the tears streaming down her cheeks. "It's wicked to go on, oh how can you?" as the "*I will*" came distinctly to her ears.

It was soon over now and the three walked slowly back to Mrs. King's. Not a word was spoken on the way, and when they reached the house Addie ran in leaving the strangely wedded pair alone.

"I must leave you now," said Mr. Christy, "the train is waiting and I must go. I will get released from my work for a few days and come back Saturday. Will you kiss me before I go!"

She raised her lips to his without a word and in a few moments he left her in the moonlight.

*** *** ***

And can you believe it? This match began in a joke and carried on in a spirit of determination turned out to be as happy as any in the State. Whether he met with his twin soul of which somebody tells us or whether after all matches are not made in heaven, I am unable to tell you. I only know that they settled down to married life in a pleasant little home, just as if their courtship had been as long as that of *Jacob* and *Rachel*.

And they were happy ever afterwards. Go thou and do likewise!

ONE OF THE BLUE HEN'S CHICKENS.

BY

VIRGINIA DURANT YOUNG.

Author of a Tower in the Desert, Beholding as in a Glass, etc.

CHAPTER VII.

MRS. Margot Louisa Briggs' two oldest children were girls, with but eleven months between them,—one was like the mother as she had probably been in her girlhood; a pretty creature, with black hair, dark blue eyes, pleasant features and a certain vivacity that with an impetuous vim carried people and things before it. This was "Daisy," slender and small,

while her sister Margaret or "Maggy" as her parents called her, was much overgrown, and as her mother frequently told her "coarse-looking."

Soon after my domestication as boarding teacher in Mrs. Briggs family that lady acquired what she said she had long aspired to, a negro man servant. July was a black man with the genuine negro stamp in his protruding huge mouth, and flat nose, but he had a good deal of shrewdness and "caught on" to what was required of him as "butler" with a quick adaptability. He could read and write after a fashion and spent every moment when he could be spared from his duties in reading the papers. He had a wife and children over whom he lorded it with the usual absolutism of men on his low plane of intelligence.

Mrs. Briggs 'got along' with "July" much better than she did with her woman servants, and kept him longer in her employ.

She was fond of talking to him and explaining political matters as she understood them; and whenever there was an account in the papers of a "lynching for the usual crime,"—that is to say the rape of some helpless woman and the speedy mob murder of her assailant Mrs. Briggs read the account to July or let him have the paper to spell it out.

I used to wonder idly at Mrs. Briggs' hallucinations on this subject and dreamily it would bring to my mind Rizpah's insistence on the power of words to materialize and her latest story of a girl who developed "appendicitis" from dwelling on the thought of it as described in a newspaper.

But my ideas were very vague, indeed I was just beginning to swing round to a conscious knowledge of the power of thought, like a ship to her moorings—when there occurred certain events so awful that life appeared to me at once in the new aspect Rizpah had sought so faithfully to impress upon my mind.

It was on a Friday afternoon and on our return from school Mrs. Briggs sent Daisy with a message to July, who was at work on a patch of turnips that had been planted in a damp spot near the thick woods that grow on a "branch." Mrs. Briggs had noticed, she afterwards said, that 'July was in an uncommonly bad humor,' 'very sulky' because she had, as she expressed it, "rousted him from a bench in the shade of the sycamore where he lay at noon reading the paper." Mrs. Briggs had remarked to the Colonel—

"that nigger is getting lazy and impudent ; he'll have to travel pretty soon."

The Colonel responded, "well wife you have nobody to blame but yourself, you've spoiled him."

You're as much to blame as I, persisted Mrs. Briggs, with her propensity for the last word.

The turnip patch to which the fourteen year old girl, Daisy directed her steps, was quite out of sight of the house, separated not only by a field but by a sugarcane patch and a dense thicket of trees made darker through the close undergrowth.

But July hoeing slowly saw Daisy's pink sunbonnet a good distance off, and when the girl came up to him and he lifted his sullen face, she noticed how blood-shot his eyes were, and how queer and hoarse his voice sounded.

But the child hadn't time for a word as in a moment the black man had snatched her off her feet and borne her struggling, fighting, writhing, screaming into the dark thicket. Then beating and bruising and kicking her he accomplished his hideous purpose :—and fled !

For long Daisy lay, dying as she supposed, but at last as the sun was setting she started on her way home, at first crawling and creeping, then painfully stumbling and falling and stumbling on again, until she finally reached her mother's presence. That poor woman went wild with terror at the sight of her, and seizing the child's shoulder shook her violently crying out, "In the name of God what is the matter? Oh Lord, what's happened?"

When the sobbing agonized girl told her mother in breath-catching gasps the horror that had overborne her, Mrs. Briggs fell into violent convulsions, from which it looked as if she would never come out alive. I was left to direct everything for no sooner had Colonel Briggs listened to Daisy's dreadful story than he broke into such oaths as I had never heard from mortal man ; and cursing as he went rushed to the stable mounted and rode at full speed away.

My first thought of efficient help was Rizpah, and I ordered the house boy Sancho to hitch up the buggy and drive to Stillwood asking her to come for the night. Later, when Mrs. Briggs continued to shudder and groan, with purple spots over her face I sent for Dr. Addison, the family physician, and then from my own

dismay and excitement began to recollect the mental science formulas I had learned from Rizpah and to try their application, but all I could remember were the words, "Peace, Peace be still." Silently however, with soft finger strokes on heads of mother and daughter and absolute quiet in the house for I had sent the serious minded Maggy to, the nearest neighbors with the whole flock of children, I seemed indeed to bring "peace" to those distracted souls. Mrs. Briggs' shaking limbs relaxed in quiescence, the purple receded from her face, and the eyes, with their distended stare of horror at last closed; while poor little Daisy looking like a bruised and broken lily, with a long blue mark on her white cheek, fell fast asleep.

It was then past midnight, and soon after the sound of wheels announced an arrival which proved to be Rizpah. The messenger, who had gone for Dr. Addison reported him absent from home, in the city—would not be back till next afternoon.

In a few words I told Rizpah what had occurred and the formula and thoughts I had used. How I had tried to project my thoughts of the child's innocence of soul and real freedom from degradation with the mother's mind, for how could the child be "degraded" by an act entirely outside her will or intention? I said to Rizpah that I felt sure that the mother's anguish of horror was in the thought of her child's disgrace, her daughter's degradation.

To my great comfort Rizpah said I had "done exactly right," and we had simply to reinforce each other by holding the thought of the girl's blamelessness and impressing it on the mother's mind to further allay the despair of each, and restore them to their normal state.

This truly did follow, when Mrs. Briggs waked and saw Rizpah she fell into a passion of tears, but Rizpah's touch and silence—her look of tender concern and evident complete concentration checked the hysterical manifestation and the mother again sunk to forgetfulness.

We had quite a day in the darkened and silent house taking turns in the chamber where Daisy and Mrs. Briggs slept as if under a magnetic spell. We had persistently declined to let any of the neighbors into the house, Rizpah authoritatively assuring

those who "wanted to see Mrs. Briggs" that that lady's life and reason depended on her being quiet."

But forces were at work that we dreamed not of. At midnight there was a sound of horses' feet, the low thunderous mutter of many voices and then the sound of heavy men's footsteps on the piazza. Rizpah answered the "halloos" and found a company of masked men at the gate armed with pistols and guns, a black man chained in their midst.

They had come they said "to have Daisy Briggs swear to the identity of the man they held prisoner not but that they felt certain; but they wanted the law on their side."

In that terrible strait Rizpah's strong will stood between Daisy and death; she absolutely refused to let the men in the house or permit the girl to be taken out.

So after much talk the motly throng of men, horses and bloodhounds and the wretched creature chained in their midst disappeared in the darkness.

Not so very far away however, only to that black spot in the thicket where the negro had worked his brutal will on the beautiful white child expressing in that acme of wickedness his race, hatred and lifelong sense of injury.

After nearly twenty-four hours of search his pursuers had traced the rapist with bloodhounds to where he had doubled on his tracks and circling about had finally like a fool come back to his wife's house, whence he was dragged from under his wife's bed.

Kicked, beaten, cuffed, spit upon by the infuriated Col. Briggs the prisoner loudly declared "I ain't done nuttin'! I ain't done nuttin'!—What fur yinner do me so—I ain't done nuttin to Miss Daisy—'fore God I ain't. You kin ax de gal. She'll tell you I ain't done nuttin'. Oh, Lord Cunnel, let me loose."

Quite unavailing were his prayers—the men with the black cloth on their faces carried him on—and he still chained, saw them clear a space on the very spot where he had outraged the white girl, saw the brush brought and found himself carried forward and chained to the post and the fire kindled.

When the match was applied and the flames began to dart up and lick up tongues of burning—the brute's beseeching ceased, and in a loud strong voice he spoke out—"Yes he had done what dey cused him of, "God sent him to do it, he said to be venged

on de kunnel and his wife for everlasting cheatin' niggers." "Yinner take wiuns labor, and yinner pay we in chips and what stones yinner rabbish us womens, and wiuns gwine rabbish yourn, 'fore de gits grown."

Then the brute continued, as if insensible to the flames, to taunt and to curse Colonel Briggs, who sat on his horse looking as if turned to stone. There had been with the Colonel on the chase after the criminal, a negro, who had belonged to the Colonel's father, and who after emancipation had stuck to his master's son. He was armed with a hatchet, and listening to the maddened creature in the midst of the flames, screaming his curses on the white race; he suddenly sprang forward and threw his hatchet at his head. The man expired in the instant the blade split open his brain, cleaving the skull to its centre.

Seeing that he was dead the masqued men heaped closer the fagots and in a short time nothing remained but a few charred bones and a heap of ashes.

(To be Continued.)

EDITORIAL.

N. B. Ideal Life has been discontinued and its unexpired subscriptions are filled by THE FREE MAN.

* * * * *

The Soul Life is the name of a new metaphysical paper, published monthly by J. B. Wasson, Ph. D., 315 W. Second St., Los Angeles, California. Per year \$1.00, sample copy 5 cts. It is a neatly printed 8-page, 24 column paper and will repay careful perusal. Success to you Doctor.

* * * * *

On another page Maude Meredith discourses on heredity from an astrologer's point of view, and puts forward a theory that we shall at present neither affirm nor controvert; but whether her theory be true or false we think it deserves careful thought and discrimination, and too we think it foreshadows a deep metaphysical truth.

Denuded of its astrological fittings the proposition amounts to this, that a man and woman who, in themselves, may be admirable people, may also be of an antagonistic nature in their constitutions

so that they are not perfectly adapted to each other and if such marry and have offspring, the child may have a nature so utterly different from either of its parents that one is puzzled if one attempts under the common idea of heredity to account for the child's disposition, but accepting the idea put forward by Mrs. Meredith that the mingling of two opposites brings out a third and altogether different character we are enabled to account for the child's character and to see that it is inherited, although this phase of the law of heredity has resulted in something apparently alien to the nature of either parent.

Mrs. Meredith claims that these conditions are shown in the horoscopes of parents and child, and this may be true, for while our experience with astrology and astrologers has not as yet convinced us that astrology is at present an exact science, we realize that all bodies affect in some degree all other bodies; and while we do not find astrology to be the highest guide in all things, we do see that it often tells with a remarkable degree of accuracy the physical conditions of him whose horoscope is cast; and thus we are led to the conviction that there is a science of the stars that has to do with the human on this planet; and much of our experience bears us out in this conviction, so that we find no great difficulty in accepting Mrs. Meredith's proposition, at least as a "working hypothesis."

We may admit that the horoscopes of the parents may show what their personal characteristics will be in the order of nature, and that the horoscope of their offspring will indicate the parentage from the personal side; BUT—and this BUT means a good deal—there is an element, and a most powerful one, which it seems to us Mrs. Meredith has not taken into account, or perhaps she has, but did not see fit to put it into the article in question, and that is that while the position of the planets etc., at the instant of birth, may possibly foreshadow the child's character as relates to his physical expression; that child—as have all children—had a potential individuality which is superior to its physical or personal expression, and while its brain and nervous system which he has inherited from his parents may be so constructed that while he lives from the under side of life he has to give expression to the character given him by the horoscope, *he is a sun centered individual and as he recognizes this more and more he can and often does*

dominate the character given in the horoscope and becomes a free individual.

This, to our mind, is the reason why astrologers frequently portray a portion of a man's life and character correctly, while in other directions they are wholly wrong. They do not give sufficient power to the sun centered soul.

The sun is far more important in the economy of the human individual on this planet than is any or all the other planets combined, save only the earth, who is the mother of mankind.

Mother Earth gives us the outward form or tenement for our occupancy, but the Father Sun who is the light and life of the universe of which it is the center gives the life, and every human in his inner self is a *sun centered soul* capable of controlling and directing all within the sphere of his own individuality according to the recognition given through growth to this inner, deeper and most real self.

So while we may recognize a truth as to that law of heredity which controls temporary and changeable conditions, as foreshadowed in Mrs. Meredith's "law of heredity" if we would be *masters of fate* we must continue to recognize and affirm into visibility the *sun centered SELF*, who like the sun in the heavens is the life giver and sustainer of the outer and evolutionary self.

Even as the Sun vivifies and gives life to every atom in its universe, giving each expression the power of life to express its own ideal, so the Spirit of Man is the sun of life to every atom of the human to give it life and expression according to its will and law. The sun centered soul is the silent *I AM* of each individual.

* * * * *

Recognizing the silent *I Am* as the centre and source of personal life, and as the invincible individual which every personality shadows forth according to the plane of its growth, and using this recognition as the basis of his treatment, Mr. Close has been able to bring health and success to many who were sick bodily and financially.

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* * * * *

SPECIAL OFFER. We will send a copy each of *Sexual Law and the Philosophy of Perfect Health, and Business Success Through Mental Attraction* with THE FREE MAN three months to *new* subscribers only, for 25 cents silver or postal money order, or *thirty 1-cent stamps*. Address C. W. Close, 124 Birch St., Bangor, Maine, U. S. A.

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Send us the addresses of those interested in the new philosophy of thought, and of the sick who may be benefitted and we will send free reading matter that will be useful to them. Write addresses plainly, and be sure they are correct. Publisher, THE FREE MAN, 124 Birch St., Bangor, Maine, U. S. A.

* * * * *

Sexual Law, by Charles W. Close, Ph. D., is a well written study on the question upon which it deals. It is pure in tone, masterful, and philosophic, contrasting grandly along side some of the weak works written on the subject. The book is divided into eight chapters and proclaims the truth of the Law of Sex. Glad to welcome it as a work of vital importance to this rapid and whirling age.—*From the Threshold Lamp, Chicago.*

* * * * *

One of the choicest of the magazines among our monthly visitors is "The Free Man." Its cover is in pearl blue and the title in gold. But the contents—nothing more up-lifting or inspiring to

the man who is seeking to live a life of unselfish devotion than a thoughtful perusal of the various articles February's magazine contains.—*From the Bayonne Budget, Bayonne City, N. J.*

* * * * *

OCCULT STORIES. By Charles W. Close, Ph. D., Bangor, Me; 50 cents. These stories are brightly told to relate mysterious experiences that if not actual have at least their counterpart in many that have been fully authenticated. The influence of dreams; telepathy; the power of the soul to leave the body and in astral envelope to travel realms of space; the possibilities of hypnosis; all these make fascinating material which Dr. Close knows well how to use.—*From the Woman's Tribune, Washington, D. C.*

"Occult Stories," by C. W. Close. A series of entertaining stories by the well known author of Phrenopathy.—*From Fred Burry's Journal.*

OCCULT STORIES. Charles W. Close of Bangor, Me., editor of *Free Man*, has just published a beautiful little volume in white and gold by the above title. The stories are short and well told, showing that the author has had various experiences in the psychic realm and understands their inspiring value to the world. Price 50 cents.

There is something besides the testimony of the five senses demanded in these progressive days, and any good literature on occult subjects is eagerly welcomed.

Success to the little book and its author.—*From Eleanor Kirk's Idea.*

PHRENOPATHY, OR RATIONAL MIND CURE, by Chas. W. Close, Ph. D., THIRD EDITION, has just been issued. In the Preface to the new edition the author says it "has been thoroughly revised and rewritten with a view to increasing its usefulness as a text book of practical mental therapeutics."

The book is conveniently divided into three parts, Part I treating of the Principles of Spiritual Science in ten chapters or lessons on *Substance, Individuality, Form of Mind*, etc. Part II treats of the "Relation of Body to Mind" in seven very interesting and instructive lessons. Part III is devoted to a "Practical Application of Principles" in a series of ten lessons embracing "Self-Healing," "Transmission of Thought," and other essen-

tials in the art of mental healing, and is followed by a "Statement of Individuality" that is of itself capable of putting new life and power into every earnest student of the "New thought." We have read most of the writings of prominent mental healers the past ten or twelve years but do not remember to have seen so much valuable information and instruction condensed into one volume as can be found in this work which is now presented to the public for the third time. The book is handsomely bound in cloth, title in gold and contains as frontispiece a portrait of the author.

E. J. D

Everyone who wishes to understand mental healing, no matter to what school of Metaphysical Science he or she may be an adherent; every liberal thinker upon any line of advanced thought; every scientist, material or spiritual, who would know the *truth*; every religionist who would wish to know the real basis of mental healing without having it mixed up with some new religious sect, that he may adapt the truth to his own religious ideas; every agnostic who not knowing, wishes to *know*; every skeptic who wishes facts without religious accompaniments; and especially every sick person whether receiving mental treatment or not, should secure and carefully read PHRENOPATHY, OR RATIONAL MIND CURE. Postpaid, \$1.00. Order at once of Chas. W. Close, 124 Birch street, Bangor, Maine.

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OUR LETTER BOX.

ANOTHER VIEW.

EDITOR THE FREE MAN.

Dear Sir:—I have just finished reading several articles in your May number of THE FREE MAN, several of which I found very interesting and beneficial. The one entitled "Our Secret Sorrow" by "Jean Porter Rudd" I found particularly inspiring and think it might have been most fittingly entitled "Our Secret Source of Happiness." It is both "consistent and helpful." And it is the "consistency" of things of which I desire to write tonight. Among the other articles I read occurred one by Lida Calvert Obenchain on the "Divinity of Man." In speaking of the "Oneness with God" of Christ and his *Power*, she asks this question:—Why had Christ the power to do the works he did? and answers "Because he realized his oneness with the source of all power." Good, good, I say, and quite contradictory to the acknowledgement of the idea of a "Planet" or person having any "power" over us if we realize our "oneness with God" Now *Astrology* is interesting, yes *fascinating*—if we allow it to be. But any knowledge gained from the study of it instead of creating discontent "divorce," etc., should—to my mind—only serve as an "eye opener" to the source of our *inharmony* and give us the direct *idea* which we are to *counteract* by the realization of our "Oneness with God the source of all power." Then hath *any power* aside from this any *hold* on us?

I would not convey the idea that this contradiction occurs in the above mentioned article as that is perfectly consistent all the way through. But it is that in comparison with others which occur in the same issue. It seems to, that many who believe in "Mental Science" affirm the complete mastery of mind

over matter in one breath and in the next turn directly about and strive to show the necessity of conforming to "Natural Laws."

Now there is a "Natural Law" and there is a "Spiritual Law." And when we are under bondage to the one then are we in a great degree *free* from the other. Is it consistent also to take "Christ Jesus as our example" in one thing then utterly *ignore* his teachings in another? Now allow me to say, Mr. Close, before I say anything further that I know nothing personally of any one connected with your excellent Magazine, so am *not* dealing with *persons* but *principles*. When Christ healed a disease or sorrow we have no record of his having said:—"Their Horoscope would indicate this very thing. Therefore it must be." *No, no, a thousand times no.* Allowing even that these things *have* a power on the "Natural" man and that Jesus who knew *all* things discerned them, yet did he hesitate to show himself *master* of any thing direct or indirect which *caused* the inharmony which disappeared like the dews before the sunlight of his knowledge the *power* of the Spirit?

And as to Divorces did he not make himself perfectly plain as to the *only* excuse for man and wife to separate? Did he even intimate that "*attraction between the sexes*" was to be taken into consideration at all. *

"Be ye not overcome of evil but rather overcome evil with good." Is it overcoming *inharmony* to run away from it? In other words *can inharmony* exist—to us—without our acknowledgement of it? And is there anything to be gained by acknowledging it unless we take Christ into our realization along with it? If we do this I am fully convinced we will usually find that the selfishness of our own heart was one of the most powerful factors in the condition of things. And that we are seeking pleasure just like the man who pins all his faith to the flesh rather than "seeking the kingdom of God with the assurance that all these things shall be to us." That is "*all good things,*" for very often our ideas of what would be *good* for us are very erroneous, and by being too persistent we gain the knowledge by very disagreeable and trying experience. Is it not true "That allowing the natural power of the planetary system over us is the same as allowing the natural law to control us in any other way?" And shall any of us after denying the power of the "natural law" sit deliberately down and study how we may best suit our actions to it? Shall we assert the power of the spiritual over the physical and then glory in our conformance of the spiritual to the laws of the natural or physical? Better try the spirit which actuates us and see whether it be of God or man. I verily believe that a misuse of our license—after we come to a knowledge of the "kingdom" is the cause of much failure to demonstrate to the world our *immeasurable wealth*.

We learn that every desire has its fulfillment, then straightway go to work to satisfy our *perverted* desire instead of the *God given* ones which course always brings us to a final *defeat*.

Let us then be very sure that "we sow to the spirit and not to the flesh." For that is the only promise we can claim to bring us lasting happiness.

Yours in the Truth,

Box 534,

NETTIE DIXON HAHN, Marion, Iowa.

[We think the question of marriage and divorce is not essentially one of religion, and it does not matter in the least whether Christ sanctioned divorce or not. If two are inharmoniously married, common sense and the natural law of life says get divorced. We also think if our friend will study the matter a little deeper she will learn that natural law and spiritual law are one.—EDITOR.]

Miraculous Conception.

One of the subscribers to the *Boston Christian Register* writes to that paper: In a late issue of your paper you say the question is often asked: "Do Unitarians believe in the miraculous conception?" Your answer is: "Some do and some do not." I was amazed, and not a little grieved to find myself all at sea again, as far as reasonable religious companionship may go; for I had supposed we had discarded long ago a dogma that would have the maker of law disregard his own. And, if you know of a paper whose answer to such a question would be *No*, a thousand times *no*, that and the religion it represents must have my support. B.

That able paper, the *American Israelite*, republished the above, commenting as follows:

The *Israelite* is evidently the paper "B" is looking for. Its answer to such a question is *No*, a thousand times *No*, a million times *No*, and Judaism is the religion it represents. If our brother of the *Register* will send us "B's" address, we will try to win him for a proselyte and a suscriber.

Dr. Wise reveres Deity, and refuses to sanction the imputation that he repudiated his own laws.—*Jewish Quaker*.

The *Banner of Light*, Boston, Mass., published the foregoing and commented as follows:

Spiritualism is evidently the religion for which "B" is seeking, and the *Banner of Light* the paper that merits his support. The *Banner* says NO, a billion, ay, a trillion to that absurd question, and its accompanying dogma. If friend "B" wants a scientific religion, he will find its principles set forth in the columns of the *Banner of Light*. Send us your address, friend B, and we will gladly place before you the principles of true Rationalism.

THE RELIGIO-PHILOSOPHICAL JOURNAL fully endorses Brother Barrett's statement concerning that dogma, and if "Mr. B." will send his address we will furnish him with our JOURNAL.—*From Religio-Philosophical Journal*.

We also say NO once and for all, but we do not think B. is looking for an "ism" of any kind. He evidently wants to be a FREE MAN. If this meets the eye of B. or others like him we say to him and them subscribe for THE FREE MAN and you will find it just what you want. Next!

PROF. C. W. CLOSE,

My Dear Healer:—As I have now been four months under your treatment, I feel like informing you of the great benefit your treatments have been to me. When you commenced healing me I had little hope of ever being better. I had been seven months under the treatment of a so called skillful physician, and

failed all the time. I had been breaking down for about two years; first, dropsy of the limbs which were swollen almost to bursting; my physician said my kidneys were very bad; also my heart and lungs; a deep cavity in my right lung. I had a bad cough and frequent hemorrhages of the lungs and constant palpitation of the heart; at times my heart was very bad, and would seem as though I would not long survive. I lost the use of my left shoulder and my whole left side was very weak. It was with great difficulty that I could drag myself up stairs; the least exercise put me out of breath and set my heart to palpitating. I could not sleep nights and was very nervous, my lungs sore and painful and in fact it seemed as though my whole system was out of tune. I don't think I drew a natural breath for more than a year.

Now at the end of four months I find myself free of the most of my troubles. I sleep soundly, breathe freely as ever I did, am able to do quite a little light work, and my friends all remark how much better I am looking; and I feel that I owe you a debt of gratitude that I can never repay, but will never cease to recommend you to all sufferers, for I *know* they can all be healed as I have been. Gratefully and fraternally yours,

Feb 13, 1900.

E. R. JOHNSTONE,
No. 9 Wait St., Suite 3, Boston, Mass.

Health treatments are \$5 per month. See special offer on another page.

PROFESSOR CLOSE,

Feb. 12, 1900.

Dear Sir:—Enclosed I send \$1 for one month's treatment for my husband for business success. You gave him a month's treatment last spring from which we noticed a decided improvement for six months, beginning the very day you began.

Yours truly,

Success treatments \$1 per month.

This lady secured 10 new subscribers to THE FREE MAN and thus secured a complete set of Henry Wood's books free! You can do the same.

Dear Mr. Close:—I wish to heartily thank you for the gift—Mr. Henry Wood's books—for 10 subscribers to THE FREE MAN.

They are treasures! No thoughtful person would pass them by. Those seeking entertainment read *Victor Serenus*, *Edward Burton* and *Political Economy*.

Be assured they will cheerfully find a way to buy the remaining food he holds out to lovingly lead them into "the Kingdom within."

Could they miss it after reading all his works! I doubt it! Mr. C. and I extended our feast to twelve others; we do find unspeakable pleasure in passing his and other good books of the kind among our friends and neighbors.

I would ever voice the same for THE FREE MAN and Close,

With grateful thanks,

MRS. EVA K. CAMPBELL, Sulphur Springs, Ark.

MR. CHAS. W. CLOSE,

Feb. 10, 1900.

Dear Sir:—I wrote you last August for one month's treatment—business success—for my husband by which he was benefited very much.

KALAMAZOO, Feb. 7, 1900.

C. W. CLOSE,

Dear Sir:—A little over one year ago we commenced to take your magazine and Mr. O. received the treatment. He has been able since to do for himself. It was wonderful how he gained, and we want to thank you for it, and we like the magazine so much.

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The poem in Feb. number by M. E. Butters is a volume in itself, hope to see more of her writings. I think that W. E. Towne is "vibrating" according to "Close" which is no doubt a reliable authority.

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VOL. IV.

MAY, 1900.

No. 5.

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THOUGHT.

Thought is the stuff of which worlds are made,
Thought is the builder of souls ;
It creates, it tears down,—into countless forms,
On the loom of Time, the material is wrought o'er and o'er.

Thought is the mother of action,
Thought is the mother of verse ;
Its power is that of mighty monarch
Ruling the kingdom of earth.

Thought is the glorious paint,
Thought is the poet sublime ;
Close allied in the soul with that harmony
Which emanates from the Divine.

Thought is the sage of the old and the present,
The voice which has thundered throughout every clime
With music soft breathing the hope
Which cheers the drear hearts of mankind.

Thought rides on the vibrating air,
Thought rides on the rays of the sun ;
It is that which dares, it is that which does
All that the human has done.

N. M. S.

ONE OF THE BLUE HEN'S CHICKENS.

BY

VIRGINIA DURANT YOUNG.

Author of a Tower in the Desert, Beholding as in a Glass, etc.

CHAPTER VIII.

It was some three weeks later, and Mrs. Briggs and her family had returned to their former routine, with a softening of manners, and a quieting down from the fussiness, which had characterized both mother and children before the fearful episode in August.

Those "horrors" were not spoken of any more, and through Rizpah's influence Daisy had resumed her attendance at school. And now in the beautiful September month the woods were taking on tints of gold and crimson, the yellow corn was ready to break and the cotton pickers had their hands full, gathering cotton from the whitening fields. The ditch banks were blue with the Southern "closed gentian", and wild sun-flowers and asters and golden-rod held high carnival in uncultivated fields and along road sides.

Returning from school more tired than usual, in one of those fits of depression that one stumbles into so often in the upward climb over adverse conditions, I met Mrs. Briggs at the gate, just mounting into her buggy.

I noticed how she had aged in the three weeks since "the horror," as I called the unspeakable crime of July and its unspeakable punishment.

The muscles of the mother's face were relaxed,—her former fairness was creased with wrinkles, and her hair was fast whitening.

Her voice too was changed,—she evidently found a difficulty in articulation but there was much still of her former jerky nervous manner, and her point of view,—except as Rizpah had impressed her with her daughter's unblamableness, was the same.

She spoke to me in her usual sharp tone, saying, 'I just heerd that "ole Frenchy" is down with the typhoid fever,—the fool he is—getting on drinking sprees with them men on the "Katie." He don't deserve to live.'

'I declare to gracious its just too much that Rizpah should wear herself out waiting on that ole furriner.

'No doubt she's pretty near dead for I've no idee she gets any help out of her "Science" folderolls. I know she done me good and I shant never forget her, but between you and me Miss Dupont, saying a thing aint so don't make it not so.

'Its Rizpah herself that spirits a body up, being so kind of not the least bit scary. The "Cunnel" says she practises "hypnotism." I wouldn't be surprised for she's up to anything in this created world. I hope to the Lord 'ole Fountain' will die and leave Rizpah a widow—then she'll see some peace. Now Miss Dupont take care of things till I come back. I shall set up and let Rizpah rest, and I'll be home to breakfast.'

We were at the table next morning, sitting down to an unusually

late meal, which Daisy had delayed for her mother, when that lady drove up to the gate, and giving the reins to "Sancho", who ran to her call, came into the dining room in her usual impetuous fashion.

'Morning folks, she exclaimed! Well! I had my trouble for my pains and never seen ole Fountain at all!

Why Ma? where was he? Aint he sick? were questions chorussed by the girls.

'Yes he's awful sick, but Rizpah don't let anybody see him but her own self and old Doctor Gantier. She says he is so unrestless that he can't bear to hear the rustle of a newspaper, I would a felt hurt but Rizpah looked so pale and pitiful and—and I remembered" said Mrs. Briggs with a break in her voice.

'Well I told her, she was taking awful hard lines on herself, nursing that man without help, and standing up to all his worryings alone; but she just shook her head.

It was nearly dark and she said I might sleep in her parlor, and she'd draw me some coffee, and put up my horse. She said old Isaac was down with the rheumatism."

'Aint it just like a nigger to get sick when you need him the worst?'

'Well I just wouldn't add to Rizpah's burdens, and I drove over to Cousin Sallie Doziens. They've got the mularial fever over there three down with it, and cousin Sallie looked as limp as a dish rag. Fat! mercy guide us! she's most as fat as a bull frog, and aint hardly got no use of her feet?

'She was awful down on Rizpah, said it 'was a talk of the country how she was not letting a single soul see Mr. Fountain,' that she 'had refused to let regular doctors go in and some people said there "might be foul play.'

'It aint reglar for a woman what rely knows nothing bout doctoring to take so much on herself. Cousin Sallie said that it is talked all about that Rizpah aint no Christian no more;—that she has quit the church and aint communed at Sacrament in years.'

'And aint it awful? It all comes of her imbibing of his infidelity from that old Frenchman. I wish to the Lord the "Old Boy" had got him before he married Rizpah.'

'I don't believe there is any "Old Boy", here spoke up Willie Briggs: 'If there is why don't God kill him? Aint God bigger

than he is? Why if I was God I'd knock him out in the first round."

"Blessed Heavens! Gracious! Dr. Jones! ejaculated Mrs. Briggs,—her eyes round with astonishment, that ever I should live to hear a son of mine talk so." "Your father shall whip you Sir as soon as he is done his breakfast."

Willie began to snuffle—then whined in remonstrance—"Taint right! Your all the time saying "God is "heavenly father"—and I shouldn't think heavenly father'd let the "Old Boy" ketch me if I is his son;"

The Colonel broke into a guffaw of laughter at this and Mrs. Briggs showed a twitching of the mouth muscles but recovering from the softening wave, she remarked didactically. "The Scripture says "Spare the rod and spoil the child," and I'm going to do my duty by you Willie and whip the devil outer you while the flesh is tender and the switch can sting."

I saw Willie's eyes water at the prospect, and I spoke up in his behalf. "I call whipping a relic of barbarism. I have never whipped a child since I've been teaching school, yet all who come to me obey me, and treat me with respect."

"Well now Miss Dupont that's because you are so masterful in your manners, but nobody on earth needn't preach to me bout children not needing whipping.

They ought to have it as much as they ought to have the measles or the whooping cough. Its a necessity."

Before I could reply Sancho ran in and said "the mare was down with the staggers:—" at which Mrs. Briggs rushed to the closet, got out a large black bottle, which let out an alcoholic odor as it was borne away, the whole family following in its wake.

I picked up the latest paper and occupied a few moments looking at it, then as Becky the cook did not appear,—I scraped the breakfast dishes and piled them, put the food together to be taken out, and covered the table, then stepped out to the kitchen to summon Becky.

The small dark cook room swarmed with flies, the cooking vessels lay about the broken hearth with remnants of food in them, and from the "spider", the "Cunnel's" dog was licking the caked gravy. Becky was with the family in the horse and cow lot, a short distance off,—near enough in fact for its odors easily to pene-

trate to the dwelling house ; and here the whole family, white and colored children and negroes were busy either talking loudly and all at once or helping Mrs. Briggs in drenching the poor sick animal with the burning whiskey. They had put ropes around the mare's head, and forcibly held it up wrenching her mouth open, while Mrs. Briggs herself, poured down the whiskey.

(To be continued.)

MARIE CORELLI AND MENTAL, ELECTRICAL AND CHRISTIAN SCIENCE.

BY MARY G. WALSH.

ONE of the unpleasant things about the study and practice of Mental or Christian Science, is the frequency of the questions: "What do you do?" "What do you say?" etc., etc. If the questioned person has arrived at the degree perfection which Marie Corelli calls: "Christianity as Christ meant it," and as she defines it: "Unselfish love for the Creator, the corresponding chord of which must be unselfish love for all He created," those questions may be lengthily answered.

But, if one is far from perfection and has had quite a hard struggle for even the slight degree of scientific knowledge possessed; this not only giving for nothing, but giving with a strong possibility of being ridiculed, soon grows disgustingly tiresome.

There are, however, a great many well meaning people who are truly grateful for any enlightenment given them on this subject.

All persons interested in occult, electrical, mental or Christian science who have not read Marie Corelli's "Romance of Two Worlds," will do well to read it.

Either a mental or Christian scientist might easily use a less satisfactory formula than that used in healing the sick man by the electrical physician in "The Romance of Two Worlds."

This is the formula: "Rest!" said in low and emphatic tones.

"By that Force which I acknowledge within me and thee and in all created things, I command thee *rest!*"

THE WOOD VIOLET—A FRAGMENT.

BY LEO. (M. W. L.)

ONCE upon a time not many years ago, a little baby girl opened her violet eyes upon the world only to close them again after a few short weeks on earth. Her little body was hid away beneath the ground and the pure little spirit took its flight up, up among the stars.

On the marble slab above the grave was written "Our Little Violet."

It is a well known fact that nothing but pure white roses were planted on the tiny mound and yet one bright May morning some months after "passing on" sweet scented violets sprang up from the very heart of the little one's resting place.

It is said that white lilies have been known to grow from the graves of many of God's saints,

"And from his grave tall white lilies grew."

So we must judge that from the grave of those who have followed the rough and thorny path of life must spring vegetation of a ranker growth that speaks the character of the one who sleeps beneath the sod.

So life goes on, nothing is lost. "As ye sow so shall ye reap." The spirit takes its flight seeking other life, but the casket is left and it has life in itself, (all is life) so according to its purity it "brings forth after its kind." Some lilies, others violets, again roses, some the clinging vine climbing upward, always upward, seeking a higher plane for another life yet to come. Some like unto the rugged oak, whose life has been of manly daring, say like the martyrs of old, from whose graves came the symbol of their lives.

But I am to tell you the story of a violet—hear what it has to tell.

It was in a dark wood where the Ivy climbs the trees, where mosses grew and bright feathered song birds sang and the winds sighed through the souging leaves that I first saw the light of day.

I, a little prisoner, had fought my way up through winter frost and snow, deep tangled vines, muck and moss until at last I had risen up above the earth and had at last caught a tiny ray of God's bright sunshine through the newly budding tree tops.

I was resting after my long struggle with mother earth breathing in the new found life, blinking in the sunshine, smelling the fragrant air, all so strange, so wonderful to me who had overcome so much seeking this better life, this new found happiness.

Gazing about me I saw I had plenty of company who like myself seemed "newly born." I was far too timid to seek acquaintance with any one, yet I did so want to know just where I was, but daring not to question I rested, hearing the birds sing, listening to the rustle of the leaves when all at once in the near distance I heard another sound quite new to me; unlike the leaves, or the birds, and yet so sweet, so merry. Where had I heard it before—it seemed part of me. That sound I knew I had heard it—but where? And yet I trembled, I knew not why—I feared, I know not what. Yet with all their merry gladness filled me with delight. Ah, here they come (I know them to be children running and shouting with delight) little golden hair was the first to speak—"Oh, Nellie, do come quick, here is such a lovely bunch of Wood Violets" (so I am a wood violet am I) bring the basket and we will take them up and carry them home and pot them" so I who having fought my way up from mother earth and just found my new home, am to be taken up by little ruthless hands, thrust into an over full basket, carried home and potted! It was a very weary journey, especially to one who had not yet rested from many months of weary labor.

But at last home was reached and the potting process was begun. It was a lovely place this "home" of the children—A broad porch hung with climbing vines and roses, gilt cages wherein lovely birds were singing their little hearts out with their longing to be free and away up, up into God's bright sky where their loved companions were.

But the day's excitement together with my long struggle was now telling on me, and I began to grow weary and could no longer keep my eyes open. The voices of the children and the song of the birds grew more and more distant until at last—to me—they ceased altogether for at last I slept.

It must have been a dreamless sleep for on awakening all things were again changed to me.

Or was it that all that happened on that lovely May morning—so long ago—was but a dream.

THE RIGHTS OF MAN VERSUS THE ETHICS OF THE BRUTE.

TO repudiate the idea of God and condemn religious teachings on account of God's inhumanity to man, and take refuge under evolution as the embodiment of a more sublime justice, and then to justify *man's* inhumanity to man and defend international injustice on the plea that it is the method of evolutionary progress is a feat of ethical gymnastics more remarkable for its originality than for its consistency.

It is true that the survival of the fittest was equivalent to the triumph of might and the extinction of right throughout all the ages of brute dominion down to the advent of man which was a promise and prophecy of higher things. But the presence of man upon the earth was no more than a prophecy for many ages afterward. The brute man continued to live as his brute ancestors lived before him, each for his individual gratification without reference to or knowledge of any correlative right possessed by his fellow man either as an individual or as a member of society. The empire of brute force continued until the brain of man as the crowning fact of evolution evolved the idea of moral law; the law which said "no longer shall the strong devour the weak or the crafty spoil the simple but the strong shall defend the weak and the wise shall protect the simple and the right instead of might shall determine the tenure of man's earthly inheritance."

This rule of right thus clearly conceived as an abstract ethical principle men tried to give a visible expression and practical operation in the enactment and administration of municipal law and in the adjudication of personal controversies arising under it while the regulation of the diplomatic and commercial intercourse of nations has been a continuation of the same effort upon a larger scale. But these practical instrumentalities and measures have always fallen short of the idea of perfect justice which like the shekinah has moved before advancing humanity in its long march down the centuries.

The Hebrew Seer beheld a vision of the time when the lion and the lamb shall lie down together, when nation shall not lift up sword against nation, neither shall they learn war any more.

The Greek politician tried to realize it in his infant democracy

and the Roman tribune in his agrarian law. The English commoner endeavored to embody it in the limitation of royal prerogative and aristocratic privilege, the English jurist in the definition and guarantees of personal and proprietary rights. The French Savant sought to give it a broader and more philosophical expression in the doctrine of social contract and the declaration of the rights of man. The German metaphysician discerned it as the one absolute certainty, "the categorical imperative," binding upon the conscience of man which might not be impeached whether idealism, realism or skepticism is the true philosophy. And the American patriot gathering inspiration from many sources affirmed it in the declaration that "all men are created equal and that governments derived their just powers from the consent of the governed," and in furtherance of this sublime idea and as a guarantee of its perpetuation founded a government which in its early career became the Mecca of the world's highest hopes and an asylum for the oppressed of all nations.

And now on the threshold of another century we hear from commercial nabob and political jingo, from arrogant plutocrat and official sycophant, and from the opportunist who wants to be on the winning side no matter what the merits of the controversy, the strange assertion that all those affirmations and guarantees of human right and human liberty are a mass of ancient rubbish fit only to be trodden underfoot in the onmarch of evolutionary progress. Such assertions are self stultifying. Is evolution about to undo its own work? Is the conception of moral law to be consigned to the rubbish heap of the past? Are we about to set aside the right of man and reaffirm the ethics of the brute?

If such is to be the effect of the discovery of the law of evolution it were better that man had remained in ignorance of the law, and worked on unconsciously in the direction of human emancipation in which the political and social tendencies of the latter half of the past and the earlier half of the present century were so rapidly advancing. Knowledge of the law is only a calamity if the discovery that it originated in cruel and irresponsible exercise of power is to be made the justification for reviving the ancient regime and making the might of the conqueror instead of the consent of the governed the sanction of political power.

FLORIAN HUSBAND.

THE DEVELOPEMENT OF CONCENTRAION.

WHEN fear and inharmony cease to predominate the consciousness, the development of concentration becomes an important factor in growth. Concentration is the ability to focus energy, and upon the exercise of this faculty depends all success in every undertaking. As soon as some conception of the underlying laws of life is obtained, concentration naturally develops more rapidly than heretofore, but almost every person has acquired the habit of allowing the mind to wander aimlessly to such an extent that great benefit will be derived from making special efforts to develop this faculty. To obtain the best results along this line, all undue effort of the animal will should be avoided, and the central I AM be looked to as the source of power from whence concentration proceeds. If the animal will is invoked to a very great extent without the backing of the deeper consciousness, an unbalanced state of mind is induced and injurious re-action is apt to result. In true concentration there is no forced growth, and no severe tension either of body or mind. You can learn to concentrate in this manner by loving that which you desire to fix the mind upon, and enjoying whatever work you may have to do. Practice keeping the mind collected and concentrated on everything that you do from the moment you awake in the morning until you go to sleep at night. Do not allow the mind to wander aimlessly about apart from the guiding power of the will. Such a habit of thought is force scattering in the extreme. Learn to enjoy doing the simplest acts by keeping the mind on them and holding the thought that you love to do them.

You cannot escape doing uncongenial work by running away from it. If you seem to be bound by circumstances to that which is distasteful in the way of work, with no apparent means of bettering your condition, first learn to like that work by keeping the mind fixed upon it at every step, and holding the thought that it is not distasteful, and when you have learned to put your energy into it, then you have conquered your environment and will find yourself ready for something else. Wherever you may be, whatever you may be doing, you are situated in just the best place you could possibly be in for your own good, and just where your growth demands that you should be situated. There are no mis-

takes being made in the working of the laws which govern the operations of the universe, and you must understand the nature of those laws and work your way to a position of mastery before you can be free. You cannot "be carried to the skies on flowery beds of ease." The only way to get there is to make a stepping-stone of present conditions. You are ready to go forward when you have learned the lesson before you now. And there is no power in the universe that can keep you back when you are ready to go forward. The constant exercise of concentration will hasten your growth very materially.

There are many ways of developing concentration by means of drills, etc., all of which may prove useful in some cases. No better means can be devised to obtain the desired result than the hourly exercise of the faculty in everything that you do. It is a good mental exercise to add long columns of figures. Learn to do this without any tense effort, with the mind in a calm and serene condition and without movement of the lips. Mechanical work such as the folding of large numbers of circulars, addressing envelopes or wrappers furnishes excellent training. If you have no occasion to practice any of these methods, then try keeping perfectly still as an exercise. If you have any inclination towards a nervous temperament this will not prove such an easy task as one might imagine. Rest calmly and serenely, with every faculty alert, but without any effort of mind or body. Again, whatever work you may be engaged in do not make useless movements, or motions not under the control of the will. I recollect in an office where I was once employed, the gentleman in charge was continually cautioning the young lady stenographer not to "go off half cocked" as he expressed it, in other words not to lose her head and start in to do a thing before she thoroughly understood what she wanted. This advice, while not especially elegant in form is forcible and to the point.

No matter what your daily employment may be, practice concentration by keeping the mind under the guidance of the will, and you will be surprised how much more easily and expeditiously you will obtain results. Put your energy into what you are doing and learn to like it. To love our work makes existence a happiness, and by liking that which is nearest at hand, the way is opened for something better suited to our individual tastes.

WILLIAM E. TOWNER.

HEALING --- HYPNOTIC, MENTAL-SPIRITUAL AND SPIRITUAL.

THE recently reported conviction of a man in one of our western states, of the crime of murder, on the ground that he hypnotized the man who actually did the deed, has called forth much discussion, not always a very intelligent discussion, of hypnotism, mesmerism, etc.

No greater error than that which caused this ignorant miscarriage of justice, viz: that a person can be hypnotically controlled against his absolute will, can be conceived, for if true it would long since have destroyed all individuality and we should all be at the mercy of hypnotizers.

That it is not true is the positive statement of the best authorities on the subject. The well known Danish hypnotist, Prof. Carl Sextus, now a resident of Chicago, in his excellent work on Hypnotism says:

"The hypnotist's power is limited, and this is admitted by authorities who have made a special study of hypnotism. The fact is that to be hypnotized does not change the subject's moral character; if one in the waking, normal condition is an honest and upright person, he will be so during the sleep; and just as it is impossible to induce honest people to do anything wrong in the normal condition—so exactly is the case during the hypnotic sleep—as the character and moral power are the same."

In the book from which I have just quoted, Prof. Sextus gives some amusing anecdotes illustrative of this truth, which is confirmed by the testimony of other eminent hypnotists and mesmerists. Those who "dare assert the I" will have sufficient personal evidence of the foregoing assertions.

Hypnotism or mesmerism results from the positive mental vibrations from the hypnotist's mind reaching the passive mind of the subject and awakening therein a harmonious response; but the subject being still a free agent, in that he can at any moment refuse to submit to the hypnotizer's command, if he wills to refuse, he is entirely responsible for his acts, the hypnotizer's responsibility being only such as would attach to the advisor of the act, and to convict a hypnotist of a crime committed by another who claims to have been hypnotized, while allowing the latter to go

free, is an utter subversion of justice, and an incentive to crime.

Let us each understand that we are independent individuals, subject to no thought of others except as we desire it, and we have nothing to fear from hypnotism, while we may use it as a valuable healing agent.

Perfect healing is that self-healing where the individual Ego superconsciously attracts to itself for its own use and perfection the purest spiritual-human life-element.

Between this perfect self-healing and the subconscious attraction of animal life there are three degrees of mental healing, the hypnotic, the mental-spiritual, and the spiritual.

What I term mental-spiritual healing, is what has been variously termed mental healing, spiritual healing, spirit magnetism, spirit vibration, etc., all of which names are more or less explanatory of the fact that one mind has a sufficient recognition of the real Ego to enable it to attract and to consciously transfer to another emanations or vibrations of spirit, *i. e.*, actual life substance on the invisible human plane of action.

Just below the mental-spiritual healing is that healing action called the hypnotic or mesmeric, being mental suggestion.

While hypnotists may combine the hypnotic and mental-spiritual, not a few confuse mental and spiritual emanations, considering them one and the same.

They are, however, distinct the one from the other, the spirit emanations being vibrant with Life itself; while mental emanations vibrate only with the power of the individual ideal, mental conception, which has not yet been clothed with the vibrant LIFE-SPIRIT.

The hypnotist, through his positive, though temporary control of the receptive subject's mentality, transfers his mental ideal of health, and this finding lodgement in the subject's mentality acts as a magnet to attract actual life to the subject and thus aid in his restoration to health.

I have said that no one can enter and control another's mentality against his will, and this is true. Nevertheless, paradoxical as it may appear, the practical mental-spiritual healer may, and not unfrequently does, heal patients who have no actual knowledge that they have received treatment. I have occasionally had such cases and been successful with them.

This seeming paradox is easily explained and involves no loss of freedom to the patient, spiritual, mental or physical.

There are few, if any, who are sick, who do not have the strongest desire to enjoy better health, though they may have no belief in the mental or spiritual idea of healing. Yet the hypnotist may send out his mental ideal, or the mental-spiritual healer may send forth the vibrating vital aura of his own individualized SPIRIT-LIFE, directing it to the patient, and because the patient's inner desire vibrates in harmony with the mental conception of the hypnotist, or is receptive to the vibrant life from the mental-spiritual healer, the patient's health is renewed, and his power of attracting unindividualized life to himself so increased that he may attain to perfect self-healing without realizing that he has been under hypnotic or mental-spiritual treatment. In such cases the mental-spiritual treatment has the greater chance of success, as here an absolute vitality is sent forth to the patient, who receives it as pure life and nothing else; while in the hypnotic treatment the ideal sent forth is necessarily tinged with the hypnotist's thought, and if it fails to awaken responsive thought in the patient's mind, it may be rejected by him, for he is subject to no mentality but his own. On the other hand, the mental-spiritual healer is a battery of vibrant life conveying an actual vitality to all coming within the influence of his or her life's action.

The highest of the three degrees of healing under consideration, is the purely spiritual, where the two parties to the action are on the same high spiritual level in vibrant harmony, when an interchange of the life element takes place. It was such healing as this which occurred when the woman touched the hem of Jesus' garment and He felt that virtue (*i. e.*, vibrant spirit) had gone out of Him, and He also recognized the vibrant harmony of her thought for He told her that her faith had made her whole. Matt. IX: 20 to 22 v.

This interchange of vibrant life takes place on the super-conscious spiritual-human plane of life without regard to distance, and those coming into this vibratory spirit-communion and interchange of life elements receive a new quality of life that floods the whole being with spiritual illumination and strength.

This is the practical teaching of that rational mind cure which, while making use of all mental methods, leads up to the highest

and best, making the individual free in spirit, soul and body.—*Chas. W. Close.*

[The above article which appeared in *The Silent Circle* of Aug., 1895, is reprinted by request.—EDITOR.]

KNOW THYSELF.

“THE PROPER STUDY OF MANKIND IS MAN.”

WHAT is man?

If he is a miserable sinner who deserves to be banished from God's presence to spend eternity in a lake of fire whose worm of anguish and remorse never dies, from which punishment a small proportion of the race are to escape by having accepted the unmerited pardon granted at the enormous expense of the innocent and divine Son of God himself, then the less man knows of himself the better. We grow like unto that which we contemplate. We had best then quickly look away from man, and contemplate God and nature.

And when we shall have looked long enough and deeply enough into these, we shall find ourselves lifted into the seventh heaven, from which height we shall have a wholly changed view of all things.

We shall perceive that God is infinite, omnipotent, omniscient spirit which manifests through the visible universe.

“The universe is one stupendous whole, whose body nature is and God the soul.”

If a single molecule of the human should take it into its head that it can live apart from the body, it would soon find itself to be a sinner fallen from grace. Just to the extent that man imagines a possibility of separation from the over-soul, will he manifest imperfectly his inherent divinity. Great is his rejoicing when he awakes out of his benumbing nightmare and can say “I and my father are one.” Feeling himself rooted in God he comes to be more and more like his source, becomes so pure in heart that he can see the divine spark in *every* human breast, and, seeing, he will beckon it into fuller manifestation.

From such a standpoint it is edifying to contemplate man as well as nature and its great soul. What we once regarded as sinfulness in man we will perceive to be only unripe divinity which is to ripen through experience.

Hence we know neither sorrow nor resentment. Nor shall it be said of us "The zeal of thy house hath eaten you up," for we'll have no fear regarding the future of any individual. If any choose to ripen slowly, thus subjecting himself to much suffering, he is entitled to any and all experience that his own omniscient ego may crave. Eternity will be long enough for his perfect maturing.

LOTTIE SPILLMANN.

EDITORIAL.

What is the one fact of what is termed mental science, which stands out sharp and clear as indisputable, and around which cluster all the different theories which are advocated by the various schools of metaphysical thought?

It must be patent to the candid and impartial investigator into metaphysical methods that while the various theories of the different schools not only conflict with each other, but are often inconsistent with their own practice, not to say with common sense, the fact yet remains that each and all do good work and that therefore there must be some principle underlying their different methods which their peculiar beliefs bring into action, and it is the purpose of this article to try to bring out this underlying principle in a manner so plain that it cannot be misunderstood.

One school of thought may insist that the basis of all mental healing lies in the principle involved in the statement that "all is good" while another will argue that oneness of all substance is the foundation of successful healing, and still another will tell you that "the blood of Christ" heals all believers on His "holy name." The hypnotist may tell you that the power lies in the suggestion, while others may give still other ideas as the basis of their work, but as all these various ideas, often so conflicting with one another, cannot be the underlying principle through whose working cures are wrought, it becomes necessary, if we would find the true basis of healing through mind power, to compare the various theories and investigate the conditions attendant upon cases of undoubted healing which occur in the practice of all schools.

In the brief space of this article we cannot go into details to the extent we might desire, but we can at least indicate the line of thought that will enable the investigator to follow out the sugges-

tion and arrive at a legitimate conclusion. Take for instance, the very common expression among the majority of mental healers of all schools, "all is good." Without attempting to either prove or disprove the idea conveyed in this expression let us see if we can trace out the condition of mind which its adoption by the patient induces. We will assume that the patient and healer alike have become convinced that "all is good" *i. e.*, that the outworking of the law of life produces ultimate good and that by recognizing this fact we place ourselves in the line of least resistance and thus create a tendency toward a more perfect physical condition; what is the state of mind which this thought induces?

Would not the first result of such a mental condition be a sense of personal and individual freedom? Does not this optimistic expression create in the believer a sense of power such as the invalid had not previously known? A somewhat extended experience leads me to say yes to both of these questions, and I think that those of my readers who have observed the phenomena connected with cures effected through the agency of mental healers will readily concede the fact that as the patient has been led to accept the statement that "all is good" he (or she) has become more self confident, is more fearless and is no longer moved by trifles; and too, there seems to be an increased power to overcome difficulties of all kinds.

In fact the patient has become conscious of himself as a power in himself to overcome all things, limited only by his belief that it is necessary for him to constantly maintain at all times and against all argument, reasonable or otherwise, that "all is good."

Again let us take the statement of the oneness of all substance *i. e.*, the thought that all creation is produced from one underlying substance or spirit which is the life of all and whose law of expression is within itself. What effect will such a thought most naturally produce in the mind of the patient? Will it not be one of increased power? Will not he (or she) most naturally reason that being of one essence and substance with the underlying substance of the universe the individual must also possess the creative power inherent in all substance? And because of this fact he (or she) acquires the idea as existent within the spirit of man and this idea of power is limited only by the mental attitude of the patient. Here again we find a recognition of the supremacy of the

ego as one of the chief results of the acceptance of the principle of the oneness of all substance usually expressed in the words "all is spirit" or "all is mind" according to the individual preference. The person who thoroughly believes that all is mind or all is spirit will say with a sense of almost unlimited power "all is spirit (or mind) and I AM a spirit having the same power inherent in all substance and hence my will is law within the sphere of my own individuality!"

Here again we see that recognition of the supremacy of the human ego which we noted in the patient who insisted that "all is good."

Again let us look into the mind of him who has been healed by the acceptance of the idea that "the blood of Christ" has not only healed him of all bodily ills, but has freed him from the law of sin and death and made him an heir of heaven, one of the "elect" who so long as he remains firm in the belief of the all atoning power of the "blood of Christ" is saved to the uttermost, what a sense of almost complete freedom such a belief must give! And what a consciousness of power must one have who feels that through his belief he can call to his aid the power of omnipotence!

Here too we see a recognition of power in the ego though not inherently so, for while in the former instances the individual recognized the power as inherent in himself (or herself) in this case the recognition is of an outside power who confers power on the individual, but this results as in the former instances in giving an increased sense of individual power.

It will be found to be the same in all cases of so-called miraculous healing.

We find then that the one fact which stands out sharp and clear as indisputable, and around which cluster all the different theories which are advocated by the various schools of metaphysical thought is the recognition of the individual as the center and source of power within the sphere of his own action.

Regardless, then, of theories religious or otherwise, we find that whenever we recognize the human ego as a center of power the individual is enabled to develop an amount of power over all things connected with him that he had not previously dreamed he possessed.

It will be seen that we are justified in affirming that the spirit of

man has the power of attracting to itself for the use of the individual vital force for the regeneration of the body according to the degree of its recognition; and not only this but such recognition adds to the power of the individual to control outward conditions in so far as they relate to himself, and while certain religious ideas sometimes contribute to such recognition they are not more essential to it than are the other states of mind mentioned, and the individual who recognizes his own invincible spirit (invincible within the sphere of his own individuality) may adopt whatever religious theory he chooses or no theory at all.

Whatever view of life you may entertain your power over yourself and your surroundings will be greatly increased by such self-recognition.

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THE FREE MAN.

VOL. IV.

JUNE, 1900.

No. 6.

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BE THYSELF.

Ever there floats before the real
The bright, the beautiful ideal.
And as, to guide the sculptor's hand,
The living forms of beauty stand,
Till from the rough-hewn marble starts
A thing of grace in all its parts,
So ever stand before the soul
A model, beautiful and whole:
The perfect man that we should be,
Erect in stern integrity.
Keep this, oh soul, before thy sight,
And form the inward man aright.

—WILLIAM DENTON.

ONE OF THE BLUE HEN'S CHICKENS.

BY

VIRGINIA DURANT YOUNG.

Author of a Tower in the Desert, Beholding as in a Glass, etc.

CHAPTER IX.

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curliness of his bright hair. But soon there was a pitiful change, the skin withered and shrunk, the beautiful mouth would never be kissed again, for it was loathsome with salivation. Mrs. Briggs took upon herself the administering of all medicines, and at the slightest demurrer on the part of the nauseated child, stamped her foot and waived a strong hickory switch, threatening "to whip the blood out of him if the medicine was not swallowed in a jiffy." "Don't you know you'll die if you don't take it," she cried, shrilly, as she stood holding the calomel and jalap mixed with molasses in a big kitchen spoon.

"I don't care if I do, Ma; so I get away from your switch and tongue," said Willie.

Moggy, Mrs. Briggs' "ugly girl," as both father and mother called her, lay quiescent, swallowed all the bitter, sickening stuff almost without the movement of a limb, and spoke only with her wonderful dark eyes, which seemed full of mysterious questioning. The ninth night of her illness, I noticed her face light up as she drank some water I offered her, and she said quite distinctly, "Ma's ugly girl wants to go, Miss Dupont; tell her I'm not afraid of the 'Old Boy.' I'm going to the heavenly father."

I hurried to call Mrs. Briggs and the Colonel, but when they reached her side the young girl's breath was short, her eyes were rolled back. In a few moments she expired.

Mrs. Briggs screamed aloud, and the Colonel stepped over her as she lay writhing on the floor, and went out of the house as if walking blindfold.

Poor little Willie hearing the noise, with a momentary exertion of strength, ran from his bed in Daisy's room and came in sight of Moggie's.

"Is she dead?" he asked me, and I, busied in straightening the dead girl, merely glanced at him, saying "Yes." He dropped beside his mother on his knees and his words smote on my ears.

"God! Oh God, if there is any God, open Moggy's eyes; make her wake up. She was the best sister I had. Don't take her God, don't, don't!"

Mrs. Briggs rose at this. She got up painfully and snatching the poor little fever-burned boy from the floor where he knelt, shaping his prayer after her own teachings, she spanked the

shrunken white flesh hanging on the skeleton body, till, maddened at her cruelty, I rushed after her and tore the child from her arms.

"Do you want to kill him," I said. "Oh you most unnatural mother!"

The rest of the night I hung over Willie's bed, applying damp cloths to his burning body and fanning him. With the day dawn his eyes closed, and as if death had tenderly kissed his breath away, his earthly life ceased without a pang.

All the next day the house was full of neighbors, and the weeping, moaning and groaning and sound of coffin bearing feet was enough to have killed Daisy, but the girl heard it not. She lay in a deep stupor, and knew nothing that went on around her.

It was evident to me that Mrs. Briggs took a certain pleasure in their double bereavement, and was determined to signalize the occasion by a great display of mourning. Her dressmaker was sent for, and a trailing black robe, heavily trimmed with crape, was fitted tightly to her figure and the conventional widow's cap-like bonnet, with a veil of crape two yards long; for Mrs. Briggs declared that "the death of two children at one time was equal to the loss of a husband."

She was very urgent that I should attend the funeral also in mourning dress, but finally compromised on a pure white costume, when she saw that I wished to decline going altogether and remain at home in charge of Daisy. She desired, she said, to have "as many mourners in the immediate family as possible." So I went with her in the carriage and all the children dressed in black were carried along and faithfully drilled as we moved slowly behind the hearse, to "keep their faces serious and their eyes down."

The very large crowd at the church pleased Mrs. Briggs, for she whispered to me as we followed the coffin containing the bodies of Moggie and Willie, that "she liked to have so much respect showed."

I was myself somewhat restive under the long drawn out formalities, and distinctly impressed with the hypocrisy of the preacher, who declared that "God would bottle up all the tears of the afflicted survivors and keep them in remembrance when he rewarded them with a seat in the "New Jerusalem." This city on high; to which all who believe and were baptized should go after death, he described minutely; and gave its dimensions in feet and yards

and furlongs." Mrs. Briggs appeared to listen to his maunderings calmly enough till he spoke of bottling the tears, then she began to weep and groan audibly.

* * * * *

It was a cool October day on which I set beside Mr. de Fontaine, who half reclined in a large arm chair. His big black eyes were sunken, and his face deeply creased with wrinkles, but he was evidently on the road to recovery.

Rizpah had gone to the stove room to cook our breakfast, for on my arrival at ten o'clock that morning she had surprised me by the announcement that "she and Pierre had adopted the two meal system and now took their first meal at about noon." "We give our stomachs time to rest, you see," she explained with a laugh, adding, "and it cuts down my work about one-third."

No sooner was she gone than Mr. de Fontaine began to speak of what she "had done for him," with a beautiful lighting up of his sometimes homely appearing features. "She's been the life of me," he declared, "when I felt myself sinking and going away, she held on to me with the power of her mind. I used to laugh at her and tease her about her 'mind cure;' but I laugh no more, because it saved me. I am not forgetting, nor never shall, how she stood by me, and didn't let the outside people come in to stare at me and kill me with their bad thoughts. Oh! yes, Miss Dupont, you'll see a change in me from this on. I never half appreciated my wife till now and I intend to make her happy."

In about two hours Rizpah presented herself, wearing a clean, blue checked "waist-apron," that fitted neatly and entirely protected her dress. She brought in chicken jelly that had an appetizing odor—a tiny bit of beefsteak, broiled quite rare, and some well browned toast, and a cup of coffee. She drew out a folding shelf from the arm of the invalid's chair, covered it with a white damask napkin, embroidered in red, and placed his food before him. One could see his eager desire for food, and Rizpah explained that he had not eaten before that day, and had had a fast of 34 days while the fever and its sequences lasted. During that time no nourishment passed his lips save a few drops of sweet milk; some days not even that, "but," said she, "I am quite convinced that the great Pennsylvania Doctor is right; that the stomach is renewed in its power of digestion by *rest* from all food, and that food should never be taken till the mouth waters."

"While Mr. de Fontaine was sick, I fasted to a considerable degree myself, eating only apples and crackers for many days, because he was disturbed by the smell or sound of cooking. I found my strength increased, rather than diminished under that regime and last week, in the very nick of time, came this new 'Gospel of Health,' whose glad tidings of a 'cut in the hours of labor and the securing more perfect nutrition through resting the stomach,' we have both taken in, and are proving by practice."

"We shall, I'm sure, have good health hereafter, and that will enable us to make a sure thing of our chicken business. The very day Pierre first sat up I found a hen ready to take off with a round dozen of chicks, beautiful Lanchans, and we intend to buy an incubator right away. Pierre has an idea that he can make a 'brooder' himself, and you will see, Gertrude, how we shall prosper."

"I have no doubt of it, and I only wish I could find work as wholesome. School teaching takes too much of my vitality, and the people and place where I board are most trying to me. I hate to see the black clothes and hear the constant talk about the grave yard. I wish cremation was in vogue. It is the true method of disposing of the dead. But Mrs. Briggs was scandalized beyond measure at my speaking of it in a general way as sanitary, and oh, she has been so irritated with me because I ventured to remonstrate with her about going into mourning."

"It does seem to me the veriest nonsense for people, who profess to believe in immortality and claim that the Christian religion teaches it, to go draggling round in heavy black skirts, with tearful eyes, blinded by heavy crape veils, and to spend a large part of their time decorating graves and call it mourning."

"The preachers quote the words of the angel to Mary, 'He is not here; He is risen,' and claim that if Christ is risen, all who believe in him shall rise.' In the face of this assertion, they take leave of the cold clay of a dead body as if it were indeed the friend they had loved; and in the selfish luxury of grief give time and means that should be used for the comfort of the living. Mrs. Briggs will not allow me to open the piano. She is aggrieved that I do not put on black for awhile at least, out of 'complimentary condolence,' and in fact her disapprobation of me is so strong that I shall be obliged to leave as soon as my school term expires.

I wish I could go into the gardening business, only I could not bear to cut my flowers."

"Well now," said Rizpah, "Why not have a nursery and raise plants and young fruit trees? You would not have to cut them, but simply transfer the live things, change their base for a consideration," and she gave one of her ringing laughs, in which we all joined.

"I'll sell or rent you some land, dear, and you can board with me till you build a house," she added.

This proposition took my breath away for a moment with the boundless prospect of happiness it glimpsed, and then the tears welled up in my eyes and I said brokenly—"Oh you are too good—that's better than I dared to hope."

"There's where you make a mistake, Gertrude. Nothing is 'too good;' realize your oneness with the Universal Energy and you will never say 'too good' again."

"Also let me urge you to cast out fear, and dare do whatever you long to do and believe to be right."

"I know poor Cousin Margot Louisa Briggs and her atmosphere, and my heart has gone out to you since I first looked into your soul, that day she brought you here to visit me. I want you for a neighbor, and we two shall be object lessons to women even here in our 'backwoods settlement' as it has been called, of what women can do."

(To be continued.)

TRYING TOO HARD.

BY JEAN PORTER RUDD.

HERE is such a thing as trying too hard. In the effort to demonstrate along the lines of health and prosperity, scores of students of the New Thought are breaking down with nervous prostration. The American tendency is to do everything too hard and too fast. Hurry and worry go together and the result is what our foreign friends call "Americanitis."

Now I do not believe in *trying* at all. Just as long as we are trying to do anything we are 'prentice hands, not masters. The bird does not try to sing. He sings "because it is his nature to," his singing is as spontaneous as his breathing; if it were not it

would never be sweet. Besides, each bird has his own individual note and no one bird tries to sing any song save his own. Even if it be his nature to caw, he does not waste the happiness of his short bright summer in vain attempts to sing like the nightingale. No indeed! He caw-caws the gladness of his heart out, just like a crow, and we are all glad to hear him. His is one note among the many harmonies of nature that all together make up the grand chorus.

The flower does not try to bloom. What a sorry failure it would make if it essayed to hasten its unfoldment. Instead, its sweet deep heart fills with the essence of life and love, fills full and expands, until one day, quietly, without struggle, without effort, it reveals itself a thing of beauty and the air is filled with fragrance.

The great poet, the great artist, never *tries*. Silently through the long years the deep heart-soul of him grows and the day comes at last when he speaks. Then quietly, joyously, without a pang, is born the wonder song, the poem rare, the great painting or the grand symphony; born to refresh a tired-out world.

Little souls can never do great things. They rush about and try; they talkee-talkee; they strain, they struggle; they break down; then they pity themselves.

Great souls are never found rushing about and trying to try. They are content to be. They are simple, for the most part, and never dream that they are great. So they do what is natural to them and do great things as spontaneously as ordinary people do ordinary things. When the world praises their achievements, they are surprised.

It is not trying that demonstrates, whether in the New Thought or the old. It is not trying, but growing. When we are ready to demonstrate health, harmony and happiness, there will be no effort about it. *They will seem to come of themselves.* It is all soul-growth, an unfolding of the consciousness to the point of Self-Realization; the point where we know ourselves to be pure Spirit, one with God.

The very first step in overcoming is to accept. This relieves the nervous strain, loosens the tension, quiets the struggle; in a word, it is non-resistance. We cannot grow any faster than we can. *Trying hinders.* Faith is nursing-mother to Desire; the faith that knows we are growing and that we cannot miss our goal. By

whatever road it journeys, every soul is traveling home to God. You are getting there, I am getting there. Everybody is getting there. *No soul can fail of its destiny.*

But it is well that we cannot grow any faster than we can. A sudden flash of spiritual realization often induces severe illness. Too rapid soul-growth might cause disintegration of the body.

No soul can find its destiny. Let us rest there. There is nothing to struggle about, there is nothing to struggle. There is no weary trying. It is just resting; resting all the time; sure of the All-Father's loving guidance; sure that we are growing, even when we are not conscious of it; sure above all things that,

"God's in His Heaven,
All's right with the world."↓

Another comforting thought is that there is no need of hurry. We have plenty of time. We have all Eternity. All our desires that are gratified and equally all our desires that remain ungratified carry us along our road. And at last when we shall have reached our goal—conscious oneness with Life, Light, Love, Wisdom and Power—think you we shall care by what path we have climbed or what befell us along our way? I think we shall be so glad we are there that we shall not look back regretfully or otherwise. The blessed day that we attain to Self-Realization, at-one-ment with Reality, we shall be absolutely satisfied, having awaked in His Likeness. In the One Supreme Reality all desires, all aspirations are already fulfilled—not renounced, but fulfilled—filled full to the brim. It is the sum of all things; it is individualization; it is perfect peace.

Now let us make this all practical. The first step in overcoming is to accept. We are growing souls! This one affirmation alone I have found most helpful and comforting. *I am a growing soul.* Never mind then if as yet I do not demonstrate as much as I could wish nor as far as I can perceive. Because I am a growing soul, *sure of my destiny*, sure that I cannot miss my way, sure that one day I shall get home to the heart of the sun, let me walk my path day by day in perfect calm, in perfect peace. Let me be steadfast and serene; let me be steady-hearted. I am a growing soul. My face is set to the East.

It will not be long before we shall say triumphantly: "My

long, slow, painful climb is ended. My goal is won. I realize that I am pure Spirit, one with Life and one with Infinite Love."

When we are consciously sun-centred, *demonstration takes care of itself*. There is no need of trying. There is no longer any inclination to try. It is sufficient to *be*. We may have thought that this or that was our life work, that this or that was laid upon us to do and could not be done except we did it, and in a sense this is true:

"Not God Himself can make Man's best
Without best men to help Him.
He could not make Antonio Stradivaris violins
Without Antonio."

But we wake to see that all these were only things we did as we went along. The work of our lives, the one and only lifework that every individual soul has to do, the sole purpose of our life on this planet here and now is to find our Atman, our Eternal Self. Not until we find our true self, the self that lives forever, do we begin to live. Once found, life becomes all demonstration and a continual rejoicing.

MIND OR MATTER.

SECOND ARTICLE.

THE discovery of the law of gravitation was and perhaps is yet the most complete triumph of the scientific method of verification; for while the theory of evolution involves problems of unmeasurably greater complexity it has not yet been carried to a complete demonstration. Where positive science has handed in its verdict in the former case it is still seeking evidence in the latter.

The proposition "all is mind when taken as a sequence of evolutionary law is as yet only a scientific prophecy. And while we may accept it as the *sure word* of prophecy when we grant that there is a faculty which sees truth outside of its physical limitations yet exact science must never lose sight of the distinction between that which is clearly proven and that which is merely prophesied.

And this distinction remains as a landmark of positive science notwithstanding the faculty of the prophet to see the truth itself

where the scientist sees only a chain of sequences leading up to the truth. It is upon this latter kind of seeing that I am attempting to forecaste from the known attributes of matter the probability or improbability of their embracing mentality as the ultimate goal of their unfolding.

What are the known attributes of matter? The first attribute of matter perceived by man and the one that obtains the widest recognition is that of extension for it is the attribute without which we cannot conceive of it as existing at all. Are there any foreshadowings of mind in the mere extension of matter? Physical science finds none. And Des Cartes defines matter as the extended and mind as the unextended, thus creating a dualism which seems wholly contradictory and irreconcilable. And Swedenborg carrying the idea into the region of religious mysticism, declares that God is not in space, but dwelleth in that arcanum of the spirit which looks down on space as the heavens look down upon the earth. But Spinoza following the natural light of reason does away with the former dualism, and identifies extension as an attribute of matter with thought as an attribute of mind, affirming that thought is invisible extension and extension is visible thought. Such speculations, however, are purely metaphysical and as such would hardly be admitted as competent testimony in a physical investigation. If accepted they are not prophecies but judgments and dispose of the controversy at once.

The second universal attribute of matter as evidenced by physical science is that of attraction. But attraction unlike extension is not a universal intuition patent to the learned and unlearned alike. Neither is it an inherited belief coming down from a time beyond the memory of man. On the contrary it was not known as a general property of material bodies before the middle of the seventeenth century. And notwithstanding the fact that we now recognize attraction as the basic fact of nature's universal law, the fact that is and has been from all eternity; yet a very slight variation from the result of a mathematical calculation at the time of discovery would have left us without a warrant for assuming that there is any law of attraction.

What implications of mind are bound up in the universal attraction of matter? The most momentous and far reaching effect of the discovery of universal attraction is that it eliminates or reduces

to a purely negative expression another assumed property of matter to which we customarily assign a positive value, namely the inertia of matter. It is evident that universal attraction and universal inertia cannot be present in the same matter, when we consider that the first is an active power and the other the lack of it. The term inertia is indeed quite necessary in dealing with problems affecting the mechanical impact of material bodies.

But inertia in the sense that we customarily or perhaps I should say hereditarily believe in it is a pure negation. And I am of the opinion that if man's hereditary belief in the inertia of matter were charged with all the consequences that idealists of the Christian Science persuasion prefer against the belief in matter, *per se*, we would be much nearer to the truth. With the inertia of matter thus eliminated there remains a certain aliveness of matter implied in its universal attraction and instead of a dead universe vivified by a power from without we have a universe instinct with indwelling life.

But the gulf between organic and inorganic beings is apparently so wide that we find it difficult to think of the latter otherwise than as dead matter. The belief in the deadness of inorganic matter had such a strong hold on the mind of the late Prof. Henry Drummond that he saw in it the great necessity for the intervention of a personal creator. And while he admitted that evolution reigned on both sides of the chasm, he declared that God alone could have built the arch that spans it.

FLORIAN HUSBAND.

REASON AND FAITH.

REASON is the negative, and Faith the positive pole of thought. Between these two poles swings the mind of man—between them has swung the world, back and forth, throughout the ages.

Reason represents the self in man; Faith represents the God in man. Reason moves in the sphere of law; Faith moves in the sphere of love. Reason dwells amid forms; Faith dwells alone in the spirit. Reason dwells in time; Faith dwells in eternity. Reason sees only facts; Faith sees only Truth. Reason sees the world of appearances; Faith sees the world of Reality. Reason

asks for the rights of man; Faith requires only righteousness. Reason is fearful, cautious, conservative; Faith is fearless, bold, and affirmative. Reason doubts and distrusts; Faith hopes and trusts. Reason gropes slowly towards the light; Faith beholds it unveiled. Reason is analytic and critical; Faith is synthetic and creative. Reason sees differences; Faith sees both identity and unity. Reason separates and divides; Faith draws together and unites. Reason sees incongruity and discord; Faith sees congruity and concord. Reason sees everything imperfect; Faith sees everything potentially perfect. Reason sees only a part; Faith sees the whole. Reason works by logic; "Faith worketh only by Love."

While reason is thus negative in character, yet it is that which holds the world and man in the perfect balance and harmony of law. It is the conservative force that holds man to his proper course, restraining him from running headlong to destruction under the impulse of mistaken Faith, which is mere credulity; Reason is the mental ballast that keeps man upright in his course. Reason is patient and follows in the footsteps of Faith, clearing away the errors and rubbish of idolatry and superstition that accumulate about the pathway of Faith, like barnacles upon a ship.

Reason is good and necessary; it cannot be ignored. It is the friend of man; it holds him to his task, not allowing him to spend his life in mere dreams—making pictures of the Beautiful, the True, and the Good, *in the air*. Reason insists that man shall keep awake, with his feet upon the earth, and not waste his life in vain imaginings that never bear fruit in action. Reason camps upon the trail of Idealism, holding it true to its high and lofty claims, and not permitting it to evaporate into thin air. Reason represents law; it will not suffer mere pretension to pass in the world for truth. When the idealist talks of the possibilities of man, Reason recalls him to the actual. When the idealist denies sin, disease, weakness, and death, Reason asks him why he devotes his life to dispelling that which he says does not exist. When Faith claims the power to redeem the world from darkness, Reason is right in insisting that the claim be made good in fact, as well as in theory.

The Man of Nazareth said, "By their fruits ye shall know them": by which we are to understand that Faith must satisfy Reason, or it is not Faith. Every devout soul in this age has felt these two

mighty tendencies contending within him for the mastery. It is impossible to silence either the one or the other, except by a Faith that is real, not imagined—a Faith that shall include and fulfill Reason by perfecting it.

The claims of reason are just, and must find fulfillment and satisfaction before the claims of Faith are to be allowed. Recognizing thus the right of Reason to full satisfaction, Faith requires of Reason in return, that it shall yield itself to the greater reason that Faith alone reveals. In order that the tree may come forth into life, the seed that contained it must give itself up to the greater and freer life that awaits it. So, Reason contains within it the larger, freer life of the *greater Reason* that we call Faith; and for this greater life to come forth, Reason must give itself up to its own greater self.

It is only in periods when Faith has been strong and dominant in the lives of men that humanity has taken those great upward movements that have marked its course through the ages. Faith has ever been the unseen power, working within the hearts of men, moving them in the great periods of expansion, whenever a new art, a new literature, a new nation, a new religion, or a new era was to be born upon the earth. The present century has combined Faith and Reason, but it has found expression mainly in man's dealing with the forces of Nature, and in dominating his material environment. In a single century the whole life of man has been metamorphosed in its material aspects, and this has called for the exercise of Faith no less than Reason.

Having thus gained control of the physical forces around him, and turned them to his service, man stands to-day on the threshold of an age of still greater Faith, which shall give him mastery over the mental and social forces that are surging through and about him with tremendous power. Reason has been at work heroically throughout the century, trying to evolve a plan of social life that shall satisfy the awakening sense of justice that is innate in man. Impatient with a religion whose shibboleth is "Faith," but whose practice has been timid and wanting in that very quality, men of Reason have endeavored to devise a social scheme that would satisfy the demands of self and of the other selves at the same time. Reason, at the promptings of Justice, has sought to reconcile and unite egotism and altruism in a system of society that would satisfy

the demands of each. But reason has seen only the negative side of the problem. It has failed to see that it has attempted the impossible. It has not observed that selfishness and unselfishness cannot exist in the same heart at the same time. The problem is deeper, broader, vaster than it dreams.

Reason demands justice. It fails to see that justice does not begin to satisfy the mighty heart that dwells in man. He has justice now, and does not know it. The universe is governed by law, and law means order, justice. It could not exist an instant without justice—the even balance of all its parts. Justice stands unmoved and untouched in the presence of starvation, want, and misery, seeing in them only its own stern decree—that “whatsoever a man soweth, that shall he also reap,” and Reason silently assents. Reason demands justice, but there is that in man which cries out for something more.

Reason rules the world, and man, until it comes to the limit of its jurisdiction, when it is compelled to bow before a power that transcends and fulfills it—*Love*. Law is just, but it cannot free man from its stern decrees. Love only can accomplish that. “Love is the fulfilling of the law.” Faith is the greater Reason that reveals to man the power of Love, of Truth, of God, to free him from the bondage “under the law.” Faith is the realization by man of this power within himself, to fulfil the law of the universe. Faith reveals the God in every man, to whom it ever appeals. A man’s faith in God is in exact proportion to his faith in man. This is the key to the New Era that is dawning upon the world. We are upon the threshold of a new experience. We are already in the early morning light of an age of Faith that shall be greater than the world has ever known; a faith that shall give birth to an art, a science, a literature, and a religion, that shall find embodiment in a new humanity; a Faith that shall bring down ideals into the lives of men.

JAMES GARRARD STEVENSON.

In Expression, London, England.

MORE ABUNDANT LIFE.

YOU want life. You desire fuller life. You long to feel the pulse thrill with the vibrations of perfect health. Every normal human being desires this, and every normal human

being has the innate power to attain this if they only know how to go to work to express it.

Life is *consciousness*. To express fuller life you must believe in fuller life, affirm that you possess it potentially, and put yourself in mental harmony with the vibrations of life. You can increase your life forces by positive auto-suggestions of strength and health. Speak the Word of life to your sub-conscious mind in strong and positive terms, and then wait and watch for its fruition, never doubting for an instant that the desired result will be accomplished by the God within you.

Everybody wants health, but most people expect that it is coming to them from some source outside themselves. They search for health everywhere save the one place where it can be found permanently, viz: within themselves. *You* are the temple of God. Life resides in you. Awake to a knowledge of your own kingdom, and live at the centre of your own being.

In the condition of inharmony known as dis-ease (which is simply a denial of the Law of life and not a reality in itself except as we endow it with reality by our thinking) the "I" is deposed from its rightful position as supreme ruler of the being, and allows itself to be hypnotized by the *thought* of disease or pain. In a normal condition the mind quickly adjusts itself to changing conditions. In the state of dis-ease the consciousness is hypnotized, charmed, fascinated, or fixed in a certain channel by some idea of inharmony, which holds it for the time being and makes a negation of Truth stand in place of the *abiding reality* of perfect health and harmony. So long as thoughts of health, courage, strength, peace and harmony engage the mind, it easily centers where it chooses to center, that is, on whatever attracts the interest, leaving the affairs of the body to be conducted by the sub-conscious mind. But in case of dis-ease the consciousness chains itself in certain channels. This condition is self inflicted (though unconsciously) by the influence of fear. The instant that fear is born in any form the "I" is dethroned and becomes the servant of the physical senses. Some strong suggestion of inharmony arises, and the "I," as before stated, allows itself to be hypnotized to such an extent that it lives only in the thought of pain and disease. Banish fear (and it can be done by positive affirmations of Truth and the auto-suggestions before referred to) and the "I" is at once freed from

its self-imposed bondage to a shadow, which is simply a negation of the Law of Life.

The "I" is ever free, but the consciousness does not always know this, and hence becomes a victim of ignorance. "As a man thinketh in his heart, so is he." You can bind yourself, and you can free yourself from all shackles at will by the power of your spoken Word. Words of Truth are eternal. Jesus said, "Heaven and earth shall pass away, but my words shall not pass away." The words of Truth spoken by Jesus and by the inspired ones of all ages are alive today, and will accomplish all that they accomplished two thousand years ago. Those who seek to catch the vibrations of these words, search for their application in their own minds and vibrate in harmony with them, will find the abundant life for which they are seeking.

WILLIAM E. TOWNE.

EDITORIAL.

A correspondent asks: "What is prayer?" When I pray for others they get what they want; when I pray for myself I ask amiss."

Prayer that is anything more than the ignorant supplication to an invisible and unknowable God by the soul who ignorantly reaches out after that which is only to be found within the depths of its own invincible HUMAN SPIRIT: *i. e.*, successful prayer, the prayer that heals the sick and turns defeat into victory, is the aspiration of the soul coupled with an undoubting, unwavering belief in the certainty of the desired result. When Jesus taught his disciples how to pray he said: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Belief is the basis of successful prayer because when one thoroughly believes that the thing for which he prays is received he recognizes that the desire is gratified, belief acting in this instance as a stepping stone to recognition.

Our friend helps others by her prayers because she brings with those prayers an undoubting belief that is most difficult to attain with the prayer for one's self, hence she receives less benefit from her prayers than do others.

Prayer is but the forerunner of recognition. Let the prayer be

ever so devout, let the supplicant be ever so sincere, let the results be ever so certain the wise man does not pray!

Why? Because the wise man has learned that all answer to prayer is from the inner Spirit of man, and knowing this he no longer prays but *recognizes*!

Recognition is the top round of the ladder of faith.

The soul in its ignorance reaches out to a power which it believes to be outside of itself until experience teaches it that all power is from within; then it graduates from the school of superstitious prayer and substitutes the pure aspiration of the soul which recognizes the power within itself to bring into realization all its desires in harmony with the inherent law of its being.

Waste no time in ignorant prayer to an impossible God but as far as may be, recognize your own invincible Spirit as the source of all things for you. Live your own life in your own way. Be just to all humanity. Have no fear of any being or thing. Take what comes your way as *yours* by the law of attraction and make the best of it.

Do all these things and you will never need prayer.

* * * * *

Prayer to a God outside one's self is akin to that other folly that has recently swept over the country.

One Rev. Charles Sheldon, who recently attempted to run The Topeka Daily Capitol as he thought Jesus would, and thereby demonstrated the fact that he knew nothing of the work he attempted, some time since wrote a book entitled "In His Steps" which, because the author put his soul into the work and was able to give his ideas readable expression, took the public by storm, and now the people are following this man's lead in words if not in deed; *i. e.*, the common cant of the day is to pretend to settle every question by asking with a sanctimonious drawl on Jesus, "What would Jesus do?"

Now without doubt the motive of the book "In His Steps" is good and it may have been the means of accomplishing much good; we have no desire to disparage the good thus accomplished nor is it our wish to pass any unfair criticism on its author who is doubtless moved in his work by the purest motives, but the idea that it sets forth, *viz.*, that in all emergencies of life as well as in

its minor details we must act as we believe Jesus would is misleading and belittling to the human individual, and to our mind shows no great comprehension of the character of Jesus the Christ, who was a reformer, an iconoclast, and by no means the follower of any man or thing outside his own Spirit; that same spirit which he said was the true light which lighteth every man who cometh into the world.

The question for each individual to decide is not "What would Jesus do?" but WHAT SHALL I DO?

If the records of the life and character of Jesus Christ throw any light upon the way of life, *and they do*, the wise man will learn what he can thereby, but when he acts he must do as *he* would. What Jesus would do has nothing to do with the case. The spirit within you all is competent to decide all questions for you without reference to a man who passed from this earth nearly 2000 years ago!

We none of us can tell what Jesus would do in any given case.

Jesus knew nothing of the modern newspaper and hence is no guide in its management! Jesus knew nothing of nineteenth civilization, and hence it is folly to attempt to guide ourselves by asking "what would Jesus do?"

In so far as Jesus taught principles of undying truth he was a helper of the race, and no wise man will ignore truth let it come from whom it will.

But Jesus was no more the prime creative Spirit than are you, dear reader, or I who yield to no one in respect for the truth taught by the great man whom a misguided church has deified.

And even when one honestly tries to do as he believes Jesus would he after all but follows his own spirit as he *must decide for himself* what Jesus would do, Jesus not being here to give him personal instruction.

Then do not adopt this common cant of asking "What would Jesus do?" but boldly proclaim your own individuality, *and do as you believe right* and no longer be slave to this shadow of a man whom the church has set up as a God, for the Jesus of the Church is not the Jesus who denounced humbug, and was most intensely human.

As Jesus proclaimed his individuality in those days in which he

lived without fear or favor so may we proclaim our own Spirit as master in our own domain.

Only by so doing can we grow to the stature of the perfect human.

Only by so doing can we become masters of our fate.

Proclaim the I AM of yourself and BE FREE!

* * * * *

Recognizing the silent *I Am* as the centre and source of personal life, and as the invincible individual which every personality shadows forth according to the plane of its growth, and using this recognition as the basis of his treatment, Mr. Close has been able to bring health and success to many who were sick bodily and financially.

Mr. Close's terms of treatment are as follows:


Health Treatments \$5.00 per month, invariably in advance.

Success Treatments \$1.00 per month, invariably in advance.

Both *Health and Success* treatments, \$6.00 per month, invariably in advance.

SPECIAL OFFER TO THE SICK. If you have not previously taken advantage of this offer, which may only be accepted once by the same person, send \$1.50 for one year's subscription to **THE FREE MAN** and I will give you one month's treatment for either health or success *free*, or if you wish both health and success treatments send \$2.50 for a year's subscription to **THE FREE MAN** and both treatments will be given. Those taking the success treatments should also secure a copy of *Business Success Through Mental Attraction*, price 10 cents silver. Stamps *not taken* on this special offer. Postal or express money orders are the safest ways of sending money. If you send checks, add 10 per cent. banker's discount to the amount called for. I prefer *not* to receive personal checks, a postal money order being much better. Address Chas. W. Close, 124 Birch Street, Bangor, Maine, U. S. A.

A WONDERFUL OFFER.

E have frequently received letters from parties saying they would like to secure our magazine and *Phrenopathy*, and *Occult Stories*, but felt unable to spare their cost. When-

ever we get a letter like this we feel like giving these publications to those who wish them, but if we did so by all we should soon have no money to publish them with ; but as we thought over the subject we evolved a plan whereby all who wish may obtain THE FREE MAN one year, a cloth bound copy of PHRENOPATHY and a copy of OCCULT STORIES, a value of \$2.50 at a cost to themselves of but ten cents, while our increased circulation obtained in this way will enable us to deal thus generously with our subscribers.

The following copy of a coupon sent out by us will explain the method by which you may receive all the above practically *free*. Read it carefully, and send in an order for coupons at once.

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\$2.50.—COUPON—\$2.50.

This coupon is worth \$2.50 to you!

THE FREE MAN one year is.....	\$1.00
PHRENOPATHY, OR RATIONAL MIND CURE costs	\$1.00
OCCULT STORIES costs.....	\$.50
A total value of.....	<u>\$2.50</u>

OUR WONDERFUL OFFER.

Return this coupon with fifty cents and I will immediately enroll you as a six month's subscriber to THE FREE MAN, and will mail you five coupons like this. These you are to sell to five persons at ten cents each, thus making your six month subscription *free* to you! The coupons sent you for sale will each have your name and address written in the spaces below,

.....

 and when they are all returned to me by those to whom you sell them, with fifty cents each for a six month's subscription to THE FREE MAN and a set of five coupons, I will extend your sub-

scription six months longer so as to make it a year's subscription in all, and send you *free and postpaid* A COPY EACH OF PHRENOPATHY OR RATIONAL MIND CURE, and OCCULT STORIES!

You thus get a value of \$2.50 for only ten cents, (the original cost of this coupon) and each purchaser of a coupon has the same opportunity!

Write today enclosing this coupon and fifty cents for the five coupons and the first six month's subscription to THE FREE MAN. Address: CHARLES W. CLOSE, 124 Birch Street, Bangor, Maine, U. S. A.

N. B. Send money by registered mail, P. O. or express money order. I CANNOT accept stamps or personal checks on this offer.

Send 10 cents today for your original coupon and explanatory letter telling you how to go to work at once and secure the great offer made above.

AMONG THE BOOKS.

VACCINE VIRUS. THEORY VS. FACT is a little vest pocket pamphlet which demonstrates that "*pure virus is a pure lie.*" The vaccination humbug is the probable cause of more and worse disease than any other one thing at this time, and this little book of facts should be read by every man woman and child in the world. It is sent postpaid for 2 cents by Anti-Vaccination Society of America, 1328 N. 12th St., Terre Haute, Indiana. Send for a copy.

We are in receipt of the following books.

Government and Laws of the Fraternities of Faithists, from E. D. Ward, Fruitland, California. It is sent free by Mr. Ward to all who apply to him for it. Write to him for it.

Humanity and The Man by Wm. Sharpe M. D. and *A Vision of The Saxon Race*, by same author from Hy. A. Copley, Canning Town, E., London, England.

Christian Science History, by Septimus J. Hanna, from the Christian Science Pub. Co., 95 Falmouth St., Boston, Mass. Valueless in our opinion. Very misleading.

The Battle of Love, from the author, Levi D. Ratliff, Marion, Ind. Price 35 cents. An interesting metaphysical novel of 103 pages.

Expression Leaflet Series, five numbers, Unity, On Doing Two Things at Once, The One Infinite Wisdom, The Soul, and Prayer, from W. Isacke, 211 Edgware Road, W., London, England. 2 s. 9 d. per 100 post free.

The Powers Within, from the Psychic Research Co., Times-Herald Building, Chicago, Ill.

Morrison's Cyclops is the unique title of a unique monthly paper published at Aurora, Missouri, edited by A. M. Morrison; 50 cents per year, 5 cents per copy. Mrs. Francis F. Spangler has charge of the Psychometric Department, Dr. Mrs M. A. Collins, attends to the Mother's Department, while Dr. Tisdale gives his attention to the Department of Astrology. The April issue presents a half-tone engraving of the Editor in Chief, A. M. Morrison.

DISCOVERY OF A LOST TRAIL.

BY CHARLES B. NEWCOMB. Author of "All's Right with the World," Cloth, 270 pages. Mr. Newcomb made a distinct success with "Alls Right with the World," which continues in the front rank of the metaphysical books that are now so popular. The great number who have been cheered and strengthened by him will welcome another book by this wise teacher whose words of help are doing so much to make the world better by making men and women better able to understand and enjoy it. "Discovery of a Lost Trail" is a simple study of that strange and beautiful thing that we call life, but grand in its scholarly simplicity. In the words of the author; "plain suggestions of confidence, patience, gladness and decision often bring us back to the trail we have lost through the uncertainty of our own power and freedom."

This notable book will be in demand by many who have not previously read metaphysical writings. (Price \$1.50.)

Lee and Shepard, Boston. Order of CHAS. W. CLOSE, 124 Birch St., Bangor, Maine.

"SEXUAL LAW AND THE PHILOSOPHY OF PERFECT HEALTH," is a 16-page pamphlet by Chas. W. Close, Ph. D., S. S. D., published at 124 Birch St., Bangor, Me., and sold at the ridiculously low price of 10 cents.

In these 16 pages the author has managed to crowd more vital truth than has ever been before expressed in so small a compass. That the truth in this pamphlet may possibly be found in diluted form trickling through the general literature of the day on metaphysical lines, is perhaps possible, but nowhere else has it been concentrated. Generally it is vague, nebulous, but Close has given it form, substance, and brought it forth from the misty region of speculative science into the full sunlight of vital activity.

Starting with Love as a basis, the author builds, not only a microcosm, but a macrocosm; and every step of that building impresses itself on the intelligent retina. The trouble with most mental scientists so-called, is that the present brain development cannot understand them, and the "ego" and the "notus" go mingling in inextricable confusion. Close is clear as a bell and definite as mathematics.

No healer should be without this pamphlet. It should be the daily mentor of every living soul on earth.—*From Morrison's Cyclops, Aurora, Missouri.*

"OCCULT STORIES," by Chas. W. Close, Bangor, Maine, is a neat volume received at this office. It is a gem in the book-making art, and its contents are fully up to the present new-life philosophy. The author is a close student of the occult, and his "stories" will be read with increasing interest from beginning to end.—*From the Kentucky Free Lance.*

This dainty little volume is a collection of brief narratives told in the most entertaining manner. As the author does not vouchsafe for their truth, we are to take our choice in believing them to be fact or fiction. They do, however, seem more or less in line with the experiences all of us meet in the different stages of life, marvelous though they would appear to the casual reader.—*From Universal Truth.*

Professor C. W. Close has sent us a beautifully bound and printed book of "Occult Stories" from his own pen, with some very pretty poems at the end. Of the stories we think "One Thanksgiving" the best and most interesting.—*From Expression, London, England.*

Prof. C. W. Close, 124 Birch St., Bangor, Maine, sends us a

volume of interesting "Occult Stories," attractively bound and full of interest to the people in the new thought.—*From The Oracle.*

Occult Stories postpaid for 50 cents. Order of CHARLES W. CLOSE, Publisher, 124 Birch St., Bangor, Maine.

"PHRENOPATHY: or Rational Mind Cure" is a book containing some of the later and more rational ideas of the cure of disease by the application of mind force to it. It is a remarkably clear and concise statements of these principles. If you want facts without religious aspects of the case, you should have this book. Price \$1.00.—*From The Sunflower*, Lily Dale, N. Y. See adv. on page 187.

OUR LETTER BOX.

3 Washington Place, NORWICH, CONN., April 24, 1900.

MY DEAR DR. CLOSE:

I am glad you reprinted your article on *Healing*. That and your editorial in May number I read straight through twice. There are so many schools and so many teachers and so much diversity of thought that many people's ideas are getting painfully tangled. What we all need is to get the scientific basis strong and clear. Religion is all right, that is pure religion, which is simply the relation of the finite to the Infinite; philosophy is all right; but both need an exact scientific basis to stand on.

For my own part, I am tired of theories and speculations. I want truth; truth that will prove, truth that will be solid bed-rock to stand on. And if the New Thought movement is to ooze out in vague metaphysical speculation, I do not see how it is to do any more for us than what we have already had. We do not need a new religion, there never has been and there never can be but one, though there may be innumerable theologies; we do not seem to need any new philosophy, though most of us need to get our ideas clarified; but what I want, and I believe what the world wants, is to have a definite, scientific, practical, working knowledge of natural law, on all planes, physical, mental and spiritual.

Cordially I am,

JANE PORTER RUDD.

WHAT PHRENOPATHY DID FOR HER!

MR. C. W. CLOSE, 124 Birch St., Bangor, Maine.

Dear Sir:—My copy of *Phrenopathy* was received March 20th and I intended to acknowledge it before but failed to do so.

I had a copy loaned to me last January and took deep interest in the book. I have since made a careful study of the subject and hope that my answers are correct and hope that I may receive a graduation card, also a membership card in the order of Mionions.

I want to say a few words about myself. I am now twenty-eight years old

and my health failed when I was seventeen. Scrofula bunches appeared on my throat and later under both arms. They tried everything, including electricity but did not do any permanent good. Malaria has troubled me since I was fifteen years old and I have suffered tortures from neuralgia, and last fall, a doctor told me I was nearing consumption. I threw his medicine down the sink spout but did not grow much better. In January, I read Phrenopathy and resolved to give it a good trial and I also read other books on Mental Science and I now call myself WELL.

Mrs. W. C. HOUGH, 6 June St., So. Gardner, Mass.

March 30, 1900.

DEAR DR. CLOSE:—

I am gratified with the results of the New Thought and the Treatments as they have affected both my business and my individual life. They have enlarged my sphere of usefulness and opened a world of goodness and beauty before unseen by me. I shall try to make more intimate my acquaintance with the higher and better things of life.

With grateful acknowledgment of benefits received, I am

Sincerely,

E. T. SMITH.

WHITEHALL, MONT., March 27, 1900.

Dear Friend:—I cannot find words to tell you of my improvement this month, not only in physical matters but in other more subtle ways. The ease with which I conquered at once one disability of seven years' standing amazed even me, with all my faith.

MABEL B. PACE.

April 30th, 1900.

C. W. CLOSE:

Dear Sir:—As I reported last month I wish to report this month too for I think you might like to know the result of your work. I am improving in health, my bowels move quite regularly. I have suffered from constipation all my life and now I take no medicine. For several years they never moved without medicine.

April 11, 1900.

C. W. CLOSE:

Dear Sir:—When I wrote you last month I could not tell you how much I had been benefitted by the health treatment but can now say you have done me a world of good. I have had scarcely any pain the last two months and the eczema rash has not returned. I cannot tell you how much I thank you for the good you have done me. I also feel you have helped me a great deal with the success treatments and send you money order for one dollar for another month's treatment.

What we spend we have.
 What we hoard we lose.
 What we give away we carry with us.

—Selected.

* * * * *

Frequently our correspondents send us stamps for books, magazines, etc., saying they cannot, for one good reason or another, secure postal or express money orders. Of course we have to accept the stamps, but as they are not legal tender they are not always easily disposed of. If there were some better way of sending small amounts by mail both buyer and seller would be much better pleased. Such a better way has been discovered. The "Post check" bill (Senate bill No. 3643, House bill No. 9632) now before congress provides for a convenient method of changing ordinary bills into a check on the U. S. Treasury that would be *safe and convenient* for all mail transactions. The bill also provides for an issue of bills of small denomination, 5, 10, 15, 25 and 50 cents, which will be a boon to all who do business through the mails. We wish every one of our readers would send a 2 ct stamp to C. W. Post, Battle Creek, Michigan, for a copy of a 16 page illustrated pamphlet which fully describes this "post check" system, and read it carefully, and then each of you write to your Senators and Representatives, urging them to do all in their power to make this bill a law. They will do it if they are made to understand that the people demand it. It's adoption is not a matter of politics as it will not change the nature of the bills now in use, except in making them available as checks. It is a matter of business and common sense. Do your part today.

* * * * *

SPECIAL OFFER. We will send a copy each of *Sexual Law and the Philosophy of Perfect Health, and Business Success Through Mental Attraction* with THE FREE MAN three months to new subscribers only, for 25 cents silver or postal money order, or *thirty 1-cent stamps*. Address C. W. Close, 124 Birch St., Bangor, Maine, U. S. A.

* * * * *

Send us the addresses of those interested in the new philosophy of thought, and of the sick who may be benefitted and we will send free reading matter that will be useful to them. Write addresses plainly, and be sure they are correct. Publisher, THE FREE MAN, 124 Birch St., Bangor, Maine, U. S. A.

JUST OUT!

THIRD EDITION OF

PHRENOPATHY; or RATIONAL MIND CURE,

BY

CHARLES W. CLOSE, Ph. D.

REVISED, REWRITTEN, ENLARGED AND IMPROVED.

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- " 5, Healing Words.
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THE FREE MAN.

VOL. IV.

JULY, 1900.

No. 7.

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LILIES OF PEACE.

Out of the voice of my spirit's longing
My dove has flown !

In from the infinite spaces thronging
Shall come mine own.

Lilies of peace my soul is finding
Shall grow, and bloom ;
And out from all the dim and blinding
Shall come perfume.

I know not where, nor when but listen
Love's answering throng
As pearls upon my pathway glisten
And burst in song.

What if my dove is long in coming
Shall I be sad ?
Out in the sunshine bees are humming
The bees are glad.

Out from my heart I am rejoicing,
Singing to thee ;
Thou, to whom my love is voicing,
Giveth to me.

All that is mine that I am needing,
Cometh apace ;
He that my dove and the raven is feeding
Gives me my place.

MARY E. BUTTERS.

ONE OF THE BLUE HEN'S CHICKENS.

BY

VIRGINIA DURANT YOUNG.

Author of a Tower in the Desert, Beholding as in a Glass, etc.

CHAPTER X.

CLOSED my school, or rather my school term expired, the last day of October ; and I packed my trunk and moved over to Rizpah's.

She had arranged for me to occupy a curtained end of her parlor, and I was to keep that part of the house in order and pay a certain amount of cash per month. She also agreed that I should take possession of five acres of land at once and pay for it in "school claims," and on this land I was to have a one-roomed shanty built, which would only cost me twenty-five dollars cash down.

The time was propitious for planting, and the first of November found me at work preparing ground for putting in fruit trees.

I had talked over my plans with several of my scholars and they had volunteered, led by Daisy Briggs, to bring me flower roots and young fruit trees from their home garden and orchard.

There was one perplexity in my plans that I did not yet see clearly how I should overcome, and that was the living alone, but I waited with considerable equanimity for a solution of the question to present itself by the time my house should be finished,—and it did. As usual it was Rizpah, from whose sub-conscious mind came the bright solution of my open question.

Said she, one evening as we sat together poring over some journals,—her's a poultry pamphlet, and mine horticultural. "Oh, Gertrude, I've just this moment thought of Cousin Frances Stuart, Margot Briggs' sister. How in the world they came to be sisters is past my comprehension, for they are as wide apart mentally, morally and physically as the poles; but yet sisters they are and very good to each other.

Frances was reared on a farm and she is a practical woman, one that can do anything that comes to hand. Now you know that there is a good pear orchard on my place, a lot of peach trees, figs and a great scuppernong arbor. I'm confident Frances knows how to can fruit, and it has just occurred to me that she might come and live with you, help you to keep house, and instruct you in gardening, then when summer comes *can my fruit on shares*.

"I would guarantee, from my knowledge of you and Frances that you would get along happily together and soon love each other.

"And she would be another link in our little chain of mental scientists; I don't mean to say that she is a mental scientist yet, but I know from her mental make up she'd readily take it in. She has been all her life friendly to new ideas. She and I used to be

enthusiastic over 'water cure' and phrenology and graham bread. We took to vegetarianism to that degree that to this day I run and close my ears against the cry of any animal about to be slaughtered, whether it be chicken, pig or calf. And then Frances got into the 'Temperance reform' and that carried her entirely away from this 'back country.' She 'spoke in public on the stage,' to the great disgust and vexation of her sister 'Margot Louisa Briggs,' and that I think was the impelling motive in her going across the river into Georgia. She was teaching school over there when I heard from her last; and if you say the word, Gertrude, I'll write to her at once and see if she can't be loosed from whatever engagements she has, and come to live with you and me. I feel quite thrilled with the thought of seeing her. She is one of the greatest souled women I ever knew, and she and I and you are going to turn this part of the world right side up and make things hum for the evolution of prosperity."

CONCLUSION.

Morning has dawned. I have slept eight hours. I wake and whisper,

"It now is time for me to rise
In *doing* all my pleasure lies;
And so with courage, faith and zest
I'll get right up and do my best."

Suiting the action to the word I leave my bed and open the glass door and look up at a sky faintly flushing with the advancing day.

I draw deep breaths and such luxury comes to me that I well might sing:

"Up, up with the soundless wings
Rise up to God! Rise up! rise up to God,
Tell God these things"

I quickly put on a wrapper and go out on the porch on this December day dawning to smell the attar-like fragrance of my white Damasque roses which are still in bloom. Their odor fills me with a sense of exultation in the blessed oneness with the Universal Good.

It was five years since I planted that rose vine; five years since the corner brick was laid of the one room of my home that has now four others added to it.

The five acres I bought from Rizpah are occupied with orchards and nurseries, flower beds, greenhouses and hot houses that to my beauty-loving vision are a dream of paradise realized.

Frances Stuart joins me. Frances, stately of form, queenly of carriage, with silvery hair in curly puff crowning her head like a coronet. She speaks to me in a voice deep and rich as a mocking bird and tells me our programme for the day, what is to be done in the gardens, orchard and greenhouse, what is to be Jack's work, and what Julie's. These two are our colored help.

A little later I am mounted on my wheel and off to Rizpah's.

A bend in the road brings me in view of my friend's new residence, a Gothic cottage on the very spot where once stood the "great house" of the Norton's.

I blow shrilly on a silver whistle suspended on a ribbon from my neck, and as I reach the gate see my chum and darling in a gray cycling suit, coming from one of the big poultry yards towards me.

There are six or eight enclosures all still green with Bermuda grass which grows tufty in our southern country and stands our summers and winters.

People come long distances to see Rizpah's great flocks of fowl and to buy.

She raises thousands of chickens, broilers, and hundreds of ducks and turkeys.

As she comes out of the gate and bids me "good morning," I think what a beautifier is health and how happiness glorifies. Rizpah's eyes sparkle, there are roses in her cheeks; she is growing entrancingly young.

We fly along on our wheels, using the beaten paths on the side of the road. There are several branches on our way; we are going to see Mrs. Briggs to invite her to a party Rizpah and I and Frances "the happy trio" we call ourselves, are going to give.

We cross the branches on foot logs, dismounting from our wheels and pushing them before us.

Mrs. Briggs came out to meet us with an old moth-eaten black mantle pinned over her head and her face deadly pale and sunken. She didn't give us time to tell our business before she began such a tale of woe as almost put our errand out of our heads. The "Cunnel," she said, had taken up the habit of morphine eating, and got an overdose the other day that almost killed him, he was

always a weak vessel, but now he was weak most to the point of death, and all of the children had had the grippe, "looked like Ellen Maria 'ud die just sneezing and whooping and running at the nose."

Then suddenly looking up at Rizpah, she asked "What kind of a face wash do you use?"

"Nothing but dew-baths, soap and water," replied Rizpah.

"I know better," said I, "Her face wash is labelled 'Happiness' and its basic principle is '*think no evil.*'"

"Oh! you go long, Miss Dupont; that's some of your new fangled science ideas. I declare to goodness I call it flying in the face of Providence for a woman at your age, Rizpah, to ride one of them bicycles. I spects to hear you are dead some day, killed by the thing."

"Well, now, you will surely be disappointed, and what do you think, Cousin Frances bought a wheel when she went to Savannah last week. I wish, Margot, you could get rid of some of your old dead as dust ideas. Nothing would help you like a daily dose of mental scienee."

"I ain't going to take none. I'd ruther depend on castor oil"

"We are going to have a party next Friday night, because it is the birthday of both our partners. By a singular coincidence my husband, Pierre de Fontaine, and Gertrude's friend, your sister, Frances Stuart, were born on the same evening fifty-five years ago, and we wish to celebrate the blissful anniversary. Also our friends can congratulate us on having obtained a flowing well. Our Artesian borers struck water at a depth of eight hundred feet yesterday, and the flow of water is so great we think we will be able to irrigate both our farms and those belonging to our nearest neighbors. By this irrigation we are confident of being able to obviate, indeed to completely counteract the droughts, which is the one great obstacle to truck farming, pomology, and floriculture in our section."

"Mercy guide us? Looks like you think you can turn back the 'hand of God,' Rizpah. Now I think we ought to do like the Usreelites, humble ourselves in the dust and be resigned, least ways that's my religion."

"Try being transformed by the renewing of your mind dear," said Rizpah, tenderly and softly, "we are not all worms of the

dust, but partakers of the Universal Life, for don't you remember the bible says 'God is all in all,' and 'Ye are the temples of the holy spirit.' Now Cousin Margot, come to our party and bring the Colonel and the children, and have a happy time. Good bye."

The moon shone beautifully the evening of the birthnight party and the air in that soft Southern clime though the calender called the date December 15th was as soft as May.

Over a hundred guests, some of whom had come twenty-five miles, wandered about the grounds of the twin homes, and got new ideas as to the proper planting of trees, the wonders of flower culture under glass, and the marvel of unlimited water supply, brought from the heart of the earth.

Under vine canopies that were not yet leafless, near as was the year to its close, were discovered rows upon rows of beehives made after the latest patterns, and displaying through the glass faces of the hives the bees at work. Gertrude had added bee farming to her successful floriculture and fruit culture. Eloise Leitner inspired by Rizpah, had established a paying industry in that line, and she in turn had instructed Gertrude, whose business did not at all clash with her's.

Frances Stuart's special hobby and best loved pets were a flock of Southdown sheep and their guardians, a couple of beautiful Collie dogs imported from Scotland direct.

The guests were received by the trio of ladies, assisted by Mr. de Fontaine, who in the five years of his total abstinence from tobacco and alcohol, had taken on such a new complexion and better state of being that he was scarcely recognizable.

"Rieze," as he liked to call his wife, stood by him near the entrance to receive the guests, wearing a gown of cream nun's veiling that fitted to perfection, with sprays of the mild crimson 'Christmas berries' wreathed over her bosom and in her hair. She might have served for model of one of the three graces, the other two being Frances Stuart in black velvet with white roses in her corsage; and Gertrude Dupont, so French by name and nature, in a flame-colored robe and yellow lilies. They all looked handsomer people thought than they ever had in their lives before.

There was delightful music, Rizpah at the new grand piano, Frances Stuart with a violin accompanying her and Gertrude playing the harp.

The guests pronounced it the finest concert they they had ever listened to. To this music they were invited to dance, not the girls and boys alone, but folks married and single who had not only reached years of discretion but settled down into so-called "old sobersides."

It was indeed the very "poetry of motion" to see Frances Stuart and Gertrude, Rizpah and de Fontaine glide through the graceful mazes of the two step.

"Daddie Isaac," hale and hearty, played the fiddle for this quartette to dance by and confided later to a "Revrin" brother, who reprimanded him for his fall from grace that "he done quit believin' in de debbil."

But as all could not or would not dance, Rizpah induced them to play games, and was in high glee over Cousin Margot Louisa Briggs taking part in the game of "Smiling Angel." The suggestion of celestialism had caught her fancy.

But better yet as augury of possible progress for the Mother, was Daisy's plea, "to be allowed to come and be a pupil of floriculture to Gertrude."

In preferring her request, with down-dropped eyes, she said in pitiful tones that her life was bare, like a tree without leaves in summer time.

Gertrude was touched to the heart and then and there made a compact with the girl to share her home and business, a compact destined to ripen rich fruitage of good for all concerned.

The banquet to which the hundred guests sat down, was set forth on a long table under a white tent on the lawn, and was indeed a beautiful illustration of the perfection of flowers and fruits as a fulfillment of the desires and appetites of the human race.

By means of canning and preserving, Frances Stuart had made possible a feast of peaches, pears, apricots, plums, figs and grapes that for exquisite taste and perfect beauty rivalled the just plucked product of the orchard.

Then Gertrude's greenhouses had yielded a wreath of splendid roses, carnations and lilies that in the admirably tempered atmosphere of their glass environments, acknowledged no winter nor death.

Nuts too, abounded, and the cereals were represented in such

dainty, wholesome and appetizing varieties as gave a nine days' wonder of talk to the people.

It was a feast for the whole being ; for there were a series of toasts, the toast master being a relative of Rizpah's, who had come into the "new thought" and was beautifully renewing his youth in the transformation of his mind.

The first toast was—"Our country," and this was responded to by Rizpah herself, who declared that "we best serve our country by developing our own individuality—as the perfect peach establishes the character of the tree it grows on."

"Let us each do the work to which our desires and tastes most strongly incline us, and put into our work our highest thought. So shall our good deeds be our prayer to our God."

The final toast was "Our hostesses," and was responded to by a young physician, who said, "These ladies have discovered the secret of imperishable youth and constantly increasing happiness."

"The secret is told in a very few words ; make the world better."

"To aspire is to take deep breaths, and this means a strong soul expressing itself through a strong body. I voice the sentiment of all present when I say we look upon you three ladies, Mrs. de Fontaine, Miss Stuart and Miss Dupont, as beautiful benefactresses to our section, state and country and from our hearts we hope and trust you may live long and prosper."

THE END.

THE GIFT IN THE HAND.

BY

JEAN PORTER RUDD.

THE secret of success in any line is self-trust. One who starts out with little or no confidence in his own ability and attainments or with a lurking distrust of the value of the thing he is engaged in, is handicapped from the start.

Almost everybody distrusts his own abilities. It has been so drilled into us that an outside destiny shapes our ends and that, beyond closely prescribed limits, we are wholly unable to change our conditions, that even those who are learning self-reliance through the glorious optimism of the new teaching have no one of them succeeded in entirely outgrowing the old half-hearted

weak habit of thought. Indeed, I often wonder how under the old teaching anybody ever succeeded in anything, because for the one person who will encourage you and tell you to "go ahead and try," there are hundreds who hasten to warn you, "not to expect too much," "not to get your anticipations raised too high," "to be prepared for disappointment," "to remember that there are ninety-nine failures to the one success," that "you might succeed, of course, but to be over-confident is almost like inviting disaster," and so on and so on, *ad nauseum*, with the kindly-meant wet-blanketing we have all so long shivered under—shivered to the very marrow of our bones. We do not begin to realize the power of the words we speak. Words are alive and bring forth after their kind. To speak warningly of probable disappointment is unintentionally to sow the seed of self-distrust and failure.

Bright ideas come to everyone, but too often they die unborn. Either we distrust their efficacy or we lack courage to work them out. We sit down to count the cost and get frightened and foresee a thousand difficulties, raising a mountain out of every pebble in the path—and lo, our bright idea falls flat. I once knew a man who had never succeeded in anything in his life, poor, friendless, and dependent on his relatives for support, who yet always had tons of advice to give away. In condemning any project, (he always condemned, never approved) he would call up every probable and every possible objection from the most plainly obvious and least to the most far-off and unlikely. He was exactly like a moth eating holes in every good thing. He had the destructive, the disintegrating order of mind. It is not difficult to see why his career was a failure. But, oh my friends, his name is legion.

The whole idea of the automobile flashed through my mind when I was a child of six. I used to ride a velocipede up and down the sidewalk in front of our city home and imagine "a big folks' carriage that would go of itself." Then father mother and we children would climb into it and "ride all over the great big world." Doubtless the same idea has flashed into numberless childish brains, until once, one little child brooded it, and remembering it as he grew older still brooded it, and as often as possible experimented with it, *and would not be wet-blanketed*, until now, today, the bright idea is externalized and we have "the carriage that goes itself."

Thanks be to the New Thought a new day is dawning. The individuality in each one of us is being stirred and quickened and we are waking to newness of life. For the deep secret in the new teaching is that by recognition of the Ego, the true indomitable Self of every personality, self-trust is nourished and fostered, taught first to creep, next to walk, then to stand erect with brow bared to the white light of the sun, and at last to fly, to mount on strong wing, to poise itself because poised in itself. There is no failure then. There can be none, can there? There is only success, success, success—and unspeakable joy.

How then is self-trust nourished and fostered? Simply by remembering our fundamental principles: Oneness with God. God is Spirit, God is Mind. Infinite Mind is the Creator of the universe. Therefore the self, the Ego, as individualized Mind is re-creator of its own world. Thought-force is creative power. It is *our* creative power to use as we will. By our use of thought-force we create ideas and externalize these self-created ideas in every word we think or speak and in every deed we do.

Now where so many students of the New Thought fail is not so much in not grasping the principles as in not bringing down the principles into practical application. I believe in soaring. Indeed we cannot soar too high. But it is one thing to soar into the clear ether on the wings of Love and Faith—the wings of the soul—and quite another to balloon about aimlessly amid the dense clouds of abstract speculations. I believe God to be a very practical God. All nature shows it. Throughout nature every part is exquisitely adjusted to every other part and the mighty universe is a universe of law, order and harmony.

Some of us are Mary, who sits and thinks and thinks; while others of us are Martha, who rises up and does. The perfect balance is struck when we are both Mary and Martha; first drawing wisdom and power out of the great reservoir of Infinite Mind and then expressing wisdom and power in our words and deeds. Far too many students of the New Thought make the mistake of supposing they have only to sit still and think and never do, while in some magical, miraculous manner, health and wealth are to drop down upon them out of the skies. They lack the clear vision to recognize and develop the constructive side of their nature.

The true way is to ask wisdom of Infinite Wisdom, then to wait

trustfully for the answering flash of inspiration, the prompting of the "still, small voice," which always speaks to those who listen for it. But when this inner voice does speak, when the bright idea comes, then trustfully act upon it and use it, put it to the proof, experiment with it, make it your own until it becomes something that you can give to the world.

There is no one of us but that has something to give the world, the world we ourselves are creating. And the moment we have something to give to the world that the world really wants, whether it be poems or clothespins, we shall always find the world ready to give back to us full value and more over. Take the question of earning money—for money has to be earned, it rarely drops down upon us in million-dollar bequests—when the need of earning comes, as it does to some of us suddenly and unexpectedly, we get frightened and shrink back appalled, because we imagine we have to go out into the cold hard world where, all unequipped, we shall be forced to battle with some big hard thing. But usually the thing we have been doing instinctively all our lives, doing quite as a matter of course, is the very thing for us to earn money by. Yet the gift in our hand is the one that almost invariably we overlook.

I happen to know a little young girl who dresses dolls so charmingly and who dressed them so willingly for her own Church Christmas trees that after a time she was solicited by mothers to dress dolls for their little daughters, they being glad to pay her well for doing it rather than bother with it themselves. Yet the child herself had never dreamed that a source of income might grow out of it. She simply dressed her dolls as prettily as she could, because she had the artist instinct for beauty and loved to see the work of her hands as perfect as she could make it.

Again, I happen to know a woman who has handled a pen all her life, writing from instinct ever since her early childhood and later doing a great deal of purely literary work. Naturally enough, she has always written a great many letters, as facile pens are apt to. Quite as naturally, perhaps, though for a different reason, all her life people have been in the habit of coming to her to lay off their burdens upon her and to make large draughts on her sympathy. Yet when the need of earning came, so utterly had she overlooked the gift in her hand, that it came over her like

a shock of surprise when she found people were ready to pay her liberally for letters of sympathy, and New Thought teaching.

In the rush and strain and struggle of life we are apt to place but little value on what we do naturally; the truth being that it is so natural to us that we do not think anything about it. Yet what we do naturally is probably the only thing we do that is of any value whatever.

One thing is certain: our individuality, speaking through our own intuition, will always give up unflinching counsel, far more sagacious than any friend can offer. We may as well recognize that it is simply impossible for anyone to give anyone advice. No one can have judgment for another. No outsider—and every soul is outside to every other soul—no outsider can ever know the very innermost of things, that which is itself the secret spring of action. For who, in asking counsel of a friend, ever tells the whole story? There is always the point of mental reserve; and *it is about this point that the core of the problem revolves.*

Besides, the moment we turn a deaf ear to our own inner voice in order to do what some one else tells us would be wise, in that moment we have taken our first stumbling step along the rough weary track which leads to failure and heartbreak. Well for us if we have the clear vision to see our mistake and so retrace our steps before the alien path has bruised our feet to bleeding.

Gold is the emblem of wisdom as is silver of intelligence. To the degree in which, by patient waiting upon the inner voice of our own intuition, we increase in wisdom and intelligence and in the knowledge of how to use our God-given faculties, will the symbols come into our hands. Then, sooner than we dream, we too shall "ride in the carriage that goes of itself."

PATIENCE.

PATIENCE is both a positive and negative quality, according to the manner in which it is applied. A man may be very patient in avoiding all the problems of life, instead of meeting them squarely and solving them to the best of his ability. This is a negative manifestation of patience. Again, many persons are exceedingly patient in bearing what they consider as "afflictions" in the nature of poverty and ill luck. This is a slightly more positive manifestation of patience, and shows a certain resis-

tive strength which if turned into healthy channels would accomplish much. But the highest and most positive application of patience is exhibited in that spirit which impels a man to return again and again to the solution of his problems, to work with self control until the desired result is accomplished, no matter what the obstacles may be. All the great achievements of the world have been due to patient effort. I think it was Goethe who said that "genius is only great patience." It was the spirit of patience which inspired Gen. Grant when he wired to the officials at Washington, "I intend to fight it out on this line if it takes all summer." It was a strong development of the faculties of patience and application which placed Jim Hill, the great railroad magnate, in the position he occupies today. His capacity in this direction is shown throughout his career. As a single instance of his undaunted determination to recognize no obstacles, observe his decision to drill through three miles of mountain in order to shorten the running time of his trains one hour, on a section of the Great Northern road.

In no other field is patience so productive of results as in the application to every day living of the New Thought principles. Patience backed by faith and courage can accomplish ALL things. Yes, I absolutely refuse to limit the power of this combination. By patience only can these grand and glorious truths which are making us over into a new race of stronger and nobler beings be realized in their fullness. So many people get enthused with these new ideas, fired for a time with the vitality which such ideas carry with them, and then drop back into the old ruts to a great extent simply because they cannot work miracles after the elementary lessons are mastered, and have not sufficient patience to go forward.

By patience only can you build up within yourself that unconquerable CONSCIOUSNESS of the PRINCIPLE of Being which will make you invincible. The soul which yields to NO obstacles is backed by infinite patience as well as courage. It surely was these twin virtues which animated Helen Wilmans when she wrote:

"Out of the night which shelters me,
Black as the pit from pole to pole,
I thank whatever gods there be,
For my unconquerable soul,"

Impatience often causes a man to defeat his own desires. Do not be too eager to get there. You may arrive sooner for an occasional rest. Give the truth time to take root. Patience is born of a consciousness that "all is well."

"I stay my haste, I make delays
For what avails this eager pace?
I stand amid the eternal ways
And what is mine shall know my face."

WILLIAM TOWNE.

RECOGNITION.

BY ROSABEL REED.

THE good which we may attract to our lives, for our spiritual sustenance and growth, depends altogether on our ability to *recognize* it and its adaptability to our needs.

A person who understood no tongue save that of his native country, would listen unmoved to the most inspired sentiments uttered in another language, or gaze upon a printed page, rich in ennobling ideas, without the slightest comprehension of their import, or their ability to instruct or uplift him. One may even listen to, or peruse, the expression of loftiest thought,—and, though *understanding superficially* each word and phrase, the *real, inner significance*,—being entirely beyond his mental grasp, or not adapted and therefore not necessary to his growth under present conditions—will wholly elude him. Later, when spiritual unfoldment has so far advanced that his nature can assimilate and demands more subtle and refined thought essences, those same truths, presented to his longing and receptive soul, will be hailed with joy, and absorbed with the most intense satisfaction and obvious benefit. The soul, in its earthly embodiment, is like unto a seed planted in the ground, which not only unfolds from within, but draws to itself and imbibes from without those elements which are a necessity to its growth; it sends its roots deep into the material surrounding of earth, and directs upward its branches to the light of the world above where its leaves, like so many out-reaching hands, attract and absorb from the immensity of space which enfolds it, exactly such properties as will contribute to its nourishment and attainment of perfection,

We cannot doubt that the sublime Intelligence which has provided for the development of the least of its creations, with such marvelous accuracy and abundance, has supplied its crowning achievement, man, with equal opportunities for progression.

It is only when we oppose our finite will to the Infinite will, and disobey, through ignorance, divine law, that we fail to advance; but having at length, — through bitter experience, mayhap, — discovered our mistake, we find that we might have learned a valuable lesson from the humble seed, which does not seek to alter existing laws, or to establish new ones; but finds its opportunities close at hand, in its own atmosphere, and serenely appropriates them for purposes of growth.

The soul, — the real ego, — always recognizes and claims its own; we have only to harken and obey that inner prompting. Let us send upward our aspirations, feeling certain of the fully satisfying response of divine inspiration, and at all times confident that the very best conditions for our advancement are amply furnished, within our reach; — we have only to place ourselves in harmony with them, to recognize and appropriate them.

HOW TO FIND YOUR MATRIMONIAL MATE.

“Is marriage a failure?”

This question is frequently asked and answered in the affirmative. Marriage, the union of natural affinities or soul mates, cannot be otherwise than a complete success from any stand point. Unfortunately, however, but few of the many so-called marriages are the union of soul mates, hence discord is painfully apparent in most cases. Various plans have been suggested to alleviate this state of affairs and point out the true solution of this vital problem of life.

The writer has spent considerable time in considering this question and offers the following for the consideration of the readers of THE FREE MAN.

In the first place the individual should bear in mind that somewhere on the visible plane there exists another who more nearly approximates his affinity than any other. Take the case of a man who has a strong vigorous intellect, a well developed moral and ethical nature, powerful executive ability with a tendency to

despondency and unsociability. His wife should not be deficient in any of his strong points but needs only a fair share of these while her hopeful enthusiasm and cheerful, happy, disposition as well as social attractiveness should be especially powerful. Their association is mutually beneficial and greatly enhances the powers of each, tending to development of a symmetrical character in each case which will be doubly enhanced if the parties have a knowledge of the principles involved.

But if the man has never met the woman what is he to do? I use the word man for conventional reasons there being no difference in the application of the principle by the woman.

The man from his inner being should call upon his soul mate and wherever she may be her inner nature will instantly respond to his and in a measure will supply that which he so urgently needs and he will feel buoyed up and sustained from the start while the giver will in turn be greatly benefited. This practice if faithfully and persistently kept will inevitably bring them together where they can see face to face.

How about these who are married and "bound" but find themselves inharmoniously matched? Is there no hope for these? Yes, indeed! Let them mutually release each other and be free to find their true soul mates. But, if under all the circumstances this can not well be done let them intelligently study their case and each draw from his soul mate any way, and their present inharmonious association will be greatly improved.

A. E. MARPLE.

MIND OR MATTER.

THIRD ARTICLE.

WHAT kind of argument which derives the being of God as an inference from some necessity lying in the constitution of nature is an example of what Herbert Spencer has called the irreligion of the religious, they reduce God from the position of universal potentate to that of a special functionary. But the idea of the total deadness of matter is not so much a product of religious as of scientific thought for even the Mosaic account of creation invests the material elements of the universe with a cer-

tain responsiveness to the creative fiat which would be unthinkable as predicted of matter absolutely dead.

On the other hand modern physics makes the inertia of matter the foundation upon which is builded the entire superstructure of organic life. It is thus that Prof. James D. Dana in the introduction to his *Manuel of Geology* draws the line between the organic and the inorganic world.

"The plant or animal endowed with life commences from a germ, grows by means of imbibed nutriment, passes through a series of changes and gradual development to the adult state when it evolves new seeds or germs and afterward continues on to death or dissolution.

The crystal is a lifeless object and has a simpler history, it begins in a nucleal molecule or particle; it enlarges by external additions or accretion alone; there is hence no proper development. The crystal is perfect however minute; it ends in simply existing, and being lifeless there is no proper death or dissolution." If the essential nature of inorganic matter is here truly represented by the crystal then the conclusion drawn by Prof. Drummond seems inevitable and it is not the conception of religion but of science that is responsible.

Opposed to this notion of the deadness of inorganic matter we have the beautiful conception of Ruskin in his *Ethics of The Dust*, in which the crystal life and the crystal love, the crystal thought and the crystal passion, the crystal joys and the crystal sorrows are described in language of the most exquisite poetic beauty. The *Ethics of The Dust* is the dream of a poet-artist and its aim is poetic and not scientific truth, and yet it is but a larger expression of the thought of Prof. Tyndall when he said I seem to see in matter the promise and potency of every form of life.

Following the general decision concerning the vital constitution of matter we have the announcement by an Italian specialist that crystals can no longer be regarded as the dead physical accretions that we once believed them to be. But there is really a crystal life differing in degree but not in essential nature from that of higher organism.

But the dream of the artist is not all a dream and the prediction of the apostle of science is no longer a mere prediction for the court of science has now given its judgment, that since life can

only arise out of antecedent life, the doctrine of special creation having been rejected and that of spontaneous generation being untenable it follows that life must be inherent in the very nature of matter itself. The tide has turned and where a quarter of a century past scientists were trying to interpret the phenomena of life by the laws of mechanics and chemistry, all kinds of physical and chemical phenomena are now being subjected to a clearer illumination from the illuminating laws of life and it may be set down as an established verity that matter is not dead but living substance.

Granting that matter is living substance; are we therefore justifiable in classing it as mental substance?

FLORIAN HUSBAND.

EDITORIAL.

HOT!

HOTTER!!

HOTTEST!!!

That is the state of the weather on this first day of June and the heat is not conducive to a brilliant state of mind nor very great brain action. In fact the Editor feels in a lazy mood and don't propose to do any thinking this month.

But when we realize that real growth proceeds without effort why should the Editor or his readers *try* to think?

We waste too much energy in trying to do things instead of letting ourselves grow!

"Let your light shine!"

The sun makes no effort to shine but simply lets its rays penetrate space because it is its nature to do so.

The spirit in you is the sun of your life and seeks eternally to shine forth in your personality because it is its nature to do so, as it is the nature of the sun to shine, and if you let the spirit lead you you will soon discover that all this striving after health, success, or whatnot, is a waste of energy resulting in no benefit to you, while it clouds the clear shining light of the spirit of Life that is in you, that is, in fact, your deepest and truest reality.

As Mrs. Rudd told us in a recent article there is such a thing as trying too hard.

How many times have you striven for an ardently desired object, and failing to attain it have given up in despair, and then when you have relaxed all effort the thing you desired has come to you easily and naturally.

It is not that we should not do our share of the necessary work of the world, for that we must do; but a great deal of that work is left undone just because we try too hard to do the thing which we might do naturally and without waste of energy if we would let the spirit have its way.

The small merchant tries to become the merchant prince, and wears himself out with a lot of unnecessary worry and work when he might be far richer in all that goes to make real success, health and happiness, if he would relax his efforts and enjoy a season of rest.

What if Jones is doing a \$300,000 a year business, is that any reason why Smith should strain every nerve, wreck his health, and make himself and all around him miserable in an effort to do likewise; when very likely he has enough to supply him with all he needs for health and comfort without this everlasting trying.

Because Brown has a law practice yielding him an income of many thousands of dollars a year is that any reason why Black should give himself no relaxation in his struggle to reach a like eminence, when he might live most happily on his own modest income if he would only allow himself an opportunity to rest and to cultivate the powers of his own spirit, powers of which he has little or no conception because his eternal striving clouds his vision, and the beauties and powers of his own spirit are hid from his view.

Why should Mrs. K. whose husband's modest income will give her a comfortable home wear herself out and alienate her husband's love trying to live in the same style as her rich neighbor Mrs. L., and thereby smother her own soul's light of life, and lose all the sweetness with which the spirit of life within would fill her personal existence if she would let herself follow her own spirit?

And above all why should we of the new thought take anxious thought of the things of this world when we know that the spirit within is leading us, and only our own can come to us.

Let us give ourselves more relaxation, and, accepting what comes to us as ours by the law of attraction, make the best of our

lives, and we will immediately begin to grow in all directions and in due time we will find ourselves in possession of all desired attainments.

The spirit of man is all powerful but we can only realize its full power when we cease worry, anxiety and fear, and simply realize its power in the inner quiet of the silent and sun-centered soul. Then with the poet, John Burroughs, we can say :

Serene, I fold my hands and wait,
Nor care for wind, or tide, or sea;
I rave no more 'gainst time or fate,
For lo! my own shall come to me.

I stay my haste, I make delays,
For what avails this eager pace?
I stand amid the eternal ways,
And what is mine shall know my face.

Asleep, awake, by night or day,
The friends I seek are seeking me.
No wind can drive my barque astray,
Nor change the tide of destiny.

What matter if I stand alone?
I wait with joy the coming years;
My heart shall reap where it has sown,
And garner up its fruits of tears.

The waters know their own, and draw
The brook that springs in yonder height;
So flows the good with equal law
Unto the soul of pure delight.

The stars come nightly to the sky;
The tidal wave unto the sea;
Nor time, nor space, nor deep, nor high
Can keep my own away from me.

Serene, I fold my hands and wait,
Whate'er the storms of life may be,
Faith guides me up to heaven's gate,
And love will bring my own to me.

Rest!
Relax!
Keep cool!
Grow!

* * *

When we quoted the above poem we had not read Mr. Towne's article which closes with a quotation from the same poem, but it is

good enough and true enough to be quoted many times so we let it stand. We can't afford to leave it out and thereby deprive the editorial of the best there is in it.

* * *

The Universal Truth Pub. Co. has just issued four beautiful illuminated mottoes suitable for framing. The mottoes are "THE SPOKEN WORD IS A GIFT OF GOD," "WELCOME, INFINITE LOVE ATTENDS THEE," "LOVE IS THE GLORY OF THY DAY. PEACE IS THE BOUNTY OF THY NIGHT," "SILENCE IS THE CHAMBER OF ETERNAL TRUTH."

They are sold for 50 cents each. By a special arrangement with the publishers we are able to offer these four beautiful mottoes worth \$2.00, and THE FREE MAN one year, worth \$1.00, both for only \$2.00, the price of the mottoes alone. Order of Chas. W. Close, 124 Birch St., Bangor, Maine, U. S. A.

Recognizing the silent *I Am* as the centre and source of personal life, and as the invincible individual which every personality shadows forth according to the plane of its growth, and using this recognition as the basis of his treatment, Mr. Close has been able to bring health and success to many who were sick bodily and financially.

Mr. Close's terms of treatment are as follows:

Health Treatments \$5.00 per month, invariably in advance.

Success Treatments \$1.00 per month, invariably in advance.

Both *Health and Success* treatments, \$6.00 per month, invariably in advance.

SPECIAL OFFER TO THE SICK. If you have not previously taken advantage of this offer, which may only be accepted once by the same person, send \$1.50 for one year's subscription to THE FREE MAN and I will give you one month's treatment for either health or success *free*, or if you wish both health and success treatments send \$2.50 for a year's subscription to THE FREE MAN and both treatments will be given. Those taking the success treatments should also secure a copy of *Business Success Through Mental Attraction*, price 10 cents silver. Stamps *not taken* on this special offer. Postal or express money orders are the

safest ways of sending money. If you send checks, add 10 per cent. banker's discount to the amount called for. I prefer *not* to receive personal checks, a postal money order being much better. Address Chas. W. Close, 124 Birch Street, Bangor, Maine, U. S. A.

OUR LETTER BOX.

April 26, 1900.

Dear Friend:—I like THE FREE MAN very much, the more I read it the better I like it. Your own writings in it are the best part of it and whatever you write is always very clear and right to the point and I always find a good deal of help in them. They have a healing and restful influence and cheer up and throw a strong light on whatever subjects you write on, in a few words, equal to, if not surpassing any writer on mental science, and that is saying a good deal, for there has never been any better writing done than has been done on that subject. In matters of thought, either spoken or written, quality is a good deal better than quantity. The persons I send your magazine to may not renew of their own accord but you can count on my own subscription to continue and it may be for a good while, as I am getting to be a very strong believer in bodily immortality or rather a continuance here in perfect health without decay as long as we wish to, and then a passage on to another state or sphere, without loss of consciousness, where we will meet our friends who have preceded us.

I think, judging from the attention it is now attracting, that physical immortality will soon be demonstrated not of course by the length of time people will live, as a good deal of time will have to pass to prove it that way, but by old people renewing their youth, and getting back their teeth without going to a dentist, and their eyesight and also the color of their hair. I think the necessary process to produce it is very simple and requires no straining of the mind or any frantic efforts to keep up a positive state of thought (in fact such efforts would tend to prevent it) but simply a full recognition, without any doubt at all, that such a thing is not only possible, but that it is easy and natural and inevitable. But the main thing to produce it will be, the development of universal love in our hearts. This is the only thing that would make immortality desirable, and it is perfectly clear that the only thing that will render bodily immortality desirable ought to be the only thing that will produce it. Of course, there has also got to be the full recognition that it is a natural process and can easily be done. But I will not bother you any longer. I have thought considerable on the above subject lately, and the above thoughts have come to me. May be your treatments have helped me to get them. I send you also another dollar for another month's success treatments, I have not only had strong uplifting thoughts on mental science for the past 2 or 3 months, but in the last month have seemed also to gain new ideas in regard to making money.

I have copies of all your works and admire them for the healthy vitality they contain. THE FREE MAN is excellent.

A. E. MARPLE.

May 8, 1900.

DR. C. W. CLOSE, Bangor, Maine.

Dear Sir:—Your Phrenopathy is very plain and easily comprehended though at first reading it seemed rather strange to me, I am now beginning to comprehend its force and meaning more and more.

C. C. BRYAN.

MILWAUKEE, WIS., April 19, 1900.

CHAS. W. CLOSE, 124 Birch St., Bangor, Maine.

Dear Sir:—Your book Phrenopathy or Rational Mind Cure received and I must say that I am very much pleased with it, it is a great study. I have never read anything like it. I have read it over three times since I received it and I find it gets clearer each time. I have been taking the deep abdominal breathing exercises, I feel better since I have taken them.

CHAS. WEISIDE.

April 1, 1900.

DR. C. W. CLOSE.

Dear Sir:—The March number of THE FREE MAN failed to reach me for some unknown reason. Will you please send me a copy as I do not like to miss a number. I find the reading of them just to the point. Your expression "abiding reality," fills a much needed want of rightful words expressing ideas. To me all that is, is real in its time and place be it abiding or changeful. But those who talk of unreal things, unreal conditions and the nothingness of things etc., etc., it seems to me they hardly know what they are talking about, so all have to learn bit by bit. This line of work is my daily study and has been for a long time.

* * *

May 30, 1900.

My Dear Mr. Close:—The two months' treatment I received from you for business success was very satisfactory. The way was opened and the means provided for me to take a most beautiful house for boarders. I had applications to fill all the rooms and opened on the first of May with a full house.

* * *

April 18, 1900.

PROF. C. W. CLOSE, Bangor, Me.

Dear Sir:—Your treatments and writings have been a great help to me.

* * *

OAKLAND, CALIF., May 9, 1900

My Dear Dr. Close:—Enclosed you will find an order for one dollar for continued treatment for Business Success. I know your treatments are good and they have helped me wonderfully.

* * *

THE SEARCHLIGHT DISCONTINUED.

The Searchlight, formerly edited and published by Prof. J. C. Marple, of Elm Grove, West Virginia, has been discontinued.

We have arranged to send THE FREE MAN to subscribers to *The Searchlight* to fill out their unexpired terms according to the list furnished by Prof. Marple, beginning with this issue, and we

trust that though you will doubtless miss the familiar appearance of *The Searchlight* you will come to give THE FREE MAN as hearty a welcome and subscribe for it regularly.

Prof. Marple has promised us an occasional article from his pen so that his old readers will keep in touch with him through the pages of THE FREE MAN.

FOR THE READERS OF BOOKS.

We are in receipt of the following books and pamphlets: *The Heresy Trial* of Rev. B. F. Austin, M. A., D. D., from The Sermon Pub. Co., 81 O'Hara Ave., Toronto, Canada; *The George Junior Republic Association*, and *The Boys and Girls Republic at Freeport, N. Y.*, by Delavan L. Pierson, from A. G. Agnew, 7 Nassau St., New York City; *The Medium's Guide*, by M. Theresa Allen, M. D., paper, 25cts, from the author, Springfield, Missouri; *Truth and Destiny*, a very interesting pamphlet by Uriel Buchanan from Universal Truth Pub. Co., 87 & 89 Washington Street, Chicago, Ill. No price quoted. *How to become Soul-centered and the Personal Self*, by Jane Porter Rudd, from the author, 3 Washington Place, Norwich, Conn. No price quoted. Our readers who are familiar with Mrs. Rudd's articles will want this little booklet. Write to her for it. *Faith and Suggestion* by S. Lincoln Bishop, paper, 25 cents, from the author, Seabreeze, Fla., *A Visit to a Gnani*, by Edward Carpenter, a well told tale of oriental thought and teaching. Concise and comprehensive.

A Gnani is one who knows, *i. e.*, the higher self or I AM of each individual, by perfect recognition of whom a man may enter into the knowledge of all things. Printed on heavy paper, uncut edges, cloth, illustrated. Price \$1.00. Alice B. Stockham & Co., Publishers, 56 Fifth Ave., Chicago, Ill. *Discovery of a Lost Trail*, by Chas. B. Newcomb, noticed in the June issue, is one of those helpful books which lead us up to the heights and show us the lost way of life. We quote below a few paragraphs from this book:

"To-day there are many in America who look to the East for the sacred fire and baptism, many who believe that only in India can the highest truth be acquired. Their most cherished desire is to find the Mahatmas and sit at their feet as disciples. As we once suffered from the disease of 'Anglomaniya,' so are we in danger

now from 'Hindumania.' It is doubtful if any of our Hindu friends have brought us a thought that was not already known to careful students of philosophy in our Western world. We are slow to recognize the fact that truth is universal and not geographical.

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Sexual Law and The Philosophy of Perfect Health sent postpaid for 10 cents silver, or 12 one cent stamps. Chas. W. Close, 124 Birch St., Bangor, Maine, U. S. A.

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Maine,) is full of information to Northern readers upon the South's present condition regarding the races. The author should publish the story also in book form and afford her many Southern admirers a chance to read it. The work cannot fail to be regarded as a literary gem, equal in merit to her other edifying and very interesting novels.—*From the Hampton County Guardian, Hampton, S. C.*

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See table of contents on 2nd page of cover.

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"Are you hurt?"

"No, I am not hurt," she replied, somewhat petulantly.

"Then why do you cry?"

"I am crying because I am mad."

"What are you mad at?"

"I am mad because I can't feel that I ain't hurt."—*From The Washington News Letter.*

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Among the important features for the new year is Alwyn M. Thurber's great optimistic story,

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To begin with the February number and to continue throughout the year. *You should not miss the opening chapters.*

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VOL. IV.

AUGUST, 1900.

No. 8.

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MENTAL HEALING DEMONSTRATED.

BY

CHAS W. CLOSE, PH. D.

☉ F late there has appeared a class of self-styled teachers of occult truths who sneer at mental healing and say many uncomplimentary things regarding mental healers. Some of these critics are so self-evidently humbugs themselves that it is needless to give them a thought. Others, however, are honest, though greatly mistaken, and therefore open to conviction.

Believing that demonstration is far more convincing than argument or fine spun theorizing, I this month spread before the readers of THE FREE MAN an array of signed testimonials, that were given me without any solicitation, which should be very convincing even to the most skeptical, and I believe this to be the best answer to the charges of inefficiency of the mental system of cure.

While these testimonials are necessarily from those who have been under my treatment they are doubtless only specimens of those received by others who are doing the good work of healing the sick, cheering and helping to independence those who need the help we are enabled to give.

I make no apology for devoting so much space this month to these testimonies, for while it is desirable in a publication like THE FREE MAN to give instructive reading matter I believe such evidence as is here given of the value of the new thought is a valuable help, not only in that it demonstrates to the believer in mental methods that the theories on which they rest are sound, but also in showing to others the practical benefits derived from an application of the new thought philosophy.

A word as to what mental healing really is.

In the first place it is not miraculous, *i. e.*, is not outside of natural law, but *it is an application of natural mental law in a normal, natural manner.*

The *modus operandi* is fully explained in my *Phrenopathy, or Rational Mind Cure*, (price \$1.00) which I recommend every patient to purchase and study carefully.

The human is a Spirit expressing itself in a personal form or body, and its organizing force is mental.

Spirit is life and it vibrates in every atom of the body in more or less harmony with the ideal human.

The Spirit of life is the sun-centre of every individual, giving its vitality to the whole body just as the sun of our solar system penetrates the entire solar system with its vivifying light and warmth.

The nature of this life, and its vitalizing force is love; and love in its varying forms, as attraction, desire, aspiration, etc., vibrates in every atom of the body in accord with its organic law, and *Mind* is the organizing power of love.

In other words *Love* is the vitalizing force of life and mind is its organizer.

We come into the world with organizations which are the results of the previous conditions of the Spirit individualized, having many tendencies inherited or otherwise incorporated into the subconsciousness, and these tendencies go to make up what we term the individual's "constitution."

That old declaration that "all men are born free and equal" is absolute nonsense and is daily proven so in every walk of life. Why even the man who drew up that declaration, which we have been taught to reverence, but which is and was merely a piece of cheap political buncombe, held members of the human race in bondage and only freed them at his death when they could no longer serve him!

Free and Equal!

No, they were not so then nor are they so now. And least of all were they born so.

On the contrary all men are *born unequal* and none born of the flesh are born free!

I say this advisedly for it is only the personal that is born into the world.

The Spirit which vitalizes the body is not born, nor does it ever die, but it forever *is* the one life of the universe which gives itself expression in all that is.

But while we are not born equal or free in a physical sense, the

human mind is capable of so controlling and directing the vital forces by means of the brain and nervous system as to overcome inherent tendencies and to regenerate the body in harmony and health.

The reason this is so is because in all its expressions the Spirit (Life) seeks perfect expression.

It has been well said that so long as there is a chance to heal, nature aids the sick to regain health, but when healing becomes impossible nature's forces seek to hasten dissolution.

By nature we understand the action of Creative Force (Life, Spirit, Love, &c.,) which finds expression in all material things.

Nature is the expression of Spirit and so long as the spirit can manifest its ideal in some degree of perfection in its chosen form it continues to animate and control that form, but when the body no longer vibrates in sufficient harmony to give the Spirit expression the ideal Spirit departs from it to seek other expressions while the atomic substance of the body returns to that lower expression of nature with which it has become in harmony.

The only way to prevent this dissolution is to so permeate every atom of the being with human vitality as to cause it to vibrate in perfect human harmony.

We may accomplish this by a thorough mental recognition of the oneness of all life. By assuming this mental attitude we open the doors to the Spirit, as it were, and become attractive to the supreme Spirit of life, which flows into our personal expression till it is full of vigor, which overcomes all weakening tendencies, and regenerates and perfects the physical organism.

Now this Spirit of Man which finds expression in the personal being and dominates it is vibratory Being.

In the human expression this vibrant Being vibrates in harmony with the human ideal.

Every vibration throws forth with greater or less energy an emanation peculiar to the intensity and character of its ideal reality. In other words the ideal after which a thing is formed not only gives character to its personality but permeates the aura thrown forth by its vibration.

In the human this aura is controlled first by the inherent tendency or constitution born of the physical, and second by the organizing force of the human Spirit, the individual mind, hence

the healer who is versed in the laws of mind can mentally extend his recognition of the one life to the aura which he throws forth from his personality.

I have said that the universal Life is vibrant Being and I will further add that there is a certain degree of attraction between all expressions of life and considerably greater attraction between two expressions of the same degree of manifested life, and where two of the human family are on sympathetic planes of expression there is a degree of harmony in their vibrations that benefits both.

Now when the healer by his positive recognition of the ideal human Spirit as the deepest reality sends forth into the Universal Being a vibration of health to the patient who is sympathetically united to him in thought, the vibrant force increases the vitality of the patient's atmosphere and according to his receptivity of the perfect life, the patient is benefited or healed.

(To those asking for it I will send a circular letter explaining in brief the *modus operandi* of mental treatment. Address this office.)

Not only can we thus aid one another to attain a healthy physical organization, but we may also aid them in developing their powers so that they may win a larger degree of success in all directions.

What are called "success treatments" are of this nature. That is, this treatment stimulates your power and increases your recognition of your oneness with the Omnipotent and Omnipresent Life, so that you may be the more certain of winning success through greater and truer confidence in yourself.

Right here I would wish to warn the reader who may propose to take the success treatments that this treatment is in no sense an attempt to send you money or to influence outside affairs for your benefit.

Only recently a prospective patient wished me to so treat him that he could pick out the winner in a horse race.

Of course I informed him that that was not the nature of my work. When it comes to horses I would be about the poorest judge in the world, though I love a good horse.

But what I could have done for this applicant had he chosen to employ me would have been to aid him in developing his perceptive faculties so that he could use better judgment in all his affairs,

and if he was determined to bet on race horses it might even aid him to use better judgment in picking out the winner.

But the intelligent application of the principle involved in what is called the success treatment has helped many to a greater degree of success than they had before attained as will be seen by examining some of the testimonies given in this article.

I append the following :

TESTIMONY.

A CASE OF ASTHMA CURED.

Whitehall, Jan. 12, 1900.

Mr. Chas. W. Close.

Dear Friend:—You did not say whether I was to “report” or not so I have waited, thinking perhaps I would hear from you again. Not doing so I think it only kind to write you.

I think I may say at this writing that *I am well*.

Mabel B. Pace.

Later Mrs. Pace writes, on Jan. 24, 1900.

Dear Friend:—Your note of the 19th just received. If I wrote on the 12th, “I am well,” I suppose now I will have to put it “I am weller,” for such is the case.

Whitehall, Mont., March 27, 1900.

Dear Friend:—I cannot find words to tell you of my improvement this month, not only in physical matters but in other more subtle ways. The ease with which I conquered at once one disability of seven years' standing amazed even me, with all my faith.

Mabel B. Pace.

HIS LIFE WAS SAVED.

Calcutta, W. Va., Oct. 18.

C. W. Close, Ph. D., Bangor, Maine.

My Dear Sir:—Two months ago you commenced health treatment; at the time I was suffering from typhoid malaria fever—my own fault that I took it.

I have good reason to believe that I would have died had it not been for your timely assistance. THE FREE MAN is truly helpful—each issue seems better than the preceding.

Please send me three copies of “Truth's Testimony”—I want them for friends.

Assuring you of my continued interest in your noble mission I am

Yours faithfully and fraternally,

A. E. Marple.

DEATH AGAIN BAFFLED.

Prof. C. W. Close.

My Dear Healer:—As I have now been four months under your treatment, I feel like informing you of the great benefit your treatments have been to me. When you commenced healing me I had little hope of ever being better. I had been seven months under the treatment of a so-called skillful physician, and failed all the time. I had been breaking down for about two years; first, dropsy of the limbs which were swollen almost to bursting; my physician said my kidneys were very bad; also my heart and lungs; a deep cavity in my right lung. I had a bad cough and frequent hemorrhages of the lungs and constant palpitation of the heart; at times my heart was very bad, and would seem as though I would not long survive. I lost the use of my left shoulder and my whole left side was very weak. It was with great difficulty that I could drag myself upstairs; the least exercise put me out of breath and set my heart to palpitating. I could not sleep nights and was very nervous, my lungs sore and painful and in fact it seemed as though my whole system was out of tune. I don't think I drew a natural breath for more than a year.

Now at the end of four months I find myself free of the most of my troubles. I sleep soundly, breathe freely as ever I did, am able to do quite a little light work, and my friends all remark how much better I am looking; and I feel that I owe you a debt of gratitude that I can never repay, but will never cease to recommend you to all sufferers, for I *know* they can all be healed as I have been. Gratefully and fraternally yours,

E. R. Johnstone,

Feb. 13, 1900.

No. 9 Wait St., Suite 3, Boston, Mass.

ANOTHER WONDERFUL DEMONSTRATION.

Dear Dr. Close:—We have just been shown another wonderful demonstration of the power of mind in healing, which the victor attributes to the help of Phrenopathy.

The lady in question, seeing the futile efforts of doctor and nurse to relieve her stricken grandchild, turned to Phrenopathy for some ray of light.

It came.

It illuminated the way.
And the little one is well.

That you may reap the rich harvest that you so richly deserve
is the wish of Alice Carrington, Clinton, Mississippi.

A PHYSICIAN'S POWER INCREASED.

Forest, O., Dec. 3.

Dear Friend:—Enclosed find 20 cents for Nos. 1 and 2 from Mionion Catalogue, No. 2. Your influence has been of great assistance to me. My thought power can penetrate farther into that which is noble and grand, and I am more able to take my fellow men out of darkness.

Yours fraternally, J. H. Wynne, M. D.

THE WORLD LOOKS BRIGHTER TO HER.

Dr. Close: Vineland.

Dear Sir:—Your treatment has helped me wonderfully. I am better every way mentally, as well as physically. The world looks brighter and life better worth living.

Will recommend you to all my friends.

I hope to be able to keep myself well now.

Yours gratefully, S. M. Clark.

POTENCE RESTORED.

Mr. Chas. W. Close, Bangor, Me.

My Dear Sir:—I must write you and let you know that my improvement goes steadily on.

My health is better, very much better, I am stronger, can do more work in a day, am more cheerful, happy and contented and in everything I take a brighter view of life. In short I feel better in every way.

My mind is clearer, more active and stronger and I feel the improvement will continue until I am perfectly healed in *Spirit, Soul and Body*.

I shall ever be grateful to you for all the directions and treatments given me and I shall never rue the day I made up my mind to take treatments from you.

Now as I look back to the time I began treatments over a year ago, I find I have as a whole improved greatly.

If more people would only take up the study of mental science there would be less sickness and poverty in the world. "*For Life is What we Make it.*" There is so much in that line and nothing teaches it better than Mental Science.

The "Business Success" treatments have helped me greatly and the outlook for the present year for prosperity and success are the very best yet.

There is nothing equal to this little book, "*Business Success Through Mental Attraction.*"

QUICK RESULTS! TREMENDOUS DEVELOPMENT!

Chas. W. Close, 124 Birch St., Bangor, Me.

Dear Sir:—It is not quite a week since you commenced treating my husband for success and in so short a time our conditions have improved enough for me to feel able to send you five dollars for a month's treatment for myself. Whatever you are doing please continue.

*
*

"I can feel your thought currents through me. . . There is a tremendous development in myself and I can see mighty possibilities."

*
*

"I must say that your Success Treatment did me a world of good."

*
*

COMPLICATION OF LAGRIFFE AND PNEUMONIA QUICKLY CURED!

I must speak of my illness in January. First week was very suddenly taken sick with la grippe and pneumonia very severe, and for a few days friends were quite alarmed, wishing me to call a doctor, but I said *no*, telegraph to Dr. Close. J. L. Williams being present exclaimed, "Dr. Close, hear me! Heal Miss Hodge, she is very ill; do you understand?" The same evening *The Free Man* came. I took it in my hand and kept it with me, and what a change for the better! In a few days I was out caring for a sick cousin, and the neighbors think it wonderful, but say it was an imprudent thing to do. I tried to explain to them, but some do not understand. *The Free Man* is overflowing with good articles every month.

Miss E. A. Hodge,
Susquehanna, Pa.

CLEAR, HONEST, STRAIGHTFORWARD POLICY.

Dear Sir:—Enclosed you will find one dollar (\$1.00) for one month's Success Treatment. Allow me to congratulate you on the clear, honest, straightforward policy you maintain in that fountain of human science, *The Free Man*. This April issue is an eternal success treatment to all who read and weigh carefully its contents; the eternal, invincible Spirit vibrates through it from cover to cover in such a steady flow, that would convince the most hard-headed skeptic of the power of the mind.

Thanking you for the many favors I have received at your hands,
I am, Yours for success, John J. Spencer,
86 Broad Street, New York City.

BENEFITS FROM SUCCESS TREATMENT.

Mr. C. W. Close, Bangor, Me.

Dear sir:—I have received great benefit from your treatments. My business improved wonderfully last month.

Enclosed please find two dollars for two month's more treatments.

Very sincerely yours,

Louisville, Ky., April 10. John Ramsier, 1604 Prentice St.

EVERYTHING COMES MY WAY.

Charles W. Close:—I want to tell you that the business that come to me last summer through your success treatments has proved to be a success, and the people I work for are splendid people to work for.

I am having splendid success since New Years—everything comes my way. I haven't seen any dull time after the holidays, as I thought I would; and I get my money O. K., as you said I would.

Thanking you for past favors, I remain your friend.

FROM SEEMING DEATH TO LIFE.

"Let the world know what the Power of Thought has done for you."

It has done this for me. It has raised me from weakness to strength, from seeming death to life. This has been said of me by friends: "You will die! You can live but a month or two if help does not come." It came by Prof. Close's treatments.

Mrs. E. A. Small, E. Thorndike, Me.

“CAN NEVER CEASE TO BE THANKFUL.”

West Newbury, Mass.

Dear Dr. Close:—I have commenced reading Victor Serenus, and expect to find it extremely interesting. I am much pleased with *Sexual Law and the Philosophy of Perfect Health*. It will be a great help to me. I have been wanting something on concentration, and this is the best thing I have read on the subject. I feel that I am daily coming more into a recognition of my own inherent power, and can never cease to be thankful for the light and strength I have received from you. I cannot help feeling that I was attracted to you as the one who could best help me.

I am sincerely yours, Sarah P. Flanders.

“I AM GETTING ALONG SPLENDIDLY.”

Tonganoxie, Kansas.

Dr. C. W. Close, Bangor, Me.

Kind Friend:—I write you again for another month's treatment. You will please find money order for same. I am getting along splendidly. I think one month's more treatment will be all that is necessary. I am giving myself the breathing treatments, and I know they help me. I am much better every way,—so much so my friends speak of it and tell me how well I look and how young I look. Please accept my sincere thanks for your noble teachings. I truly feel grateful to you for the help I have got. May you long live to teach and bless mankind.

Yours with the highest regards, Mrs. R. H. Taylor.

“I FELT BETTER RIGHT AWAY!”

Mr. C. W. Close:

Dear Sir:—As my treatments for business success expire June the 20th, I send \$1.00 to pay for same to July 20th. I have energy, or “the poise necessary for success,” as Susie Louise Dix put it in her letter in *THE FREE MAN*. Now I want more energy, for I am just beginning to feel like myself. When I wrote to you I felt as though I did not care whether I succeeded or not, and it was all I could do to write, I felt so lifeless and listless. I felt better right away. Please do the best you can, for if you help me the way you have been doing, business will take care of itself. One thing I can decidedly say,—and that is, *I am bene-*

fited, for which I thank you, and you can use my name if you have use for it, for I think it a duty to testify.

Yours, Melvina Nisler, Aurora, Ill., Box 211.

“SUCCESS IS MINE.”

Scott's River, Calif.

C. W. Close, Esq. :

Dear Sir:—Your letter three at hand. Enclosed find P. O. order for \$3.00, which will pay for treatment for success to Aug. 3d. I *know* that success is mine, and that ever since you commenced to treat me I have prospered. I wish you every success and happiness you desire, and know that in doing good you reap good, which certainly is a great happiness of itself—to me the greatest one can have.

Thankfully yours,

E. D. Baker.

BUSINESS DOUBLED. EXPENSES DECREASED!

Mr. Chas W. Close.

Dear Sir:—Enclosed find \$2.00 to continue my treatment for business success for 2 months. My business is twice the volume of the previous owners. And the expenses are less.

Yours truly,

S. E. Zang, 633 Rebecca St., Alleghany, Pa.

GREATLY BENEFITED.

C. W. Close :

My Dear Sir:—I am sure your treatments for the past two or three months for my husband for “Business Success” have greatly benefited us both. The poise necessary for success is being realized, the power within developed, and that once roused to an understanding of its own divinity the result in accord with the soul's need is sure to follow.

Susie Louise Dix.

YOUR TREATMENT BRINGS TANGIBLE RESULTS.

You have helped me in the past and I know you can now. You can use my name if you wish.

Your treatment brings tangible results. Sending my best thoughts to you, I remain,

Yours for health and prosperity,

John J, Spencer, 86 Broad Street, New York City.

AN ENCOURAGING DEGREE OF IMPROVEMENT.

Dear Doctor Close:—I enclose \$1.00 to continue "Success" treatment through October. There is a very encouraging degree of improvement in my own condition and in the business circumstances with which I have to do. I have received and read Phrenopathy with much satisfaction and profit. I wish the sublime truths you are teaching and *applying* were more generally known. In the language of the patent medicine man, they do "make the weak strong."

Sincerely yours,

E. T. S.

"I HAVE RECEIVED BENEFIT FROM YOUR TREATMENT."

Chas. W. Close.

Lott, Falls Co., Texas.

Dear Sir:—I wish to continue the treatment for "Business Success" another 3 months, please find order for \$3.00 enclosed.

I have received benefit from your treatment when success looked very unlikely to come to me, and I feel very grateful to you, and wish you many good wishes.

I am very truly yours,

Mrs. Perzel.

FEELS SURE OF SUCCESS.

My Dear Dr. Close:—I know you will be very pleased to know that I have secured a new position as stenographer,—the very thing for which I have been waiting, and although it is only temporary, I feel SURE it is preparing me for yet greater things, which CANNOT HELP COMING. I feel that it is due to the help of your "success treatments" in much measure that I have improved my position so much, and I desire to thank you, and shall not forget. I only wish that all persons might know "how great things" may be done in this way.

Waldo E. Capron.

MARVELLOUS BENEFIT.

Mr. Chas. W. Close, 124 Birch St., Bangor, Maine.

Owen Sound.

Dear Sir:—I had proved the marvellous benefit I derived from that ONE MONTH'S TRIAL TREATMENT which was I think during the month of October last; it gave me in that short time health such as I had not enjoyed for years before.

Now wishing you all the patients you can attend to, for the world is full of sick people, believe me,

Very truly yours,

E. Woolwich.

HEALTH AND SUCCESS.

Mr. C. W. Close, Bangor, Maine:

Dear Sir:—My health is improving slowly but surely.

The twitching of eyelids and the jerking of muscles have ceased, and I am not nearly so nervous as formerly. In short, I am stronger and feel better in every way.

I feel certain that before the end of these treatments I will be a well, strong and healthy man in every organ, muscle nerve and fibre of my whole being.

The Business Success treatments are helping me all along.

Business is better now than it has been for a very long time.

PHRENOPATHY, OR RATIONAL MIND CURE was safely received. I find on reading it several points on which I was not clear before.

It does one good to read it.

It is a pleasure to study each lesson carefully. There is always some phrase that will come out more clearly, more plainly, at each reading. It is a book every student of Mind Cure will find helpful. Wishing you the very best success in all your undertakings,

I remain, very truly yours,

George Gaul, 317 Edgar St.

I KNOW YOU CAN HELP ME.

C. W. Close, Esq. :

Scott River, Cal.

Dear sir:—I forget the date I wrote you last with enclosure, and if my time is up let me know. I like to keep in touch with your Success Vibrations, as I know they are good ones and want all your patients to know how I feel. . . .

I know you can help me along, so send me some strong waves of success. Let me know also what publications you have gotten out and prices.

Yours truly,

E. D Baker.

"I SLEEP, OH, SO SOUND AND GOOD."

Dr. C. W. Close, Bangor, Maine:—I can truly say that I feel much better every way. My arms are so I can use them so much better, and I sleep, oh, so sound and good. I thank you and the All Good more than words express, and your lessons are grand. They have helped me to get rid of so much rubbish I had carried so long in my mind. I will enclose money order for \$5 00, and want you to treat me till I can make manifest a perfect temple. I like your teachings and thank God for truth teachers.

Yours with the kindest regards,

Mrs. R. H. Taylor.

RESTORED THE ROSES OF HEALTH.

Dr. Close:—Manifold duties have made me tardy in writing, but not in appreciating your late treatment of my little niece to whom you have restored the roses of health.

Perhaps you will not mind my stating that you have effected this in the face of the bitterest opposition, since her parents would almost prefer to die in the old belief than be well in the new.

I shall tempt them with "PHRENOPATHY," and the 12 months series of "THE FREE MAN." Just now these are being read by a friend who, only this evening, drove in from the country to tell me of the great benefit derived from them. Then a letter from the beautiful Mrs. Trousdale of New Orleans brings intelligence of rapid improvement from your treatment.

How happy I am in this glorious New Thought!

How much we owe you brave, grand thinkers who have thrown open wide to us the portals of a present heaven!

From being the Mental Scientist "solitary and alone" here, there are now six of us, with a little circulating library, or "bureau" which we are enlarging as fast as time and means permit.

Thanking you again for the good work done for us, and with my best wishes for your continued success.

Very sincerely, Alice Carrington, Clinton, Miss.

"I AM MORE THAN PLEASED."

Springfield, Mass.

Prof. Chas. W. Close :

My Dear Associate :—Enclosed find one dollar for treatment for month of April. The past month has been better than any other March in my business career and the best month for nearly four years. I am more than pleased. Let the good work go on.

Respectfully, Dr. W. E. Davis, 142 State street.

GREAT SUCCESS.

Clarksburg, Mo., Oct 4th, '98.

Prof. C. W. Close :

Dear sir :—I desire to report to you the result of the treatment for "Business Success Through Mental Attraction."

You began treatments July 30th last. At that time I was \$450 in debt without a cent to pay with, with business unfavorable in its aspect. Now, by the middle of September I had the debt paid with \$100 extra to my credit, and the present outlook appears to be all right for future success financially.

The statement of the case is this, to wit: First began treatments July 30, 1898. Now, October 1st, have, through business, received \$530 dollars more than when treatments began. Second, I conclude the treatment had something to do with my success—therefore recommend you to others who desire success.

Yours,

Dr. W. J. Atkinson.

CALLS THE SUCCESS TREATMENTS BY THEIR
RIGHT NAME.

C. W. Close, Esq. :

Dear sir :—Enclosed find \$3.00. Give me three months more of your *Success Treatments*. You see that I call them by their right name, for they are success for all who will take them and use Spirit.

The *Good* is universal, but it is for all. Yours Truly, * * *

“I HAVE GROWN SO STRONG SINCE YOU BECAME
MY FRIEND-PHYSICIAN.”

Boston, Mass.

My Dear Mr. Close :—I have grown so strong since you became my friend-physician that I can see *nothing but success*. How wonderfully I have grown, I cannot tell you, and I am very, very grateful. Only a few months ago I viewed all things so differently, but I will not occupy your time by writing more.

Enclosed please find P. O. money order for \$1, for which kindly treat me for “business success” from receipt of this letter.

I remain, and remain, and remain, sincerely for the Truth, your brother. Waldo E. Capron.

“A PAST MASTER IN THE ART OF TEACHING.”

Mr. Charles W. Close,

Dear sir :—Enclosed you will find one dollar for one month's Success Treatment. Allow me to congratulate you on the clear and concise way you answer questions pertaining to the science of mind, you may be equalled but you cannot be excelled. You are indeed a past master in the art of teaching. Thanking you sincerely, I remain

Yours for success, John J. Spencer,
86 Broad St., N. Y. City.

“I RECEIVED GREAT BENEFIT.” “I APPRE-
CIATE YOUR HELPFUL POWER.”

Prof. C. W. Close, 124 Birch St., Bangor, Maine.

Dear Friend :—About a year ago I took two months treatment for Business Success and believe I received great benefit from it. Please give me another.

Very Truly, John W. Pringle.

You have helped me during the past month and I appreciate your helpful power, therefore I crave its powerful aid. * * *

PAIN ALL GONE.

C. W. Close,

Dear Sir :—Enclosed you will find five (\$5.00) dollars to finish paying for treatment till Sept. 26.

I am improving, the pain in chest is all gone, have not felt it for about two weeks. It seems more than good to me for it had been steadily there for more than a year. I feel better every way.

I am very thankful to you for the help received.

Yours Truly,

**

“THANK YOU FOR THE HELP RECEIVED.”

Prof. Chas. W. Close :

Box 288, Westboro, Mass.

My Dear Sir:—I wish to inform you of my new address and to thank you for the help received from you.

From the time you began treating me for success everything has gone well and I am daily surprised at the evidence of my power over circumstances. I am glad to give you credit for bringing about this state of affairs or of helping me to.

Respectfully yours,

Martha Plummer.

REMARKABLE SUCCESS.

My dear Mr. Close :

Having had a month's Success treatments from you during the summer, I think it is well to tell you the outcome. I first wrote you to treat my brother Fred, who was out of work. We were in very straightened circumstances. My brother very faithfully persevered in following the directions given in your letter and pamphlet, and a man who had refused him work many times and declared he would never hire him sent for him and gave him a permanent position. This place he filled acceptably for a time until called to a much better one where he has opportunity to rise in his chosen work. He attributes all this success so remarkable for a 17-year-old boy with no influential assistance from friends, to the help derived from your treatments.

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“I HAVE BEEN MORE SUCCESSFUL THAN I HOPED.”

Dec. 11, 1899,

Chas. W. Close, Bangor, Maine :

Dear Sir:—You may remember giving me treatment about a year ago for business success. The improvement has been gradual but decided and I have been more successful than I had hoped. Have spent money more freely all the time and have now taken in a partner trusting only the power of thought to bring in enough more to support her also.

I have given no conscious thought to getting along any more economically myself but rather to increased demands but as I have been long in this thought I sometimes find the old thoughts creeping in unawares.

Wishing you a continued success in the good work, I remain,
Yours most truly, * *

BENEFIT RECEIVED.

Dec. 11, 1899.

Chas. W. Close, Bangor, Maine:

Dear Sir:—I have received a good deal of benefit from the month's treatment that you gave me for success. My nervousness has greatly lessened and I find myself more confident. * *

A CLERGYMAN ACKNOWLEDGES BENEFIT
RECEIVED.

Dec. 15th, 1899.

Dr. Close:—As my treatment has come to a finish I think I should in justice say to you that I was benefited thereby. Many thanks.

Respectfully,

Rev. T. T. Miller, Burg Hill, Trumbull Co., Ohio.

STRONG AND IN GOOD HEALTH.

Niotaze, Kan., Oct. 30.

Chas. W. Close, Bangor, Maine.

My brother:—In justice to the truth which you so plainly represent and in gratitude to you, I wish to say my mother, who has taken treatments from you, is strong and in good health, for which we feel very grateful to the giver of every good thing and to you, whom we believe to be an instrument in the hands of God who worketh in you to will and to do according to His own good pleasure. A wonderful work is being done in these days of the coming in of the new dispensation when we are beginning to know ourselves and to have a vital realization of our oneness with God our at-one-ment with the Infinite Spirit, no longer looking upon ourselves as miserable worms, but as men and women in the image of God, not looking for Him in some far-off country but having a positive knowledge that He is in us and we in Him. O this at-one-ment is wonderful, grand and glorious, in fact it is a *new life*, all *old things* passing away and all things becoming *new*. None realize it as those who have been in bondage and groping in the dark as I was for years but now I know the truth has made me *free*. O this blessed truth! I would that *all* might know it, that all might find *God in* themselves and realize as Trine says, as one comes into and *lives continually* in the full conscious realization of his oneness with the Infinite life and power, then all else follows. This it is that brings the realization of such splendors and beauties and joys as a life that is thus related with the Infinite Power alone can know, that it is to come into the realization of Heaven's

richest treasures while walking here on earth. I realize that this is to be in tune with the Infinite.

Please excuse this poor apology for a letter of thanksgiving to you through whom the work of healing my mother was done.

Yours fraternally,

Rev. Mrs. L. A. Mahee.

FEVER PATIENT RECOVERS RAPIDLY.

Mr. Chas. Close.

Siloam Springs, Ark., Feb. 1900.

Dear Sir:—Please find enclosed ten cents for the book "Modern Entertainments."

While writing I will take the opportunity to thank you for the benefit of the trial month's treatment you gave me some month's ago. I recovered very rapidly from the effects of the fever which I give you credit for.

Yours sincerely,

Richard Eisele, L. Box 257.

GREATLY BENEFITED BY SUCCESS TREATMENTS.

Hillsdale, Mich., Feb. 26, 1900.

C. W. Close, Bangor, Me.

Dear Mr. Close:—You will I am sure be pleased with the report I can send you as it is very encouraging.

The benefits of the treatments have not been confined to finances for I have realized so much more fully the truths which set us free. If I fail in any attempt I have no feeling of discouragement but rise with renewed effort knowing that sufficient effort in the right direction *must* bring the results I seek.

In a financial way I find it depends largely upon concentration each day. If a determined amount is not kept in view each day the receipts fall off, while on the other hand, if I am faithful in concentrating each day the receipts will run over the amount demanded.

In fact, we find by comparing the last month with that of a year ago that we have taken in almost three times as much as then.

It is such a pleasure to feel that sense of power which comes with the knowledge of the law of attraction. To feel that we have a perfect right to enjoy all the good things of life.

Enclosed find \$1.00 for which please send me Phrenopathy.

Most sincerely,

Mrs. Genevieve C. Dey.

* * * * *

I might quote hundreds of testimonials beside the foregoing, the originals of which I keep on file in my office, did space permit; but the foregoing are sufficient to convince the careful reader of the positive value of the mental method of healing which teaches the patient the power of his own spirit to overcome all erroneous conditions.

Recognizing the silent *I Am* as the centre and source of personal life, and as the invincible individual which every personality shadows forth according to the plane of its growth, and using this recognition as the basis of his treatment, Mr. Close has been able to bring health and success to many who were sick bodily and financially.

Mr. Close's terms of treatment are as follows :

Health Treatments \$5.00 per month, invariably in advance.

Success Treatments \$1.00 per month, invariably in advance.

Both *Health and Success* treatments, \$6.00 per month, invariably in advance.

SPECIAL OFFER TO THE SICK. If you have not previously taken advantage of this offer, which may only be accepted once by the same person, send \$1.50 for one year's subscription to **THE FREE MAN** and I will give you one month's treatment for either health or success *free*, or if you wish both health and success treatments send \$2.50 for a year's subscription to **THE FREE MAN** and both treatments will be given. Those taking the success treatments should also secure a copy of *Business Success Through Mental Attraction*, price 10 cents silver. Stamps *not taken* on this special offer. Postal or express money orders are the safest way of sending money. If you send checks, add 10 per cent. banker's discount to the amount called for. I prefer *not* to receive personal checks, a postal money order being much better. Address Chas. W. Close, 124 Birch Street, Bangor, Maine, U. S. A.

BE STILL.

BY WILLIAM E. TOWNE.

TO be still is to be self controlled. Stillness is essential to intense action on the higher planes. Stillness is harmony, and harmony in action is power. Power is never generated primarily in the rush and bustle of the objective world, it only finds *expression* there. Life is drawn from the silent depths of the subjective plane where it always has its origin. The Divine Principle of Being exists forever in the Great Stillness. This Principle lies back of all movement and action on the physical plane. It exists in the tempest as well as the calm. It finds expression in

the noise of the objective world, and without this expression there could be no conscious existence for the inner man. The Principle of Being grows to consciousness through the individual consciousness. Man the individual is the expression of God the Universal. The physical man is the expression of the inner subjective man who is in touch with the Universal Life.

The harmonious adjustment of life is determined by the degree of at-one-ment existing between the outer physical man and the inner divine personality. To develop the highest degree of harmony the mind has to be educated to keep cool and concentrated in times of intense action, and to preserve that inner silence at the point where it touches the universal vibrations. Wherever there is stillness there is concentration in the truest sense provided the outer consciousness is alert and active. To the self-controlled individual who has learned to live and function in the silence there is no wavering, no evasion but only steadfast determination and strict adherence to the desires of the real selfhood. Jesus must have had this condition in mind when he spoke of the time when that which is without becoming as that which is within. It is nothing more nor less than a perfect blending of the two poles of being—objective and subjective—Principle and Substance.

Patience, firmness, and all the virtues which make of life a grand success are bred and nurtured in the silence. Through the glorious power of practical idealism the things which exist in the silence in latency can be brought into outward expression. There is no limit which the mind of man can set to the possibilities of such development. All things on the objective plane existed first potentially in the subjective. "In the beginning was the WORD." Then through the creative power "The WORD was made flesh." We are all creators by this same process described in Genesis. We can create whatsoever we DESIRE to create. Even dollars and cents can be attracted through a recognition of subjective opulence, if that recognition is carried into practical action. The one point where nearly everyone meets with difficulties when they attempt to put these principles into practice, is in recognizing the proper relation between the real and the ideal. There must be a sound working basis in the physical life in order to give adequate expression to the conceptions of the subjective plane. It is of but little benefit to know a truth until we make it practical. We are

living HERE. Everything which concerns us is HERE. The dreams of the idealist must be realized here or nowhere. We speak of the eternal future, but there is no future in the sense in which the term is commonly used; there is only the eternal present. The one thing needful among all classes and conditions of people is a fuller realization of PRESENT possibilities. As the present is so will the future be. If we live in the vibrations of harmony now we shall grow into greater harmony in the future. If we cultivate individuality, strength of character and self-reliance now, we shall realize these desirable qualities in constantly increasing measure in the future. On the other hand, if we live in discord now we shall grow into greater discord in the future until the point is reached where the consciousness learns the lesson which desire is teaching. There can be no lasting discord, no lasting unhappiness, no lasting evil, because these things have no existence in themselves but are simply denials of the one great, eternal truth that all things are positively GOOD. This statement is repeated over and over by New Thought writers, but it will bear still further repetition for it is the grandest truth the human mind has ever conceived, and gives the key to all which makes for happiness.

By entering into the silence we may learn to KNOW that all things are good. By carrying this knowledge with us into the outer world, we may *prove* it day by day in all the affairs of life. And when it shall have become a part of our very selves, the kingdom of joy will open unto us.

WHAT CONSTITUTES SUCCESS?

“IS it success in the struggle of life, to get through with decency, and die without disgrace or shame?”

—*Phillips Brooks.*

Indomitable will power, honesty, perseverance, hard work, courage, and faith in yourself. These are the constituents of success. Do not understand me to mean faith in your good luck, or good fortune. There is no such thing as luck or chance in the world. As Emerson puts it,—“The universe is governed by law, not by luck or chance.”

I have omitted patience as an essential factor of success. I do not like the word; it means to suffer, to endure. In the light of

the new science we do not have to suffer or endure anything. Dieu Merci. We simply assert or demand, knowing that the fulfilment of every desire exists, and will be fulfilled in proportion to our strength of will, and the positiveness with which we desire. Just as soon as we learn that we can make or mar our own destiny, everything about us assumes a different aspect. We will go to work with a good strong will, and a fixed determination to succeed.

First of all; have a purpose in life. Have an ideal. Let your ideal be high and noble and unselfish. Aim to be a leader, and to be the very best in your calling. But do not try to climb by some body else's overthrow. Find out that for which you are best adapted by nature, and for which you feel you are thoroughly qualified. Then go at it for dear life. Remember that the world is progressing and you must progress with it or get run over, Yes—literally run over, and nobody will stop long enough to pick you up. Genuine push and pluck are powerful for great and lasting results. The difference between the weak, insignificant man and the man of power is PUSH. A fixity of purpose and an invincible determination to succeed.

It is only the weak willed and lazy who believe in luck. No one is ever conquered till they give up. Having got so far in the understanding of the law which makes for success, your next step is to have absolute persistent faith in your chosen vocation. Not faith today and doubt tomorrow. Be sure you have chosen wisely. Do not try to be an artist if you are cut out for a doctor. Whatever one loves best, is generally a safe guide in choosing. Goethe says:—

“What you can do, or dream you can, begin it,
Boldness has genius, power, and magic in it.”

Believe with all the strength with which you are endowed, mentally and intellectually, that you *will* succeed; and you *certainly* will. Go at it in a whole souled way; and by unremitting toil and industry gain the highest step. *Work, work* always, never complain, never tire, and never worry. Know that you are one with omnipotence, and that you are a part of the great Universe. It is your armour against failure.

Heed not the skeptic who tells you not to “base your hopes on such visionary conclusions.” Nor the mad metaphysician who tells you to calmly “fold your hands and wait” for the Almighty to throw a fortune into your lap. Nor the flat “failure” who tells

you whiningly that every man who has accumulated over (\$5000) five thousand dollars, is a thief, and must have robbed his fellow men. All of which theories are as crazy as they are illogical.

Many failures may be attributed to the early training of children by their parents. Parents often try to make a minister of their son, who ought and wants to be a lawyer. A child should be allowed to follow its natural bent. That bent should be encouraged and fostered instead of being entirely eliminated by ignorant thoughtless parents.

Think of the men of the past, whose names have been immortalized. Think of Lincoln! too poor to buy an arithmetic;—borrowed one and copied it on brown paper. With the back of a shovel for a slate, and a piece of soft stone for a pencil. Which of us can show such a record?

To be sure, we cannot all be Abraham Lincoln, but we can all be our best selves—our own *very* best selves. And the world wants only our best. It will give you back measure for measure every time. The great law of reciprocity holds good here also. Whatever you put into the world, you get out of it. And you get just in proportionate ratio, that which you give. Be true to yourself. True to your highest standard of right. Give so much time and study every day. Devote a portion of each day (outside of business hours) to reading good literature. Don't get left behind in the race for knowledge. All the world is after it. Keep up with them. Avoid getting into debt as you would a cesspool. It is far worse. You will get a helping hand out of the latter. You get nothing but pity and a cold shoulder while in the former.

Julia Marie O'Donnell.

MIND OR MATTER.

TRUTH as a whole must be both welcome and desirable or we would not care to go so far in search of it. But he who seeks truth with an unbiased mind must sometimes expect to meet an unwelcome truth or to speak from a more comprehensive view to meet an unwelcome phase of truth, a condition which imposes upon us the obligation to have a care that the desirableness of what we seek do not warp our judgment and make us deaf to genuine evidence tending to disprove it. The purely optimistic exponent of the new thought will perhaps say that we have too

much of that kind of caution now ; that all our vigilance is needed on the other side. Nevertheless I believe that in the search for positive knowledge our rainbow chasing propensity needs to be kept under a very rigid discipline.

The verification of the existence of a "vital principle" inherent in matter varying in many degrees from positive to negative yet falls short of what we most desire to prove.

The full measure of that desire has found expression in the primary article of mental science faith. "All is mind." Why do we not say all is life? In some respects it is a stronger expression than the other. Why are we not satisfied with the proof of the universality of life alone?

This dissatisfaction arises from a distinction that has grown out of common observation and while science up to a certain stage has confirmed a distinction analogous to that which divides material beings into two classes, viz., the living and the not living; so this second distinction divides living beings into two classes, viz., the conscious and the unconscious. We are not satisfied with the assurance of life alone unless it carries with it the consciousness of living, for to live and yet to have no cognition of life is very much the same as not living at all. For if we have learned that life is eternally inherent in matter, while consciousness is but a transient accident of individual organization, a torch that blazes up for a little while and which will soon be extinguished in the waters of Lethe, what have we gained? This deep realization that consciousness is the only evidence of being is the fact which led to the idealism of Berkley who finding consciousness to be the only evidence of the world jumped to the conclusion that the world of consciousness is the only world there is, and this view has been revived by the followers of Mrs. Eddy.

The school of mental science however rejecting the extreme idealism as conceived by Berkley have planted themselves upon the assumption of the mental constitution of matter regarded as an objective reality and not a mere phantasm of the mind. And in candor let it be said that to those who have rightly received this form of doctrine it has been as a sun that has risen with healing in its wings. To those who have come to a full realization of its meaning it is no longer a mere belief but a palpable experience.

The question arises:—if realization is so much stronger than

inference why not judge this doctrine by its fruits and accept it in simple faith, instead of delving painfully to discover its theoretical foundations? The answer is that while it has proved to be the justification of the faith of those who have rightly received it, yet by default of logical antecedents it fails to satisfy the demands of the rational intellect, for while it is divorced from all religious traditions, its main characteristics is still that of a faith instead of a science; and its representative exponent is a *doctinaire* rather than an investigator.

FLORIAN HUSBAND.

THE VIBRATORY ACTION OF ADMIRATION.

VIBRATION is an old subject, yet there are so many sides to it that it will last for ages to come before all is known of its powers to build and destroy or just the point to carry the action to and thus obtain what we wish. Vibration will be studied because of the great mystery it is to mankind. Nothing can be dropped so long as the mystery is not solved. The Bible is proof of this; it has lived and does live to-day in the hearts of mankind because of the mysteries hidden therein, every chapter has so many different interpretations that those who read to study feel that the full understanding has not been reached. So with the subject of vibration; it is all in all and all life is contained in it, there is no life outside. Every time we feel a thrill of joy it gives a higher vibration and consequently more life; the action may be carried so far that our soul's power to hold the organized body is overcome and death follows; but the only way to get more life, more happiness and more strength is to raise the vibratory action of the body.

The particular action we wish to speak of to-day is the building vibration of admiration. Woman has been the one who has sought after admiration most—no not most—but in a more open manner. She, being less able to hide her true feelings, all the little devices could be seen and criticised and become a curse, because of the inability to use what she had drawn to herself and not let the sense pleasure become so great that she was overcome by it. She ought not to try to crush this desire for admiration, only study to understand and use it to build with. There is nothing so much used as a builder of our physical body as the admiration which we attract. True many times if we stop in the sense nature and are weak with the

desire to enjoy; with no thought of the higher work which may be done, we are often taken down into the pain of what has been called evil doing.

Woman has in a semi-conscious way, known of this building quality and all the degradation, trouble and sorrow which it has caused her sex cannot destroy the truth; the truth that she could not live at all without some small part of the admiration she feels is her right and must seek it in some manner. When what she feels to be the best society refuses to give admiration she will often, without a moment's thought, seek it on the next level instead of trying to raise her power of attraction to a higher level. There is an elixir of life which she only gets a taste of but it is enough to keep hope in the body, may be a miserable body and an unhappy mind, but still the effort is made in one way and another. The secret of woman's love for dress lies in her desire to obtain this life principle, which all unseen, flows to her in the admiration she excites; a subtle force too transparent for the eye to see, too fine for the body to feel as it enters into it, yet, it must be that her body is changed by this admiration. We could not possibly believe that through all these ages woman has made so much effort to gain this one thing and there not be a vital truth in the fact which should be studied and used on the next higher step of growth. We rightfully love that which gives us life and will seek it; our reason will for a time refuse to show us why we work so hard to obtain what seems to be so small but the inner monitor of life keeps pushing us on and on until we begin to wonder why we desire to do so. Then we begin to think, and find the reason hidden away in what has been called occult law, but it is now an open book for to-day's study.

We find this desire for admiration in children, in animals and even flowers seem to grow better for the persons who love them most. At one time I began to notice the fact that flowers grew so much more luxuriantly for some than for others and studied to find the cause. In most cases I found the same care given to the earth they were planted in, the water and sun were used in nearly the same manner, yet one would have a profusion of blossoms and the other scarcely any. When I began to look at the faces of the people as they talked of their plants and noticed the tenderness of touch as they lifted their branches to show the flowers underneath I felt that I had found the secret that made them grow, every leaf, bud and flower was admired and loved. The plant's elixir of life had bounded forth in

beauty to recompense their admirer. Children almost in their infancy begin to call for the admiration which helps them grow. We older ones laugh at the coyness and go on without thought of the great value of the thing they seek of us, many times saying: "We must be careful or we will spoil them with too much attention," not knowing that the quality of attention and the power to guide its effects are what we need to look after. The quantity of admiration and love will be regulated by the demand.

Men lift the head, throw out the chest and walk with positive strides that this same admiration may come to them. The admiration of women which goes towards a man puts him into a glow of life which he likes and needs. His health is better for it, his business prospers because of the raised vibration, home and family are made happier by reason of the admiration his manner drew to him.

The trouble is we are apt to stop in the pleasure of feeling while if we recognize that new life has flown into us and we looked for a place to express it in work for benefit to self and our fellow man we might be strong, able men and women perfect Hercules in body and business ability. No poor children crying for bread, no weak women waiting for the man who wants to care for her "until death do us part," and no man in the gutter. All these out grown by the use of higher thought and action. Instead of spending our time looking for more of the same pleasant sensation we have used that which God (the law) has given us.

Too much of anything will ruin no matter what that thing may be, unless put to use. If we eat more food than the body needs it stays in the stomach and acts as a poison. Too much of the vibration caused by admiration and love taken into the body, and not used to work with, will poison us with a far more subtle poison. We need to separate vibrations into different classes and study each. The building vibrations are admiration, love, hope, and many lesser ones which we may easily find if we look for them. While we may use all things for evil the most active in destroying are hate, jealousy and fear. When we have worked for admiration, abused or condemned the effects, until we are unable to attract life in that way we turn to the last resort and begin to ask for pity. Reaching for pity is the toad stool growth—the last effort of nature to express life. When a tree has expressed all the life it can in leaves and fruit the last effort throws out toad stools. When we have destroyed

or abused our ability to gain admiration we live a little time on the meager help which comes to us through pity. When we begin to sue for pity we show the first signs of death, the toad stool has begun to grow.

Don't let us longer condemn the little artifices used by most of us to gain this uplifting essence of life, but through knowledge take them up where they belong. Admiration has helped build us while we were unconscious of the fact. How much better might it do its building when we know why we long for it and how to put it to use instead of abuse. "The truth shall make you free." Learn this one branch of our nature, find the truth concerning this one desire and we will be free from all the harm we have in our ignorance seen coming from it and nothing but good will remain.

LUCETTA J. CURTIS.

EDITORIAL.

The Searchlight formerly of Elm Grove, W. Va., and *Spiritual Being*, formerly of South Bend, Ind., have been discontinued and their subscriptions are being filled out by THE FREE MAN, which now embraces seven journals, viz., *The Mionion Letter*, its successor THE FREE MAN; *The Silent Circle*, its successor *The New Thought*; *Ideal Life*, *The Searchlight* and *Spiritual Being*.

With this issue the circulation of THE FREE MAN reaches 10,000, and we hope soon to double it. We can do it if each of you will send in one new subscriber. Will you do so?

We shall continue to improve and keep it at the head of New Thought publications, and the more subscribers we have the better magazine we can give you. Read our various premium offers in this issue and subscribe at once for yourself and your friend.

* * * * *

Solomon says, "whoso findeth a wife findeth a good." We may congratulate our friend and fellow worker, Wm. E. Towne, upon having found that great good—a good wife.

Solomon don't say whether she who findeth a husband findeth good or evil, but in this instance we feel that we may also congratulate our friend Elizabeth Lois Struble, of *The Nautilus*, on having come to the right Towne when she married William. We expect *The Nautilus* will be better than ever

and that Elizabeth Towne will outrival Elizabeth Struble in wit, wisdom, and all that goes to make the perfect woman.

We extend to Mr. and Mrs. Towne our heartiest congratulations and our best wishes for their continued and united happiness and prosperity.

* * * * *

One of our friends asks us to write something about THE FREE WOMAN! We do that when we write about the THE FREE MAN, for man is but a generic term for both masculine and feminine humanity hence in the title of THE FREE MAN is included the free woman, and all that is said of or claimed for THE FREE MAN is equally applicable to THE FREE WOMAN.

The man without the woman is only half a man, and the woman without the man is less than the perfect whole. It requires both the man and the woman to develop the perfect human, and the perfect human is what THE FREE MAN stands for, and is what a clear understanding of the new thought philosophy is calculated to develop.

What the human needs is an all round development that includes all possible experiences, and a knowledge of the whole truth of life.

Men and women must develop together and perfect each other's lives, for the two are one and only together can they attain the height of a perfect humanity.

* * * * *

We trust all our readers will give the article by Julia Marie O'Donnell in this issue thoughtful perusal, as it contains truth that should be assimilated by all.

Many who enter upon the study of the new thought seem to think all they need do is to sit down and wait for health and prosperity to come without effort on their part.

This is a mistake.

We must labor as well as wait.

The new thought does not teach idleness nor laziness, but rather, it seeks to develop a perfect poise, where having done our work as best we can, we may serenely "fold our hands and wait" for the legitimate outcome of our labor.

Taking anxious thought for the morrow, or indulging regretful thought of the past is equally foolish, and will result injuriously to whosoever thus sins against the law of his being.

But whoso taketh wise thought of to-day and acts upon it now may know that it will bring him his own in health, happiness and prosperity.

MISCELLANEOUS ITEMS.

ASTROLOGY MADE EASY, or the Influence of the Stars and Planets Upon Human Life, by a Fellow of The Universal Brotherhood, is the title of a 54 page pamphlet that gives valuable instruction on the ancient art of Astrology. Paper, post-paid 10 cents. Order of Chas. W. Close, 124 Birch St., Bangor, Maine, U. S. A.

We send *Astrology Made Easy* and THE FREE MAN two months for 20 cents silver or 25 one cent stamps. Order of Chas. W. Close, publisher, 124 Birch St., Bangor, Maine, U. S. A.

OCCULT STORIES, By C. W. Close, is among the new books at hand.

It contains some interesting anecdotes and stories for seekers into the occult side of nature. Prof. Close is a profound student of the occult and his writings are sought and read by many members of the occult fraternity. 50 cents. Published and for sale by the author, 124 Birch St., Bangor, Maine.—*From Prophetic Messenger, Minneapolis, Minn.*

"OCCULT STORIES," by C. W. Close, Ph. D., S. S. D. We have found peculiar interest in this little book. The stories are well written and hold the interest of the reader from the opening lines to the close. Persons interested in the occult side of nature will find much food for thought in this little volume. Price 50 cts. Address the publisher at Bangor Maine, 124 Birch St.—*From The Dawning Light, San Antonio, Texas.*

We will send Occult Stories and THE FREE MAN six months (a value of \$1.00) for 75 cents. Write today to Chas. W. Close, publisher, 124 Birch St., Bangor, Maine, U. S. A.

PHRENOPATHY, by Chas. W. Close, Ph. D. Everyone who wishes to understand mental healing, no matter to what school of Metaphysical Science he or she may be an adherent; every liberal thinker upon any line of advanced thought; every scientist, material or spiritual, who would know the *truth*; every religionist who would wish to know the real basis of mental healing without having it mixed up with some new religious sect, that he may adapt the truth to his own religious ideas; every agnostic who not knowing, wishes to *know*; every skeptic who wishes facts without religious accompaniments; and especially every sick person whether receiving mental

treatment or not, should secure and carefully read PHRENOPATHY, OR RATIONAL MIND CURE. Postpaid, \$1.00. Order at once of Chas. W. Close, 124 Birch Street, Bangor, Maine. With THE FREE MAN 1 year for \$1.50.

"SEXUAL LAW AND THE PHILOSOPHY OF PERFECT HEALTH," is a 16-page pamphlet by Chas. W. Close, Ph. D., S. S. D., published at 124 Birch St., Bangor, Me., and sold at the ridiculously low price of 10 cents.

In these 16 pages the author has managed to crowd more vital truth than has ever been before expressed in so small a compass. That the truth in this pamphlet may possibly be found in diluted form trickling through the general literature of the day on metaphysical lines, is perhaps possible, but nowhere else has it been concentrated. Generally it is vague, nebulous, but Close has given it form, substance, and brought it forth from the misty region of speculative science into the full sunlight of vital activity.

Starting with Love as a basis, the author builds, not only a microcosm, but a macrocosm; and every step of that building impresses itself on the intelligent retina. The trouble with most mental scientists so-called, is that the present brain development cannot understand them, and the "ego" and the "notus" go mingling in inextricable confusion. Close is clear as a bell and definite as mathematics.

No healer should be without this pamphlet. It should be the daily mentor of every living soul on earth.—*From Morrison's Cyclops*, Aurora, Missouri.

A GREAT OFFER—\$2.70 WORTH FOR \$2.00.

Phrenopathy, retails for	\$1.00
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Occult Stories, retails for50
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We will send all the above for \$2.00 if sent direct to this office. Address at once Chas. W. Close, Publisher, 124 Birch St., Bangor, Maine, U. S. A.

SPECIAL OFFER.—We will send a copy each of *Sexual Law and the Philosophy of Perfect Health*, and *Business Success Through Mental Attraction* with THE FREE MAN three months

to new subscribers only, for 25 cents silver or postal money order, or thirty 1-cent stamps. Address C. W. Close, 124 Birch St., Bangor, Maine, U. S. A.

* * * * *

Send us the addresses of those interested in the new philosophy of thought, and of the sick who may be benefited and we will send free reading matter that will be useful to them. Write addresses plainly, and be sure they are correct. Publisher, THE FREE MAN, 124 Birch St., Bangor, Maine, U. S. A.

* * * * *

We have received from M. E. Benedict, 215 Cedar St., Aurora, Ill., a unique traveling companion in the form of a handsome bottle of perfume. The bottle is of oriental form, with a metal cap that fits tightly over the glass stopper so that the traveler may carry her bottle of perfume with her and feel sure that when she looks for it it will be there. No spilling the contents of this dainty bottle. No price was given but you can learn more about it by addressing M. E. Benedict, 215 Cedar St., Aurora, Ill.

* * * * *

The club offer of 'THE COMING AGE and THE FREE MAN has been withdrawn.

* * * * *

We have received from the Director of the census a circular relating to "The Religious Census," at the close of which he says he will welcome any suggestion relating to it. Inasmuch as he is merely authorized and not ordered to act in the matter, we suggest that he use a little common sense and drop the whole thing right now. The U. S. Government has no constitutional right to waste the people's money on a religious census of any kind.

THE ALTRUIST

Is a monthly paper, partly in phonetic spelling, and devoted to equal rights, mutual assistance, united labor and common property. It is issued by the Altruist Community, of St. Louis, whose members hold all their property in common, live and work together in a permanent home for their mutual enjoyment, assistance and support, and both men and women have equal rights and decide on all its business affairs by their majority vote. It now has land all paid for in Southeast Missouri, on which it offers a home and employment for life to all acceptable persons who may wish to join it. 25 cents a year; specimen copy free. A. LONGLEY, Editor, 2711 Franklin Ave., St. Louis, Mo.

ETERNAL LIFE

in the flesh can be attained. Send 25c. for a new and startling book (by Harry Gaze,) entitled "Science of Physical Immortality." Gives plain, practical methods for attaining eternal health, youth and beauty.

WILLIAM E. TOWNE,

HOLYOKE, MASS.

*was printed in
Spring*

THE FREE MAN.

VOL. IV.

SEPTEMBER, 1900.

No. 9.

*Copyright 1900 by Chas. W. Close.***IMPROMPTU—A GIFT OF ROSES.***A mound of dewy fragrance, exquisite form and dainty coloring.*

I look upon those petals fair, almost transparent,
And falter, seeking words to speak of such perfection;
Grieving to own all language weak and cold,—
A poor conveyance of Nature's precious harmony.

Can any boastful mortal gaze upon a perfect rose,
Instinct with life and grace, exhaling sweetest breath,
Emblem of earthly beauty, though springing from the mould,—
And dare assert supremacy—deny a living God?

What art of man could fashion this blossom's counterpart?
What human hand *bestow* its varied graces,—*Life* itself?
What mortal, scientific brain *conceive*, forsooth,
Creation half so rare, so fragile, royal, beauteous?

I stand in meek humility before this queen of flowers,
Breathing heavenly incense, my very soul astir
And thrilling with the message of highest, holiest Truth,—
Exalted with consciousness of being, and joy of owning God.

ROSABEL REED.

June 28, 1900.

REINCARNATION AND REGENERATION.

REINCARNATION seems to be one of those natural facts which many earnest thinkers find it difficult to either accept or reject.

The reincarnation of vegetable life in successive generations of vegetation is so self-evident that it need not be questioned and while a few may object, it will be generally conceded that there is a reincarnation of animal life in successive generations of the lower animals.

But in making this concession it is not generally held that the reincarnation is of successive individuals but is, rather, the expression of an ideal which in successive generations attracts to itself

more and more of its peculiar life quality, so that not only does each successive growth become a reincarnation of the vegetable life that has been previously expressed but increases the amount and modifies the quality of the individualized life.

To illustrate what is meant we will take the generation and development of the common potato.

We may plant the seed—potato ball—and from it we shall obtain some very “small potatoes,” which are the incarnation in potato form of the potato quality of life secreted in the seed, with a certain amount of additional potato life. We may then plant one of these “small potatoes” and from it we get a reincarnation of its life in potatoes of a larger growth which have attracted more potato life and improved in quality.

We continue this process by which potato life is reincarnated—which in a word is inevolution, or the planting and growth—until a perfect potato is produced.

- In the same way this inevolutionary process continues through all vegetable growth, each ideal life germ or seed producing its kind by a reincarnation of its previous life and by the attraction and assimilation of more life.

The same inevolutionary process is noticeable in the animal world.

It is noticeable that those growths—vegetable or animal—which are most useful to mankind, only reach their highest development under the fostering care of the human family.

The reason of this is, that while they are sub-conscious magnets for the attraction of life peculiar to themselves, they have not the conscious knowledge of themselves which would enable them to attract to themselves the conditions necessary to their highest development.

The question now arises, does the reincarnation observable elsewhere in nature continue in like manner in the human family?

To this question we may answer both yes and no.

Yes, because we may observe the same inevolution of human as of animal and vegetable life; and no, because in the human we find a conscious self-knowledge enabling the individual human to consciously attract the conditions of a higher life.

For the purpose of this article we may divide the human family into three classes which we will call the animal-human, which may

be said to be the potato-ball stage where the attraction of the life-principle is almost wholly sub-conscious, the human-animal, which is a reincarnation of the animal-human, embodying all that has been expressed in its previous existence, in which the idea of the human soul comes to existence in the human mind, causing him to make a conscious effort to improve himself and his surroundings, thus attracting to himself a higher quality of life, which prepares him for the third or spiritual-human stage of perfected human life. When reincarnation of the animal-human has proceeded so far as to produce the conscious human-animal, the law of reincarnation is gradually superseded by the regenerative law until in the spiritual-human, reincarnation having done its work, ceases, and regeneration brings to light the real man through his recognition by the human will and understanding, and perfects the human individuality here and now.

While we recognize the fact of natural reincarnation we should also recognize the higher spiritual law of regeneration, which supersedes—not abrogates—the reincarnative law.

Regeneration succeeds reincarnation through the human's understanding of the law of mind and spirit, which law was given many centuries ago when Jesus Christ said: "What things soever ye desire when ye pray believe that ye receive, and ye shall have." Mark 11: 24.

Such belief is a recognition of the reality of desires and their attainment.

We begin our regeneration when we begin to recognize our own power as one with Omnipotence, our own life as one with Omnipresent life; and when our recognition of our oneness with Omnipotent Creative Substance and Life is so perfect that we realize in its completion that we are individualized expressions—or temples—of the living God, our regeneration will be complete, and our freedom perfected in spirit, soul and body.

CHAS. W. CLOSE, in *The Silent Circle*.

DEDICATION OF HARTMANN'S "LIFE OF JEHOSHUA."

Eternal one! Thou self-existent cause
Of all existence, source of love and light;
Thou universal and uncreated God,

In whom all things exist and have their being,
Who lives in all things and all things in him;
Infinite art Thou, inconceivable,
Beyond the grasp of intellect;
Unknowable to all except thyself,
Nothing exists but thou, and there is nothing
In which no good exists; Thou art, but we
Appear to be; for forms are empty nothings,
If not inhabited by Thee; they are
Thyself made manifest, addressing Thee
We sin because we separate ourselves
In thought from Thee who art our very self;
For we are nothing if we are not "Thou",
And Thou art "we"; we have no life but thine,
No will nor thought, no love nor strength but thine,
Thou art our life, our wills, our minds, our all;
We are in Thee and Thou in us; Thou art
The "Father" and Thyself in us the "Son",
Thy spirit fills the universe with glory
And impregnates all nature with Thy power,
Enabling her to bring forth living forms
Of plants and trees, of animals and men,
It fructifies the soul of man and gives
Birth to the "Christ," the Saviour of man,
Call'd the divine Atma or the "Lord on High,"
The "Master," He who maketh immortal all
In whom his presence is made manifest.
If He awakens in the heart of man
To the self-consciousness of His existence,
Then will be no further death, for He
Is perfect and requires no further change,
Thus "Christ" is God made manifest in man
As man, and no one can attain to God
Except through Him; for he himself is God
In man, and he who strives to find his God
Must seek for Him in his own holy temple
Within himself in spirit and in truth.
To Him, the Christ, the God in man we pray,
To Him alone, not to external gods,
Nor to the spirits in the Astral Light;
And praying strongly we fulfil our prayers,
For rising up to Him we are Himself,
And grant that which we ask of Him ourselves.
No man knows God; it is the God in man
Who knows Himself in Him and lifts man up
To the conception of what is divine
In His own nature. Rising up to Him,

We come to God through Christ, through God to man,
And to all nature in his Holy Spirit.

—Reproduced in THE FREE MAN by request.

TO MY FRIEND.

DEAR FRIEND:—

In the years we were together, you were in many ways a help to me. Often, unconsciously to yourself, you gave me high and noble thoughts and I saw with what a willing spirit you gave, even as you plucked the flowers from your own beautiful garden and gave to those who had none; how abundantly, how cheerfully you gave; and your own countenance seemed light with the spirit of your giving; and I thought how sweetly the Divine Love is unfolding in that Life, and I so earnestly desired that you might become conscious that you were giving expression to the Christ within your own being.

Now you write me that you do not find the pleasure in trying to live a christian life that you once did, and often you feel discouraged, and too tired to plead with the Heavenly Father for the strength and light you so much need, and that you are troubled because you feel thus, thinking it must be that you are losing your love for the Master. I hope I may be able to suggest to you thoughts that may be helpful to you. I know that you are not losing the Christ love and I do not think that you were ever too tired to ask for the consciousness of the Divine presence of your Master in the childlike way he has commanded you to ask, for that would call for a very small exertion so it seems to me that it must be the ceremonial part of your profession of which you are tired; and in feeling your lack of strength you express a want, a need.

Is there not a hunger for a deeper knowledge of the true life?

Did you ever think that this might be a time in which more is required of you than the mere round of church duties? As this in the true sense means considerable, you may wonder what more you can do; as these duties seem to take all your spare time.

I have in mind a verse of Scripture which has been of help to me. "And if those draw out thy soul, to the hungry, and satisfy the afflicted soul then shall thy light rise in obscurity, and thy darkness be as the noon day." As you carefully think on these

words of this Prophet of old, you will be led to inquire who are the hungry to whom my soul is to be drawn out if I would receive this promised blessing, and why am I required to do this; the hungry cannot mean those that have asked of us material food, for none of us would turn such a one away, without giving from our store house according to our means. I know we often hear of destitute ones that we would gladly help but are so situated we cannot. I do not think those are the ones to whom our soul is truly drawn out for the Spirit does not require of us impossible duties. Then it must be the hungry in our midst; and are they not those who long for a good that will satisfy their affections? Do you not daily mingle with those who from a material standpoint have every comfort and yet they are restless; constantly seeking happiness and by so doing they admit, though unconsciously to themselves, that they are not satisfied, are hungry and this becomes an affliction; for a disturbed mental condition soon becomes visible on the body!

Now if the Divine Love has been so unfolded in our life that we see the need in other lives, then is not our soul truly drawn out to them, and until we give forth of what we have received will not our light be obscured; for is not transmission as truly a factor of our being as reception; can we retain the good and expect to continue to receive?

You may say why is not a Christian example sufficient? I might agree with you if I knew your exact idea of such an example; but first of all, I think we are to give to those to whom our soul is drawn out, good thoughts, and think how precious is each manifestation of Life as God given, and the relation we bear to each other, and this will lead to the sincere desire, an unexpressed prayer for a deeper knowledge of the truth for ourselves as well as others, and with such thoughts as these in mind when opportunity is given, how can we help using the voice to express what the truth is to us, and in this way our darkness will become as the noon-day. And this unfolding fills the whole atmosphere of our life, with heavenly fragrance and brings its own fruit of blessedness, which fruit is love, peace, joy and gladness.

ROSA B. MURCH,
East Hampden, Me.

INFINITE POWER.

THEY were sitting around the fire at twilight, mother and children. "I don't see," said the eldest boy dreamily, "how Mamma writes her stories."

The five year old baby tossed her curly head with a look of superb scorn for her big brother. "Mamma can do anything she wants to do," she exclaimed proudly.

It was a message from the Infinite delivered by those childlike lips, and the mother's heart gave a responsive leap. Surely to all eternity there will never be set for her a task so hard that she cannot say over it "Mamma can do anything she wants to do."

This realization of Infinite Power within ourselves is all that we need to make life "an ecstasy," "a triumphal march," "a grand, sweet song" and all else that the poets tell us life ought to be.

Life is nothing but a series of opportunities for conquest over some condition or other. Today it may be disease, tomorrow it may be poverty or domestic inharmony, or merely a mood of mind that comes without any apparent cause. Whatever it is, it is something not to be borne in humility and "resignation to the Divine will," as orthodox religion would say, but it is to be overcome and cast out of our life by the exercise of the Infinite Power that is in us and around us in which we "live and move and have our being."

All the misery of living comes from a failure to realize our own strength. Unwelcome things come into our environment, and we sink down under them and let them crush us to earth, and take all the blessedness out of existence. One glance at the source of our Being would show us our folly.

I am one with the Infinite Life therefore *I can do anything I want to do*. Hold this affirmation and the attitude of mind that grows out of it, and failure will turn to success, fear to hope, sickness to health, poverty to opulence, inharmony to harmony and every day will bring a fresh manifestation of Infinite Power.

"No fate save by the victims fault is low,
For God hath writ all dooms magnificent."

LIDA CALVERT OBENCHAIN.

MIND AND MATTER.

FIFTH ARTICLE.

BETWEEN the idealism of Berkley and the idealism of Plato there was this difference: The ideas of Plato were objective entities diverse in substance but identical in form with the objects of the material world while the ideas of Berkley were pure mental conceptions having no substantial existence at all, mere forms created by the conscious mind itself. Plato's doctrine of ideas was derived in the main from his conception of geometrical forms considered apart from the properties of physical bodies, carrying the application of his theory up through the world of animated nature to the estate of man it culminated in the doctrine of the immortality of the soul regarded as an entity distinct from the body. And this belief as held by the Christian Church is the offspring of the later Platonism conceived and given a new birth in Hebrew thought.

The idealism of Berkley on the other hand is the logical consequence of the philosophy of Locke the import of which is that we know nothing of matter except its attributes, its substance not being cognizable by our senses but a mere inference derived from the synthesis of these attributes. Let it be observed here that matter as conceived by Locke is very much the same thing as the ideas of Plato with this difference that with Locke matter *Per se* is without form (form being an attribute of matter) while the ideas of Plato are the pure form that determine the forms of the coarser element of the world. But both conceptions are directed to the unseen verity that underlies all visible phenomena.

Berkley, taking up the question where Locke left it, could find no ground for the assumption that such a substance exists. The attributes of matter, said he, cannot be shown to exist apart from our impressions and ideas, where there is no ear there is no sound, where there is no eye there is neither form or color, where there is no impression of touch there is no substantial object. Such impressions being the only evidence of matter that we have, what reason have we for assuming that it has any other mode of existence?

Not being able to find such a reason, Berkley assumed (not unreasonably) that matter as a substantial entity does not exist

and the so-called attributes of matter are only conceptions of mind therefore mind is the only reality.

This reasoning of Berkley was taken up by Hume and carried a stage further. If impressions and ideas, said he, are the only evidence of matter, they are also the only evidence of mind; blot out the vision of the objective world and the mind itself becomes a blank and practically a nonentity and if impressions and ideas are the only evidence of mind, mind as a substantial entity does not exist but

“We are such stuff as dreams are made of,
And our little life is rounded with a sleep.”

Thus was the high idealism of Berkley merged in the abysmal skepticism of Hume.

FLORIAN HUSBAND.

THE SPIRIT OF OPULENCE.

BY JEAN PORTER RUDD.

THE spirit of opulence is the spirit of giving. It is therefore the direct opposite of that instinct which reaches out to get and to grab.

Our present competitive system, which happily, is dying fast was built up in the mercenary pauper spirit, in the fear of coming to want. To get and to get, to hoard and to hoard, to get more and more; then to hold on with the clutch of greed or despair—this is the sign-manual of the mercenary-pauper spirit. Equally, is it the sign-manual of our world-wide competitive system, which having served its purpose in the orderly development of the race, is now passing away to give place to a system built on scientific lines; the co-operative, a system of all working together, *not* for the good of the greatest number, but for the good of *all*, even to the weakest and least.

The prevalence of the mercenary-pauper spirit is appalling. It eats like a canker blight into the impulse of the race toward a higher civilization. *It is this and this only that is holding us back.* The pauper spirit is the spirit that seeks to get all it can for nothing. The mercenary spirit is the spirit that will give nothing except for gain, so much for so much, as little as possible for the largest possible price. The two are one.

Do we realize this? Do we grasp this truth, that the mercenary spirit and the pauper spirit are one? Can it be possible that the greedy monopolist who battens in luxury, is cut off the same piece as the lowest almshouse dependent? Yes, for both are actuated by the same spirit, though through each it manifests in a different way, thus bringing different results.

Extremes meet. It was Dante, the great mediaeval poet, who teaches us what extremes in manifestation spring from the same deeply underlying cause. The miser and the spendthrift suffer together in the same cycle of Inferno, the root vice of both being that lowest and meanest of all the seven deadly sins, Avarice.

Surely, it is not difficult to see that the two extremes in manifestation, the mercenary and the pauper spirit, have their common root in fear. Destroy all dread of coming to want, set free all the boundless health and wealth of nature, let the fruits of brain-work and hand-work fall naturally into their own places, let supply flow unimpeded along natural channels to meet demand, let distribution correspond to consumption—and who then would take the trouble to grab or to hoard or to wrest from his neighbor? Who then would servilely cringe or beg or pull wires?

Now, let me ask a searching question: Which one of us all is free from any least trace of this canker blight, the mercenary-pauper spirit? Which one of us, indeed!

People plume themselves upon being thrifty, fore-handed, economical, good managers, and the like—

Just here I am going to interrupt myself with a "by the way." No word is more grossly mis-used than the word, economical. What people really mean when they say they are "economical" is that they are penurious. But penurious does not sound pretty. To say we are "economical" is like saying we are "nervous," when we know we are cross. For those who are truly economical use the word sparingly and with caution. To be economical is not to be saving. Economy is the management, regulation and government of household concerns. Economy, therefore, is the wise use of money and of all other resources, a use which includes wise expenditure no less than wise conservation. Nature in her unstinted lavishness of expenditure is a profound economist. By the way again, we have no idea how much we should gain in thought-force and practical power, by using words in their precise

significance. When we are "nervous" let us frankly call ourselves cross. If we are penurious, let us frankly acknowledge ourselves mean.

To return to our theme: unwittingly, people plume themselves on their meannesses. Those who have accumulated somewhat, whether little or much, look down upon those who have accumulated little or nothing. The millionaire may pity the pauper; more likely he despises him; most certainly, he does not fellowship with him. Yet both millionaire and pauper are distorted, abnormal growths from the same diseased parent stock. Both are the offspring of selfishness and fear. Both are poverty-poor of soul.

The whole world is poverty-poor. Our boasted civilization is poverty-poor. All humanity is struggling in the chains of grinding hopeless toil, working in the sweat of its brow for the merest pittance, its daily dole, its mouldy crumbs of daily bread. The root-cause of disease and vice is poverty; the root-cause of poverty is blindly selfish fear.

Yet look up! There is a way out. Is not nature lavish? Is there any limit to the bounty of the Almighty? Is not the earth ours with the fulness thereof; *ours*, yours and mine and everybody's? For we are not beggars nor paupers, nor yet grabbers; but princes, sons of God and heirs to all that God is. Look up! Wake up! Let us claim our birthright.

(To be continued.)

TRUST YOUR IDEALS.

If you desire to better your condition, and grow into a state of peace and happiness, then trust your ideals even though the whole world may call you foolish and doubt your judgment. Your ideals are the means by which you shall be resurrected from the dead thoughts in which you have been existing all these years. Be true to your ideals in the face of all appearances. If the bottom of the universe seems about to fall out, do not be dismayed. Let it fall. You are **HERE**. *You* are back of and more than all material changes. If you apparently make no progress for a day, a month, or a year, do not let it discourage you. Trust your ideals and never cease trying to make them practical, and there

can be but one ultimate result—success in all your undertakings.

I know beyond the shadow of a doubt that there *is* life, freedom and joy in store for the man or woman who is true to his or her ideals. There *is* the substance of LIFE in your thoughts. There is sufficient power in your ideals to bring you out of the death atmosphere in which the world is encased into the pure sunlight of the Principle of Being.

Do not crush out the up-springing fountain of desire within you. Trust it as the divine life seeking expression through you. Remember that when you look out upon the objective world you are viewing effects, and not causes. Do not accept that which is builded as greater than the builder. Forms may change but the Principle of Being is eternal. Your ideals take you back to the realm of causes. Study the key to the combination of forms. Study Principle as well as substance. Seek for that which lies back of the objective world, and you will discover in time that you are not bound so hopelessly by your environment as you had imagined. Knowledge will not come to you unsought; you must search for it. The development of the ideal faculties will help you to grow in true wisdom. Learn to THINK. In this lies your salvation. Explore the unknown realms of your own mind, and train your faculties to recognize only those things which are most desirable. In your thought power lies enfolded the possibilities of wonderful growth.

The results of holding true to your ideal nature are cumulative. The first effects may be too deep to be noticeable. You must walk by the eye of faith for a time. Pure faith is a sublime possession which all should cultivate.

There is nothing like persistency in holding before the mind's eye, without any reference to results, a picture of the condition you wish to attain to. A few wavering thoughts in any particular direction will accomplish little, but the silent, steady, continuous flow of the thought currents in any given direction will gradually build results consistent with your expectations provided you are true to your ideals in the face of all appearances.

It is not the ability to think happy, strong thoughts when it costs you no particular effort to do so which will make you strong or demonstrate your ability to control environment. It is the holding to truth in the very teeth of failure and discouragement,

the accomplishment of the "enemy's" defeat on his own ground, that will develop your capacity to grow and make of yourself whatsoever you desire to become.

You need to develop the ability to turn directly about when you are in the midst of negative thoughts and conditions, and resolutely put from the mind all that tends in any way to make you unhappy or weaken you, and then KEEP the mind centered on the true condition which you desire to realize. It may be that you have lived so long in the material vibrations only that the idea of faith does not appeal to you, but if you have faith "even as a grain of mustard seed" to make the attempt, and if you will keep on making it without once thinking of what the results may be, then you will be able to PROVE to your own satisfaction that there is salvation in following the desires of the ideal self.

WILLIAM E. TOWNE.

EDITORIAL.

"Take God into partnership with you."

This sentence has been running through my mind all day and I am impressed to put some of the thoughts it has engendered into an editorial for THE FREE MAN.

Had the writer of the letter in which the above sentence occurred been a believer in the orthodox personal God her remark would probably have been forgotten, but the idea of God she expressed was of an all pervading Life force finding its personality in humanity.

Viewing God, then, as the omnipresent, omnipotent Spirit of Life whose personality is expressed in humanity and in all expressions of nature why should we not "take God into partnership?" Indeed we cannot avoid doing so though we may not be conscious of it, for we are ourselves the manifestations of this God-Spirit of life.

But we are also magnets for the attraction of this God-Spirit of Life and may attract and express more and more of the Life and Power of the Spirit if we will.

The human Spirit is an individualized ray of the Omnipresent Life which we call God and as such every atom of his being is instinct with the omnipotent Life which is forever flowing to him, and through recognition the stream of Light and Life, Wisdom

and Power flows into him renewing and perfecting his every atom till he gives it most perfect expression.

To "take God into partnership with you," is not to pray to a distant personal God asking advice which cannot be given, or to put on a sanctimonious piety, pretending to consult God about what you shall do when you know you are like the minister who had a "call" with a large salary attached, and do the best for your pocket book.

You know the clergyman's son when asked if his father was going to accept the call said, "I don't know, father is still making it a subject of prayer, but mother is packing her trunks!"

All this is not "taking God into partnership" but what our friend meant and what is truth is that by recognizing the ever-present Spirit of Life as the source of all things, and by thus recognizing our oneness with Omnipotence we are continually filled with new vitality which we individualize and personify according to the plane of our growth.

Whatever you are doing if you thus "take God into partnership," that is, realize that you are an invincible Spirit you increase your power in the line of your action.

In your business if you recognize the fact that you are a magnet for the attraction of power, you individualize a higher degree of power which enables you to perfect your business and increase your resultant gain.

If you are striving for social success a realization of your vital relation with the source of all things aids you in attaining the social eminence desired.

The student and the statesman alike increase their knowledge and understanding by recognizing the kingdom of their own inner self and its eternal at-one-ment with the Creative Energy.

He who would heal himself or others of physical disease finds, when he recognizes his vital oneness with the all pervading Spirit of Life, Love, Wisdom and Power, and the supremacy of his own Spirit, that there is an influx of vitality into his physical organism that renews his energy and rebuilds and readjusts his physical organism in harmony and health.

If he would attain the highest Spiritual powers it is still done in the same way, with like gratifying results.

To "take God into partnership with you" then, must mean first

to recognize the supremacy of your own Spirit over all beneath it, and then realize that you have an infinite Life to draw upon to renew your powers, rebuild your physical organism, and develop new powers in all directions.

In a word, recognize that Spirit within yourself which proclaims itself the "I Am" of you, and back of which you cannot go, as the supreme ruler in your personal expression, and constantly in union with all the power there is.

In other words, let the Spirit within be in constant control of its personal expression, while it is ever open and receptive to the Light, Life, Love, Wisdom and Power of the omnipotent Creative Energy.

* * * * *

"Shelton appears to claim that India's starving condition is due to their vegetarianism; what say you? A. D."

If, as is claimed, there are millions of cattle in India which the starving Indians could eat if they would, and that they will starve rather than eat animal food, then Shelton is right.

Whether this is the case or not, the Editor is not in a position to state positively.

This, however, we will say, that a man who would starve rather than eat animal food is a fanatical fool and the best thing to do is to let him starve, be he black or white, Asiatic or American.

* * * * *

"Is Spirit Sexless?"

No. If Spirit was sexless there would be no expressions of sex. Spirit is male and female, and each element has its perfect human expression in men and women.

Any philosophy (?) that teaches that "Sex is an accident of this incarnation" is begotten of idiocy and expressed in folly.

A man is a man for all eternity, and a woman is forever feminine and each is the complement of the other, each expressing the attributes of its sex.

A sexless Spirit is a misnomer, for Sex is life, and a sexless Spirit would be a dead Spirit.

* * * * *

Last month THE FREE MAN presented a long array of unsolicited signed testimonials to the value of absent mental treatment

for both health and success, and we have received many letters of appreciation from those who want something in the way of proof of what is claimed for *Phrenopathy, or Rational Mind Cure*.

According to the customary reckoning of five readers to each magazine some fifty thousand individuals must have read the August issue.

* * * * *

Recognizing the silent *I Am* as the centre and source of personal life, and as the invincible individual which every personality shadows forth according to the plane of its growth, and using this recognition as the basis of his treatment, Mr. Close has been able to bring health and success to many who were sick bodily and financially.

Mr. Close's terms of treatment are as follows:

Health Treatments \$5.00 per month, invariably in advance.

Success Treatments \$1.00 per month, invariably in advance.

Both *Health and Success* treatments, \$6.00 per month, invariably in advance.

SPECIAL OFFER TO THE SICK. If you have not previously taken advantage of this offer, which may only be accepted once by the same person, send \$1.50 for one year's subscription to **THE FREE MAN** and I will give you one month's treatment for either health or success *free*, or if you wish both health and success treatments send \$2.50 for a year's subscription to **THE FREE MAN** and both treatments will be given. Those taking the success treatments should also secure a copy of *Business Success Through Mental Attraction*, price 10 cents silver. Stamps *not taken* on this special offer. Postal or express money orders are the safest ways of sending money. If you send checks, add 10 per cent. banker's discount to the amount called for. I prefer *not* to receive personal checks, a postal money order being much better. Address Chas. W. Close, 124 Birch Street, Bangor, Maine, U. S. A.

SOME NEW BOOKS

BY WELL KNOWN AUTHORS.

THE LIVING UNIVERSE, by Henry Wood, is a 24 page pamphlet containing "a synthetic generalization of the significance of

recent scientific discoveries regarding the ether, matter, evolution and the oneness of life."

It is, needless to say, well written and of deepest interest to the student of the new thought. You all want it. Postpaid for 10 cents. Order of Lee & Shepard, Publishers, 202 Devonshire St., Boston, Mass.

THE HEART OF JOB, a message to the world, by Dr. W. C. Gibbons, is a handsomely bound book of 167 pages, printed from clear type on a good quality of paper.

The cover is of gray cloth with title in blue and a symbolical design in gilt, of which Job is the center. The frontispiece is a fine portrait of Dr. Gibbons.

The book of Job has always had a peculiar interest for bible students and in his allegorical interpretation of it Dr. Gibbons has given the book a newer interest and higher meaning.

He writes interestingly and even when one cannot fully agree with his interpretations and conclusions the interest is kept up. It is a book to be read and studied and will repay a careful perusal. Price, postpaid, \$1.00. Universal Truth Publishing Co., Publishers, 87 Washington St., Chicago, Ill.

I AM SERMONS, by Thomas J. Shelton, is a compilation of sermons originally appearing in Christian. Tom left the pulpit long ago, and has dropped the Rev. from his name, but he keeps right on preaching sermons, the only difference being that now he preaches scientific sermons instead of the theological kind, and is by so much an improvement over the clergyman.

There are twelve sermons and they are well worth reading. They are intitled I, Thine Adversary. II, All Power. III, Keys of the Kingdom. IV, The King of the Jews. V, The Resurrection. VI, Lost Souls. VII, The Lord is that Spirit. VIII, I am the Word. IX, There is Liberty. X, Inspiration. XI, I am the Light. XII, She whom my Soul Loves.

These sermons are handled in Shelton's characteristic style, which there is no imitating, and whether you like what he says or not, you can't help being interested, and the thoughtful reader can discover a great depth of truth.

It is handsomely bound in red cloth, black title, and contains a fine engraving of Shelton. Price postpaid, 50 cents. Order of

Thomas J. Shelton, 1566 Marion St., Denver, Colorado. No one else sells them, for Thomas is determined to take all the profits; which is all right.

LIVING BY THE SPIRIT, by Horatio W. Dresser; cloth, 102 pages, rough edges, price 75 cents. G. P. Putnam's Sons, New York and London.

The Author says in the preface that "The purpose of this little book is to simplify the problem of life." Mr. Dresser writes in his usual interesting and philosophical style and all his admirers will wish to possess this little book. See Mionion Book Company's adv. on p. 316.

LONGLEY'S SECOND EDITION OF "CHOICE COLLECTIONS OF BEAUTIFUL SONGS." Nos. 1 and 2, Paper cover, words and music, postpaid 18 cts. per number. C. Payson Longley, Publisher, 600 Penn. Ave., S. E. Washington, D. C. These collections will be welcomed by Spiritualists as appropriate for public meetings and for home use.

THE EMPIRE OF THE SOUTH, An interesting and timely publication setting forth facts about the Southern States has just been issued by the Southern Railway. It is called "The Empire of the South," and gives a comprehensive exhibit of the development of this section of the country in every line of activity.

The book contains 184 quarto pages, each of which is illustrated. It will be sent by mail for 15 cents, the amount required to cover the postage, if request is addressed to Wm. H. Taylor, Assistant General Passenger Agent, Louisville, Ky.

THE PANTHEISM OF MODERN SCIENCE, by F. E. Titus, Barrister, Toronto, Canada. A summary of recent investigations into life, force and substance, and the opinions based by scientists thereon, leading up to the conclusion that there is in nature a universal mind controlling and permeating nature's manifestations. Paper, 56 pages, price 10 cents. Theosophical Book Co., 28 Van Buren St., Chicago, Ill.

We are in receipt of a beautiful little booklet of Occult Stories by C. W. Close, P. H. D., S. S. D., of Bangor, Maine. The stories are meant to throw some light on mental science and what is known as theosophy or reincarnation, of which few people seem

to care, for the present, though it is claimed that "reincarnation is the law of life."—*From the Tampa Advance*, Tampa, Florida.

"OCCULT STORIES" By Chas. W. Close, Ph. D., S. S. D., is a very pretty little volume containing three very curious, sprightly and interesting stories, illustrative of occult principles; and four short poems. Price, 50 cents. For sale by the author, Chas. W. Close, Ph. D., 124 Birch St., Bangor, Maine.—*From Ideal Life*.

PHRENOPATHY, or Rational Mind Cure; by Chas. W. Close, Ph. D., 124 Birch Street, Bangor, Maine. This book has had a very large sale, and the third edition is now ready. It has been rewritten, revised, enlarged and improved. It is handsomely bound in maroon cloth with title in gold leaf and is printed with large, clear type, on heavy, antique, cream laid paper. There are 54 large pages, divided into three parts, which are sub-divided into 27 lessons. Price, \$1.00 postpaid.

This book teaches the true principles of living, both spiritual and physical, and gives lessons on self healing, transmission of thought, suggestion, etc., etc.—*From The X Rays*, Reading, Pa.

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OUR LETTER BOX

ANOTHER VIEW OF WOMAN'S LOVE OF ADMIRATION.

BY ANOTHER WOMAN.

In the article on "Vibrant Action of Admiration" the writer says that the secret of woman's love of dress is her desire to attract the life principle through admiration.

But it seems to me that this is a mistaken view. Woman's great capacity for adornment and display in dress has its root in her innate love of the beautiful and artistic. The subjective feminine embodies in pre-eminent degree all the finer attributes of the principle of Being and the objective feminine is the medium for their expression and that is the secret of woman's love of dress. In dressing beautifully, in beautifying her home, in giving an artistic touch to all her surroundings, she is simply expressing *woman*. Primarily she has no other object than expression. Admiration follows as a sequence of this expression, but the *love* of admiration hasn't its roots in the principle of Being, it is simply an outgrowth of the personal woman and should not be cultivated. The woman who is seeking admiration for any reason whatever is in a vibration that can never bring her happiness. This love of admiration instead of being a virtue is one of the weaknesses woman has to outgrow. Through being admired for her true, womanly expression she has learned to court admiration, but her every chance for attaining real peace of mind, and that lack of self-consciousness so essential to true happiness depends on her conquering this foolish desire. Let woman as well as man express themselves and be admired, but don't let either seek admiration.

Abraham Lincoln did not seek to be admired when he made himself the most beloved man in the nation. I never look on his noble face but it strikes the finest chord in my nature, it is the chord of admiration, but it is excited by no external outline and this ought to remind us that after all the powers that call forth the most lasting love and admiration are those of the mind and of the

heart, and not such as excite admiration by a mere external application of beauty. However, beautifying of the person is right and commendable, but like all good things it can be carried to an extreme, and that I think is what our women are doing in their present display of gaudy colors in dress. It is woman's love of admiration run wild, and like all ideas born of the purely personal it will reach its limit and then die. I do not believe that the very innermost woman when she begins to express herself will care to dress so conspicuously. I think one of the prominent attributes of her nature will be modesty, (not timidity) and in her dress it will find expression, not in the wearing of somber colors, but in the choosing of the softer and more delicate shades, shades that will blend with the soft blue of the sky and the modest green of earth and not those that stand out in such bold relief that they are suggestive rather of separateness than of a harmonious blending of the whole, while at the same time they draw undivided attention to the external.

The new woman will not dispense with colors, but she will know better how to choose them, and she will wear them not to excite admiration but as an aid in giving expression to her ever refining sense of the beautiful. But in expressing her artistic sense she will yet remember that it is only one of several to be cultivated, and that the all-round development of the mind can alone make the truly beautiful woman, the woman worthy of true admiration. C. A.

June 18, 1900.

DEAR DR. CLOSE:

Your letter of May 23rd in reply to my inquiries about local organization, was duly received. I fully agree with you as to the effect of organization on individual development. Success depends so much upon the leaders that the development of individual members is disappointing. It is so in the church and minor organizations; it is markedly so in labor unions and federations.

I see that a central association has been formed by Mrs. Wilmans at Sea Breeze, Fla., and that great energy is being manifested in forming local "Temples" throughout the country. I do not know to what extent Mrs. Wilmans' ideas are in accord with your own; in some respects they seem similar. But I fear that a wholesale effort to convert the world will have its difficulties and disappointments. In such a movement the idea will obtain that the mere fact of membership will realize the desires and expectations of those who unite with it; while as a matter of fact those who discern and obey the law are free. Realization of the great power and beauty of the New Thought attends the gradual methodical unfoldment of the spiritual nature. It cannot be rapid; it cannot be forced. It is not a mere belief in and recognition of divine omnipotence, and desire for possession; it is the co-operation of the finite with the Infinite in bringing about the event in process of realization; it is individual capacity to appropriate and use the gifts of omnipotence wisely. "Many shall be called but few chosen." If there is opportunity after the summer season, I think I will try to get together a class for study of the New Thought on lines which will develop the individual.

My place of business will change in the near future from its present location in the Marine Building to more commodious quarters in the new Caxton Build-

ing on Huron Street. These results have been brought about by mental concentration and earnest effort in the direction pointed out by the New Thought. The prospective changes are not mere improvements over the conditions which have formerly prevailed but are *ideal*—superior to what our means and our hopes would lead us to expect; a manifest shaping of our fortunes by divinity. Much still remains to be done. But the opportunity has been given, and remains for us to improve it.

Sincerely yours, E. T. S.

(Note.) I recognize Mrs. Wilmans as one of the greatest thinkers of our time and a superior teacher of Mental Science as she understands it. But while I agree with her in many respects, I am in no sense a follower of her school of Mental Science. Indeed I was practicing mental healing and teaching Phrenopathic healing based on the principles of Spiritual Science at a time when Mrs. Wilmans wrote: "No one entirely capable of formulating the great underlying truths which we have discovered has attempted to cement their truths into a purely scientific statement;" (see *Mental Science Magazine*, Dec., 1887) by which I presume she meant a statement in which the religious element was eliminated, otherwise the works of the late Dr. W. F. Evans would have furnished the statement named for while they deal with the religious side of the question they also give the scientific side and they form without question the most complete library of information on the *New Thought* to be had, and in connection with the text book, PHRENOPATHY, OR RATIONAL MIND CURE, the student can, in his own home, gain a thorough knowledge of the principles underlying all phases of the new thought philosophy. Evans' works are as follows: *Mental Cure*, cloth, price, \$1.50; *Mental Medicine*, cloth, price, \$1.25; *Soul and Body*, cloth, price, \$1.00; *Divine Law of Cure*, cloth, price, \$1.50; *Primitive Mind Cure*, cloth, price, \$1.50; *Esoeric Christianity and Mental Therapeutics*, cloth, price, \$1.50.

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Very respectfully,

MRS. M. E. PECKHAM.

June 7, 1900.

MY DEAR DR. CLOSE:

Enclosed you will please find a P. O. order for (\$1.00) one dollar for continued treatments for Business Success.

I find them very helpful and satisfactory.

I enjoy THE FREE MAN very much and find it helpful, especially the articles written by yourself. I am very young in this line of thought but find that I am slowly growing into the light.

Thanking you for all you have helped me to, I am,

Sincerely yours,

.

MINNEAPOLIS, MINN., July 21, 1900.

CHAS. W. CLOSE, Ph. D., S. S. D.,

Dear Doctor:—I am glad to say that I am in general or in every way fast improving in health. I do enjoy the treatments very much.

.

July 16, 1900.

I will simply state that I am very much improved, have not been so well in a year as I am to-day. The tobacco habit has not left me but I care less for it than I did.

I have read and reread "*Sexual Law*" which I obtained of you some time ago and find it the plainest and best treatise I ever read. It gave me a better idea of self-treatment than anything I have yet seen and if "Phrenopathy" is as plain I want to get it if within my reach.

Very truly,

M. DOANE.

July 23, 1900.

PROF. CHAS. W. CLOSE, Bangor, Maine.

Dear Friend:—I received the June and July numbers of THE FREE MAN. I assure you I have read, reread and reread them many times. They do me good. Thanking you for past favors, I am yours truly,

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Mabel H. Pace.

Dr. Close:

Vineland.

Dear Sir:—Your treatment has helped me wonderfully. I am better every way mentally, as well as physically. The world looks brighter and life better worth living.

S. M. Clark.

I feel that I am daily coming more into a recognition of my own inherent power, and can never cease to be thankful for the light and strength I have received from you. I cannot help feeling that I was attracted to you as the one who could best help me.

I am sincerely yours,

Sarah P. Flanders,

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Mr. Chas. W. Close, 124 Birch St., Bangor, Maine.

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E. Woolwich.

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Mrs. R. H. Taylor.

While writing I will take the opportunity to thank you for the benefit of the trial month's treatment you gave me some month's ago. I recovered very rapidly from the effects of the fever which I give you credit for.

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Most sincerely, Mrs. Genevieve C. Dey.

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Thankfully yours, E. D. Baker.

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STRIVING.

In this world of ceaseless action,
Constant ebbing to and fro,
All we have is earned by striving
And aspiring as we go.

All the heights we would attain to,
All the good we'd make our own,
We must gain by earnest effort,
For we reap as we have sown.

If we plant in strength and beauty,
Strength and beauty shall we reap
If we sow in sorrow, sadness,
Then we'll find a cause to weep.

Every cause in its outworking
Will produce a like effect,
Nature's law cannot be altered,
But our path we may select.

So if we'd be bright and happy,
Dauntless, noble—and attain
Some of this world's choicest blessings
We must *strive* for what we gain.

[NOTE. The above poem, written by a well known writer on metaphysical topics, is published by request.—EDITOR.]

THE ATOMIC SOUL THEORY.

THE Atomic soul theory is very old. The Egyptian sages and Hindoo philosophers taught that all substance came from water. In other words water is the basis of all material formation. That water itself is divisible into atoms. Seeing water vaporize must have led them to that conclusion.

Leucippas, a philosopher of Abdera, 450 B. C., is given credit of being the first to propound the idea of the divisibility of matter into atoms. It was afterward adopted by Democritus, in his Cosmogony. But its greatest celebrity is ascribed to Epicurus at a

later period. But it was left to the chemists of our time to trace the atoms to various elementary conditions, and through the compounding of the elements trace the molecules, and prove that organic bodies are the Kingdoms of advanced soul atoms. This has paved the way for the theorist to point to the sequence or conclusion, that what we call matter is the visible organic bodies, and to suppose a body is formed of the coarse atoms while it possesses a spiritual body composed of the atoms farther advanced, and to possess a soul, which is the ruling atom of the organism.

The Atomic theory, supposes all substance, visible or invisible, to be divided into molecules and atoms.

An Atom is the smallest indivisible portion of any substance, and is as near as can be estimated to be eight hundred and eighty-eight trillions four hundred and ninety billions of a cubic inch in size. As we can never hope to get a glass powerful enough to see a single atom we cannot know positively that they exist. But we have powerful evidence that they do exist in the manifestation of chemical action. For instance if we decompose water we produce two invisible gases, one hydrogen, the lightest of the gases, we distinguish its presence by a pungent odor. The other the oxygen, the heavier of the gases, we distinguish by an exhilarated feeling and a sweetish taste when found in abundance.

These gases have an affinity or love for each other, hence when the conditions are proper they fly together and as is supposed two atoms of hydrogen break through the centripetal force of the revolving atom of oxygen and are held within an orbit revolving around it as the satellites around the sun. So if we could look into a pail of water, with a glass strong enough, we would not see it as a continuous mass, but as a pail of shot, each shot revolving upon its axis. Then if it were possible to increase the power of the glass we could see one large shot or atom with two smaller ones revolving around it held in their orbit by the same force which holds the planets to the sun.

While, because we cannot see the atom, the existence of the atom and its compound effect must be judged by the apparent chemical action, as these elements will not unite except in such proportions as here given, and a residue of oxygen or hydrogen may be left over if either are in excess of the other. Thus we may prove the actual existence of a thing which cannot be seen.

Many compounds are formed with the various solids and gases, by the union of these substances in two or more atoms into molecules, so an atom is the smallest indivisible portion of any element, a molecule is the smallest indivisible portion of an organic body.

Christ said "We have a material body and we have a spiritual body," if so, and we know we have a material body, then these bodies are made up of compounds and atoms.

Now as we judge intelligence by a man's wants, and the methods of supplying the wants, knowing the wise man's wants are many and his means of supplying them complicated, we will look for diminishing wants, and cruder methods until we reach the savage who lives as close to nature as do the dumb brutes; we could not draw the line for the immortal soul or the spiritual body. If one has it they all have it.

Then the dog, horse, cat, snake, frog or worm are all organic beings endowed with likes and dislikes, wants and methods of supplying the wants, consequently they too must have souls and spiritual bodies as well as material bodies. Nor shall we stop here but we note the tree and plant have wants and seem to exercise a crude intelligence in supplying the wants. Then they too have spiritual bodies as well as material bodies.

Now we light the gas and we find two atoms of hydrogen fly to one of oxygen and form a molecule of hydro-oxide or water. This is because they love each other, showing the want of each other's society. Four fifths of the atmosphere being Nitrogen has no love for the hydrogen or oxygen, or even the carbon which unites with oxygen forming carbonic acid gas. Thus showing it is like and dislike that is expressed when they come together.

Now who has a right to say it is wisdom in man, instinct in the lower animals, nature in the plant and cause and effect in the formation of compounds by the atoms. It must be cause and effect in all or intelligence in all. If intelligence is in all then all is mind, and what we call matter is only mind on different planes.

Now the earth having an invisible atmosphere, which we may call a spiritual body, though it be of the same material, though of a finer nature; we may easily assume all other bodies have a spiritual body until we reach the molecule of water where the hydrogen will be the spiritual body of the atom of oxygen, and when in a collective body it becomes the material, the individual atom of oxygen in each molecule being the soul of the molecule.

Newton thought that if sufficient pressure were put upon the earth it could be pressed into a globe the size of an inch in diameter and if to that size why not to the size of a pea, and from that to a grain of mustard seed and from that to an invisible particle of dust. Thus Newton virtually denied the existence of matter, or affirmed that matter is but mathematical points, or as Faraday puts it "into mathematical points of force," or I might add to points of thought. Then we may easily assume thoughts to be living things, which we form into organic bodies of more or less perfection, these bodies are kingdoms, undergoing a process of construction through reincarnation and evolution. Having reached the intelligence of man he shapes the course and controls weaker bodies under him. He becomes as the Scriptures say "A God."

Having learned to control and shape the destiny of other bodies man should certainly understand how to improve and control his own kingdom.

If the atoms are points of thought then the food we eat, the water we drink, and the air we breathe are great reservoirs of thought from which we draw to build up both the material and the spiritual bodies.

We know the body is continually being built up and torn down, then what is part of one man's system this year may be a part of another's man's system next year.

Then as birds of a feather flock together atoms of a kind will flow in harmony to any given point where they may be attracted, therefore if we think much of any one subject, be it good or bad, we will call the soul atoms, which are in harmony with those thoughts to us and form a colony, thus a certain organ is developed a certain bump or muscle in, first the physical or material body, then the spiritual body. This may be a growth of one set of faculties at the expense of another set which we have let lie dormant, and the soul atoms becoming dissatisfied with their surroundings leave the Kingdom. This gives a good foundation for reading character. Aye the destiny of man, in his make up, in his form and features. Aye it tells us how we may attract what we will to us, and build our Kingdoms as we wish to have them, just as the pugilist, by diet and practice, builds his physical kingdom to become a perfect brute.

PROF. LYMAN E. STOWE.

SILENT FORCES.

HERE can be no vacant space, not even in our mind, nor in what seems to be open air around us. There are millions of infinitesimal atoms of life; some struggling to hold individual expression, some glad to be swallowed up in our breath that the growth we feel may give them new forces, new energy and a higher degree of thought. I, nor those much wiser than I, can prove to the doubting world that the tree, the flower, the vegetable or the invisible ether thinks; neither can it be proven that they have no thought. True, some forms of life think such slow, sluggish thoughts that we, with our rapid vibrations cannot follow them, they must follow us. The tree will loosen its roots and become the creeping thing; the creeping thing will, in its desire to know more, become the walking thing; the walking thing in its desire to be more, becomes man; man in his desire to be more, know more and do more has invented steam cars, steam boats, electric cars, telephone, the Atlantic cable and hundreds of other conveniences which add to his ability to be and to do. We can see how these last are the product of desire and thought then why not believe that all else is the product of the same desire to express. Surely thoughts did not begin to act all at once, the rapid thought of this age expressed in man must have had a foundation from which it sprung. Man's thought must be a product and proof of a lower rate of thought.

Who knows but the thoughts and feelings of the trees, flowers, grasses and animals belong to the silent forces which urge us on to our expression. Who knows how much of the inclination which man has had to improve all things, has come from the desire to be more which all things have had. I can't tell you, you can't tell me. The soul is and rests in this one desire to express more, more, and more continually; there is only one principle which produces action and growth and it is desire.

People may call these thoughts of intelligence in all things bosh, imaginary foolishness or even worse names but that will not do away with the truth which may remain. In what we call the lower animals we find a vast improvement in gentleness, intellect and ability to be taught; man with his care and desire to improve all things, has in only a few hundred years wrought a wonderful

change. When we look at the magnificent horse as he, in pride, prances by with his load of beauty (for it is a truth that the horse feels the things which he draws and will be an entirely different animal in action when hitched to a carriage than he is when hitched to a farm wagon; of course there is as much diversity of pride and action in horses as in men) we can easily believe that he had said to man "give me a handsome body, cause my brain to grow that I may know some of the things which you know." It is easy to feel that man could never have gained the improvement of the horse which he has unless there had been a desire in the horse for more life, more expression and more beauty; so with the beautiful Jersey, only a few years ago the fine bred Jersey did not exist; no small, meek creature with mild brown eyes and soft fine hair filled our pails with milk as the Jersey does today.

We have given man all the praise for this improvement, but there is a doubt in my mind if it all belongs to him, the visible work is his but there must have lurked somewhere in the soul of the animal, the desire to be more; no new expression of life is brought to view without the conjunctions of the positive and negative forces; man holds the positive desire to do more, the animals hold the negative desire to be more. These desires which are the soul of animal life belong to the silent forces which drive us on and on in our efforts to make more of all things. The crowds of thoughts in the unseen life are surging to and fro with intense desire to express the highest, in their ability, of physical life.

The great, swelling pride in the young girl to be a grand and beautiful woman, goes out with the silent forces around us, joins the silent band of co-workers which pushes the world along. Circumstances, environments and conditions give way before the soul-felt pride and she gains the aid which she needs to help her up a step, mayhap only a little short step but it is upward. Often the one who reaches out the helpful hand receives the thanks and praises for the good done when the action was more to them than it was to the one who received the favor; their soul was not so on fire for more life, more knowledge and more wisdom. This young girl's life, with the all absorbing thought to be more, helped unconsciously to herself or to them, to strike the desire in them to act, and bring it into expression, then both received good while one alone would have been helpless. The one would have stood

burning in anguish, the other freezing into an iceberg, but the two lives in their new action met and a new element was born into light by which the girl was saved from fire and the helper from the frost of selfishness; only one has received account of a good deed done. If one deserved praise the other did, each possessed a desire or rather a desire possessed each of them, which could not act without something to act with; one needed to be acted upon, the other needed to act upon some outside condition.

For example we will take the girl who is said to have lost her virtue and is deserted by friends; at last some kind hand is held out and she is lifted from her condition, we so often blame the one who was lifted and say, "How good of Mrs. A. to do so kind an act." There was that inner desire in the girl to be more, to grow more and she looked at the plane where Mrs. A. lived as being higher than her own plane of action. It was good for her that she met Mrs. A. and it must have been just as good for Mrs. A. that the girl contained the elements which excited her into doing a deed of kindness.

How little we know of the action and the reaction going on around us continually, or of the aspirations, inspirations and loves which come into our lives. To some when we speak of the silent work being done, or of the unseen forces at work, we give them only the thought of a spirit who once inhabited a physical body like our own. This is only one of the sources of the silent whisperings which come to us. While we do not deny, but know, that our friends can speak when all conditions are right, just as we can speak when all conditions are right; I know that no one else can tell us as we may know for ourselves of these things.

When a medium tells us a truth which no one else living, except ourselves know, we are apt to jump to the conclusion that they have been told this fact by our dead friend who did know of this truth. All the proofs which could be brought by another would not be positive proof to me that my friend's spirit had consciously spoken. I might believe it to be true but could not know it until I had gained the place where I could touch them and know for myself. I think it is the law that each must reach this place and all searching will not give the perfect comfort and peace which we will find when we are able to pierce the thin veil between the two worlds. That any person may have the ability to find this knowl-

edge is proven by their desire to know; there must have been something which caused the desire and what else could it be but the fact that they could find the truth.

There are so many ways in which so called communications can come to us; no thought or feeling be it ever so small can be lost; it lives, and is a live thing. We get the truth and our dead friends know nothing of the communication. We strike the Aura which our dead friends have builded with their desires, thoughts and feelings and which surround them while in the physical expression; it was and is the world beautiful or the world miserable which they are surrounded by. A medium may enter this atmosphere in which the soul and spirit lives and sense what is there what the spirit feels—then tells the friends of secrets and facts found there and which proves to them that their loved ones live and speak to them. To me it proves that the truths in regard to their actions, loves and words live, and that the medium pierced the ball of vibratory life which is still theirs and held as an abiding place by them exactly as we occupy the Aura which is particularly our own and which we recognize as a part of us. We all carry that fine essence of life which can neither be seen nor heard, only felt.

These feelings of our dead friends belong to the silent forces which cause us to try and find them and know of their condition, they hold the remembrance of us and wish for the old association, we answer that call by reaching out night and day trying to peer into the unseen where they have flown. We shall find them and give them the physical expression which they failed to hold unto the desired end and which all things gravitate toward. Heaven and earth are coming together, the living and the dead shall walk side by side; their desire to be and our desire to know will surely make the law known by which we can live with our dead, not by which the so-called dead may live with us and we be conscious of them. Our work is here on earth and I cannot bring myself to think, for a moment, that the millions of years which have been spent in developing man and his thought power has been only to give him a few short years filled with pain and trouble and he not be able to perfect his work but be broken in two, he sent out and his body left to the worms and that all of this much loved expression of life shall be torn from him while he gets desires to be

physical—no we must do more perfect work. We have lived in the spiritual life and came out from it again and again only to be thrust back, the trial must go on until we are rulers over all sin, trouble, disease and death. But however this may be, we must recognize that our dead friends belong to the silent forces in more than one way, the ideas which they taught and the lives which they led are alive in our mind. I verily believe that few of us really know how much father and mother's understanding binds us, even after they are on the unseen side of life. We have felt a sacredness toward them and their teachings which bind us to them and keep us from progression and hold them to us also. I hold that all progression must be made while in a physical expression, so they cannot let go of their ideas but we must make the growth for both. If we hold to their ideas most of us would not dare to search out the secret things so would never find the path which leads to reunion and makes us one in the knowledge of life and death. Their thoughts held in the spiritual body are live forces and while they may not be able to send them to us they are still felt by us in our quiet moments and hold a mighty force in our growth.

I wonder how many who read this really know when they are acting under their own feelings and when they are acting under the thoughts of others. I know just enough about it to know that many times when I think I am doing a kind deed, because I wish to, from the goodness of my own heart, I find that the mind of some person has been desiring that thing and I acted in accordance with their desire. I want to be wise enough to know what is mine and what is my neighbor's; we may know just what we are when we know more of the silent forces which are calling for expression on every side. We all wish to know how to do just the right thing that the greatest number of souls may be benefited. There is just the one way to do this that I see; if we learn to follow the still small voice which speaks from within, and follow without doubt we will make no mistake. There is no counselor so wise that we dare follow when this little monitor within says no, in even the tiniest whisper of dread, dislike or repulsion, but we must be sure that it is the soul which speaks and not some of the atoms which compose the physical body.

The feelings of people whom we meet are one of the silent forces

which often cause us to act. We go on the street feeling blue—just dreadful—and after meeting several people we begin to feel differently; it may be the people we passed on the way were happy. We go out to walk all smiles, after a half hour's walk we come home all growls. Don't you suppose it possible that we have been exposed to a mental disease and are already showing the first stages of contagion? Contagion in the mental, works quicker than in the physical; we may show it in a few seconds. A contagious disease taken on physically needs about ten or twelve days to develop. Contagious diseases should be classed under two heads, mental and physical; surely we do take on mental conditions from contact with the atmosphere surrounding those we meet. A person having the measles would be shut up and a card hung on the door "Measles;" but a person with a growling, blue, positively down condition is left to walk the streets unmolested. Well, perhaps this all is right; we must learn not to contain any of the elements in which the seed germs of discontent and inharmony can germinate and grow. These mental, contagious diseases belong to the silent forces which wield a powerful aid for either good or evil. And here is a good thought, we can, by holding the mind up, send out a silent force which will help the world along in its upward climb. We must know more of these things which cause us to act or we will never be fully individualized.

LUCETTA J. CURTIS.

A PACIFIC COAST STORY.

BY LUCRETIA RUSSELL.

WHEN my father, with his family, moved from the eastern states to California, in 1876, I was a lad in my teens; and, although the youngest, was, perhaps the most observant one of the party, for I remembered and related many things the others had not noticed.

We had lived in the state almost a year before coming to San Diego. Here we found harbor, bay and climate in perfection. They remain so to this day. We could truly sing "December's as pleasant as May."

Eastern people are apt to think that it must be very warm so far south. But not so. The invigorating sea breeze cools the hottest of sol's rays.

San Diego was not so large a city then as now in the year 1900. Coronado, across the Bay, was only an island dotted over with Nature's own decorations. The ocean on the west, the landlocked bay on the east, it was a captivating resort, even before the ingenuity of man had attempted to improve it.

The city then covered considerable territory, and looked, at first glance, to be larger than it really was. Many an unpretentious dwelling house had a conspicuously noticeable windmill adjacent, which, at a little distance, gave the appearance of being more thickly inhabited. In fact, it was called a city of windmills. Now, since water is piped into every house and garden, the picturesque windmill is dispensed with. We could at that early date, drive from Old Town, four miles north of San Diego proper, to the Mussel Beds, to La Jolla or the Old Mission, without meeting a human being on the way, except occasionally a lonely sheep herder. These shepherds did not "watch their flocks by night," as in the olden time, but coralled them, so the coyotes should not eat them.

Then was the time to enjoy going to the Beach. Select parties could go with their own conveyance, take an appetizing lunch, go in bathing, gather shells and seaweed, with none to molest or make afraid. It was at one of these delightful trips that something serious occurred which I am about to relate.

I had wandered some distance from the rest of the company, and becoming enamored of the new scenes I was witnessing, kept on without a thought of any possible danger. But when I attempted to retrace my steps and join the rest of the party, to my dismay I discovered that the tide had been slowly coming in, and it would be perilous to attempt to go back the way I had come. My hands were full of choice things I had collected, star fish, sea urchins, shells, etc., with which I did not want to part, but in my scramble to climb the precipitous bank I dropped them all. At first I was not much alarmed, for I did not doubt but I could reach a secure place where I could at least wait for the tide to recede. Even if I remained all night, I said to myself, it would not kill me and it would be a new, if not a pleasant experience.

But in this, to my horror. I was mistaken; walled in wholly at the mercy of the waves! Above was the overhanging cliff, which it was impossible to scale. On either side obstructions not to be

overcome. After scanning the situation I sat down with sensations indescribable. For a short time it was all a dream. The situation could not be real. Presently, however, I awoke to its reality. In an hour or so the waters would overflow me. I leaned against a rock that was higher than I, went back in memory to my earliest recollections, back to my childhood and early school days. Every trifling incident came vividly to my mind.

I was what they called "a good little boy," attended Sunday school, and sang with the others,

"I want to be an Angel,
And with the Angels stand,
A crown upon my forehead,
A harp within my hand."

But in my heart I did not want to be an Angel, nor to with them stand. I did not like to stand, had much rather run. I had seen the picture of a crown; it looked heavy, heavier than my hat. I had rather go bare-headed than to wear my hat. As to the harp, I did not know exactly what that might be, but with it in my hand, was sure I could not play ball nor roll marbles. I wanted none of it but dared not tell my teacher so.

I was also taught that God was good, and when He gave me a little sister, her brother was sure He was good, and felt that he loved Him just as he loved his sweet sister.

But when a year later He took her back, (the minister said God had taken her to himself,) I did not think that could be good. He took her, too, when we wanted her more than we did at first.

Besides, our mother had taught us that we should never give another something and afterward want it back. If we gave a toy to a playmate, it belonged to the one to whom it was given. Was it right for God, who is good, to do what it would be wrong for a little boy to do?

While these reminiscences were passing in my mind, almost living them over again, the water was slowly approaching my feet. The waves would recede as if going away, then gather force and dash up perceptibly nearer. Shuddering at the thought of this slow drowning I suddenly determined to throw myself into deep water, and quickly end the disagreeable suspense. This I did and knew no more until I found myself on dry land high above the dashing waves.

In the meantime, the other members of the party, soon as I was missed, and they were ready to leave, searched and called in vain. They were saddened by the fear of what might be my fate and reluctantly started homeward.

Where am I? was my first ejaculation when finding myself apparently safe. Swedenborg has asserted that a person suddenly killed may sometimes be in the spirit world several days before ascertaining that anything has happened. He is not at first aware that he has left his body and is not visibly walking the earth. According to this great seer's opinion, the spirit world must be very similar to our earth world. He makes a distinction, however, between the spirit world and the spiritual world. May not the distinction be within the individual the same as in earth life.

Surely my last thoughts were of drowning, I felt of my wet clothing, looked about me, saw nothing familiar. It was truly a new situation, the location strange. So were most places new to me as I was a new comer to the Pacific coast.

I finally came to the conclusion that I was still in my body and not in spirit spheres, and set about considering what course to pursue. I had read of thought transference. Could I concentrate with sufficient force to reach my friends?

Can I communicate with my brother? No, for he is too positive, and not susceptible to these influences. But there was a little black-eyed woman in the party, weird, sensitive and nervous, she will think of me. I already feel her thought vibrations coming to me! I will send her earnest thoughts of my condition and surroundings. Sure enough next morning early found this same little woman assuring my people that I was not drowned. She had seen me in a dream or vision exactly where I was and would guide them to me. This she did to the everlasting gratitude and relief of my distressed relatives.

A PREACHER ON CHRISTIAN SCIENCE.

BY MRS. LIDA CALVERT OBENCHAIN.

FATE OF THE IGNORANT.

Dr. Lloyd says they are Swept by Christian Science, Etc.

The Rev. Dr. W. F. Lloyd spoke yesterday morning on "Jesus Christ and the Common People" at the Fifth and Walnut-street

Methodist church, selecting the closing four verses of the ninth chapter of Matthew as a text. He gave the three expressions which told the story of Jesus' life: "He went about doing good." "the common people heard him gladly," and "the poor had the gospel preached unto them."

Passing on to the main thought, "Christ and the Common People," or "Christ and the Multitude," he said that they were found just where they are found now, in the cities and vilages, and sometimes in the country where they had flocked to hear Him.

As to who the multitude were he declared them not to be the rich and the strong, not to be the scribes and Pharisees, not to be the Sadducees, but the small tradesmen, the day laborers, in fact, the common people; suffering from sin, ignorance and poverty.

He followed this with several quotations describing their conditions, one of which was "scattered like sheep," that is, with no shepherd. He told how the educated man had his conscience to guide and direct him, the scribes, the law, but the poor common people, in their ignorance, poverty and sin, had nothing, but were a prey to "Christian science, spiritualism, hypnotism, mormonism and of every evil thing, sweeping from continent to continent, swaying them hither and thither."

The above is the clipping from a southern newspaper, and is a striking instance of the feeling of orthodoxy toward the New Thought movement. In his anxiety to say something hurtful about Christian Science, however, our Christian minister forgets the necessity for logic and truth telling.

He says that the "common people," the "poor" and the "multitude" were the ones who followed Christ when Christ was on earth, and that it is the same classes who are now following after Christian Science. He says that the reason why the "common people" take to Christian Science is that they have no conscience "to guide and direct them," they are ignorant, sinful and poverty-stricken, and thus become a prey to Christian Science and all the rest of the "evil things" that are "sweeping from contiuent to continent."

Of course the inference from this is, that Christian Science is evil because only the ignorant, conscienceless, poor people follow after it. But by the same line of reasoning, Christianity must be false and Christ an impostor, since as our preacher himself admits it was the poor and the ignorant who made up the multitude that followed Christ when he was on earth. *Vice versa* if the Christian religion be true and Christ what he claimed to be, the fact that

true Christian Science has the same following that Christ once had would go far towards proving that Christian Science is quite as divine a thing as the Christian religion.

The insinuation that conscience is a possession monopolized by the rich, and that ignorance and sin are limited to the poor, is too laughably absurd to call for any reflection. As a matter of fact, however, the followers of Christ and the followers of Christian Science belong to many classes and conditions.

There are the rich and the poor, the educated and the uneducated. Christ had friends among all classes of people, and the Christian Science movement numbers among its followers people of great wealth, culture, education and high social position as well as those in humble walks of life.

Such attacks on Christian Science or any other branch of the metaphysical movement, only show the growing importance of the latter and the alarm of orthodox sects at the New Thought which is indeed "sweeping from continent to continent."

MIND OR MATTER.

IN my last article, partly on account of the laziness due to the extreme summer heat and partly to pressure of other business, I shifted from scientific to historic ground. And having done so I now find the departure too abrupt to return to the original line without sketching as briefly as possible the history to its present stage.

When Berkley had reasoned away matter and Hume by a continuation of the same method had reasoned away mind the foundation of knowledge was apparently reduced to the baseless fabric of a vision. Out of this gulf of nihilism Kant undertook to recover it by subjecting the reasoning process itself to a rigid criticism. The question which Kant sought to answer was, can reason bring us any knowledge that transcends our sensuous experience?

And the answer he found was that while reason does transcend experience yet its exercise in such transcendent realm is merely upon empty forms by which something indeed is thought but nothing is known. Fichte following Kant, recognizing the inadequacy of reason, reaffirmed the necessity of an abiding faith, a faith which Schelling exalted into a poetic pantheism. Last of the

transcendentalists came Hegel. Hegel, it is said, soared so high in metaphysics that metaphysicians themselves failed to understand him and some even doubted whether he understood himself. But his philosophy led to a most important though negative result. It proved the utter futility of metaphysical methods in trying to solve the complex problem of matter and mind and philosophy since Hegel instead of trying to evolve the order of the universe out of the inner consciousness of man has been mainly occupied in the attempt to unify the diverse inductions of the physical sciences.

Along such efforts the pessimism of Schopenhauer is the first reaction from the deductions of human reason to the *prima facie* evidence of objective experience, the sum and substance of which is that caprice instead of law is the determining factor in nature the result being an ever increasing condition of misery. His conclusions were drawn from the general tendency of events without reference to scientific classifications.

The positiveism of Anguste Comte is the second reaction against metaphysics. It is the extreme of antimetaphysics which assuming that phenomena alone are knowable excludes the consideration of theory from its system. The positive philosophy not only rejected the ultra metaphysical and mystical but even the atomic theory of matter and the undulatory theory of light and the nebular hypothesis were relegated to the realm of the unknowable because they were not demonstrable beyond the degree of high probability. The doctrine of evolution would by the rule of his philosophy have been assigned to the same category, for probability was a condition that he did not recognize affirming that we either know a thing or we don't know it and that there is no middle ground between ignorance and knowledge.

The last of the philosophers and if measured by the magnitude and importance of the work he has accomplished, the greatest, is Herbert Spencer. The doctrine of evolution in its most comprehensive conception and widest application is the result of his thought. Unlike Comte he does not reject the consideration of rational theory. But by an equitable balancing of the inductive and deductive method has given us the most complete and consistent system both of ontology and psychology that humanity has yet attained to.

FLORIAN HUSBAND.

INDIVIDUALITY.

BY ROSABEL REED.

"To thine own self be true."

EXPRESS your own individuality. Proclaim in every word and act of your existence your own higher self. Be not a servile imitator or follower of any person or sect. In all affairs which concern you *personally* act in obedience to the promptings of your own ego, according to everyone else the same freedom which you exercise. Do not fetter yourself by affiliation with any code or creed which in any degree limits the aspiration of your soul. Do not cast your lot with that "mush of humanity" which to such an extent wastes its time and energies in a blind striving to follow fickle fads and fancies, and the more stable yet sometimes equally useless and restrictive customs and usages of society. Every individual must differ from every other individual; each must, in a certain sense stand alone; though each, retaining his own particular position and performing his own special function, in the grand plan of creation, is still related and united to the whole by immutable, universal Law, by the one life which flows through all.

Therefore you who *think*, who have felt the touch of a finer and higher force vibrating through the chords of your being, look *within* and look up for that wisdom which shall enable you to discriminate between the real and the unreal, the true and the false, the eternal and the temporal, and abide by the decision which will surely come to you.

It will require all your courage undoubtedly to separate your self sufficiently from the mass to live in accordance with those higher dictates; you will have to withstand the well meant, open protest, the smile of ridicule, even the covert sneer, from some in the list of family, friends and acquaintances, who cannot understand your position; but remember it is the first step, the initial effort which is the most difficult; having once made that advance, let neither derision nor frown influence you to retreat. Be brave and be patient. Avoid arguments. Demonstrate by your every act that you are more thoughtful of others, more gentle, more charitable and loving, while yet your intellect is not stultified, and you are stronger in every way because of your altered relations to Life.

All experience tends to convince that the approbation of others is valueless, if the inner Voice condemns; while the approval of that divine monitor brings an abiding peace and joy, which outweighs all the world's reproach.

Be *sure of your self*; certain that you are acting according to the direction of the higher nature, ever looking *up* for guidance and inspiration, and you will find that you are steadily mounting, step by step, to spiritual heights, whence you may gaze serene upon the clouds, or even storms beneath you,—calm in the knowledge of your strength in divine power, ever ready to extend downward a helping hand to any struggling soul, who, at last responding to the awakening impulse for a higher life, reaches upward through the mist of sense and materiality which enshroud the majority of earth's children.

And so, through unceasing aspiration,—through the liberating of your spirit, onward and upward to ever richer attainment and more glorious exaltations.

Is not this a reward worth the winning? Is not this a birth-right to be eagerly claimed? But it cannot be won or claimed by proxy; each soul must act for itself; "Heart within and God o'erhead." Therefore we say, BE FREE! Assert your own *individuality*! Seek to live up to the noble ideal of your being, remembering that "*God and one are an invincible majority.*"

SOME NEW BOOKS.

WORDS THAT BURN, a 20th century novel, by Lida Briggs Brown; cloth, 366 pages, price \$1.50. Daniel B. Briggs, Publisher, Utica, N. Y.

The scenes of the story are laid in England and America. The story deals a good deal with psychic experiences of its characters, and in fact takes up many new thought ideas. There is a fine engraving of the authoress as a frontispiece. It is printed on fine paper, from large clear type. The title gives a clue to the intent of the plot to show how angry words sear the soul. New Thought students will find much to interest them in this story. May be ordered of The Mionion Book Co., Box 1384, Bangor, Maine, U. S. A.

PRACTICAL PHYSICAL CULTURE FOR WOMEN, by E. L. Ses-

sions; paper, 36 pages, price 25 cents. The book is intended to furnish simple, practical rules and healthful exercises for the benefit of women who cannot make an extended study of the subjects touched upon. For the purpose for which it was written it is a valuable little book. May be ordered of The Mionion Book Co., Box 1384, Bangor, Maine.

THE FEARFUL OUTLOOK or the Impending Crisis. God's Dynamite. To whom it may concern, by A. Stockham, Waits, Scioto Co., Ohio. Paper, 120 pages, price 25 cents. Order of the compiler as above.

THE MODERN STORE, by John E. Powers. A friend has sent us this little 35 page pamphlet which is issued by the Cleveland Window Glass Co., Cleveland, Ohio, who give it away. According to Mr. Powers, the modern store should be conducted along the lines of the new thought, and if his advice was strictly followed in all departments of trade, the millenium would not be far off. It ought to be widely read by merchants and their employees.

SEXUAL LAW AND THE PHILOSOPHY OF PERFECT HEALTH. Paper; price 10 cts. silver or 12 one cent stamps. Chas W. Close, Publisher, 124 Birch St., Bangor, Maine.

We have just received and read "Sexual Law and the Philosophy of Perfect Health," by Chas. W. Close, of Bangor, Me. We are prompted by an impulse of fairness to remark that it is one of the most concise and comprehensive little books we have ever read, and we are truly thankful for the knowledge gained.—*From The Needham Hustler, Needham, Ind.*

SPECIAL OFFER. We will send a copy each of *Sexual Law and the Philosophy of Perfect Health, and Business Success Through Mental Attraction* with THE FREE MAN three months to new subscribers only, for 25 cents silver or postal money order, or thirty 1-cent stamps. Address C. W. Close, 124 Birch St., Bangor, Maine, U. S. A.

ASTROLOGY MADE EASY, or the Influence of the Stars* and Planets Upon Human Life, by a Fellow of The Universal Brotherhood, is the title of a 54 page pamphlet that gives valuable instruction on the ancient art of Astrology. Paper, postpaid 10 cents. Order of The Mionion Book Co., Box 1384, Bangor, Maine.

See ads on pages III and IV of cover, of books for sale by The Mionion Book Company. Our friends who want books can not do better than send their orders to this company.

Read the advertisements of Wm. E. Towne on page 352. He will render you good service when you are in want of any books he has to sell.

Mrs. Emma A. Small, whose adv. appears on page 349 of this issue gives excellent character readings; write to her for her circular.

See adv. of American Typewriter on page 350.

"OCCULT STORIES" By Chas. W. Close, Ph. D., S. S. D., is a very pretty little volume containing three very curious, sprightly and interesting stories, illustrative of occult principles; and four short poems. Price, 50 cents. For sale by the author, Chas. W. Close, Ph. D., 124 Birch St., Bangor, Maine.—*From Ideal Life.*

We are in receipt of a beautiful little booklet of Occult Stories by Chas. W. Close, Ph. D., S. S. D., of Bangor, Maine. The stories are meant to throw some light on mental science and what is known as theosophy or reincarnation, of which few people seem to care, for the present, though it is claimed that 'reincarnation is the law of life.—*From The Tampa Advance, Tampa, Florida.*

PHRENOPATHY, or Rational Mind Cure; by Chas. W. Close, Ph. D., 124 Birch Street, Bangor, Maine. This book has had a very large sale, and the third edition is now ready. It has been rewritten, revised, enlarged and improved. It is handsomely bound in maroon cloth with title in gold leaf and is printed with large, clear type, on heavy, antique, cream laid paper. There are 54 large pages, divided into three parts, which are sub-divided into 27 lessons. Price, \$1.00 postpaid.

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the *truth*; every religionist who would wish to know the real basis of mental healing without having it mixed up with some new religious sect, that he may adapt the truth to his own religious ideas; every agnostic who not knowing, wishes to *know*; every skeptic who wishes facts without religious accompaniments; and especially every sick person whether receiving mental treatment or not, should secure and carefully read PHRENOPATHY, OR RATIONAL MIND CURE. Postpaid, \$1.00. Order at once of Chas. W. Close, 124 Birch St., Bangor, Maine. With THE FREE MAN 1 year for \$1.50.

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EDITORIAL.

The truest economy is that which produces the greatest degree of happiness.

* * * * *

Chas. Lamb once wrote that "a little nonsense now and then is relished by the wisest men;" and Chas. Austin Bates of the department of criticism in "*Printer's Ink*, August 29, would seem to have tried to prove himself one of the wisest of men by presenting his readers with about a page of nonsense about *Phrenopathy*.

It was truly amusing, and we enjoyed a hearty laugh at the absurdities of the *Printers Ink* humorist.

Perhaps the most amusing part of it was the writer's entire ignorance of his subject.

His slurring remark about absent treatment at the close of the article merely emphasized his dense ignorance of the subject he attempted to write about. But we'll forgive him that in consider-

ation of the amusement he has afforded us in the office of *The Free Man*.

Come now, Chas. Austin, we bear no malice, and can enjoy a joke at our own expense as well as another, but in honesty to your readers, don't you think you had best admit through the columns of *Printer's Ink*, what is most probably true, viz., that when you penned that comical criticism you had never even *seen* a complete copy of *Phrenopathy*, and had even less knowledge of its contents and meaning than you have of the art of fair and decent criticism?

If any of our readers wish to enjoy a hearty laugh we advise them to secure a copy of the issue of *Printer's Ink* containing Bate's criticism of *Phrenopathy*. If Bates don't make you smile nothing will.

* * * * *

"How would you define Inspiration?"

"How would you explain illumination?"—E

Inspiration is the inbreathing of Spiritual Wisdom and love, and is an emotional faculty or sense.

One may be inspired to give the world an hitherto occult truth relating to any phase of life without being able to give an intelligent explanation of the inspiration.

Such an one may be said to be in spiritual harmony with ideal truth but not in intellectual harmony therewith, and while he is inspired he is not illuminated. Intuition is the illuminating faculty or sense and is intellectual in that when one receives a truth intuitively he also sees its explanation.

In speaking thus of intuition we do not refer to those impressions which many people call intuition, but which are merely a lower form of inspiration, but of that mental grasp which being beyond and above reason perceives truth together with its explanation which could not have been attained through mere reasoning.

Illumination may be said to be an intuitive inspiration where one is inspired with ideal truth and at once perceives its meaning in a manner that enables him to explain its meaning to reason.

He who is truly illuminated sees the invisible, ideal reality of things and is able to bring those ideals to expression either in actual creation or in reasonable explanation.

An inspired writer or speaker may be inspired with only a fragment of truth or with but a single idea, but the illuminated one

sees a truth in all its relations to other truths and thus gives to it its proper weight and bearing.

Many a fanatic has been inspired but not illuminated, and because of his non-understanding of his own inspiration he has distorted what would otherwise have been a saving truth into the shibboleth of ignorance.

Nearly all the religious creeds of the world have had inspiration without illumination back of them, and when mere reason without the higher intellectual faculty, intuition, attempted to formulate in words the inspired thought it only succeeded in obscuring the truth it tried to express.

If you feel that you are inspired with a great truth that you cannot find words to express do not be in haste to give it to the world but retire into the stillness of your own soul and spirit and await the illumination of that truth so that you will see it in all its beauty and harmony with the one great and Perfect Whole!

Then when you see and know it in all its perfection you can give it to the world with benefit to all and harm to none.

In all things avoid fanaticism which sees but a single side or section of a side of many sided truth.

* * * * *

"Have you really the power that your affirmations state that you have on page 16 of your pamphlet entitled *Sexual Law and The Philosophy of Perfect Health* on the fourth line from bottom upward viz: 'I AM I and my will is law and must be obeyed.'"

The statement of Individuality to which our correspondent refers is a statement that is true of the "I Am" who is the deepest reality of man.

It was not claimed that the writer had in his own personality attained to the heights of all power, but that these powers are resident in the Spirit of all mankind, in that of our correspondent, and of all others as well as of our own Spirit, and that the recognition of this fact by the personal mind enables the thinker to rise in thought to those spiritual heights where he may speak from the Spirit to the personal and say my will is law and do thou obey it.

The word thus spoken of the spirit will lodge in the subconscious personality to be manifested in due season, which may be the next instant or the next year or not for many years, but to be surely

manifested when the subconscious personal is ripe for its expression.

The personal expression derives all power from the spirit through recognition, conscious and subconscious, and the spirit is omnipotent within the sphere of its individuality.

Just because of this fact one mind may not enter another's mentality against the highest will of that other, but if on a sympathetic plane one may speak from the Spirit and send to another an impulse in harmony with his supreme will and benefit him thereby, and this even tho' the one to whom the Spirit sends its word is not conscious of the fact that his friend has sent such an impulse, because the spoken word of the Spirit being in harmony with his supreme desire and will and he being in a receptive mood to that form of influence he recognizes it as of his own Spirit, as in a certain occult sense it is, for we are all of one Spirit, who is omnipotent, omniscient, omnipresent Life, Love, Wisdom and Power, the "I Am that I Am" of all humanity, back of which we cannot go, and of whom we say I AM I, and my will is law and must be obeyed.

* * * * *

"I sent a quarter a few days ago and received your valuable pamphlet on Sexual Law.

While reading this book I learned something from *between the lines* I suppose, for there is nothing like it in the text. I had been unable to understand satisfactorily, how any benefit could be derived from the denials required, or at least taught, by Christian Science. It *seems* clear to me now that these denials are simply a waste of breath.

I cannot conceive how any denial can be formed that at least a part of the meat of the denial is not an affirmation. My idea is that that part of the denial which is an affirmation counteracts that part which is a denial, therefore the denial has no effect."

Our correspondent is right, the denial of disease carries with it an implied affirmation of disease, and the effect of the denial is merely hypnotic and not curative to any great extent.

We do not deny that many who have used these denials have been healed, but it was not by denial of disease that they were healed, but by the recognition of the power of the invincible human Spirit at which they arrived through the use of denials,

just as those who believe that the "blood of Christ" healed them nearly 2,000 years ago are by their faith raised above the physical to the spiritual and by their recognition, through the mediumship of the invisible Christ, of the supremacy of the spirit are healed.

An affirmation of health if made from the view point of the invincible human Spirit exercises a powerful influence in the direction of health, but when suffering personality makes its affirmation of health from the view point of the personal, the affirmation contains the implied denial of health which the personal suffering imposes upon it and becomes, like the denial, merely hypnotic in its effect.

While these hypnotic effects may be beneficial, nay, often are, and while it is wise to employ them as a help to true healing, this real healing comes not from personal denial or affirmation but through recognition of the supremacy of the human Spirit which we call the I AM because it is of this inner and supreme self that we can say I AM I, and back of or beyond ME I cannot go.

In the words of the commandment we say of the inner Spirit, speaking to the visible personal self, "Thou shalt have no other Gods before ME."

When the individual thus recognizes the supremacy of his own invincible Spirit over the physical conditions which it would be folly to deny, he no longer depends on either affirmation or denial, but recognizing the invincible power of his own Spirit (the God of him) lets it have full sway, and as the recognition becomes more and more complete in every atom of his being diseased conditions disappear and he expresses the health of the God Spirit in his personality.

When such recognition occurs the man no longer speaks from the changeable personal but from the heights of the absolute and invincible Spirit which is his deepest reality, and if he then makes the affirmation "*I am well*," he does so with all the force of his *invincible Self* and the affirmation has for him no implied denial; and he will not descend to the denial "*I am not sick*" to hypnotize himself into a belief of the spirit's affirmation, because he then *knows* all power is vested in the Spirit of man (the only God there is) and will be given personal expression as fast as he can recognize and appropriate it both consciously and subconsciously.

Ideal Love is a large, beautifully printed monthly, published and edited by Alice Wolverton Eyre, 809 Carnegie, New York City. Subscription per year \$1.00. Single copies 10 cents. It seeks to teach and develop ideal relations between the sexes; is pure in tone, and spiritually uplifting. Send for a copy to above address. It will please you.

* * * * *

The Psychic Digest has reappeared in new and attractive form. See adv. on another page.

OUR LETTER BOX.

GREAT FALLS, MONT., Aug. 2, 1900.

Dear Friend:—Your note of the 27th received. I AM vitalized in every atom of my being right this minute. Thank you.

The August number of THE FREE MAN strikes me as better than any previous issues. Why? Because I paid for it? Or because I am once more filled with oneness of purpose and so open to all the influence for good that comes my way? Or is it just unusually good?

Thank you for putting me at the head of the list. I am proud of my record and glad to acknowledge myself to the world as a shining example of what a patient should be.

The occultists are finding themselves out of date, just as the church has. That is why they fight. But spiritual healing and mental science are the highest that we know to-day because they are the methods of the Christ. And they are bound to succeed.

The last March number that I had went to a friend who is a Bishop in the Episcopal church. He scored Christian Science in his sermon but admitted there was such a thing as the action of the mind upon mind at a distance. I don't believe in scoring anything or anybody. Christian Science is a step in the right direction—well a creep, anyway. And it has just reached this state in its usefulness. Better things are on the way.

Use anything I write for publication if of sufficient interest to the world at large.

Sincerely always,

MABEL B. PAGE.

RATON, NEW MEXICO, Sept. 2, 1900.

DEAR DR. CLOSE:—

I must express to you my great appreciation of the September number of THE FREE MAN just received and read, and enclose ten cents silver for another copy of the same. Your article on reincarnation is perfect in its idea and must remove all objection to the thought of reincarnation which most people have. A lady friend of mine here has lost a little boy and cannot bear the thought of reincarnation for fear she will not meet her child again.

Then Mr. Towne's article "Trust Your Ideals" is splendid. Who could help trying at least to follow such uplifting principles.

Jean Porter Rudd's "Spirit of Opulence," and indeed every article in the paper are so encouraging that one feels lifted into a new and fresh atmosphere.

You mentioned in the August number that you would send a circular letter of the Modus Operandi of mental healing to any one wishing it. I enclose stamp for the same and remain.

Yours very cordially,

MRS. O. ST. JOHN.

PHOENIX, Arizona, 8, 3, 1900.

232 East Adams Street.

PROF. CHARLES W. CLOSE, 124 Birch Street, Bangor, Maine.

My Dear Prof.—I herewith enclose one dollar to continue my success treatment for another month. I feel that your treatments are a great benefit to me. I also feel that I receive many times the worth of money expended in that way. Your publications have helped me very much. I derive pleasure, benefit, and good sound knowledge from them. They each are worth many times their price. THE FREE MAN is well worth its weight in gold. May the blessings of the Father be with you now and forever.

Fraternally I am, EMELE W. MEYER.

KEY WEST, FLA., Aug. 3, 1900.

PROF. C. W. CLOSE, Bangor, Maine.

Dear Sir:—Have just read your "Sexual Law" from front to back cover and like this new information (to me) exceedingly, and am sending you \$1.00 for the latest edition of your book "Phrenopathy, or Rational Mind Cure."

Thanking you for the good messages so far I shall look forward to getting this book and literature that you may send at any time.

Yours Resp.,

F. W. HUNT.

THE FREE MAN is certainly the best of all the new thought journals.

H. C. H.

Those out of work should read Helen Wilman's adv. on page 352. See adv. of Psychic Research Co. on next page.

The Occult and Biological Journal,

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The Esoteric Pub. Co., Applegate Calif.

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VOL. IV.

NOVEMBER, 1900.

No. 11.

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OVER THE HILLS AND FAR AWAY.

BY EUGENE FIELD.

Over the hills and far away,
A little boy steals from his morning play,
And under the blossoming apple tree
He lies and he dreams of the things to be:
Of battles fought and of victories won,
Of wrongs o'erthrown and of great things done—
Of the valor that he shall prove some day,
Over the hills and far away—
Over the hills and far away!

Over the hills and far away
It's, oh, for the toil the livelong day!
But it mattereth not to the soul aflame
With a love for riches and power and fame!
On, O man! while the sun is high—
On to the certain joys that lie
Yonder where blazeth the noon of day,
Over the hills and far away—
Over the hills and far away!

Over the hills and far away,
An old man lingers at close of day;
Now that his journey is almost done,
His battles fought and his victories won—
The old-time honesty and truth,
The trustfulness and the friends of youth,
Home and mother—where are they?
Over the hills and far away—
Over the years and far away!

[NOTE. The above beautiful little poem is one of the collection of *Field Flowers*, advertised on page 381.]

MIND OR MATTER.

SEVENTH ARTICLE.

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MIND OR MATTER.

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HERBERT SPENCER did more than any of his predecessors toward effecting the complete unification of positive knowledge; but he left the paradox of mind and matter

where he found it. Let it be observed here that the problems which deal with the physical properties of matter are the same whatever the metaphysical basis of matter may prove to be.

While the metaphysicians were floundering in unfathomable seas of speculation, a different class of men were slowly but surely solving the problems of physical science by a very different method.

Of these problems the one which most immediately interests us is that which led to the formulation and application of the atomic theory of matter. Writers upon occult subjects and workers in the field of practical physics both take the atomic constitution of matter for granted, but so far as it holds a place in the thought of positive science it is only an inference derived from the behavior of different kinds of matter under experimental manipulation, an inference which the extreme positiveism of Conte rejected entirely.

The theory of atoms in its simplest form is derived from the physical divisibility of matter, and follows from the assumption that there must be an ultimate limit of divisibility—a finest particle, which can undergo no farther sub-division; and the atomic theory of the ancients rested upon this fad alone. The universe of matter in all its diverse forms, including the function of mind itself, was but the complex result of clashing atom streams impelled by unknown forces through the abyss of space. And thus the Roman poet Lucretius describes them.

“For blindly, blindly and without design
Did the first atoms their first meeting try;
No ordering thought was there, no will divine
To guide them, but through infinite time gone by
Tossed and tormented, they essayed to join
And clashed through the void space tempestuously,
Until at last that certain whirl began,
Which slowly formed the earth and heaven and man.”

The modern theory of atoms is derived almost exclusively from the experiments of practical chemists. It was first adopted by Dalton, to account for the fact that elementary substances invariably combine in definite mathematical proportions, the combining weight of each element being always a fixed quantity, or some multiple of the same. The consideration of this theory embodying the facts of modern chemistry with its bearing upon the questions raised by mental science must be reserved for the next article.

FLORIAN HUSBAND.

A STUDY FROM LIFE.

BY ROSABEL REED.

On a superficial observation, the "many minds" of the "many men" we meet, appear strange; but, upon second thought, we remember that no two people in the world are alike,—and that varying temperaments, breeding, education, environments, etc., necessitate the occupancy of entirely different individual view-points, in harmony with the law that no two bodies can occupy the same space; besides, no two with whom we come in contact, are in exactly the same stage of growth.

One fritters away life's precious hours in flitting from one pleasure of the senses to another;—all designed and entered into for the express purpose of "killing time".

Another is much in earnest, but concerns himself only with the very small duties of everyday existence, and the purely external affairs of his little world, quite oblivious to the fact that there are higher duties as well, and a larger sphere of action than he compasses with his short-sighted vision; in fact he is not at all interested in the matter and never cares to inquire or investigate. Of course, that is all right,—for him.

Then we meet the man who makes a stir in his vicinity; he is ambitious, adopts some special business, or profession, and works eagerly for success on a material plane—which he often achieves, of the precise quality for which he strives,—and manifestly considers that he has made the most of life and its opportunities,—that he is a shining example which all would do well to emulate.

The next individual, outside of his regular calling, studies somewhat along lines that attract him, perhaps in science or philosophy; but he congratulates himself on being exceedingly practical, and never steps beyond the limit of the purely intellectual; indeed, in his opinion, there is nothing beyond that boundary; he has only contempt for that which cannot either be weighed, or measured, or analyzed, according to his prescribed and infallible (?) methods. He prides himself on his intellectuality, and not without reason;—if intellect were all-sufficient,—for it is bright and keen and strong, but call his attention to anything which necessitates soul-perception, and he is at once in arms;—declaring such claims are arrant nonsense, incapable of explanation or proof, and people who

allow themselves to indulge in such vagaries are hopeless transcendentalists. "Spiritual ideals, too! Nonsense! So long as one inhabits a material world, he would better pin his faith to material possibilities." And the good man, with the kindest intention, proceeds to dissuade you from following your "phantasy", advising you not to waste your time on such unsubstantial, fallacious ideas.

Then we come to the one who is more or less interested in Mental Science, Spiritual Science or some line of advanced thought; he is fully convinced of the beauty and soundness of his special doctrine, but he carefully reserves all association with it for his leisure hours at the study table; when he emerges from his retirement into the every-day life of the outer world, he has left behind his precious philosophy, or religion, shut close within the covers of his books; he does not make it a part of commonplace affairs, his home life, or his business dealings with his fellow-men; oh no! it is "of his life a thing apart". Perhaps he regards it as too pure a possession to be sullied by contact with social trivialities or mercantile transactions; mayhap it does not occur to him to elevate those associations to the level of his highest concepts. This is similar to 'Sunday religion': too good for every-day use.

Next we find a person who, in a certain way, goes to the other extreme; and while interested in some phase of the higher teachings, appears only to recognize its value, as it may be used to attract dollars.

Again, an individual who grasps one line of spiritual truth, but regards as an absurdity, or a positive invention of evil, any other branch.

There also is the person who really loses equilibrium; who seeks to build a temple without a foundation; who absorbs and expresses one half of a principle and subordinates, or utterly rejects, the correlative, without which there can be no perfect balance.

And last, we may find that finely-poised individual, who, 'without haste, without rest', is building a well rounded world, of which he is the centre. There is no neglect of the practical affairs of daily life; the smallest duties are religiously discharged; neither business nor social relations are sacrificed;—but each department of existence is so uplifted and beautified by the inspired and harmonious spirit radiating from within, that all are blest who

come in contact with such an atmosphere, which is in itself a benediction. Frowning faces brighten into smiles, harsh voices soften, the rough and uncultivated involuntarily attempt unaccustomed graces of speech, and gentle civilities, sorrowing hearts are comforted, erring instincts are—for the time, at least,—hushed, while every voice of Truth finds a sympathetic vibration from some chord of this finely attuned spiritual being. Attunement and atonement are interchangeable terms in our relations to the Divine; and one who is attuned to the centre and source of all Being having limitless resources from which to draw, grown exquisitely sensitive to universal harmony, finds himself, again and again, responding to some hitherto undiscovered and beautiful tone in the world around him. Such an one has truly entered the higher life; Hatred, Ignorance, Error, Fear, can exist no more for him, since Love, Wisdom, Truth and Peace divine, have found their abiding-place within his soul.

REPLY TO A QUESTION.

ALADY writes asking the question how I harmonize the statement, "If we eat more than the body needs it remains in the system as a poison," which I made in my article on *The Vibratory Action of Admiration*, with the teaching, "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth; this defileth a man." Jesus spoke of what is usually called the spiritual forces. I spoke of the body, the representation of the inner man. It takes both inner consciousness and the outer expression to make a whole being; there is no such thing as one part feeling or acting unless the whole man is either defiled or uplifted.

When I say that which is put into the stomach and is not needed for the building of the body, poisons it, I do not go farther as I might and say if the body is poisoned with unused food that the mouth will speak those words which will burn and torment until we feel defiled in both spirit and body. Jesus when he said, "that which cometh out of the mouth this defileth a man," did not stop to show that the irritation, unrest or indigestion might be the cause of these words which defile the man; words as well as seeds will surely bring forth their kind. It might just be possible that Jesus had not seen this law of action and reaction, and did

not know that the inside unrest was what sent out the words, and so could not speak of what he had not seen; he did see that when a person was in the habit of saying unkind words, low and vulgar words or angry words, that the habit would grow and the man become worse instead of better, so spoke of what he did see.

There may a time come when we can with impunity take in all kinds of food, even poison; but when that time comes and we are powerful enough to be able to counteract poison we will be beyond the desire to take into the body that which does not feed it. Then one part of the body will not do a thing which harms another part, will have no desire to do so, as we have now. Our taste says give me more of this, or that, and we are too weak-willed to say no, so down it goes and some part or several parts are harmed, then we rush into all manner of ways to find relief. The doctors give us little pills, powders and fluid stuff to take, our money is paid, and we go on eating without thought and saying hard wicked words. Then in comes the minister and tells us that it is not what is put in, but what goes out which causes the wicked thoughts, that produce wicked words; repeats the teachings of Jesus; but we go on in the same way, eating, drinking and being wicked, all because we have not learned to make the atonement—become one in spirit and body. We have interpreted the teachings in the Bible to mean that we must atone for our sins, and have tried to do so through sacrificing and crucifying the flesh, but we must divide the word and read it at-one-ment, which is to have each department of our nature work for the good of all other parts; the mouth will not say words which bring discontent and unrest to the body, the body will not be fed in such a manner that every nerve is strung to its highest tension and wishes to throw off venom, all parts will be at one in good.

Jesus looked at one side only, the spiritual side, when he declared that truth; yet he must have been aware of the connections between the defiling of the body and the defiling of the man-mind. While there are truths in Jesus' teachings, that will elevate mankind even unto conquering death, there are some laws in action and reaction which he did not teach or we did not catch his meaning. To know these things which he did not teach is equally necessary with knowing those things which he did teach. When we come to the place where we are not harmed by what we eat, drink or say we will have learned to understand this law of action

and reaction in each department of our being and live true to it; we will work with the law of our being, both in the physical and mental. Now, we sometimes eat what poisons us, we suffer from the effects, then it is hard to live so that we will not be defiled by what our tongues have said.

If we look from the other side we may see that our tongues are let loose in anger, hate or criticism, and they say all kinds of cruel things; our minds are allowed to dwell in those places where there is no rest and soon the body becomes weak, and we wonder why. The unrest, coming from undigested food, is hard to overcome, and if we do not watch closely it will be spoken to friends, and wounds be given which may be years in healing. If there had been no unnecessary food decaying in our stomachs, put there because our palates cried for those things which tasted good and we lacked the will to say no, maybe we would never have said the sharp words—the man would not have been defiled. If we lack will power in taking in food we must lack will power in giving out words, and we are not able to speak as we would think wise in another. If we gain will power by controlling the appetite, then we have the will not to say harsh words even though they may come to the lips. If we can close the lips and not say the words which anger brings up, then we will have the will to say no to taste. You see if we are strong enough to live what Jesus taught we will be strong enough to live what we come in contact with on the physical plane. If we can live true to what is taught by those who teach from the physical, then we can live what Jesus taught; it seems to me that the more natural way is to begin to learn to take care of the body first, to work with the law which gives us control of the things which we put into the body. It is a truth which the orthodox world has seen that to save a man's soul, as they term it, the body must become at least, peaceable if not easy.

This body of ours is the greatest and grandest structure which has ever been built; priests and preachers have tried to make us believe that we are worms of the dust, and that the body availeth nothing. Still the whole world yearns for a body and one that will be able to stand firm when old death with his sickle comes along and declares "you are ready for the reaper." The body is the one thing most sought after, and this cry of the world for a body must mean that we may have it so long as we wish it, have

it to purify and build into perfection; longer than that we will not wish for it. When there is no more work to be done on it we would soon become tired of it and begin to look for something else to work upon; this is our only work to learn to build a perfect body and then learn how to use it perfectly, and it cannot be done so long as we separate the two—mind and matter—in their action. We may teach of different conditions of the body and their effect upon the mind; then again we may teach of the action of thought, and its wording upon the body, but we must not lose sight of the thought that it takes both to constitute a perfect man.

Jesus saw that when the lips had spoken harsh words that there was a reaction which had its effect upon the speaker. No doubt he saw that the condition of one who spoke unwisely was one of unrest but failed to find the cause—that they had not been using the right material in building—and spoke entirely of the effect. I spoke of the cause of all sin, all mistakes, all irreligious action—the inharmony of the body and the things which caused it. We use three things as building material in the body, the water we drink, the food we eat and the air we breathe, and our thought is the master workman who forms the building; either consciously or unconsciously, we with our thought build our bodies out of the food, drink and air we take in. If we partake of all these things without conscious thought we are the lowest of mankind; if we take some little heed then we are on a little higher scale. When we can control what we eat, drink and breathe we will not have to make any effort to keep our lips closed, and no man will need to teach as Jesus taught; when there is harmony—ease within—nothing but harmony can come forth. A mustard seed brings forth mustard, an apple seed gives an apple tree—dis-ease within gives an expression exactly of its kind and we are defiled because we first planted the seed of unrest. If a child was started in the study of arithmetic he would not be given fractions first but the simplest figures in addition. If we should be unwise enough to give him the higher lessons first we would create such confusion in numbers that it would hinder him from learning addition with the same ease that he would have found in the study if he had been taught the easier lessons first. I look at trying to control the words which “cometh from the mouth,” in something the same light, that is if it is given as a primary lesson. If the body was

first put to rights there would be no need of this teaching, or at most only a hint of the mischief done by the words which "proceedeth from the mouth." It is much easier to stop the habit which causes us to speak than to try to stop the mouth with the whole nervous system in a perfect turmoil; first do the little things and the others will come naturally—save the pennies and the dollars will come.

When Jesus said, "that which cometh out of the mouth defileth a man," he might have recognized that if the will was gained to stop the tongue there would be will and wisdom to control the taste in all eating and drinking. It is true that it would build a will, but it seems to me like beginning at the wrong end to work, to expect to stop the expression that has been planted and is ready to fruit, while the body is filled with dis-ease. If a man, woman or child can in any way be brought to partake of only the food which digests easily—for them—you may be sure that the expression will in a short time grow mild and kind, compared with what it was before. It is easy to be a christian when the body is well, but a person in pain and distress or half fed is controlled by that unrest within and will show it in their words.

When we come to following anything which any man has written or said, even Jesus, and not use our own reason we are soon on a side track with the switch locked; we may read what all people write and then be able to think out something which would be new, after we come to the place where we trust our own thoughts. The Bible is a grand book. Jesus was a grand character and left many good precepts, but there are many things outside his teachings and you and I may find them if we think.

The earth is in a continual change, every thing upon the earth is changing also. How can we go back to Jesus's teachings and feel that they decide anything? Why not take them for what they are worth and add what we are able to think as being of fully as much importance to the world to-day as something which was said hundreds of years ago? Jesus said, "what goeth out from the mouth defileth," I say what goes in at the mouth may defile the body, and what goes in at the mouth builds what goes out at the mouth in a far greater degree than is thought at first glance. There are so many people talking and telling what they see; one sees the north side of the building and can only tell of mosses,

stones and cold winds; another sees only the south side of the structure and consequently tells of flowers, sunshine and bright things; the next sees the east and raves over the beautiful sunrise and lovely views; the fourth comes in to tell of the west with its grand sunsets and delicately tinted clouds. If neither of these have seen the other sides that their brothers viewed, they will be likely to say, "there is no truth in what they say: they are mistaken," or perhaps, if they are down the ladder of life a little way, the word *lie* may come in somewhere. There is length, breadth, height and depth, to all things and because we can only see one at a time is no proof that the others do not exist.

We must make the at-one-ment whether we wish it just now or not; the time will come when we will care less for all other things than this one attainment; which means that the physical nature and the unseen man will work in perfect harmony, neither master, neither slave but one man made whole by recognizing that it takes both the body and the mind to make a perfect unit. When we are that unit there will be nothing in the body which will irritate and cause the mouth to speak those things which defile the man, neither will we by the taste, sight, smell, hearing or feeling desire to put into the body that which will not be in perfect line with the teachings which Jesus taught, then we will be perfect—in Christ love—and no harm can come to us.

When the words which defile a man are spoken it is the body which must represent that defilement to the world; long after the words are spoken and lost sight of, the body may show the result of that danger which caused the words to be spoken. The words may be spoken and forgotten, not so with the effect upon the body; that stays and punishes or rewards according to the deed done. Jesus probably knew this law, but either did not see fit to go into detail or his words have been written and rewritten, each time with some other man's interpretation, until they do not represent what he knew.

I can't see why we should hold to such imperfect, half-understood teachings when there are so many teachers of to-day who could in plain language give directions which would bring in health, wealth and happiness according to the faithfulness with which they were lived.

LUCETTA J. CURTIS.

THE SPIRIT OF OPULENCE.

SECOND PAPER.

JEAN PORTER RUDD.

YES, look up! *There is a way out!* Shall we not set ourselves to find it?

No one is rich save he who is rich of soul, rich in his own consciousness, rich in the double joy of giving and receiving, rich in the spirit of opulence.

No one can be rich, no matter how plethoric his bank account may be, who, mentally, is niggardly or pinching or afraid. He who begs or cringes; he who covets wealth and envies those who have it; he who repines; he who is not royally content with what he is in his *true nature* and therefore with what he has; he who is conscious of craving anything; all these are poverty poor in consciousness. Equally, he who bestows grudgingly, or builds up his own fortunes by the tearing down of his neighbors; he who is conceitedly contented with what the poor little *personal self* is and has, is also poverty-poor in consciousness. Again the two are one.

The spirit of opulence is the free glad spirit. It is the spirit that holds nothing back, that counts its best none too good. It is the joyful spirit of service, the spirit that asks: What have I to give? It is the spirit that works for work's sake, not looking to results. To feel in ourselves the spirit of opulence is to feel all the elements of our nature open for the out-flow of life and love and joy and peace, which together, make our health of soul and body. Never mind about the *in-flow*. God will take care of that.

For the in-flow comes to us from our unbounded source of supply, as we are ready for it, that is, just as rapidly as we give it out. Moreover, it comes to us for one purpose only; namely that it may flow out through us as broad deep rivers of living waters.

The strong right arm of the new teaching is the clear perception of the relation of soul to Over-Soul which makes possible a practical application of the First and great commandment: Thou shall love the Lord, *thy* God, with all thy heart and with all soul and with all thy mind and with all thy strength. *Thy* God, the ever present Spirit of Life, Love, Wisdom, Truth and Beauty, dwelling within your own soul, working in you and through you. His good pleasure which is your good pleasure also, as soon as you know yourself one with the Lord, *thy* God.

But there is another arm, a strong left arm, which many people scarcely recognize, but which to my mind is simply the corresponding half of the one great Whole. I mean, not only the finding within ourselves the Source of All Good to our individual lives, but the practical working out along the lines of social reform in daily and hourly strenuous thought-effort and deed-effort, the second like unto it: Thou shall love thy neighbor as thyself.

All down through the long centuries of human history there have never been but two questions before the world; two great questions in which all lesser questions are enfolded. These are:

1. The relation of man to God.
2. The relation of man to his fellow man.

Religion and Politics: occasion of all war, all famines, all murder, robbery and oppression. Religion and Politics: were mistakes, so far, in the practical working out of the first great commandment and the second like unto it.

Who then is our neighbor? Why, the Boers and the Filipinos, the Chinese, the Turks, the Armenians; the Idaho miners and the famine-stricken of India; sweat-shop victims, debased women, down-trodden children; the enslaved and oppressed everywhere. No less, (God help us to remember!) the oppressor and the enslaver, those who live on the fat of the land while their brothers starve; those who in wanton luxury are continually drinking the life-blood of God's little ones. Yes, even these are our neighbor.

Before we can help even the least of these, our neighbors, we must first rise up individually each man for himself out of poverty thought. Remember, it is not the moneyless man alone that is a slave to poverty thought. It is not the possession of money nor the lack of it that stifles the spirit of opulence, but the greed of money for money's sake.

Just here I am going to interrupt myself once more, as I am rather fond of doing, to say that I believe very little can be done to bring people into more equalized financial conditions until our *thought* of money be lifted to a higher plane. At present, there are two classes of people who degrade the thought of money. These are the money-grubbers and the money-grabbers on the one side; and on the other, the money-scorners, or the idealists, who, revolting from the covetous greed so often expressed in terms of money, make the mistake of reaching to the danger point of the

opposite extreme. The middle road is best. Truth is always in equilibrium.

Of itself, money is nothing. But in the present transition state of our civilization it stands as a symbol of Nature's lavishness and her abundant provision for all earth's children. It is one among the many good gifts of God. As such it is to be used, not abused; to be welcomed, though not coveted; to be neither rejected nor debased but honored. For without money, business integrity cannot be maintained; and strict business integrity is a fair ideal in our work-a-day world. Let all who shrink from the thought of money, lest either they love it for its own sake or despise it because they see the evil of its mis-use, reverently pray this prayer with me: Hallowed be Thy Name in money as in all things else.

To repeat: Before we can help our neighbor, we ourselves must rise out of poverty thought. This must be done, however, not for ourselves alone, but for all humanity. The wealth we are all seeking, the wealth it is our right to desire and our duty to demand, is common wealth—the inexhaustible wealth of God's earth acknowledged as the common wealth of all God's creatures.

Individual development is fine and must inevitably precede social advance, but the social work on strong broad lines is the larger service. Moreover, the sign that one has become individualized in this out-pouring spirit of giving, the spirit of service one and with and toward one's fellow men, which is the very spirit of opulence.

In the spirit of opulence, then, you and I want all men to have equal opportunity for the pursuit of life, liberty and happiness. Because all are not yet fitted to take advantage of equal opportunity is no reason opportunity should be denied them. Which among us is to constitute himself the judge? You and I would not put even the smallest pebble in their way. Rather, we would gladly help lift the crushing stone-heaps out of their path. Shall we now give them our utmost help, hand to hand, shoulder to shoulder? You and I want all the old and the young, the rich and the poor and the helpless, the gifted and the only average-endowed, all alike God's little ones, to be provided for, not as now, by state or church or private "charity" but *as a matter of course*, because they and we and all mankind are citizens of one fatherland, all are children of the Father.

In the divine spirit of opulence you and I want all the world to rejoice in health, wealth, prosperity and happiness. We want everybody to be well well-off and happy. We have learned that to know the Law of Life and live it *is* our health, our prosperity, our happiness. You and I want all mankind to learn this Law. We want God's kingdom to come on earth; we want glad tidings preached to the poor.

Oh, it is a glorious day, this in which we live. Let us rejoice that you and I and every one of us are permitted to help usher in the great day of freedom. That it may the more quickly come let us all join in declaring for everybody in the world: Health of soul and body; wealth spiritual, intellectual and material; prosperity in all ways; success in all righteous undertakings and the happiness of the Blessed Life.

EDITORIAL.

A correspondent writes: "My last treatment has helped me so much in many ways. I shall never hesitate again to apply to you when I feel the need. It doesn't make me dependent on you at all. It certainly shows me how to depend on myself."

This lady seems to grasp the ideal relation between patient and healer.

It is not the work of the phrenopathic healer to bear the burdens of the patient and force him to grow whether he desires to do so or not, for each of you must do your own growing, there is no shirking it, and no healer who thoroughly understands his work will encourage dependence upon him in his patient.

The practical phrenopathist's absent treatments aid the patient to develop his own self reliance, and he feels as this lady does that the treatments show him how to be self dependent which is independence in the truest sense.

So long as there are those who are sick in body or mind and who have not developed the power within themselves to overcome these obstacles the absent healer will be needed, not to make the patient more dependent, but to set him free of his chains and awaken him to a recognition of his own invincible Spirit.

The written words of many awakened souls do much toward awakening others to a clearer recognition and stronger realization of the power resident in the human Spirit.

But there are many who cannot grasp the meaning of the written word, and others who, while they grasp the intellectual side of the question, yet cannot make a practical application of the truth they have intellectually discerned.

These need something more and different from the written word.

They need the influence of the warm, vibrant Love and Life which the true healer sends forth as the sun's rays are sent forth to the earth, to awaken them to a conviction of their own inherent possibilities.

And it has been demonstrated time and again that the absent method of treatments gives the patient the greatest aid in developing himself into the independent, unconquerable Soul he was intended to be.

Hudson even goes so far as to claim that a suggestion of health sent out to a patient without the latter's knowledge has the greatest healing value, and if this is true it is because the patient receives the suggestion as of himself.

In all absent treatment the element of personality is largely eliminated and the patient feels himself a free man, and recognizes the power used in his cure as of one essence with himself.

At this time, when there are so many attacks from all sources upon those who practice the absent healing method, it is well to remember that by this method individuals are developed to their highest possible attainments, not by proclaiming independence in one breath, and submission to an unseen mahatma or some "Magi" or other personal God or Gods with the next utterance, but by educating and developing their own inherent powers all the time, knowing that as they are one with all Creative Energy and Life they can draw to themselves the elements of all life to be used by them as they will.

* * * * *

We are in receipt of a postal card on the back of which is written the following :—

"A man who would starve rather than eat animal food is a fanatical fool, and the best thing to do is to let him starve." Suppose you and your children were cast upon a desolate island where there was no food. Would you be a fanatical fool if you did not eat your children? Bear in mind that there are people who have kindly consideration for animals not as closely related to them as

their own children are. I am inclined to look upon the editor of THE FREE MAN as a fanatical fool whether he eats animal food not.

J. A. WILSON, Amesbury, Mass."

We wonder if in broad America there is another vegetarian so lost to human feeling as to voluntarily go on record as considering it no worse to kill and eat their own children than to kill and eat the lower animals! For humanity's sake we hope not.

No, friend Wilson, we would not kill and eat our children nor yours under such circumstances.

Neither would we allow them to starve so long as animal food could be had for the killing.

Would you?

* * * * *

What has become of "the man from Venus?" one of our correspondents wishes to know. Has he gone back to Venus or has he become submerged?

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Among the best of our exchanges is Sydney Flower's SUGGESTIVE THERAPEUTICS. The October issue is perhaps the best yet and is full of good things. See adv. on another page.

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Read the ads. of *The Mionion Book Company* on pages three and four of cover. They sell books on all phases of advanced thought.

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See Wm. E. Towne's ad. in this issue. William's ads. are always interesting.

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* * * * *

Always give your full address with every letter you write. We now have several letters which contained money, and ordering books, &c., which orders we cannot fill simply because the writers failed to give their full address. In one instance no name is given; in another, no state, or no city, &c. Are you one of these?

NOTICE.

Mr. Lloyd Jones, of 156 Washington St., Chicago, is issuing an illustrated monthly magazine, *The Journal of Magnetism*, 48 pages, price 10 cents a copy. Free sample copies will be sent to any reader who mentions *THE FREE MAN*. This new journal will devote its pages to Physical Culture, Magnetism and Health, and our readers should make a point of being on the lists of those who are to receive a copy free.

* * * * *

We clip the following pungent remarks from Henry Frank's *Independent Thinker*.

We desire to say to those who receive this magazine for the first time, at the request of a friend, that in sending it to them we may have been misinformed as to the shape of their heads and the turn of their temples. It is barely possible they disport big cerebellums and narrow frontals, or sugar-loaf noddles in which all the grey matter has been dried up, leaving only a granulated substance which can scarcely be called brains. Such persons will not want *The Independent Thinker*, for they neither borrow, lend nor steal thoughts or things that agitate their craniums.

We desire to inform these people that they will not in the least embarrass us by returning the copies they receive, with the following inscription: "We think neither independently nor dependently, when awake or asleep, drunk or sober. We pay other fools to do that for us. So please do not send us any more of your mental meat-axes, for we have no brains to convert into Frankfurters, and we prefer to digest 'The Fireside Revery' without any of your sauce piquante, thank you."

I wish to caution all my readers who are not in the habit of thinking that there is danger in the process. Real thinking is like boring a hole into a rock and stuffing it with dynamite. It isn't wise to sit down on the hole and smoke after the fuse is fired. It might "jar" you. Baaboo Benni, my artist friend, informs me that when he first began to think it made him so sick he took sixteen doses of Seltzer Aperient, and wound up with a bottle of Hunyadi Janos, with but slight relief. He says the first time he was struck with a live thought he felt as though a "live wire" was passing through his brain and he heard the Doctor inform the Undertaker that he might take his place. He says getting a New Idea is a more horrible experience than smoking your first segar

or taking your first sea-voyage. He advises everybody who's not been initiated to keep away; for he says its better to be a fool and comfortable, than a philosopher and be damned. Baaboo has found ample time since then, however, to become a philosopher, and the Sovereign of the Stygian Sound assures me that he has not yet fished him out among the "damned." But while Benni escaped, on account of the olive richness of his Oriental beauty, I'm not sure that you would. So beware of a New Idea, for it pierceth like a pitchfork, and paineth like jokes in a last year's almanac.

BOOKS FOR THE HOLIDAYS.

NEQUA OR THE PROBLEM OF THE AGES, by Jack Adams, Vol. 1, 387 pp. cloth, price \$1.00. Equity Publishing Company, Topeka, Kansas.

This is a unique romance the hero-heroine of which is the author, Jack Adams, who is in reality Cassie Van Ness, and subsequently Nequa, who ships as a man with her former lover, Captain Ganoe, who however does not realize at the time that Jack Adams is a woman and his old time sweetheart, for a voyage to the polar seas.

After many hardships and much adventure the details of which are replete with interest, they discover that the earth is hollow and that the inner surface of the earth is inhabited by a highly civilized race called Altrurians who have solved the financial and other problems now facing the people of the outer world, by the substitution of a practical cooperative socialism for the competition of the outer world; showing how a minority may bring about like conditions in a world of competition in a natural, normal manner.

It is a thoroughly interesting book without a dull line in it, and we shall look with interest for another volume from the pen of "Jack Adams."

It seems to be a more practical work than Bellamy's Looking Backward, and should have a large sale. It should be in the library of every student of advanced thought.

Order of The Mionion Book Company, Box 1384, Bangor, Maine, U. S. A.

TOLSTOI, A MAN OF PEACE, by Alice B. Stockham, M. D.,

cloth, 140 pp. price \$1.00. Alice B. Stockham & Co., 56 Fifth Ave., Chicago, Ill.

The book consists of two parts, the first being an interesting sketch of the Author's visit to the home of Tolstoi in Russia, in which she talks interestingly of Tolstoi, his family and philosophy. The second part entitled *The New Spirit* by Havelock Ellis "gives an insight into the social philosophies of Count Tolstoi."

THE TWO PATHS, is the title of a very pleasing mystical romance by Marie Watson, F. T. S., in which the authoress shows a decided talent as a novelist of a high order.

While the author is not always coldly logical or exact she is thoroughly in earnest and one who begins the story will not want to lay the book down till he has read it through from cover to cover. It is a live book and one of the few works of this character we can heartily recommend.

Cloth, 195 pages, price not given. Alfred C. Clark, Publisher, Chicago, Ill.

THE THEORY AND PRACTICE OF HUMAN MAGNETISM, translated from the French of H. Durville.

Part 1 deals with the Theory of Magnetism, treating of *General Physics, Magnetism, The Art of Magnetising* and *Physical laws of Human Magnetism*.

Part 2 takes up the practice of magnetism under nine heads as follows: Passes, Imposition, Application, Stroking, Rubbing, Breathing, Concentration of Gaze, Intermediate Magnetism, and Calm and Excitation. The book is intended for popular study of its subject. 111 pp. illustrated, leatherette, price, \$1 00. The Psychic Research Company, Publishers, Times-Herald Building, Chicago, Ill. See their adv. on page 383 of this issue.

RESTFUL THOUGHTS, is a neat little booklet of poems, by Mrs. Arthur Gustorf, 339 Wisconsin Ave., Oak Park, Ill. Price 25 cents. Order of the Authoress.

EIGHTY-FOUR YEARS IN HELL, unless sooner discharged for good conduct. A satire, by Prof. Lyman E. Stowe.

This story constitutes No. 19 of *The Psychic*, and in it Prof. Stowe satirizes modern civilization in a most entertaining manner. All should read it. Price 5 cents. Order of The Astrological Publishing Co., 133 Catherine St., Detroit. Mich.

THE UNIVERSE is a book of condensed thought, making brief, clear and plain world building evolution and the atomic soul theory, which clears up the mysteries of ghosts, apparitions, thought transference, dreams, trances, spirit manifestations, hypnotism, insanity, vibratory power; together with a very clear treatise on astrology, by Lyman E. Stowe. Paper, price 50 cents. Astrological Pub. Co., Detroit, Mich.

May be ordered of The Mionion Book Company, Box 1384, Bangor, Maine, U. S. A.

SECRETS OF PALMISTRY, by Lyman E. Stowe, 83 pp. printed matter and several blank memoranda pages. Leatherette, price 50 cents. The Astrological Pub. Co., 133 Catherine St., Detroit, Mich.

QUIT ROBBING DEAD JEWS, is the somewhat peculiar title of a peculiar book by T. L. Harvey, who in the preface says: "The object of these pages is to indicate that the expositions of the church are not on the Lord's side; that dead Jews have been robbed by the church, in the name of the Lord; that in his dealings with men, as in all else, God is really what he says he is, *Love*. The persistent robbing of dead Jews, indeed of dead and living Jews, and dead and living Gentiles, continued through eighteen centuries has been altogether consistent with the character of the church which has become as intensely spiritually commercial as that of the state is fleshly commercial."

Paper, 91 pp. price, 25 cents. Order of T. L. Harvey, Chester, Arkansas.

FIELD FLOWERS is a collection of Poems by Eugene Field, handsomely bound and beautifully illustrated. It is given as a certificate to all who subscribe one dollar or more to the Eugene Field Monument Fund. See adv. on page 381. It will make a dainty holiday gift that will be appreciated by lovers of the poet of childhood.

"PHRENOPATHY, OR RATIONAL MIND CURE," by Chas. W. Close, Ph. D., Bangor, Me.

This valuable work lays down very clearly and comprehensively the main principles of mental healing. The style is clear and not burdened with useless verbiage or terms of difficult comprehension. At the same time the work enters as fully into the philosophy of

healing as is necessary for practical purposes. Part 1 deals with the principles of Spiritual Science; Part 2 the relation of body to mind and Part 3, the practical application of the principles. Address the author as above.—*From The Sermon, Toronto, Canada.*

Everyone who wishes to understand mental healing, no matter to what school of Metaphysical Science he or she may be an adherent; every liberal thinker upon any line of advanced thought; every scientist, material or spiritual, who would know the *truth*; every religionist who would wish to know the real basis of mental healing without having it mixed up with some new religious sect, that he may adapt the truth to his own religious ideas; every agnostic who not knowing, wishes to *know*; every skeptic who wishes facts without religious accompaniments; and especially every sick person whether receiving mental treatment or not, should secure and carefully read PHRENOPATHY, OR RATIONAL MIND CURE. Postpaid, \$1.00. Order at once of Chas. W. Close, 124 Birch Street, Bangor, Maine. With THE FREE MAN one year for \$1.50.

"OCCULT STORIES" is the title of a dainty little volume in white and gold, published by Chas. W. Close of "THE FREE MAN," Bangor, Maine. The stories are vigorously told, and show the possibility of the spirit to transcend time and space; to go out of the body to find and recognize and help its own, wherever they may be, and whatever need they may be in. One can easily wish there were more of the booklet. A beautiful holiday gift to those friends whom one wishes to instruct in these wondrous truths. Price, 50 cents. Order of C. W. Close, 124 Birch St., Bangor, Me.—*From The Medium, Los Angeles, Cal.*

SEXUAL LAW AND THE PHILOSOPHY OF PERFECT HEALTH, by Chas. W. Close, Editor and Publisher of THE FREE MAN, Bangor, Me., is a valuable little book containing eight chapters, beginning by treating of the subtle law of sex as a basis of creation and then devotes chapters to Vital Magnetism, Will, Concentration, Basis of Individuality, etc. All of which are well written and show the scholar and thinker.—*From The Soul.*

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dealing sensibly and in plain language with questions of vital interest to everyone, while it contains nothing offensive to the most sensitive. Any wishing to know more of the subtle law of sex should get a copy of the author, Bangor, Maine. Price, 10 cents silver, or 12 cents stamps—*From The Suggester and Thinker.*

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X X

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DECEMBER, 1900.

No. 12.

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THE PURPOSE OF MENTAL HEALING.

BY CHAS. W. CLOSE, PH. D.

THE student who would arrive at a correct understanding of the philosophy of mental healing must have a correct perception of the purpose and scope of mental treatment, and in the beginning should disabuse his mind of any idea of the miraculous in connection with the subject. To be healed of bodily disease by the power of mind is not a miracle in the sense of being outside of law (and such healing has become so common in these days as to cease to be a wonder) for it is founded upon natural mental law that can be readily understood by all who give the subject the careful study it deserves.

Man is a trinity of elements in one individuality, which elements may be designated as substance, individuality and expression; or as they are more commonly termed, "Spirit, soul and body." Spirit we understand to be the omnipresent Substance, Life and Power which vitalizes and sustains the universe and all there is therein. Soul we understand to be the dominant individuality which attracts and individualizes the universal substance, which it expresses in the body. The individualized spirit (soul) is the development of a potential ideal and the soul of man is an ideal creation and growth of which the mind is the ruling element.

Mind acts upon three distinct planes, the subconscious, the conscious and the superconscious. The subconscious action is that which takes place below the realm of conscious mental activity, as during sleep, and applies also to the period of growth prior to the development of conscious individuality. It is the receptacle of all memories, and in its action upon and into the body acts through the cerebellum and nervous system. The subconscious mentality is that action of the soul or individuality that develops the body from the germ containing the potential human-ideal, giving it form and personality and receives its direction from three sources: (1) from the inherent tendencies of the potential ideal which

includes what is known as heredity; (2) from the dominant beliefs in the world's mental atmosphere, modified or intensified, as the case may be, by the inherent bias of the potential individuality; (3) from the action of the conscious mentality. The super-conscious mental action is where the conscious mind is raised above the ordinary level of intellectuality into the realm of the purely spiritual. Here the mind comes into direct contact with the omnipresent principle of Life which it attracts in proportion to the magnetism of its individuality, and the life thus attracted is used by the conscious mind as it pleases.

Now when the sick apply to the medical doctors for healing they expect to receive such treatment as will restore bodily health by direct material applications without reference to the development of the individual mentality, and with these systems of healing for those not sufficiently in command of the subconscious mentality to desire the higher methods, the practical metaphysician has no quarrel, and while using no material remedies himself, may co-operate with a physician of the old school in the treatment of a patient who may, from his peculiar condition or development, desire such a combination of methods. But the purpose of mental healing is radically different from that of *materia medica*; for while, like the M. D., the metaphysician seeks to restore bodily health, he does so by an appeal to the mentality of the individual rather than by an attempt to change bodily conditions by physical means.

The object of the mental treatment is to develop the conscious individuality to a point where it can enter the realm of the super-conscious and attract uncreated vitality, individualize it, and by conscious direction send it, through the medium of the subconscious mentality, down into the body, which it revitalizes and rebuilds in accord with the ideal of perfect humanity. The purpose of mental healing is to educate and develop the individuality, placing it in dominant control of the body, whose brain and nervous system are peculiarly adapted to the purpose of recording in the physical form the mandates of the mind, and of serving as a medium for the distribution throughout the body of the vital elements attracted by the super-conscious mental action; hence the mental healer at once recognizes, and seeks to procure his patient's recognition of the ideal perfect human as the real self,

that he may develop and perfect it in accord with ideal law inherent in the soul, and give it physical expression. By placing a thought of ideal health in the patient's mind a new direction is given to the subconscious mental activity, replacing in a degree the diseased conditions with healthy vitality induced by the correct thought, and the continued concentration of the mind upon present health, resulting from a constant recognition of the soul as dominant and ideally perfect, with greater or less rapidity restores bodily health, while developing a positive individuality.

—*From the Journal of Practical Metaphysics.*

UNIVERSALITY.

BY ROSABEL REED.

WE recently gave a brief consideration to Individuality; and now take up, as its correlative, Universality.

Individuality does not necessarily imply selfishness, nor Universality annihilation; but in the highest comprehension of the two terms, they are qualities which, exercised together, produce that much-to-be-desired condition,—*equilibrium*.

Possibly, oriental teachings may impress the western student as inclining toward extreme universality; while undoubtedly the religion of the occident would appear to the eastern mind as tending to too great individuality; a perfect blending of the two foundation ideas,—a modification of each by the characteristic of the other,—would prove beneficial; at all events, an impartial consideration of the other's claims, with a desire to understand, would, in some particulars, result in a better comprehension of such seemingly diverse teachings.

Oftentimes disapproval or disagreement is occasioned wholly by misunderstanding of terms or position on the part of people, or sects, who are apt to be too prejudiced to give a just regard to another's views. Now, narrowness and bigotry can never contribute to true freedom;—to the perfect development of individuality. Unquestionably, so long as a certain line of thought is *fully satisfying* to individual needs, there is no room or occasion, for anything outside; but the person who can subsist throughout an earthly life-time, on the mental or spiritual food offered by one restricted view or creed, is one who will make limited progress during that period.

All religions, which bear the test of time,—which live and flourish in spite of inevitable opposition,—must have some foundation truth; and that, as a fraction of universal Truth, is worthy of respectful consideration; and it is only when one can cease to regard his own small discovery, or acquisition, of truth as all-important and all-sufficient, and can step honestly and fearlessly forward, saying—“I desire to grasp *every* truth in the universe, so far as I am able,” that he will have any conception of the magnitude and sublimity of the truths which have been shining outside of the small circle which his particular gleam could illumine.

Certainly, this does not imply any loss of individuality; on the contrary, it insures a condition of ever-increasing breadth, nobility and power. Every thread in the tapestry retains its particular texture and color, though it is skillfully and intricately interwoven into the exquisite design. Every cell in one's material body is entirely distinct, and intelligently performs its special function, even though it is such an infinitesimal part of the (comparatively) great whole; and we often think of each human entity as corresponding to one of these minute cells, in the great spirit which permeates the Infiniverse;—as a necessary part of the grand whole! How essential, then, that we should not lie inert, allowing our faculties to remain dormant, but should awaken to the realization and exercise of our every power, and that, too, in perfect *harmony* with every other being in the whole sublime structure; since only by bringing into full activity every faculty, and lovingly recognizing our inseparable relation to every other entity,—the spiritual unity underlying all life,—can we perform our entire duty, and fulfill our God-given possibilities.

The longing for truth increases with each attainment in that direction, until only the *whole Truth*, as the ultimate goal, can satisfy the aspiring soul, which eagerly gathers each shining fragment, as fast as it is able to cognize and receive it, and, with joy unspeakable, blends them into the formation of one precious jewel, whose rainbow beams, when rightly mingled and beautifully complete, will unite into the pure white ray of *Perfect TRUTH*.

Meanwhile we shall become ever more tolerant of others' opinions, more charitable toward their mistakes, more receptive of divine Love and Wisdom and Truth, and, in turn, better able to transmit to others these priceless blessings which may be ours in

richest abundance;—thereby helping to uplift all into our arisen state of *Universality*.

“Whoso will listen, let him learn the Law.”

EFFECTIVE PHILANTHROPY.

SHORTSIGHTED selfishness is one great barrier to genuine progress and unqualified happiness. Enlightened self interest and an unselfish interest in the brotherhood of humanity go hand in hand. The innate desire of each individual is to do right and any failure to attain complete righteousness, must be attributed to the failure of the individual to discover the right ideal, or else, having the right ideal his organization and environments are at fault. The individual having the right ideal it becomes his happy privilege to overcome the barriers of imperfect organization and environment. To doubt his ability to do this is to deny the supremacy of the inner man who will eventually overcome all obstacles and exemplify the statement of Jesus when He declared that “I and my Father are one.”

A Lincoln story is always in order. Riding along the road one day Mr. Lincoln discovered a pig in a swamp. The first impulse of this grand soul was to go to the rescue but reflecting that to save the pig meant the destruction of his pants, he rode on. But after riding over two miles, he concluded to return and emancipate the pig. After relieving his brother in the swamp, Mr. Lincoln fell to examining the motive that sent him back to release the pig. At first thought it seemed to be pure benevolence, but, at length, he came to the conclusion that it was selfishness for he certainly went to the pig's relief in order (as he said) “to take a pain out of his own mind.”

This story simply illustrates that the purest type of unselfishness and genuine selfishness go hand in hand and reciprocally act and react on each other, and further that the command “to love thy neighbor as thy self implies the command “to love thyself.” Had the noble Lincoln rescued the pig at once without riding two miles there would have been no necessity to return “to take a pain out of his own mind”. And further, if a man does not love himself an equal amount of love for his neighbor will do that neighbor

little good. "Let us come to the conclusion of the whole matter." In serving others we serve self best.

How then can I be of the greatest service to my fellow man, more especially, to those that most need my help? By giving him money? The individual who responds to every call upon his purse, worthy though the call may be, will soon carry an empty purse, and will see the world in want as before. While he may contribute occasionally and sometimes do a good thereby, he must stifle his generous nature on most occasions, or else himself become an object of charity.

We hear the name of Helen Gould lauded to the skies as a synonym for all that is commendable in the feminine character. I do not desire to detract from her just merits, but what is she doing? Jay Gould was so busily engaged in doing for Wall Street what Wall Street was always trying to do for him, that he had little time and less inclination to endow a home for broken down sailors. His daughter simply exemplifies the law of compensation so clearly elucidated by Emerson. She can speedily expend every dollar she is worth right in New York, and then what? The truth is one's capacity to do good is very much limited, if we deal in tangible material gifts alone.

But the mental scientist is never without resources. Today he may give a dollar to the beggar, made such by his own poverty stricken attitude of mind; he always harbored the idea of want and wretchedness and his fears materialized when he commenced to tramp; tomorrow he may not. In either event however, it is his happy privilege to make esoteric appeals to the beggar's inner manhood. Rest assured, they will not have been made in vain. True, you may not see any visible change but you have conferred an everlasting benefit both to the beggar and yourself!

The above simply illustrates the application of the principle, there being an infinite variety of ways in which it may be applied. Convey a few sympathetic thoughts to your "enemy"; it surely tends to disarm him. Make yourself useful on all occasions and "stranger's hands that you have strengthened may strew lilies over you."

ALBERT ENOCH MARPLE.

ALL IS GOOD.

“**A**LL is good,” only to us as we have mastered through knowledge all evil; that is when we no longer distinguish between good and evil, when we have realized the Divine within us and within all others. We can then with perfect faith declare: All is good. Then the very words as we utter them thrill with the power of truth. But until this realization is attained the statement does not appeal to one as true, way deep down in the heart there is doubt, this must be overcome, outgrown in fact. It is a resultant of the growth of the soul. To tell a man whose own spirit has not enlightened him, if he has a starving family that he is rich, that he has everything, that all is good, he will not believe you, and with justice since he does not perceive this truth, you do not relieve him thus of his suffering. Provide food for his physical needs first since they are the most real to him, the best way in which to do this is to get work for him. He will then be in fitter condition to learn concerning the spirit. *Once he becomes convinced that his suffering is good for him, that he is to learn therefrom some needed lesson half the battle is won and he will “grow in grace,” which is nothing more or less than growing in wisdom. No one is in such a condition but what it is good for him to be there, for justice is the law of the universe. As long as one does not acknowledge this he will stay just in that condition, the spirit keeps him there till he learns this lesson. The moment we in our heart acknowledge this truth the clouds break, and the divine Light shines in the darkness of the human, our conditions change since our attitude of mind changes; but each soul must prove it for itself.

When we fully believe we know and when we know we realize and when we have realized we will express on all planes just what we are, and have all that belongs to us and all we truly desire. We do express psychically, mentally, morally and physically just what we have realized, as much of the Divine Life as we have made our own.

Man must learn to go within himself, he has been going to external sources long enough, let him reverse the direction, let him take counsel from the inner and heed and live up to the truth that comes to him from within.

* We cannot agree with the writer that suffering is ever positively good. It is merely a negative result of ignorance to be overcome. It is good to overcome it. Then it is non-existent to us.—EDITOR.

If he lives up to his highest ideal, that is up to what in his innermost self has been revealed to him he is on the right track even if this road does not appeal to another. When will we learn that each must develop from his own state of soul; there are all grades of soul growth or else there could be no variety of expression. If we had true sympathy with one another we would understand one another and we would know that the Divine Life was expressing itself in the only way that the individualized spirit possibly could manifest, just what was a necessary means to its further development.

Love is the keynote to all knowledge. Love is the mother of mind or intelligence, where love prompts an act it is always wise for intuition is the blossom and inspiration the fruit of love. We must not, however, confound the lower forms of revelation or promptings with the higher. What the spirit revealed to the soul at one stage of its growth may not be applicable to the needs of the soul at another stage of its development. To illustrate. At one stage of progression the man who is struck strikes back as if refraining to do so were merely a sign of cowardice and the opportunity is thus given him to overcome it. The inner spirit would then prompt him to strike, but with further soul growth this same man having no cowardice in his nature, but with expanded knowledge, more wisdom, he is removed from the temptations of the flesh, he will not gratify those desires that belong to the animal man, and not the divinely human man. The expressions of the soul would certainly vary at these different periods of growth, his body, his mentality, his soul, all would show the result of his increased wisdom. Therefore if a man would strike back, in any sense, that is retaliate when the spirit within prompted him to do otherwise, he would not be living up to his highest ideal, but to a lower one that he had outgrown, but indulging in selfishness he listens to the voices and obeys the passionate man, thus he sins and he must suffer the consequences. If he repeatedly "sins" in this way he degenerates and verily becomes Satan the adversary because he is adverse to the promptings of his own spirit. The spirit is always right, that is true to its own degree of development and obedience to it is never productive of evil, only when its promptings are misused or abused does evil result. The object of life is to adjust all the expressions of the spirit into perfect har-

mony with itself; then are we living according to the law. In our ignorance and blindness we are ever trying to "convert" the world by doing violence to the unchangeable, immutable laws of Infinite Spirit, not that we can succeed in overthrowing Divine Law, but we can postpone its course.

We are not here to make other souls grow in our mould or matrix, and when we interfere the result is not growth but only a smudging of the Divine Idea, we blur the pattern as it were by our clumsy, imprudent work, "Fools entering where angels fear to tread." That does not mean that we cannot or should not teach or help others, far from it, but we should have wisdom enough to perceive the Divine Idea, the pattern; then we may take hold of the loose and entangled threads and teach how it may be worked out with this color, or that texture so as to bring it nearer perfection, but that is a very different affair from casting away the already started pattern, or bunglingly pulling out what has been laboriously wrought by the spirit, and getting up our pattern for a model declaring to some other soul so and so must you weave, *my* pattern alone is the true and beautiful one.

To teach that all patterns are Divine and must be worked out from within the soul, directing the soul to its own inner possibilities, to arouse these latent faculties into action, that is *real* help and the only kind of help we can give.

Blessed indeed are they who realize that all is good and such will never arbitrarily declare that they have a monopoly of Truth, and that their particular way is the Path. Instead they know by loving sympathy that all expressions are the outcome of the workings of the Divine Life becoming individualized.

MARIE A. WATSON, F. T. S., Washington, D. C.

THE ATOMIC SOUL THEORY.

SECOND ARTICLE.

IN my article under the above caption published in the October FREE MAN, I pretty clearly demonstrated that all is mind, and that what we call matter is but mind on a lower plane. I not only, philosophically and logically, proved it, but I quoted the opinions of such talented and worthy authority as Newton and Farady. But what does your average man care for the opinions of thinkers and philosophers? Has he not got a body made up of

matter? Can he not feel it and sense the fact that matter really exists?

Oh, dear! Oh, dear! Let us see how much we really know.

Who can swear he is not dreaming this very moment while he seems to be reading this article?

Last night you had a dream; you saw new faces, new places, you walked, you rode, you flew, if necessary. The space you looked into was as real as any space. The food you ate tasted natural. The people of your dream were real people. The hurt you received was real. The substance you handled was real as any substance you ever handled. But you say, "I know I was dreaming because I awoke. O pshaw, you would not have believed you were dreaming then, and how can you tell but you may wake out of this life, and laugh at the absurdities of this life. Then how can you swear you are not dreaming now? Or are, perhaps, in some insane asylum?"

Shakespeare says, "Of such stuff as dreams men are made." Well! then may we believe, the dream is a condition of mind.

If the dream is a condition of mind, and no one will deny it, what is the hypnotic state but a condition of mind?

I will take two hypnotic subjects, and one I will place in the torrid zone of Africa enjoying the tropical fruit, while perspiring at every pore, throwing off his outer garments, because it is so warm, and this in a comfortable room. The other I will put on mountains of ice, in a frigid zone. He will shiver and put on the garments the other threw off, and his hand will become too cold to hold in yours with comfort. Now, the audience I will make appear to one, a burning forest, to the other mountains of ice. Here are three worlds in touch with each other. Neither one of the three can see the world of the other two.

But you say "it is only in the imagination of the hypnotic subjects." O no, my friend, it is so real to them that I can run down the pulsations of the heart until I kill my subject with thought. Then what a mighty power is in a thought.

If I remove my subject outside of your condition of mind you go bury the body, a thought which may linger with you for a long time. But what has become of my subject? He has entered another world, even beyond my control. Surely hypnotism is a condition of mind, as well as a dream is a condition of mind.

Christ said, "The kingdom of God is within you."

What, no place for the kingdom of God? But the kingdom of God is a condition of mind.

O my friends, if the kingdom of God is but a condition of mind, then life itself must be a condition of mind for the great eternal God would not make his kingdom less tangible than this life.

If the above is true, and all reason shows us it must be true, what wonders may we not perform by learning to control the conditions of our minds. May we not bring our heaven right here?

We are placed here to develop character, and all the good things of the Universe are ours as soon as we learn our powers and how to evolve out of mind the heaven we are seeking in a distant somewhere. Why then should we insist on being tied down to vulgar matter. Why not soar up with the Gods, and be free? Free from what! Free from fear, free from pain, free from want, free from all that is disagreeable and disgusting.

"Oh! But this is matter I know too well, and this is real pain and real sorrow." You cry.

O, yes, I know just how hard it is to let go.

You put me in mind of the boy that thought he would have a sleigh ride, and he got on his sleigh and took hold of the old bull's tail. The bull got frightened and ran around and round the barnyard, dragging the poor foolish boy under the straw stack, through the manure pile and over the fence to the door yard, and the poor foolish boy crying at the top of his voice for help. His father was shouting to him to let go, but he hung the tighter until exhausted he was compelled to let go of the bull's tail. The father, provoked, cried: "You foolish boy, why didn't you let go?" But the boy said, "Father, I couldn't; it was all I could do to hang hold."

Now, my friends, it is all you can do to "hang hold" of this old idea of matter and its rottenness and the diabolical theory of a future hell and a future heaven, when hell is here; ignorance, ignorance brings hell. Heaven is within your reach. Let go of hell and reach out for heaven. You always lived, you have simply lost heaven for a little time; you are like the Indian wandering in the woods who asked the white man where his wigwam was. The white man asked, "what, Indian lost?" "No," replied the Indian. "Indian here, wigwam lost." "There is

your wigwam," says the white man. "Ugh," grunted the Indian. "Been right around here all the time." So is truth, heaven right around here all the time.

The Christian says his God is everywhere, and he must be or he could not be an all-powerful God. A circumscribed God could not be all-powerful. Cook in his new chemistry says, "Every atom of matter seems to possess its proportion of mind."

Now let us analyze this. If God is everywhere you and I are as much a part of God as your finger is a part of yourself. Then if God is in every atom, he must be in every part of every atom. Then if we divide and subdivide an atom ten billion times God must be in every subdivision until there is no room for anything else but God.

Sir Humphrey Davy, the great chemist, was the first man to experiment with protoxide of ozole (in 1799). During his first experiments he breathed too powerful a dose and lost consciousness. During this brief space of apparent annihilation, he experienced extraordinary cerebral impressions, which he remembered on awaking, at least so far as concerned their metaphysical consequences. His ideas recalled with energy burst forth in this sudden exclamation, which he uttered in tones of vehement astonishment, "Nothing exists but thought. The Universe is composed of impressions, ideas, pleasures and pains."—*In the Last Days of a Philosopher.*

A great clairvoyant cries, "How can I describe the indescribable? Time had disappeared; space was no more. I felt that thoughts were the only tangible things."—*Foot-notes In The Unknown.*

If all of this evidence is true, if Clairvoyancy, chemistry, logic and reason show all is mind, and this idea is supported by the teaching of Christ and such minds as Newton, Farady, Sir Humphrey Davy, Cook, and I might mention many others, then we may believe all is mind and thoughts are living things. Then we should let go of the filth-laden currents of mind, hell, pain, suffering, selfishness, want, and tap the pure spring of the waters of life and let in the pure thoughts from God's great reservoir. True there is a little difficulty on account of our environments, but we are here to develop strength, to surmount difficulties, and if we keep trying we will, like Syrons of old, turn the stream and

march under the wall and get into Babylon and destroy the rotten old city of a babble of false notions and ideas, and then the task for all will be lighter.

PROF. LYMAN E. STOWE.

MIND OR MATTER.

CONCLUSION.

"Every atom of the universe is a thinker."—*Ernest Loomis.*

"The intelligence of any man is but the aggregate intelligence of his constituent atoms."—*Thomas A. Edison.*

FROM one of the deepest intuitive thinkers and from the cleverest of all our practical workers, we have these equivalent statements. The occultist speaking from the presumed infallibility of esoteric thought announces his conviction without limitations or equivocation. The great artificer grasping the same thought as the sequence of the observed physical tendencies affirms it not less positively than the other.

It would seem that between two orders of mind as diverse as these, no room were left to doubt their truth when they say the same thing; yet a cautious investigator in experimental chemistry would probably dissent from both, would at any rate label their decision as premature.

It is not science but prescience that finds the first path to each new discovery. Science it is that afterward confirms the newly discovered truth; but exact science is ever the doubting Thomas who says I will not believe until I can put my finger upon tangible objective proof. For this reason the proposition, "all is mind" bids fair to grow into a popular belief before it has been a confirmed doctrine of science. But the corroborating verdict of exact science is necessary to its final establishment; for if such a belief is built upon any other foundation than that of scientific truth it will eventually be swept away.

The question whether matter is universally intelligent is involved in the question whether the atoms are individually intelligent. If the proposition "all is mind" were a self evident truth the mentality of every atom must follow as an inevitable consequence. But as it is not a self-evident truth its probability depends entirely upon the quantity and quality of the inductive

evidence brought to support it, to derive the intelligence of the atom as an inference from the presumed universal intelligence of matter is simply begging the question.

How then are we to prove that intelligence is one of the attributes of atomic matter, when the atomic constitution of matter itself is as yet but a theory and not an observed fact? We can only fit our argument to the theory as it exists, and show that it is not inconsistent with it, and then leave it to be tried by such experimental tests as exact science may afterward apply to it.

The properties of matter are broadly distinguished as of the two kinds, physical and chemical. We may pass the first without further notice. The chemical properties which mainly affect this discussion are also two, affinity and atomicity. By the first is meant that selective attraction that the chemical elements manifest for one another in forming the various compounds; by the second is meant the mathematical proportions in which such combinations always take place.

Now while it is going outside of the phraseology of physical science to call affinity love and atomicity intelligence, yet in doing so we are using the only terms by which these unexplained facts can be intelligibly represented to our human understanding. The affinity of one chemical element for another finds its analogy in the love that draws sentient beings together, and the orderly mathematical grouping of the elementary atoms in the various compounds finds its only analogy in the organic grouping of intelligent beings in social, political and ecclesiastical bodies.

Now while it is true that a mere analogy proves nothing conclusively, yet in the absence of any proof to the contrary it must stand as the most intelligible representation of an unknown truth. When we extend the analogy to a wider range of facts we find it still consistent with the theory. The history of evolution brought down to its basic fact is the history of the progressive tendency of elementary atoms to build themselves into higher and more complex organic forms; just as the history of mankind is the history of the tendency of individual men to build themselves into higher and more complex social organisms. Again the impossibility of organizing untutored savages into well regulated civil communities and the impossibility of forming organic compounds immediately from the inorganic elements are phenomena so closely

related, as to justify the conclusion of Prof. Lyman Stowe that organic bodies are the kingdoms of advanced soul atoms.

But are these mere analogies when we come to apply the doctrine of evolution and the unity of method in nature? On the contrary they are different stages in the one scheme of evolutionary progression. As Prof. Stowe has said in substance that it cannot be intelligence that works in the highest, and mere cause and effect in the lowest, but one cause and law must run through the entire system. Hence follows the statements of the authorities quoted at the beginning of this article: first, that every atom of the universe is a thinker; second, that the intelligence of every man is the aggregate intelligence of his constituent atoms.

FLORIAN HUSBAND.

The End.

EDITORIAL.

Christmas, 1900.

The last one of the nineteenth-century.

May it be a merry one full of joy and happiness to every reader of THE FREE MAN.

* * * * *

"How would you discriminate between the bible and conscience?"

"How would you illustrate how conscience guides and defines inspiration?"

"How can I ascertain in my own life how spirituality affords Spirit the key to magic, and the oracle to Psyche, through conscience?"

In answering these questions which were submitted by one of our correspondents we will group them as one question as they all center on conscience and its meaning.

In the beginning let us define conscience if we can. What is it?

What the New England Christian calls his conscience teaches him that to marry more than one woman at the same time is a very wicked deed, but out in Utah his brother's mormon conscience may hold that it is duty to himself, to his God and to womankind to marry several women, and that it is a most righteous thing to be the husband of plural wives.

Here what is termed "conscience" gives opposite ideas of what is right.

Again, the devout Quakeress who abhors war and all its needless brutalities has a conscience which makes it alike her duty and her pleasure to take her wounded enemy into her home and tenderly nurse him back to health and strength, while she tries by precept and example to make a better man of him.

But opposed to this tender conscience is the conscience of the savage warrior's spouse which makes it a duty and pleasure for her to aid in the torture and death of her enemy.

The conscience of Jephthah led him to sacrifice his only child as a burnt offering to the Lord. See Judges XI: 30 to 40; yet the modern christian who would make such a vow would be considered insane and brutal, and rightly so, and instead of allowing him to obey his conscience and destroy his daughter's life as an offering to his Lord, he would be shut up in an insane asylum; while the daughter, instead of meekly submitting to the fulfillment of her father's insane vow as did Jephthah's daughter, would seek the legal protection which would be rightfully hers without doing the least violence to her conscience; whereas the conscience of Jephthah's daughter made her submissive to her fate pronounced by her father's fanatical conscience.

It appears that "conscience" is not an infallible guide to the Soul's right doing, nor is it an inherent principle of the human being, whose outworking can be unvaryingly demonstrated by rule, but simply and only a matter of education; consequently in a land of bibles "conscience" depends largely upon the religious interpretation of a people's bible, and where the "bible" is a heterogeneous mass of literature like our christian bible we are apt to find a heterogeneous conscience of which we may distinguish many types; thus we have among Christians the Presbyterian conscience which requires adherence to a confession of faith which condemns a large part of humanity, including, by implication at least, the "non-elect" who die in infancy, to a literal burning hell to be tortured eternally "for the glory of God!"

Opposed to this horror of Calvinism we find the Universalist conscience which leads one to believe in the universal salvation of the human race.

Again there is the Roman Catholic conscience which causes the

devout Catholics to place implicit confidence in an infallible Pope; while the possessor of a Methodist conscience looks with horror upon "popery," but insists that the "*Bi-ble*" is an infallible guide when interpreted by "our church."

We may, if we will, see that what is termed the "conscience" is very far from being an infallible guide, and that it is, rather, an expression of the degree of a people's growth.

"Conscience doth make cowards of us all," wrote Shakespeare, and this is true in a much deeper and more significant sense than that in which Shakespeare made use of the phrase, for so long as we dwell on the plane of life where "conscience" rules, the soul is enslaved to a creed and is guided and defined by an ephemeral something that is less than itself and which, when it has been outgrown, will drop out of our existence and be as though it had never been.

We never can attain the key to the magic of the real power of the spirit and the oracle of the soul through conscience except as we do so by outgrowing it.

The conscience that makes a man so cowardly before his Lord that he fears to retain his daughter's life because of a vain vow on the battlefield; the conscience that makes the warm-hearted, loving mother who carefully watches over her babe that no harm may befall it, willing to subscribe to a creed that implies the eternal living torture of another mother's innocent but "non-elect" infant for the glory of a fiend whom she deifies; in fact every grade of conscience from that of the lowest savage to that of the highest development of modern civilization must be outgrown and superseded by the individual *recognition* of the divinity of the human Ego, that Spirit which is the centre and source of all the treasures of wisdom and knowledge, that true light of Life which giveth light to every human being and is the deepest reality of all, of whom we say "I AM," and back of "ME" there is none other power or God, before we can attain the key to the magic of Power and the oracle of the true Psyche or soul of humanity.

Conscience plays its part in the development of races, but it must be superseded by the Spirit of Love, for "Love is the fulfilling of the law," and the key to the magic, and the oracle of the soul.

* * * * *

We have received from Dr. Millard F. McHenery, 223 S. 15th St., Harrisburg, Pa., a copy of a book entitled, FEMALE PHILOSOPHY, FISHED OUT AND FRIED, by Felix Feeler. It is a humorous defense of woman suffrage, giving all the objections a humorous and sarcastic setting while bringing forward the answers to such objections in a forcible manner. Its price is 60 cents per copy. It contains 336 pages and is well illustrated and tastefully bound in paper. Dr. McHenery is giving it as a premium to subscribers to his bright little monthly, the X-Rays. See adv. on another page.

* * * * *

We call the attention of our readers to the three pages of advertising of The University Society in this issue. They present an opportunity to get good books in an easy manner. We have a set of the Shakespeare advertised and it is in all respects just what it is advertised to be. The University Society has other excellent books and if you do not find what you want in their ads send for their catalogue of Library Edition of Standard Authors. By their methods you can secure for five days examination a full set of books at no other outlay than a postal card. Read their offers.

* * * * *

The *only* T. J. Shelton says in *Christian*, "Of course I am bigger than Uncle Sam, but as he has plenty of trouble on his hands, I have concluded not to put forth all my strength and knock him out." This is Shelton's preface to his announcement that *Christian* will hereafter carry advertising matter as ordered by Uncle Sam's P. O. Dept. *Christian* for November is an unusually interesting number. See adv. on another page.

* * * * *

On page 412 will be found a new adv. of the publishers of *Suggestive Therapeutics*, one of the best magazines of its class that comes to our table.

* * * * *

We have just issued the 8th thousand of our popular little pamphlet BUSINESS SUCCESS THROUGH MENTAL ATTRACTION. Price postpaid 10 cents. Order of C. W. Close, 124 Birch St., Bangor, Maine.

NOTICE.

Mr. Lloyd Jones, of 156 Washington St. Chicago, is issuing an illustrated monthly magazine, the Journal of Magnetism, 48 pages, price 10 cents a copy. Free sample copies will be sent to any reader who mentions THE FREE MAN. This new journal will devote its pages to Physical Culture, Magnetism and Health, and our readers should make a point of being on the lists of those who are to receive a copy free.

* * * * *

"PHRENOPATHY, OR RATIONAL MIND CURE," by Chas. W. Close, Ph. D., Bangor, Me.

This valuable work lays down very clearly and comprehensively the main principles of mental healing. The style is clear and not burdened with useless verbiage or terms of difficult comprehension. At the same time the work enters as fully into the philosophy of healing as is necessary for practical purposes. Part 1 deals with the principles of Spiritual Science; Part 2 the relation of body to mind and Part 3, the practical application of the principles. Address the author as above.—*From The Sermon, Toronto, Canada.*

Everyone who wishes to understand mental healing, no matter to what school of Metaphysical Science he or she may be an adherent; every liberal thinker upon any line of advanced thought; every scientist, material or spiritual, who would know the *truth*; every religionist who would wish to know the real basis of mental healing without having it mixed up with some new religious sect, that he may adapt the truth to his own religious ideas; every agnostic who not knowing, wishes to *know*; every skeptic who wishes facts without religious accompaniments; and especially every sick person whether receiving mental treatment or not, should secure and carefully read PHRENOPATHY, OR RATIONAL MIND CURE. Postpaid, \$1.00. Order at once of Chas. W. Close, 124 Birch Street, Bangor, Maine. With THE FREE MAN one year for \$1.50.

"OCCULT STORIES" is the title of a dainty little volume in white and gold, published by Chas. W. Close, of "THE FREE MAN, Bangor, Maine. The stories are vigorously told, and show the possibility of the spirit to transcend time and space; to go out of the body to find and recognize and help its own, wherever they

may be, and whatever need they may be in. One can easily wish there were more of the booklet. A beautiful holiday gift to those friends whom one wishes to instruct in these wondrous truths. Price, 50 cents. Order of C. W. Close, 124 Birch St., Bangor, Me.—*From The Medium, Los Angeles, Cal.*

SEXUAL LAW AND THE PHILOSOPHY OF PERFECT HEALTH, by Chas. W. Close, Editor and Publisher of THE FREE MAN, Bangor, Me., is a valuable little book containing eight chapters, beginning by treating of the subtle law of sex as a basis of creation and then devotes chapters to Vital Magnetism, Will, Concentration, Basis of Individuality, etc. All of which are well written and show the scholar and thinker.—*From the Soul.*

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* * * * *

A TALKING PAPER, is that of "THE X-RAYS." When you get acquainted with it, it will speak for itself. See our adv. in this issue of THE FREE MAN.

OUR LETTER BOX.

C. W. CLOSE:—The day I wrote to you for last month's treatment I was feeling rather poorly, and, as soon as the letter was sealed, I said to myself:—there, Mr. Close has my message now and I hope he will help me at once so I can get my work done. In half an hour I was feeling all right and I did do my work and got my dinner at half past six without any effort. I also put mind control to a test last night and it stood it all right. I had a lot of onions to peel and cut up and they always make my eyes smart awfully and the tears roll down my cheeks, but last night I made up my mind that they should not effect me so and that I could handle them like potatoes and I did and did not have any trouble.

Thanking you for your very kind letter of Sept. 10, I remain,

Yours respectfully,

EDNA S. HOUGH, 6 June St., Gardner, Mass.

Oct. 3, 1900.

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Oct. 30, 1900.

C. W. CLOSE, Bangor, Me.,

Dear Brother:—In passing over the country I find many afflicted people and as I have not forgotten the great cure you was so successful in with my mother, Mrs. Hannah Burgess, I do not fail to tell the people, and seeing your invitation to send names of the afflicted please find names of some needing treatment who by receiving sample copy of your book THE FREE MAN or advertisement of your terms may take treatment.

Yours Resp't.

MRS. REV. L. A. MCHEE, 1106 Williams Av., Topeka, Kansas.

NEODESHA, KANSAS, Oct. 5, 1900.

CHAS. W. CLOSE,

Dear Sir:—Have just finished reading your "Sexual Law" and to say I am charmed with its clear exposition of a (new?) truth is putting it mildly. Have been trying to grasp this idea of the supremacy of mind etc. for the past three months, through "the silent Unity" literature with very indifferent success, but feel that the reading of your pamphlet has opened up a new world for me.

Very Sincerely,

MRS. GEO. DORNBLASER.

Nov. 4, 1900.

MR. CHAS. W. CLOSE, Bangor, Me.,

Dear Sir:—Please find enclosed \$1.00 for a month's financial success treatment.

I truly believe that you have helped me with your health treatments, and wish you continued success forever.

Yours Very Truly,

G. H. H.

C. W. CLOSE, ESQ.,

Oct. 30, 1900.

Dear Sir:—I will not ask for any more treatments now; I feel that I have been benefited and things will move on better after this.

Yours Truly,

DR. C. W. CLOSE, 124 Birch St., Bangor, Maine,

Oct. 15, 1900.

Dear Sir:—My month's treatment closes today. I have received a great deal of benefit for which I thank you.

Your book Phrenopathy is the clearest exposition of the truth I have seen yet. I mean to study it and attempt to answer the questions.

Again thanking you for your kindness and light, I remain,

Yours Respectfully,

PHRENOPATHY, and THE FREE MAN one year for \$1.50. Order of C. W. Close, 124 Birch St., Bangor, Me.

1754 Logan Av., Oct 24, 1900.

DR. C. W. CLOSE, Bangor, Maine,

Dear Sir:—I enclose one dollar for success treatments. The last month has been a prosperous one for me. Thanks to you. Please continue the treatments.

Very Truly,

N. D. R.

G. Osbond, Scientor House, Devonport, Devon, England, is European agent for New Thought publications and our British friends can secure Mr. Close's books and THE FREE MAN of him.

PROF. C. W. CLOSE.

My Dear Healer:—As I have now been four months under your treatment, I feel like informing you of the great benefit your treatments have been to me. When you commenced healing me I had little hope of ever being better. I had been seven months under the treatment of a so-called skillful physician, and failed all the time. I had been breaking down for about two years; first, dropsy of the limbs which were swollen almost to bursting; my physician said my kidneys were very bad; also my heart and lungs; a deep cavity in my right lung. I had a bad cough and frequent hemorrhages of the lungs and constant palpitation of the heart; at times my heart was very bad, and would seem as though I would not long survive. I lost the use of my left shoulder and my whole left side was very weak. It was with great difficulty that I could drag myself upstairs; the least exercise put me out of breath and set my heart to palpitating. I could not sleep nights and was very nervous, my lungs sore and painful and in fact it seemed as though my whole system was out of tune. I don't think I drew a natural breath for more than a year.

Now at the end of four months I find myself free of the most of my troubles. I sleep soundly, breathe freely as ever I did, am able to do quite a little light work, and my friends all remark how much better I am looking; and I feel that I owe you a debt of gratitude that I can never repay, but will never cease to recommend you to all sufferers, for I know they can all be healed as I have been.

Gratefully and fraternally yours,

E. R. JOHNSTONE.

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SPECIAL NOTICE.

Mrs. Emma A. Small wishes to announce to her friends and customers that she has turned her book agencies over to THE MIONION BOOK COMPANY, Box 1384, Bangor, Maine, and requests them to send their orders for books, pamphlets, &c., to above named company who will give careful attention to the filling of such orders.

* * * * *

TO ADVERTISERS. Beginning with the issue of January 1901, the advertising rates of THE FREE MAN will be advanced to five dollars per inch, no discount for time or space. Terms, cash with copy. Hereafter we shall give no credit to advertisers. We shall in the future make no statements of circulation. Our own experience has taught us that quality of circulation is of vastly more importance to advertisers than mere quantity, and the quality of the circulation of THE FREE MAN is the very best for those who advertise books and pamphlets relating to Mental, Christian or Spiritual Science, Hypnotism, Suggestive Therapeutics, and all lines of advanced thought.

We retain the right to reject undesirable ads.

* * * * *

In the January 1901 issue of THE FREE MAN will appear the first installment of a new story by the talented authoress, JULIA BROWN-STRODE, entitled, "TO THINE OWN SELF," in which the heroine shows in her own life the necessity of being true to one's higher self even when the doing so has the appearance of selfishness to those who do not understand.

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ERRATA.

In making up the September issue a mistake was made in paging. The last page of the August issue was 256 and the first page of the September issue should have been 257, but by some error it was made 289 and the mistake was unintentionally continued through the volume.

Just who was responsible for the error we don't know, but we'll shoulder its burden ourselves, and say that the volume being so paged we let it go so in the Index, and those who wish to bind the volume need not think they have lost anything when they find the pages from 257 to 289 missing.

In several issues the series of articles by Florian Husband are headed Mind and Matter where they should be Mind or Matter.

EDITOR.