

TWO COPIES RECEIVED

ENTERED AT THE POST-OFFICE IN ST. LOUIS AS 2ND CLASS MATTER.

Vol. 4.

NOVEMBER, 1898.

No. 11.

THE... NEW MAN



A MONTHLY MAGAZINE DEVOTED TO THE MASTERY OF SIN, DISEASE
AND POVERTY THROUGH THE ORDERLY DEVELOPMENT OF
FACULTIES ACTIVE OR LATENT IN ALL MEN.

Price \$1.00 Per Year.

P. BRAUN, Editor.

PUBLISHED BY
THE NEW MAN PUBLISHING CO.,
1421 N. GRAND AVE., ST. LOUIS, MO.

THE NEW MAN.

Subscription, \$1.00 a Year.

Three or more yearly Subscriptions at reduced rates.

Foreign Subscriptions, each 25 cents extra.

Send money in registered letter, express or postal money order. Personal checks not desirable. Stamps that stick together on arrival will be returned to sender. Stamps taken only for amounts less than 50 c.

THE FREE MAN.

CHAS. W. CLOSE, Ph. D., S. S. D., Editor and Publisher.

Subscription in the United States and Canada \$1.00 per year. Single copies 10 cents.

BUSINESS SUCCESS THROUGH MENTAL ATTRACTION, by C. W. Close. Price 10 cents. This little pamphlet gives the principles involved in the application of mental law to the control of financial conditions, giving rules to secure business success by Mental Attraction.

Special Offer—**The Free Man** two months and a copy of **Business Success** for 20 cents silver. Address C. W. Close, 124 Birch Street, Bangor, Me.

UNIVERSAL TRUTH is a monthly magazine teaching that knowledge, love and abundance are omnipresent now, and are for everyone who chooses to appropriate them. Annie Rix Miltz is now writing the International Bible Lessons, and Fany M. Harley is continuing Simplified Lessons in the Science of Being, the first of which was published in the October number 1897. All back numbers can be obtained.

UNIVERSAL TRUTH teaches people how by building their lives on a metaphysical basis they may attain to the divine ideal which the Christ held out in his teachings when he said "Greater things than these ye may do." Price \$1.00 a year. Address UNIVERSAL TRUTH, 87 Washington Street, Chicago, Ill.

The Exodus,

BY Ursula N. Gestfeld.

only. Monthly, \$1.00 per year. Single copies, 10c.

THE GESTEFELD PUBLISHING Co.

P. O. Box 106, Madison Square Branch, New York.

WANTED, Men and women to join the Altruist Community, and live and work together in a permanent home for their mutual enjoyment, assistance and support. Send for **THE ALTRUIST**, its monthly paper, 25c a year; sample copy free. 2819 Olive Street, St. Louis, Mo.

FAITH AND HOPE MESSENGER.

A monthly magazine devoted to Philosophy and Philanthropy edited by W. J. Colville. Published at 242 Huntington Avenue, Boston, Mass., by Faith and Hope Association, Mrs. M. C. Kirby, President. Subscription, 50 cents per year. Advertising at liberal rates. Send 5 cents for two sample copies, and for subscription to **Wolfcat**, 497 Franklin Ave., Brooklyn, N. Y.

LIVING AS A FINE ART.

A Series of Soul Culture Essays.

By H. H. Brown.

No. 7.

LIMITATIONS.

'Impossible is the adjective of fools.'—*Napoleon.*

Say "I did not," but never say "I cannot."

—*Prof. E. Harlow Russell.*

Man passes through the Gates of Gold when he casts off his limitations. He may burst the shell that holds him in darkness, tear the veil that hides him from the eternal, at any point where it is easiest for him to do so; and most often this point will be where he least expects to find it.—*Mabel Collins*, (*Through the Gates of Gold.*)

So near is grandeur to our dust;

So near is God to Man;

When Duty whispers low, "Thou must:"

The youth replies, "I can."—*Emerson.*

"I am spirit!" is the affirmation out of which this philosophy is born. It must be the source of all truth expressed as philosophy.

Spirit is Supreme. Spirit is Universal. Spirit is Infinite. Therefore any limitation upon spirit or any manifestation of spirit is an error.

Nevertheless Man is constantly believing, affirming, submitting to and living in limitations. They are self-imposed, have their origin only in his sense impressions and his interpretation of them by his intellect. What the five senses report he accepts and limits his possibilities by his present development of them.

Sense limitations are the limitations of matter. The materialism that affirms, "I am body;" "This life of sense is the only life."

He who once lives as spirit finds these limitations to pass away from his thought and therefore from his life.

The physical eye does not see; the physical ear does not hear; the physical body does not feel, else the body of the soldier at Santiago would have all the sensation when "dead" that it had when "living." "Living" bodies have a soul that hears, feels and sees; dead bodies have no soul to report their sensations. Through five known and named avenues outward vibrations impinge upon the soul. But Psychometry shows us that there are thousands of vibrations that also impinge that are too fine to be thus reported. Sensations are all there is to the manifestation of life. All the facts we have are sensations and upon them we reason. The highest pitched vibration to which the physical body is avenue is Light. Yet its highest ray which is the ultra blue wave is only a primary sensation. It may be only the lowest note in that octave that ends with the Light the Revelator saw that was not of sun or moon "for the Lord God giveth light." Says the poet story: "The soul feels more than the eye can see."

The mistake out of which came sickness, sorrow and so-called evil, is the substitution of matter and its limitations for spirit and its infinite potentialities.

Clairvoyance has demonstrated that there is no limit to sight. Telepathy that there is none to hearing. Psychometry none to sensation. These are all not only possibilities of the Spirit now, but necessities of it Sometime. It is the way of spiritual evolution.

The first requisite is belief in the power of spirit; then desire for unfoldment in this line; then nonrecognition of limitation; then expectancy and effort in way of time in the silence for desire to manifest in expression.

"Spirits in prison" are the most of mankind.

"Thyself thy own dark jail," says Whittier. A jail built of thoughts. Only they are free who have found the way through belief in self. They who have placed no limits upon thy soul.

They are free who are conscious that there is within power for all they ought to do or have in life.

"When Duty says 'Thou Must,'" they know the power is there to do and they can find a way.

The prime factor in attaining self-mastery, "the Mastery of Fate," is Faith in Self as one with All Truth, All Love, All Power, Faith in Self as an indivisible part of Deity. "In Him and He in me," and hence I can do anything necessary to do.

It seems to be the prevailing thought that individuality means a division, a separation from Deity, while it in reality consists in a consciousness of the nearness and a oneness with Him. It consists in the perfect manifestation of Deity through us, and that perfect manifestation in each being unlike all others because it is a different revelation of Deity, constitutes our individuality. I am I, only in manifestation, not as a separate entity in the universe. This external life is effect. The Cause is Spirit. Effects are many, the Cause is One. I am an indivisible part of that One. Therefore I am Cause; therefore I am Destiny. Why then predicate of myself limitations?

To recognize this, to live it is to emancipate one's self from all the conditions of matter and live the spiritual [eternal] life here and now.

Probably the teacher of Truth meets no more discouraging condition among his pupils than this belief in limitations; and the tendency to reason from and with limitations.

Not content with the known—with the next step they rush off to some imagined impossibility and present that as a poser. Something that from present knowledge and attainment is impossible is accounted as impossible for humanity ever. A reasoning that would have prevented all progress if it had been followed. A few had Faith and from cave and club has come palace and electricity. More wonderful than the faith that like a grain of mustard seed that could move mountains has been the faith of the elect in themselves and their power to do and be.

A friend who had read many volumes on this new philosophy and yet could never grasp it in demonstration, once said to me. "How can I get hold of the Truth I feel is there? They all claim too much. For instance, Mr. Brown, can you do anything? Can you grow a limb where you have one amputated?" I answered, "It

is neither your business nor mine to ask or answer that question? When it becomes necessary for me thus to grow a limb I will answer you. Till then I'll attend to my duties in the present; do the thing that lies nearest to do nor regard those that lie far away in the possible. I'll not cross bridges till I come to them." I then asked: "What have you to do with limitations? Have you already exhausted your known power to do?" "No," was his reply. "Do you not believe that when you have done all you can conceive possible you will yet see the possibilities of still more doing in your past?" "Certainly." "Why then meddle with that of which you're entirely ignorant? Why not wait till you reach a limit before you put up the sign, 'Keep off the grass?'" "The common-place of today in steam, electricity, agriculture, transportation and education was the impossible of our fathers. Was it they who stood crying 'Impossible?'" "Can you do this or that?" "If thou be the Son of God come down from the Cross." Or was it they who in Faith thought not of limitations, who have made our civilization?" Not from the cross came the evidence but from the tomb in the silence of the resurrection. "Until you forget this intellectual strife to know, where Faith should trust and give up thinking on limitations will you ever be able to demonstrate in your life the power of Truth."

He made no reply for several days but upon taking me to station on my departure he said: "You will never know the good you have done me by teaching me to think without limitations, by giving me freedom."

Letters at once put questions like these: "Can you move a mountain?" "Can you know everything?" "Can you raise the dead?" These questions come from those who are far from the Light and are based upon wrong conceptions of Truth, Right and Duty.

"When Duty whispers low, 'Thou Must'," then there is a way, if there is a will.

Every person recognizes the fact that in his life when emergencies come that call for wisdom and strength, that wisdom and strength is there if he is self-possessed. The wisdom—the inspiration for the occasion is there and sufficient for it.

Each day surprises us by its manifestations of latent power. Out of this should arise an abiding faith in ourselves. Still, save to a few that faith does not come. Only when there is a loss of self-consciousness and self acts independent of will and intellect does this latent power manifest. We are free then and "let" the soul act through us.

Why should we by thought limit this individual manifestation of spirit in us in any direction? Rather from both experience and faith let us say: "For every moment sufficient is my wisdom and power," and there leave the maker and act from within without calculation, plan or thought?

This requires perfect self-trust, self-confidence, self-reliance. It requires the perfect faith of Jesus and Paul. "We trust God" said Channing "why mistrust the powers he has given us." We can trust Him no other way and in no other place save within.

But first we must know ourselves and have perfect faith in our integrity. Unless we love Truth well enough to live it; unless we love Right well enough to act it; unless our love of these swallows up all selfishness and in perfect confidence we can rest on our loyalty to Truth and Right as reason and conscience give us to see them, we cannot love this self-trust, without it no self-hood. We are only the counterfeits of others. Automats directed by external power and not self-directed, self-responsible individuals.

But if in loyalty to reason and conscience—voices of the God in us—we give assurances to Duty in complete surrender then we are unconquerable. "He achieved apparent impossibilities because he lacked the power to doubt," says Tourgee of Stonewall Jackson. "He who admits the possibility of defeat is already half defeated" wrote Faragut just before he started on his attack of the Mississippi River forts. He who admits limitations in any direction is bound and all effect in that direction paralyzed.

"What ought to be done, do and not think," says Epictetus, thus making the Ought imperative and implying power to obey its mandates. Ought is the voice of the "I am," and when obeyed leads to health, happiness and success.

Thus the first questions are "Is it True?" "Is it right?" and not, "Is it possible?" What is true and right already *is*, all that is necessary is to let it manifest in us. When therefore the habit of following reason and conscience is formed limitations pass away and the individual is free. Nothing is impossible for us, for Truth and Love are infinite and we desire only these and can do anything they demand.

Therefore when asked, "Can you move mountains?" "Can you raise the dead?" the answer is "Convict me of the truth, righteousness and necessity of such an act, and I will do it." Before there can be conduct there must be belief, and success depends upon the conviction of reason and conscience that it is true and right.

All limitations are therefore self-imposed; and when once forgotten or ignored do not exist. All error has one source, recognition of and faith in the external. It is only the In-dwelling God who must be recognized, invoked, obeyed and worshipped.

When limitations disappear then is it seen that there is no failure, no defeat, no mistake in life. Every fact is only a feeling and that feeling is necessary and has its proper place in the developing manipulation of the I am. All is good. All is just. All is right. Our limitations draw the line that divides the good from the evil, the right from the wrong. When limitations disappear—when all is seen as God—then is it seen that it is our thought of a fact that makes it evil. If we will affirm of every fact that it is good and we hold it in that thought it is good. If we affirm a fact to be evil and hold it in that thought it is so to us. We are Destiny and make Fate by these thoughts that limit us.

In God—in Spirit—are no defeats, no failures. Spirit is not divided into antagonistic parts, it is indivisible and all one. If one part is evil then it is all evil. If one event is defeat, they all are. Spirit moves and we name the motion by effects upon our consciousness. To acknowledge defeat is to be defeated for we alone decide what is success in the external life. But upon the "I am" our discussion has no effect for it unfolds under all circumstances and gains in manifestation alike in feelings we call success and defeat.

Therefore when we drop limitations we drop all thought of defeat and affirm success each moment and in all things.

We must also affirm that we make no mistakes. All is Spirit—"He leadeth me!" Then no matter what comes or what I do that is no mistake. My only arbiter in the external life is Reason and Conscience. I followed them. This is the result: It is right. To doubt is to dethrone the Indwelling God. Suppose the results prove to me that today I will decide different, could I have reached this knowledge without the decision of yesterday? The sub-conscious knowledge by the reason and conscience becomes conscious knowledge. I must reason to know how to reason. I must follow conscience in order that it may proclaim the eternal law more clearly. And in time I'll listen in the silence for the sub-conscious admonition and make this conscious life more harmonious. But there are no mistakes on the road of evolution.

If I choose to follow some authority rather than my own reason and conscience, then it is right I should do so and I will until though the sorrow and pain my subordination of self to another causes me to self-reliance. Consequences and these alone teach the most harmonious route for us to travel in evolving from the sub-conscious manifestation of life to the conscious, from that state where we are the unconscious servant of law to that where we become law and consciously mold our own destiny. Therefore there is but one standard. Do each moment what reason and conscience demand, and do it in full faith, that these monitors are the voice of God within and will work no evil.

Many a time in climbing a mountain we not only lose sight of the summit but must descend some declivity to reach another that takes us higher, but our route is upward all the way and at last we stand sun-crowned on the top. So in life. It is ever evolution. To the external man it may seem pain, it may seem sorrow, it may seem wrong, but it only seems. To the soul it is all good and all love. Then if we would like the soul life we must recognize this goodness and affirm it and allow no thought of ill to intrude.

"I will fear no evil for thou art with me. Thy rod and staff they comfort me." Let this be the song constantly within our minds. In time we shall come into conscious communion not only with our own souls but with those of others both in the sense and in the soul life, and also into communion with those eternal vibrations that fill all space and whose impact is wisdom.

We thus live superior to matter and it obeys us. Its limitations have passed away as they passed from our thought and as Spirit we live and even Death is not for me. Associate not as body with bodies but as Spirit with spirits.

The ideal beyond limitations is that of Jesus, "One with the Father." We live consciously in the current of Divine Will and let it have its way through us. We realize this condition when we can say of every event, "It is well!" and joyfully receive it as from the Father. Every event is a blessing from his hands. To bless each event as it comes is to take away its pain, its failure, its evil.

Our affirmations then must be: All is God. All is Love. All is God. Therefore I am Good. I am Love. Therefore God dwells in me. I am Wisdom, I am Power. Let Him manifest day by day as my will. This is giving me my daily bread of His Love and Truth. I can do anything I ought and I ought to all that is right and true. I desire truth and love therefore, truth and love control my life and I can do no wrong, can meet with no defeat, can make no mistake.

I am in God. He is in me. Hence all His is mine and I am His. I have everything, money, lands, friends, reputation, power. Success is mine and day by day as I need, these come to me. Unlimited is the flow. Unlimited my power to receive and give.

This affirmation will grow to conviction and conviction become life, then are the barriers broken. Then the veil is rent! Then has one passed through the gates of materiality and lives in the Light—an Enlightened Era.

I have several times quoted from D. A. Wasson's poem "All's Well" and as a thought to be memorized and by which to hold in mind the thoughts of this lesson

I quote here the last stanza. It has taken years for me to see its truth and beauty. All the philosophy of soul-culture lay there 25 years ago when I memorized it and yet not until the last three has it burst upon me. So ever the prophet speaks: Not to the soul that is ready for the Light, but to him who is groping unconsciously toward it, in love and truth.

"All mine is there," the sky-soul saith,
What I am thou must become.
Richer and richer breath by breath;
Immortal gain; immortal roam."
And since all His
Mine also is,
Life's gift outruns my fancies far
And drowns the dream
In larger stream
As morning drinks the morning star.

THE POWERS OF THE SOUL.

VI. CLAIRVOYANCE.

By W. F. Colville.

Having already devoted an article in this series to Telepathy, we are sure that our readers must now be ready for whatever we may have to say upon Clairvoyance, especially as some of our own telepathic experiences already recorded are susceptible of use as evidences of Clairvoyance. There are few thinkers and still fewer experimentors in the field of psychical research who are ready to draw a hard and fast line between one phase of psychical phenomena and another, for so closely interblended are various phases of psychical activity that it seems practically impossible to separate them, so persistently co-existent even though distinct are they. As stated in the preceding essay in this selection, Telepathy means feeling at a distance and as Clairvoyance means clear sight, we may not incorrectly add, that one of the principal meanings of Clairvoyance is seeing at a distance, *i. e.* at a distance so much greater than ordinary as to make the range of vision appear decidedly peculiar. In cases

of simple Telepathy the general inference is that a message is distinctly conveyed from one place to another, and from one person to another, by some far subtler agent than is recognized in the ordinary affairs of common life. When the factor of Clairvoyance enters, the phenomena becomes complicated, demands further investigation and presents a far more intricate problem for solution. It is sufficiently marvelous for most people to be told that a person, a thousand or more miles distant, can transmit his thought accurately, causing you to understand his meaning as though he were actually by your side physically and conversing with you face to face, but as in the case of our own experiences with Lady Caithness and others vision as well as feeling, and her mental perception had to be taken into account, though the experiences have been designated telepathic, they included additional evidence of Clairvoyance. Mr. G. F. C. Grumbine (a noted lecturer in Chicago), has issued an expensive book, entitled "Clairvoyance", in which he undertakes to include under that heading almost all that we are accustomed to refer to, as illumination, insight, intuition, etc. This use of the word "Clairvoyance" in so broad a sense is probably no violation of ethnology, as *clear vision* is certainly the bullwark of the seer or seeress, and those titles were continually applied to prophets and prophetesses in days of old, as the Bible abundantly testifies. The chief difficulty encountered in any endeavor to demonstrate telepathic communion is the obtuseness of many people to psychic impressions when the limitation is not found on the side of the would-be transmitter of information psychically. Concentration of thought and concentration of gaze are very closely allied, the former is the great essential to success in Telepathy, the latter is equally necessary for the culture of Clairvoyance.

The successful telepathist is one who can and does fix his mind on one object to the exclusion of all others; he has acquired the excellent all-important habit of thinking of just one thing at a time, never permitting two thoughts to become entangled. The seer or clairvoyant is one who as resolutely gazes upon one thing at a time only, never allowing his vision to be confused, or his attention distracted, no matter how great the provocation

or temptation to eye-wandering may be. Though there certainly are authentic instances on record of children whose Clairvoyance has been wonderful, though they have undergone no training whatever, these little ones seem not to be subject to the need of those mental exercises which the majority of adults find necessary. First to get them out of bad habits and then to get them into good ones. In the case of the remarkable children referred to, there are no obstacles to be overcome and they are by nature of a quiet contemplative turn or else so extremely alert that we may safely decide that their extremely transparent mental organization furnishes exactly the instrument needed for demonstrating to less enlightened people the reality of the spiritual universe. Grown people are for the most part anxious to be fussy and to the extent that they have allowed themselves to become apprehensive or careworn, they have unconsciously built a wall or barrier around them psychically or become opaque or obtuse instead of transparent or diaphanous as to their auric envelope. Theosophists dwell much upon auras and a consideration of what affects the human aura is always an important study. The aura of a human being resembles closely the atmosphere of a planet. No less an astronomer than Dornan Steele undertook to suggest an interpretation of the First Chapter of Gen., based on astronomical considerations, tending to the thought that the work of the fourth creative day—viewed from the terrestrial or geocentric standpoint, from which the author of the Pentateuch was viewing the universe—had no reference to the creation of the sun or the starry hosts, but only to the clearing of the earth's atmosphere to such an extent, that during the fourth great geologic period the sun's rays began to penetrate and dissipate the dense fogs and vapors which had long encircled this planet, and thus the star-bespangled firmament became visible from an earthly viewpoint. Whether any of our readers are interested or not in the essentially historical question raised by the foregoing opinion to a much disputed document, the illustration serves remarkably well to enforce a true and reasonable view of how the clairvoyant faculty can be developed or, we may say, how it often presents itself as already actively existent.

The auric belt or zone which surrounds an individual is dense or bright in proportion to the mental clearness or foggiess of the one who generates the aura in question. People who live mentally in the cellars of their nature, never rising in thought above the contemplation of material foibles may develop a very crude sort of clairvoyance, scarcely worthy of so dignified a name, but the higher and distinctly enobling aspects of the faculty are entirely beyond them, beyond their experience because far above their interest. Clairvoyance is by no means an unmixed blessing though it is capable of being so used as to prove always and only an advantage to its possessor and to all who are privileged to share in its revelations. The wise prophets of ancient Israel who were themselves seers of the highest rank knew enough of Chaldean and Babylonian psychism to be able to warn the people to whom they preached against a misdirected agent which, because of misdirection occasioned untold and inestimable misery.

Narrow, prejudiced comentators are very apt to exercise no discrimination whatever, when expounding the letter of biblical text, but thoughtful unbiased students never fall into the error of supposing that invective tenet against witchcraft and necromancy had any reference to simple and profitable Clairvoyance. Every great and accepted prophet has been renowned as a clairvoyant, but when unscrupulous people desecrated a noble faculty, not only for money, but to serve the ends of malice, there arose an outcry against the very gift itself which had been thus prostituted. It was nothing but shameless sensuality, often of the most revolting types which drove many well-meaning teachers to proclaim asceticism as the highest good, in like manner abuse of psychic endowments has led to a blind, ignorant terror-stricken denunciation of those noble and beneficent psychic endowments which have ever characterized by their high presence the greatest moral teachers of our race.

Sir Wm. Crookes, one of England's most illustrious scientific men, has on several occasions given publicity to his theory of *brain-waves* and to the kindred conception of an *ether-substance*, along which intelligence can be transmitted at an almost incalculable rate of speed to

practically interminable distances. The sensitive man or animal who can feel the quivering or vibrating of this ether is "mediumistic" to an unusual extent in the estimation of investigators in the psychic field who are not personally so susceptible to impressions.

Animal worship as indulged in by the ancient Egyptians and many other historic peoples is largely to be explained on the basis of their great admiration for psychic demonstrations and their wish to unfold psychically themselves. Witnessing the extraordinary sensitiveness of dogs, cats and other familiar animals they supposed these creatures to be in close and favored communion with divinities whom they hoped to curry favors with by showing honor to the animals who were the recipients of their singularly esteemed favors. It is well worth for any student's while to read such portions of the Egyptian Book of the Dead as have been translated into English for the sake of understanding the probable origin and certain animus of peculiar religious cults, which are to-day attracting great attention now that the world seems on the lookout for a new religion and while searching for an acceptable one is devoting much time and thought to a re-examination of the oldest as well as the youngest, which can be offered for contemplation. A study of animal life is always entertaining and instructive, and as in some directions certain animals excel us in our present stage of development, we should not be too proud and observe our four-footed companions with a view to learning all they are able to suggest to us. It is noticeable everywhere that those animals which display the most remarkable sagacity and evince ability to discover lost children, and render other services of priceless value, are very thorough in all they undertake and enter into whatever they do with zest and earnestness. They take a great interest in life; they are thoroughly on the alert when anything is going on which in any way interests them, and at the same time they are fond of periodic ease and can be just as lazy when they are resting as they are active when engaged in some pursuit. An excellent rule for everybody is *do whatever you do with all your heart*. Throw yourself unreservedly into all your undertakings one after the other; make your-

selves completely at home, wherever you may be at present. When you eat enjoy your food thoroughly; cultivate a due appreciation of the pleasures of the table, give the organ of alimentiveness an opportunity to expand normally; then when a meal is over go to your business or study whatever that may be and throw your whole energy and interest into the work in which you are then engaging. When you retire for the night, give yourself up wholly to sleep; appreciate the boon of slumber, never permit yourself to think contemptuously of repose and wish it were unnecessary. Such brief, concise directions as the foregoing must be mustered and lined up to before any one is found ready to normally, healthfully pursue the path of psychical ascension into the upper realms where Clairvoyance is as normal as the ordinary lesser sight common to everyday people, is normal on their lower phase of attainment. Saul was sent to seek his father's asses which had strayed. Samuel set Saul's mind at rest (through Clairvoyance) concerning the asses and then immediately proceeded to unfold matters of immeasurably higher moment than the whereabouts of a few donkeys. Clairvoyance includes the lower as it rises to embrace the higher. It is doubtful whether public professional clairvoyants are generally accurate in their visions, not because they are other than honest men and women, but by reason of the impossibility of complying with necessary conditions in the surroundings in which most of them live and work. There may be a few people in every community who have arrived so near to the stage of adepts that they can afford to snap their fingers at such conditions as most sensitives find necessary for the exercise of their gift, and should we encounter one of these exceptionally developed people we should no doubt be greatly astonished as the revelation made to us in a surrounding apparently incompatible with the exercise of lucidity. When, however, the clairvoyant is only a tyro it is highly essential that the mental as well as the physical atmosphere during the sitting should be held as quiet as possible. Mental pictures are often projected on the screen of ether which we ordinarily speak of simply as the air of the room. The atmosphere is like the screen at a stereopticon exhi-

bition and must be held steady if the pictures displayed upon it are to appear with sufficient distinctness to make the occasion a success. Crystal-gazing or even looking quietly into a glass of clear water is an introductory help to many embryo sensitives. Any practice, however, which serves to induce comfortable passivity of mind and body is favorable to the display of Clairvoyance, but by passivity we do not mean what a great many people suppose is intended by that much abused word. Activity in desire and expectancy must precede passivity in action. There must be an end or object in view or there is little reason in the attitude of the clairvoyant. It is not usually very profitable to simply sit gazing into vacancy, ready to see anything which may present itself in a crystal; there should certainly be some definite end in view or object to be gained if the exercise is likely to prove profitable in any determinable direction. There are a great many things we wish to know which transcend the scope of material discovery, and if our quest for this additional knowledge is legitimate it is perfectly reasonable to believe that we are endowed with some means or faculty whereby we can make these discoveries. Once let the idea of Clairvoyance be rescued from the clouds of mysticism in which it has so long dwelt, psychical investigation will be so far simplified and rationalized, that the exercise of Clairvoyance will be as natural and regular as the employment of physical eyesight. Cleared or clarified vision is necessarily extended vision and the thought of extension applies quite as much to insight as to farsight or foresight. Science is now rapidly demonstrating the presence of myriads of objects unseen by the average eye yet capable of being discerned with the aid of a microscope and often photographed without the employment of other or more delicate apparatus than that in constant use among photographers. If a clairvoyant says I see a form or object beside you which you do not see because you are not equal to discerning it, there is nothing more wonderful in that augmented vision of the human seer than in the proof afforded by photography or microscopy of the presence of the same objects. The present age is happily one in which man is coming to believe in himself as well as in something external and

in consequence of this ever-enlarging view of man as man the old glamor of supernaturalism is waning, while a lawful recognition of psychic phenomena is gaining ground continually. Culture of the psychic faculty is not so difficult, neither is it so very easy as some suppose. It requires persistent attention rather than laborious effort just as the close attention we pay to anything often rewards us far more than toilsome attempts to force ourselves to acquire knowledge. Night and darkness have been frequently associated with Clairvoyance, because night and shade do not afford opportunity or invitation to excessive physical exercise and we cannot as a rule do two things well at once. One by one our tasks must be fulfilled; one by one our occupations must be dealt with, and as it seems impossible to be awake and asleep at the same instant, so does it seem almost incredible that we can be seriously occupied with material cares and at the same time keenly alive to what lies beyond external ken. Another consideration of the means whereby Clairvoyance can be developed, occurs to us as we call to mind a narrative concerning some good people on the Pacific coast to whom the Klondike excitement brought spiritual development.

A happily married couple who had long been interested in psychical matters but had recorded no personal evidence of their own susceptibility to unseen influences, were for a few months completely separated in body as the husband went to Alaska and the wife remained in Seattle with her mother. When the man had reached the gold fields he could not communicate with his wife in any material way as neither telegraph, telephone or post office was available, and though he had no cause to be anxious on her account as she was a healthy woman, at home in a comfortable house, among friends.

(TO BE CONTINUED.)

DR. P. BRAUN

is now ready to give treatments and instructions at the "New Man" home. He will also answer calls to the homes of patients in the city. Strangers can be accommodated with board and rooms at the Home, 1421 N. Grand Ave., St. Louis, Mo.

THE LIVING CHRIST:

The Exposition of the Immortality of Man in Soul and Body. By Paul Tyner.

12mo, cloth, gilt top; pp. 348, price \$1.00.

THIS WORK is designed to show that the perpetuation of LIFE in ever increasing strength, fullness, and beauty of manifestation is entirely within the powers of man.

The Temple Publishing Co.,

413-415 BARCLAY BLOCK.

DENVER, COLO.

Nat'l College of Electro-Therapeutics, LIMA, OHIO.

A thorough, practical course of instructions upon the subject of Electro-physics, Electro-physiology and Electro-therapeutics. Also a complete COURSE BY MAIL for those who can not come for the personal course. Also a course on Nursing, Baths, Massage, etc.

Ten Instructors. Diplomas granted to those qualified. Degree conferred. Correspondence solicited.

H. C. BENNET, M. D., M. E., Sec. and Treas.

Nos. 2, 4, 6, 8 and 10 Collins Block.

For 10

cents, your name on list to receive leading papers worth \$1.00 National Purity Association, 79 Fifth Avenue, Chicago, Ill.

The Abiding Truth, with its Silent Evangel, is devoted to a better understanding of our immortal powers. 50 cents a year. Sample FREE.

C. Elizabeth Russell, Editor,

6 Park Street, Peabody, Mass.

SONGS OF DESTINY.

POEMS, METAPHYSICAL AND MISCELLANEOUS.

By JULIA P. DABNEY.

"The world needs to con these *Songs of Destiny* that it may learn what there is in the soul of man responsive to what we call from poverty of speech, the soul of things. Boston Transcript.

Price \$1.25. Order of E. P. DUTTON & Co., New York or at this Office.

THE HALF WAS NEVER TOLD.

Gems of Thought by T. C. Williams.

This little book explains many of the mysteries of the Bible that have been hidden for ages. Regular price 30 cents, but in order to get the truths contained therein before the public, all who send within 60 days from date will receive the work for 15 cents. Address: T. C. Williams, Beloit, Kansas. November 1st, 1898.

CURE YOURSELF AT HOME.

Chronic Disease a specialty. No drugs or poisons employed. Terms very moderate. *Booklet of testimonials, terms, etc. mailed free.*

Address: DR. P. DAVIDSON, LOUDSVILLE, WHITE CO., GA.

METAPHYSICAL AND OTHER PUBLICATIONS.

"The Esoteric." This Magazine is devoted to methods, scientifically religious, for bringing body, mind, and soul into harmony with God and nature. Those seeking Holiness of heart and life should read it. Also those who are studying magic will find in it the secrets of the Power of the Christ, of his knowledge, and of his understanding. Subscription, \$1.00 per year. Sample copy 10 cents. Esoteric Publishing Company, Applegate, California.

"Universal Truth," a magazine filled with rich soul food and instructions how to keep happy and well. Try it and see. Send 15 cents for three copies. F. M. Harley Publishing Co., 87-89 Washington Street, Chicago, Illinois.

"The Life," a new weekly journal of Christian Metaphysics and Healing. \$1.00 a year. Samples free. A. P. Barton, editor and publisher, 2623 Holmes Street, Kansas City, Missouri.

"Harmony," a monthly magazine devoted to Truth. \$1.00 per year. Send for sample copies. M. E. and C. L. Cramer, editors, 3360 17th Street, San Francisco, California.

"Unity." Kansas City, Missouri.

"The Christian Metaphysician," a bi-monthly. 75 cents a year. It is an independent Healing magazine whose motto is "Christ and common sense." "Health is teachable." G. B. Charles, Publisher, Room 1408, Masonic Temple, Chicago, Illinois.

"Das Wort," a German magazine devoted to Divine Healing and Practical Christianity. \$1.00 a year. Send for sample. H. H. Schroeder, Editor and Publisher, 2405 N. 12th Street, St. Louis, Missouri.

"The Trumpet," a new monthly Metaphysical Journal in the interest of the Science of Christ—The Truth. Josephine Goodwin, Editor and Publisher, Sedalia, Missouri. 50 cents a year.

"The Flaming Sword." The only paper devoted to Universology. The greatest Scientific Discoveries and Achievements of Modern Times. Astronomical Science the basis of Koreshan Theology, Astro-Biology and Social Theocracy. 16-page Weekly. \$1.00 per year. Sample free. Guiding Star Publishing House, 6308 Wentworth Avenue, Chicago, Ill.

"Det Nye Rige," a splendid New Thought paper published in the Norwegian language. Price 65 cents for the U. S. A. Address, B. Sabro, 1421 N. Grand Avenue, St. Louis, Missouri.

"The Suggester and Thinker," a magazine devoted to the investigation of the science of suggestion and thought, their uses and abuses, and possibilities as curative, moral and educational agents. Edited by Robert Sheerin, M. D. The Suggester and Thinker Publishing Co., 623 Superior Street, Cleveland, Ohio.