

FREEDOM

A JOURNAL OF REALISTIC IDEALISM.

*Who dares assert the I
May calmly wait
While hurrying fate
Meets his demands with sure supply.*—HELEN WILMANS.

*I am owner of the sphere,
Of the seven stars and the solar year,
Of Caesar's hand and Plato's brain,
Of Lord Christ's heart and Shakspeare's strain.*—EMERSON.

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"ABSENCE."

"The Lord watch over thee and me, when we are absent one from another."

In spirit or mind there is no time nor space. When we think of a friend, who is what we call absent from us, does it make any difference in regard to the clearness with which we perceive them in the mind's eye, whether they are in a neighboring city or in a foreign land? Does our memory of their face and form, their voice and individuality grow less distinct to us as they multiply the number of miles that lay between us?

Or does it take any longer to call them to mind, when they are across the ocean, than if they were only in the next room?

This will help to show us something of the power of thought. It is not stretching the truth when we say that thought is the most vital energy in the world, and its power is only hinted by ignorance. Time and distance make no impression on it, everything that has ever been suggested by it has been accomplished, though not yet in perfection, and all that it may propose in the future will be achieved, by its power in man, through the law, which we are trying so earnestly to understand.

To conceive of a thing in the mind and to bring it forth in material substance stand in the same relation to each other as cause and effect. Thought, the cause, and achievement, the effect, and success is as sure to follow the thought of its possibility, as an effect follows a cause, according to the natural law. I have so often heard my father say, "Now you see what thought did." Thought does all that is done.

Do you not often feel nearer to some friend who is miles distant (on the earth plane) from you, than to some one in the same room with you, whom you do not understand, or with whom you are not in sympathy, because of the difference in your development, either in quality or quantity or both?

I have a dear friend whom I lost sight of once for fifteen years at one stretch, not a word came to me from her, any more than if she were dead. But scarcely a day passed in which I did not enjoy her in memory and at night I dreamed so often of seeing her. I would hang on to her hand and squeeze it and say, "Now Allie this is not a dream this time but really and truly you," and she would say, "It is really and truly me and no mistake." But the morning would find me with as little knowledge of her whereabouts as ever, till after all those years I found her, the same dear friend. It is some years now since I have seen her, but I cannot lose her, the thought of her constant presence is as vivid as ever, and I feel sure I will see her again sometime.

And there is another very dear friend and although

we love to be in each other's company, we are not chattering like magpies all the time, but often sit for hours reading or thinking, understanding each move, and wish and almost every thought.

It is very restful to me to know that my silence is not mistaken for indifference or neglect. I often hear of feasts of reason. This is a feast of soul rather.

There is no absence to those who are conscious of being in Universal love. When dear friends are separated one attracts the intelligent thought of the other, and it often seems as if they are nearer and dearer to us as the thought becomes more constant, than might be the case if their personalities were present with us all the time, for then their thoughts might be elsewhere.

To those not yet conscious of this state of being in Universal love, those who do not know that they are a necessary part of the whole, and that all is love, it seems often that they are not in harmony with this one, or that one, and though they may like them in many respects, and feel an interest in their welfare, yet they are not comfortable in their presence. To such distance often lends enchantment, and they find that they like each other better along way off, from the fact that their presence arouses antagonism because they think so differently on many important subjects. They have no ill-will toward each other but seem to lack patience with those who are no farther developed spiritually, than they themselves, only perhaps their education has been on entirely different lines. Thus this apparent lack of harmony until they have had time to grow in grace.

"So near, and yet so far."

I can understand, how it is no hindrance to healers, that most of their patients cannot come to them in person but quite to their mutual advantage. The healer is better able to hold patients to the truth at a distance than if they sat before them, and there need be no limit to the number treated at one time when at a distance. If the patients have the requisite faith to begin treatment at all, they are as well able to receive the affirmations of truth and love at a distance, if not more so, than when in the healer's presence. But I suppose where they lack faith, that seeing is believing, and that they are better satisfied to see the healer in person and feel that something is really being done for them. I have only tried absent treatment myself and so should not judge, but I cannot think how it would be possible for present treatment to be the most effectual.

Being naturally of an independent nature, I have always liked to be alone, and never am lonesome. I often find my thoughts to be, to me, my own best company (selfish?) and I have cultivated their acquaintance to such an extent, that my best friends say of me, that I am

not as sociable as I should be. How little they know that in spirit and in truth, I am an incessant conversationalist.

For my part I had much rather my friends were apart from me in person, if united with me in spirit, than to differ with them essentially in thought and have them present with me in person, for their thoughts are the best part of them.

The Lord is always with thee and me, and we are never absent one from another, but are one great family.

J. D. D.

FACTS AND THEORIES.

No one doubts the facts of Mental Science; but how healing is done is a mystery to all men of common sense. If thought is material, so too is the mind—there is no God, no execution on the throne of the universe—nothing but matter, in a state of flux. If the healer's thought goes from her as the perfume leaves the flowers, does it come back, or is her mind depleted thereby? for if thought is the product of the mind, and of the same substance, how can this process end except in mental bankruptcy? In order to keep on sending thoughts abroad, there should be a perennial supply back of the mind, else the lily wasting its perfume will fall on its stem and die of exhaustion. The healers would be in the fix of the foolish virgins with no oil in their lamps, for as the oil is related to the light so is mind related to thought. Indeed, it is hard to draw a hard fast line between thought, and mind so as to make two things of them. "I think, therefore I am." Thus we find the ego (the mind), for there must be something to think, else thinking is impossible. Moreover there is something to direct our thoughts so that we may choose to think good thoughts. What is that something but the mind, my real self?

There is no void of nothingness behind the panorama of matter. The beauty projected upon sunset clouds or woven in the arch of the rainbow, is from the hand of the Great Father whose name is Love. Love is the essence of His being pervading every attribute. If justice is an attribute, it is the justice of love. Love has built no orthodox hell, but has contrived a Heaven, an environment of perpetual sweetness, where the flowers do not fade, where beauty on the landscape and mountains will stay in our presence forever; where youth is immortal, and love's young dream a tangible reality.

My Bible is the visible universe, and to me every star is an interrogation point. Will we ever explore the heavens, or must we stay on this little earth forever and forever, girt by a horizon that suffocates our grandest thoughts? Heaven in the infinite space above may be a dream, but, after all, life is of the same stuff that dreams are made of, illusory but pleasant. Let us dream on—let us "believe all things, hope all things," as Paul says. Beecher said he would accept the story of the cross as a poem, if in no other way. He was right. We must not part company with the true and beautiful, for reality abides in it all; the inner reality is in poetry; all else is prose. The ugly must perish; the beautiful must survive. Look in the face of Love and you will see the Heaven that awaits all who have looked with wistful eyes at the stars, and with the little child said:

"How I wonder what you are,
Up above the world so far?"

R. E. NEEDL,
Pinellas, Fla.

No one understands the difficulty of making Mental Science "practical" better than the healer who devotes her or his every thought to the subject and is thereby brought into contact with every peculiarity of the human mind as it exists in different individuals. Yet the more perfectly we understand the law the more practical it is shown to be. The trouble, and really the only trouble is in resting with absolute assurance upon con-

clusions fully sustained by reason even when backed by physical proofs when such reason and such proofs disagree with racial beliefs and the every day evidence of the senses:

For example the evidence which we have been able to submit to our readers of the ability of certain persons in Fiji and in India to resist the effects of fire, is indisputable. Those people do not understand the law by which they make their bodies impervious to fire, their faith is the faith of the ignorant but it is a perfect faith—it is the faith which being perfect has become "knowing,"—they *know* that they can pass through the lava oven and can sit upon the heated stones without injury, and the knowing becomes the being.

The healer knows that the natural condition of the human body is health, and tries to recognize this fact for the patient, tries to rise to that high condition where she has the perfect faith which constitutes the knowing, and in proportion as she can do this and can transfer this knowledge to the subconscious mind of the patient, in that degree is the patient healed. In proportion, too, as the healer can realize her connection with the infinite, in that proportion is it at her command to sustain and uphold her.

Thought unquestionably consumes brain tissues, and some period of rest, or change of the current of thought is necessary to the preservation or renewing of the brain tissues, but he or she who can rely in perfect confidence upon the law is enabled to rest—to lay aside all feeling of responsibility, all care and so give unimpeded access to the inflow of the infinite creative or formative power. To do this perfectly it requires as perfect faith as to walk through fire, but it is, perhaps, not so difficult to do.

Even this is not always easy but whomsoever will strive persistently to lay aside all care, all worry, all feeling that things will not result in their happiness, and will hold themselves in that condition for a half hour out of the twenty-four, refusing for that length of time to permit a single doubt or care to enter their mind, or if it enters will drive it out instantly with the assertion that the law is perfect and their reliance upon it perfect—whoever will do this daily for three months will know that Mental Science is an eminently practical science and will never thereafter cease seeking to know more of its teachings.

H. W.

"A SEARCH FOR FREEDOM."

"A Search For Freedom," the volume of Mrs. Wilmans' personal experiences, is now ready for delivery. It contains Mrs. Wilmans' latest picture taken in May, 1898. The book contains 367 pages, and the price is \$1.50 unless taken in connection with some of our other publications. With FREEDOM \$2.00. With "A Blossom of the Century" \$2.00. With "The Home Course in Mental Science" \$6.00. With any of our publications amounting to \$1.00 it will also be put down to \$1.00.

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H. W.

BIBLE CLASS.

By C. C. Post.

FORTY-SECOND WEEK.

In the main, teachings attributed to Buddha and to Jesus are alike, in not a few instances the idea is expressed in language almost identically the same. Both were of immaculate conception, both were tempted, both went from place to place teaching the people, and at the death of each the earth quaked and nature groaned.

Yet the one lived and died 500 years before the other. How are we to account for the similarity of the two accounts?

To me the task appears an easy one as indeed I think it must to each of my readers who have followed me in my investigations with any degree of closeness. While in places somewhat disconnected owing to inability to write except from week to week in response to the printers cry for "copy," I yet feel that the investigation has been reasonably full, and that the authorities quoted are such as must compel the fullest credence of every statement made.

To my mind the evidence compels the conclusion that a man of Jewish parentage and of high and noble character once taught in Jerusalem and throughout Judea a system of morals and ethics, that he had traveled in India, had been a student of the Hindoo religions, and was in fact a disciple of Buddha. That he gave to the world more of truth than he received from his tutors in India is not in the least unlikely. To whomsoever will open his mind unreservedly to truth comes a knowledge of truth, an acquaintance and familiarity with truth that cannot be gained by the student of books, neither from listening to discourses of the wise.

Earnestly desiring truth, and seeking to impart it to others for their good it could not but be that there should flow in upon the mind of Jesus an influence from the infinite life, illuminating and making clear much that to others appeared not to exist.

So Jesus of Nazareth lived and taught, a soul illumined beyond that of other men of his day and generation. Such a man may have been crucified, that being the common manner of executing a death sentence in that day.

By what authority the church abandoned the practice while still professing to be a follower of Jesus I have never been able to learn. I suppose it was done at the council of Nice 325 A. D., where (I quote the Rev. Dr. Savage): "One man fought for this proposition, another one for that one and, at last, it (the creed of the Christian Church) was a sort of a compromise decided by a majority—a majority secured by bribes, threats, intimidations, brutal blows and murder."

It was the work of the priests and the politicians who, seeing the rapidly rising wave of religious enthusiasm, determined to make it the means of increasing their power over the masses.

It has been so in every age; is so to-day. Every "popular" movement among the people is seized upon by selfish men and used as a lever to lift themselves into place and power. So it was in Judea. Jesus following the teachings of the Buddha asserted the equality of natural rights of all men, and denounced the iniquitous practices of the Jewish money loaners, and the hypocrisy of the Pharisees and so doing started the wave of reform thought, which, after his death spread so rapidly as to threaten to overthrow both established religious and civil customs. Hence the change of front in the part of the political and civil powers from persecuting Christians to professing Christianity.

The learned among them were acquainted with the teachings of Buddha. There had been more or less intercourse between the two countries and people for some years, and Constantine and his advisers knew of the almost absolute power, both spiritual and temporal, which the Hindoo priesthood, headed by the Grand Llama wielded over the followers of Zoroaster and Buddha. They copied after them. They could not take Buddha as their religious head, first because the people of Judea had never heard of Buddha, except as Jesus may have mentioned him as a teacher of the Hindoos. The masses knew of Jesus; they did not know of Buddha. Again, if Buddha was accepted it left the machinery of the church in the hands of the Hindoo priests with its temporal head, the Grand Lama, whose residence was and is in Thibet.

What these men wanted was to control the machinery of the organization themselves. They wanted to say who should be priest and cardinal and pope, and they

abled the politicians to enter and seize leadership. To do this they had but to profess especial loyalty to the cause and to inject into their teachings such ideas regarding the importance of sacrifice, atonement, the forgiveness of sins and other heathen beliefs as was popular among the common people. This they did.

From the earliest time to which either history or tradition extends, we find savage men making sacrifice of animals and of their fellow man and children as a blood atonement whereby they sought to allay the anger and secure the favor of their gods. We easily trace the idea to its incorporation into the Christian religion.

The first born of children of the earlier heathen were sacrificed to Molec. The Jewish law permitted the first born of all cattle to be substituted for the first born children. This was the law when Jesus began his teaching, but it was no doubt felt to be oppressive, and the fact that he declared it no part of the divine law may have aided him greatly in securing followers among the poorer classes while at the same time it naturally enough offended the priests who were the gainers by the sacrifices.

The belief in the efficacy of sacrifice was too strong to be overcome in a movement designed, as it now was, to be a popular one, get the tax of every first born of domestic animal, was unpopular.

The politicians rose to the occasion, declared Jesus the first and only begotten Son by whose death Jehovah, had himself made the sacrifice necessary to the salvation of the race. All that was now necessary to do was to believe on Jesus, and the new priesthood would take care of the rest.

A council was held, a creed adopted and the Christian Church was established upon a mixed platform of Buddhistic and heathen Jewish doctrines.

Later a scism occurred and a new church was formed, the Protestant, those who protested against the abuse of authority on the part of the Pope. They dropped from sight, rather than formally declare uninspired the books known as Apochryphal, to which the Catholic church still gives full credence.

New interpretations, too, were given to such portions of the Bible as were retained, but to its defence as being inspired, it rallied as eagerly and with as bitter denunciations of unbelievers as did the mother church.

Fortunately for the race, and for an advancing civilization the manner in which the Bible was compiled and written is becoming too well known to make possible the longer continuation of the imposition.

THE UNIVERSAL ESTATE.

Recently while looking over the wise sayings of Emerson, I read these words: "Speak your latent conviction, and it shall be the universal sense." I had read them before, but now they were suddenly made luminous with a deeper meaning. I knew that the thoughts I worked out in my own mind, however simple, were always helpful to me; but it was more difficult to believe that, as the quotation declares, these same thoughts would strike a responsive current in other minds. But hear the Sage of Concord again: "Familiar as the voice of the mind is to each, the highest merit we ascribe to Moses, Plato and Milton, is that they set at naught books and traditions, and spoke, not what men, but what they, thought. A man should learn to detect and watch that gleam of light which flashes across his

mind from within, more than the luster of the firmament of bards and sages. Yet he dismisses without notice his thoughts, because it is his. In every work of genius we recognize our own rejected thoughts; they come back to us with a certain alienated majesty * * * and we are forced to take with shame our own opinion from another." These are wise words. If one fears such counsel will develop arrogant conceit, one misses the thought of the author. He means if we frankly allow our little ray of light to shine forth, not only will our capacity for shining be increased, but we will add to the warmth of the general mass of which each individual forms a part.

The fascinating side of Mental Science is that it presents the realization of our ideals, not as a gift, favor, or even possibility, but as our positive right, our just portion of the Universal Estate, to which all humanity is joint-heir. When the government of the United States wished to stimulate the development of its unknown resources, it offered large tracts of land to settlers who would enter into the wilderness, subdue its dangers, cultivate the soil and extend the borders of civilization. So I have thought we may conceive of the Universal Mind as one vast estate, portioned out to all humanity in large or small tracts, according to the mental size of the individual. That is, each person owns and incorporates within himself just so much of the Universal Mind as he recognizes.

The quarter section of the pioneer was marked by strict limits. However much he desires to add to his broad acres, he dared not encroach on the adjoining tract of his neighbor. But how all figures fall short when we attempt to compare the finite with the infinite!

In the marvelous areas of the mind it is not possible to encroach on your neighbors. The depth and height, and length and breadth are without limits. The glow-lamps of the stars seem to mark its uttermost boundaries but they do not. Dante's descent to the depths of the Inferno was but a step. Think of it! Is it not a glorious heritage? And we are the heirs! Truly we are no worms of the dust, but gods in process of development.

We have unbounded permission to lay hold of just as much of this infinite estate as we can. When the settler desired to take lands, he was required to observe certain legal forms. So also must we observe the law of our being if we would have our minds produce richly and well. Each mind is a tract of the Universal Estate, to be cultivated, planted and cared for in a fashion directly analagous to the farming of land. The germs of life in the wheat seed produce the new crop. There is life in each mind, and wherever there is life there is bound to be some kind of harvest. Life can not be killed or crushed out. It may be forced into other forms, but it is still life. If ignorance of the law prevents its free expression in proper channels, it will seek subterranean places and produce what is called evil.

Since reason first put forth its questioning rootlets, the human race has been groping to uncover the eternal law, that law by which we live, move and have our being. All religions, philosophies and sciences have had this one aim, though they have disagreed so bitterly as to the paths to pursue. By means of this careless search, the idea of the creative power, as the groundwork of the law, has been refined from the many gods of mythology to the personal God of orthodoxy: then on up to that conception which is spreading so rapidly to-

A WESTERN YOGI'S MIRACLES.

"During the stay of Dr. Eric David Ewen in New York it was rarely that he would manifest his strange psychic powers in the presence of spectators, and when he did it never was with the purpose of exciting wonder or astonishment," said Dr. J. M. Chalmers, referring to a paragraph in an article describing certain feats of Indian fakirs recently printed in *The Sun*. "To such emotions Dr. Ewen never appealed. We lived in the same house, and sometimes on my return from downtown the doctor, who had been at home all day, would describe to me in detail every incident of my trip from the office to the house, including the precise time of my starting. Not less marvellous was his full and accurate knowledge on any and every topic that could be suggested. This knowledge he had not acquired through study and memory, he said, but it was the omniscient perception that pertains to the adept of the Theosophic faith.

"While in the Island of Trinidad of the Windward group of the West Indies, I was present with several other witnesses, at one of those manifestations of spiritual power over material things that the Western mind finds it hardest to conceive or credit. Three men carrying a heavy jar of tamarinds, all they could lift, came into the room where Dr. Ewen and I were and set the jar on a table. In a manner as matter of course and easy as picking up a pin, the doctor extended his hand above the jar and without touching it, raised the jar from the table and lowered it gently to the floor. There was no possible chance for deception in the matter, which was done off-hand before the eyes of all of us. The men who had brought in the tamarinds were la'ly frightened at the performance. They stared at the doctor and backed out of the room and got away as fast as they could, not waiting for the tip of money or drink of rum they had a right to expect.

"In one remarkable case in my knowledge Dr. Ewen used his psychic power for the healing of the sick. Visiting on an out-of-the-way island of the Bermuda group, he was persuaded by his host to go with him to see a man who for years had been a sufferer from rheumatism, which, affecting every joint, had rendered him helpless. On their arrival at his house they found the invalid in a reclining chair. Every attempt to move gave him exquisite torture, and he was unable to lift his swollen hands resting on the blanket spread across his lap. As they talked with the sufferer Dr. Ewen went to him and took both his hands in his own. At his touch the man writhed and screamed in agony, for a pang severer than any he had known before shot up his right arm and through his whole body. Then he was free from pain.

"Lift your hand," said Dr. Ewen, and the man raised his right hand and moved his arm about freely, feeling no pain. "Now your other hand," and he moved the left hand around as easily as he had moved the right. "Get up from your chair and walk. Go to the end of the room and back," was the next order, and the man, who had not stood on his feet in many months, rose from his chair and walked easily about the room. He was cured, and six months later, when the doctor quitted the Bermuda Islands, there had been no return of his malady.

"Why don't you use your gifts to get wealth and worldly power?" I would say to the doctor sometimes. "You have the earth at your command if you choose."

"What do I need that I do not possess already?" he said. "Why should I waste my thought on valueless things?"—*New York Sun*.

STRAY THOUGHTS.

We can become related to all that is beautiful in the world, through the Law of Attraction, through a mental process regardless of what our exterior surroundings may be.

The Law of Attraction explains entirely the wisdom of prayer on a scientific basis.

When you follow the Law of Attraction, you are drawn in a superior degree to a certain place; and if you are at all versatile, you will be sometimes drawn to one place, sometimes to another, but always to the right place at the right time and in the right way.

You say a certain thought strikes you? Why? Because you were in a condition to be struck. Unless you were in the condition to be struck, it could not have struck you.

The right of every individual is to do whatever he or she can do well. Qualification is the test of ordination. The qualified healer is the ordained healer.

It is recognition of qualification that we need. The very moment people claim anything as a right, the very moment we get to that point, we are ready for something; and we never get it until we are ready for it.

We do not always see how the Law of Attraction honors all who trust it, but that is only on account of our shortsightedness.

Silently, we can become magnets to attract everything we desire. But what is the genesis of desire? There must be a cause for desire. If we had no capacity, no talent, we would never have the desire to express it.

The very moment we can see a thing, we are ready for it, else we could not see it. The very moment we come to see a higher state, we can begin to make it manifest.

Only those who have had a metaphysical education know how to discriminate between the potential and the actual; they recognize the possibilities within every one and distinguish between the potential and the actual. To recognize the kingdom of heaven within, is to help that heaven to shine forth, to actualize.

If you place before the eyes of the people—within easy range of their vision—that which symbolizes a state which they have not yet attained, but which they can reach, you aid them in reaching it.

We must affirm that a person has it within him to express what he has not yet attained whenever we are seeking to aid him in any department of education.

Wherever there is qualification, there is the signet of Divine Ordination.

People who are unsuccessful are not rightly polarized.

Many are imperfectly married within themselves; they may be emotional but not intellectual, or intellectual and not emotional. Where intellect and emotion are perfectly united, how much grander and more glorious the result! When the two blend in us, then our spiritual gifts unfold; we attain the highest mental state. What is brought forth in us as spiritual power is through the blending of these elements—emotion and intellect.

Everybody is susceptible to something—proof against something else.

When we come into knowledge of our inner selves, we shall be conscious of being susceptible to everything we wish to be susceptible to, and proof against everything we wish to be proof against.

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PLEASE READ.

Dear Friends:—If I should send out a thousand copies of "The Mind Cure Pamphlet" to-day, nine out of ten of the persons receiving them would drop them without reading. But if you were to hand the pamphlets to your friends asking them to read them they would do it. This would double my business in a year.

Right in this spot on this page I asked you to send me addresses to whom I could send sample copies of Freedom. You have sent me at least two hundred thousand. I need no more now, but I do need your help in the other matter. Wont you send to me for as many of the pamphlets as you are likely to use in giving away? I believe you will. I have never yet asked for your assistance without getting it. Your past favors have made me feel your generosity so much that I dare ask for others. Therefore, I ask you to help me distribute the pamphlets which are a splendid advertisement of Mental Science. They cost you nothing. With many thanks in advance, I am trusting your generous kindness. Just think how you responded to my other request! Two hundred thousand addresses! Friends, you are very, very good to me. My appreciation is most sincere. With much love I am your true friend.

*Helen Wilmans,
Sea Breeze, Florida.*

WHAT WILL RESULT.

I wish especially to call attention to an article on another page of this issue headed "A Prominent Physicians Experience."

It is noteworthy from the fact that it contains an account of the cure, by purely Mental Science processes, of eight cases of illness made by a regular physician, thus proving that in spite of the natural prejudice of the profession against so great an innovation upon old methods, the doctors are accepting and practice Mental Science teachings.

Of even more importance than the healing of these cases is the statement that disease is of mental origin—that it is a result of suggestion which, finding lodgment in the subconscious mind, appears later in the body as some form of disease.

This is again exactly in accord with our teachings. Not only have we proclaimed it as a truth, but as a truth upon which is based all power to heal by mental processes.

The recognition of the fact that disease is the result of suggestion, that is of impressions made upon the mind, must have a far reaching effect. Its general acceptance will compel a revolution in many directions. Medical advertisements, especially such as take the form of suggestion, all pictures of deformed persons, all public exhibitions of monstrosities will be suppressed. Nostatutory enactments will be necessary to accomplish this. Public sentiment alone will be all sufficient, for who will consent to read a paper or attend an exhibition which will leave upon the mental retina of a reader pictures which later must appear in the form of disease.

Ordinary conversation, too, will seek new channels. The pessimist who is always anticipating evil will find himself without an auditor, and mothers will hasten to withdraw their children from the presence of the neighbor who commences to talk "trials and tribulations."

Even the religious world will be affected. Instead of pictures of tortures to be inflicted in a future world the pews will demand of the pulpit such sermons as will leave impressions that will be productive of health and long life. "Slumming" in the cities will at once cease to be fashionable, and later the slums themselves will be abolished under the compulsion put upon the rich and intelligent, due to fear of the effect upon themselves and their offspring of the mental emanations arising therefrom and the mental pictures which a knowledge of the existence of such spots force upon the mind.

Vast as must be the effect upon society and the race of the knowledge that disease can be conquered temporarily by mental processes, it is as nothing compared to what must result from a general recognition of the fact that disease is of mental origin and results from suggestions such as may arise from viewing unsightly forms or hearing tales of horror. And this knowledge is rapidly being disseminated among the people. Another decade and it will be universally known, and acted upon.

The greatest revolution that the world has ever known is at hand. It will be a peaceful one. The very causes that produce it are also the causes which will compel it to be peaceful. The knowledge that pictures of war and blood and wounds impressed upon the mental sensitive plate must sooner or later become manifest in diseased bodies will forever compel a peaceful settlement of all differences among men.

H. W.

LIFE IS INCREASING, DEATH IS DECREASING.

The brain or thought factory has always led. What it said was true, was instantly built upon by the digestive system and became flesh and blood.

No matter how erroneous the statement may be which the brain makes, so long as that statement is accepted and believed, the digestive system builds it into veritable flesh and blood and it becomes living tissue.

Take for instance the race belief in death. Because at this time we have seen that all lives terminate in death we say "Death is the one inevitable thing." This statement formulated by the brain is accepted by the digestive system—which always builds under orders from the brain—and the result is that everybody dies. The digestive system which is that part of us that clothes beliefs with flesh, builds in the direction of death instead of building in the direction of life. It builds the human body in weakness instead of building it in power, as it would do if the brain made a statement of power instead of weakness.

It makes no difference what the brain says, whether disease or health; whether old age or perpetual youth; whether death or the conquest of death; just what it says is the thing the digestive system will build and make manifest in the body.

This was the method of growth on the unconscious plane—by which I mean the plane below the reasoning plane—the plane where creatures simply grew in blind obedience to the law of attraction, before they were prompted to investigate the law.

We have the most undeniable proof of this fact; we see it in the gradual improvement of the different species of plants and creatures clear up to man. Everything—no matter how low in the scale of life—projects some belief that reaches beyond its present condition and is an improvement upon its present condition. This belief is gradually clothed by the digestive system of the creature so that in time there is an improvement; a gradual growth toward the making of more powerful beliefs and to the inevitable sequence—namely the clothing the new beliefs by the digestive system.

Here is the whole scheme of evolution. The digestive system is always negative to the brain or the thought projecting power, and its building efforts flow constantly into the last, best and highest statement of this power.

What will seem a strange thing is the fact that creatures have the privilege of building below their present manifestation or bodily expression quite as readily as they build above it. They have the privilege of degenerating as well as that of improving. They may and do—under certain environments which they cannot overcome—grow so much weaker than their progenitors that their brain yields them a feebler statement of life; a weaker belief with regard to their ability to do certain things. In this condition, and because of their weakened belief they degenerate.

The mind or brain must carry a constant belief in its own power or else it loses that power. When a certain breed of monkeys found that they could no longer obtain their favorite food from the trees on which they had once lived, and were obliged to live on food they gathered on the ground, they gradually lost the use of their tails, and in time they lost their tails. It may look like folly to say that this whole process was mental, but it was. The monkeys forgot that they had tails; their tails dropped out of their minds and no longer

called on the digestive system for the food that had previously supported them. Let us now suppose that these same monkeys in the course of time found food growing scarce again. It became an absolute necessity for them to think about getting food somewhere else. They were not aware of the fact that they were thinking, for they had not yet emerged from the unconscious plane of growth where thought takes no notice of itself. But it is a fact that they did think because they had to think in order to even know that they were hungry, or to take a single step in the direction of obtaining other food. Let us now suppose that the new food they found was less nutritious than what they had previously lived upon; it would then follow that they would degenerate, and lose to a still farther degree, a belief in their power, and so be forced to make a still weaker statement of themselves.

So we see that degeneration is a possible thing. No matter how high a creature's belief may be, if there is nothing for the digestive system to build the belief into flesh and blood, the inevitable result is seen in loss of power.

This fact teaches us a very important lesson; namely that we are dependent on Mother Earth for the visible continuance of our lives.

The folly of ignoring the visible part of us and putting our faith in something which is invisible and beyond the plane of our present efforts is beginning to be very apparent to all persons who will do their own thinking. Evolution is destroying the heaven of the future by showing man that he created himself in all his past, and predicating grounds for a belief that he can continue to do so. Evolution shows the necessity of drawing our sustenance from the earth and its surrounding fluids; it has established the fact that our lives are dependent on the things which Nature yields, and that our lives are of a more developed type in proportion as she yields us more and better food.

Right up to the present moment we see that food has been our great developing agent; and it is also true that this will always continue to be the case.

But I am not going to stop to discuss this matter now; I want to speak again of the degeneration sometimes apparent in plants and animals and even perhaps in men. That there are negative influences as well as positive ones no person will deny; but it is observable in the long continued course of growth that the positive influences gain on the negative ones, and life proceeds more rapidly and with less and less of the degenerating impulse; in other words life makes a constant gain over death. In other words still, there is a constant increase of vitality visible as evolution proceeds.

There was no conscious life on the planet at first, even though all was life in undevelopment. It was life so entirely unconscious of itself that it might have been called dead. But the vital principle or the Law of Attraction manifested more and more all the time, until plants appeared, and then animals.

But the vital power—which is life—kept on manifesting. It kept conquering death in one form or another all the time in spite of occasional retrogression. Indeed it began to gain rapidly over its earlier condition of deadness; it produced animals that constantly improved upon former species in every way. It is plain to the commonest thinker that the whole trend of things was from the deadness of early beginnings to a con-

stantly increasing aliveness. The world is fuller of life to-day than ever before. It will be fuller of life to-morrow than it is to-day. And why?

It is because all creatures and things, even the lowest forms of life, point upward. It is this upward pointing of all things that leads from lower to higher species constantly. There is nothing that does not aspire to higher conditions; in other words there is nothing that does not desire something more and better than it has. Its growing intellect speaks in desire, and desire is builded into organism by the digestive system; and so growth proceeds.

It is a tremendous thought, this of the world's becoming more alive every day. Think of it will you? Why it is an absolute guarantee of the conquest of death in time. This result is inevitable. From death to life is the road the race is travelling now, though it is not aware of it. It still remains on the plane of unconscious growth; it is only here and there that a thinker gets up and expounds the situation; a thinker who by much reasoning on the subject of evolution, and by a close inspection of the always growing faculties of man has arrived at an understanding of the whole matter.

This is the transitional period from the unconscious plane of growth to the conscious plane. Only a few of us have reached the conscious plane yet, but still the vitalizing principle increases all the same as it has done in the past; the world is growing more highly vitalized every day. Thought is responsible for this; intelligent thought that is constantly recognizing more and more of the world's unexplored and undeveloped forces.

The vitalizing influx proceeds whether the race applies itself to the effort of understanding it or not. The period of such application is not yet reached except by a very few. When it is reached by all, the transposition from the unconscious to the conscious plane of life will be complete.

And when this time comes life will bound forward with lightning speed; it has been slow while confined to the unconscious plane—the plane where there was almost no thought to recognize it. It is recognition of this vitality—this everlasting life principle that lifts the race from the unconscious to the conscious plane of growth; and it is on this latter plane of growth that man comes into a knowledge of his own mastery and begins to create from his own reasoning powers, instead of from his blind, groping desires, as he created on the unconscious plane.

The difference between the conscious and unconscious planes of life is this; on the unconscious plane the creature pushes forward in the direction of what it wants, through the power of the unreasoning brute will, without any reflection on the matter. In the course of race growth the reflective faculties are developed, and the creature instead of pushing forward through the force of the brute will, begins to reason on his own innate but undeveloped powers, when he discovers that he can accomplish his desires through the channels of thought; through belief in his ideals; together with a steady work in the effort to execute them or bring them forth on the material plane.

The first position is one of constant warfare with other creatures on the brute plane, and the entire condition is inharmonious in the extreme.

Such a position necessarily favors isolation; creatures or even men that belong to this order fear and avoid

each other. The law of attraction—which is the life principle—manifests in seeming weakness, and race vitality is at a low ebb. Indeed, the farther back we go in the investigation of our earlier existence and our earlier conditions and surroundings, the plainer we see that there was a time when the manifestation of life was so feeble that it was hardly perceptible, and that from this low plane the constant increase of life as expressed in the constantly improving races of animals shows a tendency toward a sort of half conscious understanding of the rights of each other, together with less fear of each other, and consequently a closer approach to each other, thus showing the growing power of the law of attraction; and with this growing power there was more life evolved constantly.

This evolution of more and more life has been going on from the start—if there was any start—and it is still going on now. It was so weak at first that death was more apparent than life; so that the people said "Death is the one inevitable thing." But now the life principle is asserting itself so rapidly that the thinker who investigates the matter honestly, begins to see that life is conquering death; it is getting the start of death.

All things prove this. Take for instance the race methods of locomotion. See how we have conquered space and time by the inventions of our brains. And another instance is found in the fact that improved foods and improved sense of personal power are now yielding longer lives. It seems hardly anything now to cross the century line; all the papers are stating such instances. In addition to this, statistics are showing that the average length of human life is increasing rapidly.

And yet people look you honestly in the face and tell you that "Death is the one thing inevitable." If this were so, and if death is more powerful than life why is it not driving life out instead of being driven out by life?

H. W.

Physicians of Knoxville, Tenn., have been consulted regarding a remarkable discovery made by a tourist in the mountains of Claiborne county, Tennessee. The case is that of Mrs. Julia Spence, aged 63, who has four new teeth, all of which have come fully developed. She has been without teeth for six years.

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Every reader of FREEDOM is interested in this book, and will be pleased to learn that through their co-operation, it is having a phenomenal success. Thousands have been sold and the sale has not reached its limit, as the orders received in every mail will verify. We have never been able to keep up with our orders until recently, and our last order to the printer was for 25,000. We are receiving commendation from the press and men of thought, not only in our country, but from Great Britain, Australia and New Zealand. People that refused to buy a copy from the agent, have, after seeing it in the homes of their neighbors, written in stating the fact and ordering a copy. This indicates that it would be profitable for the agent to go over their territory again. Many who have purchased and read "A Conquest of Poverty" have written in for the "Home Course in Mental Science." The reading of "A Conquest of Poverty" creates a desire for more knowledge of Mental Science, and there is nothing more instructive or desirable than the twenty lessons. The agent can canvass for the "Home Course in Mental Science" over the field where "Conquest" has been sold, with the assurance of success. In fact he can supply those interested with other Mental Science publications, and take many subscriptions for FREEDOM. We are receiving hundreds of letters testifying to the benefit received from the teaching of "A Conquest of Poverty," and "Home Course in Mental Science." One person writes: "Enclosed find \$21, for which please send 112 copies of "A Conquest of Poverty" by express to my address." This is a testimonial in itself. Another writes:

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A CONQUEST OF POVERTY.

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Persons interested can write to me for my terms for treatment, which are moderate as compared with those of the medical practitioners. Each one so doing may give me a brief statement of his or her case, age, and sex. The address should be written clearly, so there may be no trouble in answering.

MRS. HELEN WILMANS,
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far more advantageous to the solicitor to be able to order in lots of 100 to 300. No one need order in greater quantities than in lots of 500. The price of the book in lots of fifty or more will be 18 cents. In lots less than fifty 18½ cents. No orders for less than eight copies will be accepted at the wholesale price. If you desire fifty or more copies and cannot send cash, it will therefore be necessary for you to have a letter of credit for 50 copies, \$9.00—100 copies, \$18.00—200 copies, \$36.00—300 copies, \$54.00—400 copies, \$72.00 or 500 copies, \$90.00.

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Metropolitan Building, New York City.

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That "truth shall make you free" is becoming now to me a fulfilled promise, a possession entered into, though as yet I have but crossed the threshold, but oh, how expansive the view before me. Truly and lovingly yours,
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[Cut this out or copy it and mail to-day.]

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Time Table No. 21—In Effect Sep. 10, 1899.

South Bound (Read Down)			North Bound (Read Up)		
No 39	No 35	STATIONS.	No 78	No 32	No 32
Daily	Daily		Daily	Daily	
4 05p	9 20a	Leave Jacksonville	Arrive 7 30p	10 55a	
3 15p	10 30a	Arrive St Augustine	Leave 6 20p	9 45a	
5 20p	10 35a	Leave St Augustine	Arrive 6 15p	9 40a	
5 57p	11 10a	Leave Hastings	Leave 5 36p	9 04a	
6 37p	11 55a	Arrive Palatka	Leave 4 50p	8 20a	
5 45p	11 00a	Leave Palatka	Arrive 5 40p	9 10a	
7 35p		Arrive San Mateo	Leave	7 30a	
	7 30a	Leave San Mateo	Arrive 7 35p		
6 15p	11 30a	Leave East Palatka	Leave 5 20p	8 48a	
7 43p	12 56p	" Ormond	" 3 47p	7 13a	
7 55p	1 08p	" Daytona	" 3 36p	7 01a	
8 05p	1 18p	" Port Orange	" 3 26p	6 51a	
8 26p	1 55p	" New Smyrna	" 3 05p	6 30a	
8 51p	2 22p	" Oak Hill	" 2 22p	6 05a	
9 30p	3 00p	" Titusville	" 1 45p	5 30a	
	3 30p	" City Point	" 1 15p		
	3 38p	" Cocoa	" 1 07p		
	3 41p	" Rockledge	" 1 04p		
	4 12p	" Eau Gallie	" 12 33p		
	4 21p	" Melbourne	" 12 24p		
	4 57p	" Roseland	" 11 48a		
	5 01p	" Sebastian	" 11 43a		
	5 52p	" St. Lucie	" 10 55a		
	6 15p	" Fort Pierce	" 10 48a		
	6 41p	" Eden	" 10 05a		
No. 209	6 46p	" Jensen	" 10 00a	No.	
Daly	6 56p	" Stuart	" 9 50a	208	
ExSu	7 26p	" Hobe Sound	" 9 19a	Daily	
12 15	7 39p	" West Jupiter	" 9 07a	Ex.Su	
1 24a	8 13p	" West Palm Beach	" 8 33a	11 30p	
1 49a	8 39p	" Boynton	" 8 06a	10 26p	
4 02a	8 48p	" Delray	" 7 57a	10 02p	
6 14a	9 37p	" Fort Lauderdale	" 7 07a	7 45p	
6 45a	10 20p	" Lemon City	" 6 24a	5 55p	
	10 30p	Arrive Miami	" 6 15a	5 30p	

BETWEEN NEW SMYRNA AND ORANGE CITY JUNCTION.
Daily Except Sunday.

No. 3	No. 1.	Station.	No. 2.	No. 4.
3 05pm	10 10am	Lv. New Smyrna. Ar.	12 55pm	5 50pm
3 50pm	11 21am	Lv. Lake Helen. Lv.	12 10pm	4 40pm
4 02pm	11 39am	Lv. Orange City. Lv.	12 00pm	4 24pm
4 05pm	11 45am	Ar. Orange City Jcn L.	11 55am	4 15pm

BETWEEN TITUSVILLE AND SANFORD.
Daily except Sunday.

No. 11.	Stations.	No. 12.
7 00 am	Leave Titusville	Arrive 1 25pm
7 13 am	" Mims	Leave 1 12pm
8 28 am	" Osteen	" 11 57am
8 50 am	" Enterprise	" 11 35am
9 00 am	" Enterprise Junc.	" 11 25am
9 30 am	Arrive Sanford	" 11 00am

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