

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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SOME INCONSISTENCIES.

There are many times that we do not make a thorough test of a principle because we do not dare to put it to the test.

I knew a person who showed remarkable mental poise in almost every way, and had done many things that proved a knowledge of the absolute mastery of creative thought, and yet he was afraid to work hard in the sun shine because it made his head ache. Also he supposed himself liable to heart disease, and would not dance or ride a bicycle for fear of a possible collapse.

He is gradually training himself out of his besetting weaknesses, but it seems so foolish, in the light of his other demonstrations, that he should be so inconsistent. It is as ridiculous as it would be for a man to tie up one arm before starting to swim a river. He could realize the fact that he was compromising with his ideals by giving way to the feeling of limitation, but as yet he was not strong enough to make the effort to overcome it.

The great majority of people are blind to the fact that their actions are illogical and inconsistent.

People who do not know anything of the power of thought to cure disease, and some who think they do know its power, will keep letting doctors experiment on their bodies with drugs, when they know that help from this source is uncertain and unsatisfactory.

I do not condemn outside help when one is trying to banish any negative condition. I think that the air and sunlight and food can all be made to hasten the healing process. But to depend on medicine when reason has proved that it is powerless to save, signifies a neglect to make the most of the opportunity for growth.

We all fail more or less to live up to what we know to be the highest possibilities. We let our environments and our supposed inherited tendencies rule us, instead of compelling ourselves to conform to ideal standards that lie within our possibilities.

As we develop an interior mental poise, we will be able to hold ourselves more in accordance with our highest recognition of truth.

When we look at the ignorance that prevails, we are not surprised at the unhappiness around us. We know that the external conditions are as good as people can make them and that, as the desire for more knowledge is fulfilled, happier externals will result.

The government is as good as people will let it be. Health is as good as the thought will allow. We have nothing to complain of. We have spoken into objectivity the best we knew. The processes of evolution are inexorable and we cannot infringe them.

The aim of a teacher is to point out to the intelligence

the best means of growth. By showing one where there is a failure to take advantage of experience to make the best of it, we may arouse him to renewed effort, and cause him to save time by redeeming his mistakes.

One place in which inconsistencies are greatly in evidence, is the way we hold fast to some disorder which we wish to be rid of. Our mental attitude feeds the trouble, and the more we try to fight it, the more it is strengthened by this antagonism.

A woman who has been trying for the past six years to build health and strength for herself, after a complete collapse, only succeeds in demonstrating partially, because she gives a great deal of attention to symptoms, and thus keeps conditions in her mind that she ought to banish entirely.

If the attention is held persistently to the anxieties and worries that result from watching symptoms, the vibrations of harmony sent from the ideal brain will have much to hinder their compelling power.

Another inconsistency is impatience. We want results, but we do not want to wait the slow methods of evolution.

The short-sighted railings are an indication of weakness and of a lack of knowledge. A little reason and observation will show that if there is a law by which results are governed, we can trust our statements to be fulfilled irrespective of whether it takes one year or ten years for complete fruition.

A person said to me: "I have been studying and applying along the line of Mental Science for eight years and, although to all outward appearances I am but very little better off than when I began, yet I have gained such a knowledge that I have unbounded faith in the power of love to accomplish all one desires. I have learned that each experience comes to me only by invitation; therefore, I have quit trying to reform the world and am putting my time to taking care of my own mental attitude. I find as I eliminate so-called evil from my own mind, it does not reach me from without. If an unpleasant thing happens to me, I blame no one. It was my own fault. This knowledge of the law gives me a feeling of perfect security. I rule my own destiny. My life is my own to fill with joy through endless ages of unfoldment."

You see even after eight years of effort with apparently small results, this person could wait patiently and keep working. The interior self-poise gained by holding these thoughts of mastery was an assurance of ultimate conquest over all disorder.

I call to mind two cases of demonstration that show what a knowledge of one's own creative thought can do.

A young woman whose husband left her began at

once preparing herself to earn her livelihood. She spent no time in repining or grief. She soon began to see that her attitude of dependence had been the cause of her trouble. As she achieved industrial freedom and met the world on the plane of justice, she found herself much more capable of judging and appreciating herself and her associates.

The other case was of a woman who took her children and left her husband. She made a home for them by hard work and good judgement, and after a few years the husband, who had also been growing in knowledge, was reunited to his wife on a plane far above their previous standpoint.

These instances are multiplying since the teachings of the possibilities of individual mastery are being understood. It has not been many years since it was a rare occurrence for a woman to assert her right to personal freedom. In fact they considered it a misfortune to be self-dependent. They are now learning that they can command the respect of the world as well as a greater self-respect by developing themselves to do anything they may wish.

It is a mistaken policy for any one, either man or woman, to let considerations of prejudice, pride or even affection, stand in the way of following the promptings of desire for knowledge and freedom.

Let us not bar our own progress by prescribing limits for our growth. Let us be willing to accept new truth as soon as it is presented to us. If the mind is thus kept open and we allow no doubts or fears to stultify our growth, we will "become as the Gods." We will attain supreme creative power. A. Z. MAHORNEY.

KIND WORDS.

The air of perfect freedom which pervades the paper, so happily named, emboldens me to turn loose a few thoughts, which, though weak, are learning to fly.

For some time I had been reading works on Mental Science, but not until I had read "A Conquest of Poverty" did the dawn of a beautiful hope I thought hidden away forever in the clouds that had overcast the past, again appear. Much of Mrs. Wilmans' experience seems so like my own—her dauntless spirit, her going out into the world when there seemed to others not one ray of light to guide her, brought back to me recollections of some of the daring things I have done.

All my life I have been what most people call a dreamer, but of late years I had begun to be glad that I did not suffer such keen pangs when my dreams were unrealized. In many things, I did not believe as I had been taught, but when I reached out for something better, it always seemed to be missing. The ground upon which I was standing seemed full of slippery places; and yet, I often asked myself, is there anything better? I wondered if ministers believed all they preached why they were not happy all the time, for I knew the moments when I could hold the beautiful thoughts of love and perfection I was supremely happy. I wondered why, if they had faith in God, they were anxious always about their salary, and why they did not just get down on their knees and ask God to give them all they needed, and leave the matter with him, and think no more about it. When I was a child it surprised me to hear of ministers getting angry or being resentful, for I knew they always admonished their congregations to abstain from such evil things.

I used to read the 13th chapter of Corinthians, and it seemed so beautiful to me. I read Drummond's "The Greatest Thing in the World", and then I wondered if there was a charitable soul on earth. I searched my memory, and discovered a name almost forgotten, of one minister whom I believed lived up to the doctrine he preached. He died young. What a magnificent man Mental Science would have made of him!

How beautiful life is when we have learned to live! What promises the future holds for us! And just to think that we need not die, as Mrs. Wilmans teaches, is the best thought ever given to man.

It is useless for me to attempt to say what pleasure I derive from my weekly perusal of FREEDOM. But I wish for its editors every joy this earth can give, and so great is my faith in them, that I believe they have but to send out their thoughts and it will bring them back all they wish. And so, it must be with all of us, when we have learned to trust our own thoughts. I feel daily strength welling up in my soul, and now, as I climb, I can see the golden sunshine on the mountain top, and the wind bears me sweet messages I cannot yet clothe in words.

L. F.

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RELIGION AND THE STATE.

The atmosphere of another time, the ring of chain armor and the smell of musty tomes come to us again when we read that the Rev. W. McKnight, in the State of New York only a few days ago, commented on the advantage enjoyed by the Church of England over its sister organization in America, because of its "connection with the Government" and said, "I think our flag would look better if it had a cross on it." Not because of its religious aspect, not because we are surprised to learn that any American could so misread the history of any church, but because the sentiment is so wonderfully malapropos do we speak.

America has just buried Spain. Did we catch infection from the corpse? Shall we now be stricken down with the disease that carried off our late friend, the enemy? Mr. McKnight doubtless stands alone in his opinion, but if he have any respectable number of followers or supporters, then indeed is imperialism a danger, for the union of Church and State would be the surest precursor of despotism. Not because of such union has England prospered, or her church, but because, as her greatest statesman has told us "the nonconformist conscience governs this country." The evil that a State Church can do England is confined to the power of taxation, which is all it retains of the absolutism it exercised under Henry and his greater daughter.

Bishop Whitaker says, "Mr. McKnight's words are merely the expression of his individual opinions with which the Church has no sympathy." We can easily believe this, but the Church would do well to make its repudiation emphatic and prompt. The American doctrine is best expressed by the action of Lieutenant Leary in Guam, who sent for the friars making a practice of obstructing the work of the Government and promptly gave them passage to another land, where knowledge would make them less dangerous, or ignorance needed them. The cross has its province within which the flag may not float, but the boundaries must be observed religiously by both parties to the contract. —Florida Times-Union.

CONCENTRATION FOR CHILDREN.

Through self-activity the child pushes his way through his environment to the creative realm where he makes his own environment. A child may be surrounded by all that is comfortable and endearing, and yet be allowed to push his way recklessly and selfishly through a misunderstanding of his desires or a forced discipline. Again his environment may be such as to foster greed, lust and crime.

In either case the child grows through self-activity. On the contrary, people of humble means and little that is lovely, may surround the child with an atmosphere so vigorous, healthful and aspiring that self-activity will be a natural activity, and creativeness will naturally follow.

Every experience and relationship in a child's life exist as a mental picture first. How careful we should be, then, to have his mental pictures true ones. A little finger game of Froebel's is given, not only to strengthen the fingers but the family tie. Each finger is gently moved back and forth while the child sings:

"This is the mamma, kind and dear;
This is the papa standing near;
This is your uncle—see how tall—
And this is your auntie, with her ball;
This is the baby, sweet and small.
These the family we call."

It is through songs and games that Froebel teaches concentration to children; and while I consider these exercises most important for the development of will power through action, it is not enough. Silent meditation is just as necessary for children as grown people; but it must be made attractive, so that they will like it and practice it and so grow in silence—so absorb the universal as to become giants of strength and love.

Many hints can be given for silent concentration, but each mother must think out her own problem. An excellent concentration exercise is to have the child inhale the perfume of a certain flower or wood, and hold the mind on the perfume. Another time have the child concentrate upon the beauty of the flower, its shape, color, etc. Again cause the child to listen in silence to elevating music, chords or simple sounds. Choice precepts sung over and over, by the mother, to certain tunes are extremely attractive and beneficial. "Love each other" may be sung to the tune of Greenville. "Peace be with us; we are healthy or joyous or peaceful" may be sung to the same tune. "We are happy little children" may be sung over and over to the tune of "Shall We Gather at the River?"

"We are happy little children,
We are happy little children,
We are happy little children,
Happy, happy, happy children.

CHORUS

"We are happy little children,
Happy, happy, happy, happy children;
We are happy little children,
Happy, happy, happy children."

If we would have a child follow a certain course of action, we should create the action in the child's mind first. Systematic daily exercises in the proper conduct of life should be his constant mental food. Teach him what to do; create a good mind, and good acts will follow. If a child is unkind and selfish, construct opposite pictures relating to his own life. The mother should

be strong and positive and proceed much like this: "I (meaning the child) am always kind and loving to my playmates. I am a strong and sure helper to my companions. I find the lost ball and fix the broken cart. I show the way of peace and love and happiness. I fill my life with joyous and useful acts. I listen attentively and happily to my playmates, and unite heartily in their games of good; if not, I urge something good. My thoughts are like the perfume of flowers, and my words like the song of birds, and my whole life one sweet strain of music." After each assertion of the I, mother and child should concentrate a moment. This lesson should continue for two weeks, then another be taken up, watching the while for the effect of the first. If the child has only conquered a part, the rest should be taken up in the third lesson with the addition of other thoughts which should be externalized in the child's life. Lessons of this character should be given a child as soon as he learns to talk, and continued until he is able to direct his own thoughts. We cannot recognize too strongly the I am in the child. To have him understand what he truly is and what is expected of him is the great lesson to the child. I am is the highest conception of the child. I can is another power for action, I can learn the lesson; I can dress myself; I can find my way; I can be strong, etc. But the greatest incentive to action is I will. I will fills a child with courage and positiveness. I will stands for strength. The mother should persevere with this assertion, and the child will soon learn that I will means I do. Never teach a child to say, "I will try," for it implies an excuse for failure.

Children are obliged to be separated from their parents, at times, and it is good that it should be so, that the children should begin early to be self-reliant. The beginning of school life to the little one is the most trying time to a mother. For months before the mother should prepare the child for this important step. Picture every event as it should be from the time he starts until he returns from school. The time for this lesson should be early in the day; the child listens while the mother speaks the pictures. "I" (meaning the child) "walk bravely and quickly and directly to school." (First picture.) "After I get to school, I attend to my lessons; I study hard. I mind my teacher; I move quickly and quietly around the room; I am quiet and orderly; I love my work; I am bright and strong." (Second picture.) "At recess, I play happily and peacefully with my schoolmates. I am loving and kind to them, and do all I can to help them." (Third picture.) "When school is out I throw my shoulders back, breathe deeply and healthfully the sweet odors and sunshine, and walk smartly and happily and directly home." The pictures may be varied to suit a child's circumstances.

The evening meditation should be on thoughts of repose, protection and love. So many children are afraid of the darkness and afraid to be alone, and in most cases the parents are to blame. To eradicate this defect claim for the child that he loves to be alone; picture the beauties of darkness and make him feel that he is enveloped in protecting thoughts. "At night the little birds have gone to sleep, the little chicks are warmly hovered, and my little one wants to join his little friends in the land of dreams. My child loves to sleep in the night when it is dark, for then all nature rests. The gentle dew falls and refreshes the plants;

so the beautiful night wraps its cover around my child and keeps him warm, and strengthens and refreshes him for another day.

"Day shuts its eyes
And sleeps so warm
In the arms of night."

It is a common thing for children to concentrate to a certain extent. Lessons at school could never be learned, problems in mathematics could never be solved, nothing of any importance could be accomplished without some concentration; yet children do not understand this law. Every activity consciously concentrated upon becomes doubly forceful, becomes a sure means of accomplishment. If this were understood by children, the coming race would be a strong one, and every child—not a few—would be a successful student and successful reaper of mental activities.

To be able to control one's thoughts is the great lesson. Control of the body will naturally follow.

Control means to be able to carry out our desires. We are an aspiring people; therefore, our desires must be good. So to carry out our desires is the great object of these lessons.

MARY LOCKWOOD DYKEMAN.

FREEDOM.

A subscriber to FREEDOM wishes to know how I could see it possible that good should result from the cruel and expensive war now being carried on in the Philippines. "You say," he says, "All is good. How do you think good can come out of the war?" I do not profess to be able to see very clearly into the future. I only know that the Law is perfect, and however blind I may be, that the workings of the Law bring unlimited good out of whatever seed may be sown. The war in the Philippines is certainly to be regretted, looking at it from the standpoint of present results, but war has been one of the greatest educators of the human race, and will continue to be so while the race continues upon the animal plain. It teaches the unity of action, endurance, courage and a patriotism which needs but to be broadened a bit when it will include all men instead of those of one's own nation only.

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DON'T ARREST THE HAND OF PROGRESS.

St. Paul, Declares Dr. Batten, Did Not Write His Epistles To Be Put in a Sacred Book.

Dr. Briggs was outdone last night at the Church Club, which is composed of laymen of the Protestant Episcopal Church, by the Rev. Dr. L. W. Batten, the young, new rector of St. Mark's, just here from Philadelphia.

Dr. Batten denied that the Bible was a sacred book, or inspired, or the foundation of the Church.

Many of his hearers gasped at this, but applauded when he had finished.

The Church Club has monthly meetings at its rooms, No. 578 Fifth avenue, at which topics of church interest are discussed.

Last night's was the "Higher Criticism," which has made so much rumpus in the church, and Dr. Batten spoke first. He plunged right in, before the club could get its bearings, by declaring that in his eleven years of teaching and studying the Scriptures in the Divinity School he had been brought face to face with questions that he had a right to investigate.

"You are obliged to handle the Scriptures freely," he cried, "or not at all. Don't read them intelligently; try to make them out as you want—that is, if you don't care to open these questions. But the churchman is absolutely free to find out the truth!"

"We know that the church has said that many scientific advances were not true, or has tried to stifle them only to the harm of the church. I have heard that the Bible is the foundation of the Church. I, for one, don't want to place my religion in a book. Jesus Christ did not send his apostles out into the world to write a book! There is no part of the New Testament that was written to become a part of a sacred book!"

Dr. Batten paused and the high churchmen present caught their breath. Dr. Briggs had been forced out of the Presbyterian Church for less! But Dr. Batten went even further.

"St. Paul," he said, "had no more idea of making a contribution to a sacred book when he wrote his Epistles than any clergyman here has when he sits down to write his sermon. What he did is being kept up in precisely the same way to-day. Where are you going to draw the line? Was all that he wrote inspired and that of St. Clement not?"

By this time Dr. Batten was creating a sensation. He was saying things in defence of higher criticism that would have been called rank heresy only a little while ago. But what was coming was even more radical.

"No man," said Dr. Batten, deliberately, "can be a member of the Protestant Episcopal Church and believe the Bible is the foundation-stone of the Church! The church flourished before the Scriptures were thought of or before any one got the idea that they were sacred."

He took instances—the two different versions of the Sermon on the Mount—one thirty verses, the other three chapters the curses in the 109th Psalm; the greater historical accuracy of some of the books in the apocrypha compared to the Old Testament.

"How can you square all this with the present doctrine of inspiration?" he asked, going on, without mentioning names, to champion Dr. Briggs and to deprecate the present rancor over his ordination.

"Do not let us impose the particular results that we have arrived at on our brothers," said Dr. Batten, ear-

nestly. What difference does it make whether David wrote a particular psalm or Moses? I wish with all my power to plead for liberty, which is not to make martyrs of men who confess the church and its doctrines, and not to arrest the hand of progress!"

Polite applause greeted Dr. Batten's close.

The Rev. John P. Peters, rector of St. Michaels, followed in defense of the same proposition, but in milder form, which shocked no one.

Afterward there was a collation, but some of those present were shaking their heads sadly at the new trend of things.

CONSIDER THE SNAPPING TURTLE.

The following letter expresses a sense of discouragement which is apt to overcome men and woman who have to face repeated disappointments: To the editor of *The Evening World*:

At fifty-two years of age I find myself poorer than I was at twenty-one. I have worked hard all my life, but luck is dead against me. Started in business for myself three times and been cleaned out every time, simply by bad luck. Things happened that I couldn't foresee or prevent, but they ruined my business. I hold three patents granted me for useful inventions. There is a fortune in any one of them, if only I could find some one with money willing to take it up and push it. But I can't. I am about tired of trying. There is no future for me that I can see except to work for small wages till I can't work any longer, and then go to the poorhouse. Can you give me any encouragement?

THE MAN WITH THE HOODOO.

Yes! Consider the snapping turtle. When he closes his jaws on anything you can cut his head off and he won't let go. He is unable to recognize when he is beaten.

At fifty-two years of age you probably still have ten years of vigorous life left to work in. Ten years is time enough for a plucky man to accomplish all possible things.

Don't talk about luck. The moment a man gets the idea firmly fixed in his mind that he is a mere creature of chance he is a mental and moral paralytic. Law rules the universe, not luck. Think of the many examples of men who only succeed at last, after long years of baffling setbacks. Columbus had grown gray and poor trying to persuade somebody with the necessary money to take stock in his idea that there was a western way to the East. At last he found the somebody in Isabella.

Cyrus W. Field was an old man when the idea of laying an Atlantic telegraph cable took possession of him. Failure after failure discouraged him and his associates in the enterprise. But Mr. Field never lost his hope and faith in final success, and it came. Thomas Carlyle had written the first volume of his "French Revolution," the preparation of which was the work of years. By accident the entire manuscript was burned. It was a terrible discouragement, but he immediately set himself to do the work all over again.

And look at plucky Sir Thomas Lipton! He is the latest in a long series of defeated British yachtsmen who have tried to lift the cup. If he believed in "luck" the record of thirty years of unbroken American victories would be enough to dishearten him. But he believes in pluck and persistence, and in the very hour of his disappointment says: "I expect to send another challenge."

Consider the snapping turtle, and never let go your hold!—*Ex.*

A CONQUEST OF POVERTY.

[From the Times-Union Citizen, Jacksonville, Fla.]

By Helen Wilmans. The International Scientific Association, Sea Breeze, Fla.

The author of this book is a Floridian by adoption and is known in private life as Mrs. Helen Wilmans Post of Sea Breeze. She has given to the world in this little volume her views on a subject which she has made a thorough study of, and which she urges everyone who has reached a hopeless state in his existence to look into. The book is not wholly an autobiography, but in the introduction the writer tells us that she proves what she says as she goes along by the test of personal experience, than which there is no better guide or teacher. It is the unfolding to the world of the truths of Mental Science, in which she is a thorough believer. By it she contends anything reasonable can be accomplished—health can always be retained, and regained after it has once left the body; and the ills of poverty need never surround one. The author tells us that she was a farmer's wife, and one who did her part without flinching; but her husband was unsuccessful in his business, and the farm had to be abandoned. This lady did not lose heart, but from the time their home had to be given up she was hopeful that some way would be provided. She went to cities, and after considerable time was successful in obtaining employment on a paper, which paid her only scantily at first, but afterward enough to live comfortably on. She learned herself; in other words, the thing you can do, you can do, and if you will only be true to your belief there is no power that can hinder you. The reason most people do not accomplish more is because they do not attempt more. A man's body is his conscious intelligence, and he is what he believes himself to be. Individuality is the great theme, and thought is all powerful. Weak thought makes one weak. Strong thought is the world builder. The contention is made that a man by holding certain thoughts—if he knows the law that relates effect and cause on the mental plane—can actually create wealth by the character of the thoughts he entertains. This creation must be supplemented by courageous action, intensified by creative thought and knowledge of self. The weakest man living has the powers of a god folded within his organization, and they will remain folded until he believes in their existence and then tries to develop them. Men generally are not introspective, and this is why they are not rich. They are poverty-stricken in their own opinions of themselves and their powers. One should compel himself to believe in his own greatness, and place no limitation upon his powers of progression. One should build up his own character by thinking well of himself and fully developing the best that is in him. It is but a blasphemy to God to depreciate one's self. As the race stands to-day, there is nothing the matter with it but its ignorance—an ignorance that shows forth in poverty, disease and death, and there is but one great remedy for this, and that is intelligence, a knowledge of the law of omnipresent good, and this knowledge will only come through an earnest study of the mind and the law that moves it. Disease is a mental condition, in which the diseased person fails to perceive the truth. Poverty is one form of disease. Everyone should have confidence in himself and not fear, for fear weakens both the brain that plans and the hand that executes. We have only given a brief outline of what this writer tells us in her book. She writes so earnestly and expresses herself so clearly that it is worth one's while to read her story, even though he does not become convinced of the logic of all of her statements.

THE MAN WITH THE HOE.

[Written after seeing Millet's world-famous painting.]

God made man in his own image,
In the image of God made He him.—*Genesis.*

Bowed by the weight of centuries he leans
Upon his hoe and gazes on the ground,
The emptiness of ages in his face,
And on his back the burden of the world.
Who made him dead to rapture and despair,
A thing that grieves not and that never hopes,
Stolid and stunned, a brother to the ox?
Who loosened and let down this brutal jaw?
Whose was the hand that slanted back this brow?
Whose breath blew out the light within his brain?
Is the thing the Lord God made and gave
To have dominion over sea and land;
To trace the stars and search the heavens for power;
To feel the passion of eternity?
Is this the Dream He dreamed who shaped the suns
And pillared the blue firmament with light?
Down all the stretch of Hell to its last gulf
There is no shape more terrible than this—
More tongued with censure of the world's blind greed—
More filled with signs and portents for the soul—
More fraught with menace to the universe.
What gulfs between him and the seraphim!
Slave of the wheel of labor, what to him
Are Plato and the swing of Pleiades?
What the long reaches of the peaks of song,
The rift of dawn, the reddening of the rose?
Through this dread shape the suffering ages look;
Time's tragedy is in that aching stoop;
Through this dread shape humanity betrayed,
Plundered, profaned and disinherited,
Cries protest to the Judges of the World,
A protest that is also prophecy.
O masters, lords, and rulers in all lands,
Is this the handiwork you give to God,
This monstrous thing distorted and soul-quenched?
How will you ever straighten up this shape;
Touch it again with immortality;
Give back the upward looking and the light;
Rebuild in it the music and the dream;
Make right the immemorial infamies,
Perfidious wrongs, immedicable woes?
O masters, lords, and rulers in all lands,
How will the Future reckon with this Man?
How answer his brute question in that hour
When whirlwinds of rebellion shake the world?
How will it be with kingdoms and with kings—
With those who shaped him to the thing he is—
When this dumb Terror shall reply to God,
After the silence of the centuries?

—*Exchange.*

PRISONERS OF FREEDOM.

This was what the trees suggested as I passed them daily; and while the idea does not sound harmonious with Mental Science principles, I think you will find it so when I explain.

The trees I refer to line the sidewalk of the street where I live, and are sort of guardians over a beautiful garden. There is quite a row of them, and they are big and beautiful even now, without their summer dress of fluttering green.

Long ago, when they were baby trees some one thought

it necessary for their proper training to enclose each one with a circle of iron bars and bands. The happy little trees for a long time were unconscious of this; they just grew in summer and slept in winter.

Finally, however, there came a time when something, some restriction, made itself felt. What was the matter? This they could not understand. They had awakened with the spring, full of joy and throbbing life, eager to grow—to reach out after that infinite life, of which they seemed a part.

But the more they grew the more apparent, also, grew the barrier; the harder they tried to break through the worse it hurt.

Still they were filled with the abundant life; still there were the iron bands.

Said the trees: "This thing that binds us, that we cannot throw off, or grow from—shall we be made prisoners of it? We will reach up toward the sun, our life; we will grow out and grasp these bars that bind with our growth, lest they hold us, and we lose our freedom."

So now you may see where the trees imprisoned their fetters in their growth. The bars are ingrown in the bark, and in some places are invisible. In others they are warped and twisted, and show the struggle; but the trees are the masters, forgetting their disfigured trunks which tell the story of their conquest.

I grew to be quite friendly with these trees—passing them every day—and we greeted each other in a way we had. Often I was full of worries and bothers, but I always noticed my friends, the trees, and those iron bars, ingrown, wondering if it hurt, and wishing they were free from them.

At last I saw a lesson in it.

We are born imprisoned with a long gathered thought environment as strong as any bars of iron, which, as time goes on, is strengthened with bars of conventionality—no less strong—and fastened with rivets of public opinion.

As children, like the trees, we are unconscious of our fetters, but simply grow physically, then mentally and spiritually.

We differ from the trees, maybe, in that physical growth with them meant a knowledge of their restrictions. Mere physical growth in man may mean mental lethargy.

But the spring of awakening comes to all of us at some time, in some degree. To some it may mean nothing but a feeling of unrest, easily attributable to some physical source. To others it may mean more, and bring more, but yet not the truth; while to others still whose spiritual growth may have kept unconscious pace with the physical, there is instant recognition of the truth of the soul.

Have we not all, at some time, with all our being, all our faculties, yearned for something above and beyond our present; and do we not make earnest effort to grasp the infinite, which is just beyond our reach, only to realize how firmly we are bound by fetters not made by hands?

We who are Mental Scientists have awakened to our spring; we realize our source of power, our possibilities of life, and must reach up and out as the trees do, growing every day, living to be free, and—like the trees—we will find our fetters all too soon.

It seems sometimes as though all our efforts were mistakes, and as though we make no progress—that it is no

use to try. We all come to such places, and they are trial-bearing experiences.

Fear and doubt, those Siamese twins, that "bob up serenely" day after day, and will not remain in subordination—what can we do to rid ourselves of them? More than likely we cannot throw them off, or grow them off; but like the trees we can hold them by growth and get beyond.

It will not be easy; we shall not win without a struggle. Do we fear to make an effort in a new direction, or follow out an idea, or express an opinion out of the ordinary? Look Fear in the face, and do it. Doubt will be just as troublesome, and must be faced as well. The two bars may enter into our very life, as it were, just as the bars are grown into the tree trunk; but every time fear makes itself felt, grasp it with an "I can." Whenever doubt presses clutch it with a determined "I will," and like the trees we will make them prisoners by our freedom, and, therefore, good.

E. M. STARR.

POTENTIAL MAN.

[The following extracts are from *The Free Man*—in an article written by William E. Towne:]

All individual lives are innately seeds of Infinite Life. The acorn is vastly more than an acorn; it is a magnificent oak, a forest of oaks, a portion of the pulsing sea of life in potential form.

Potential man has the power, by intelligent choice of methods and an understanding of his real nature and capacity, to develop into whatsoever he desires to become, provided he complies with the law upon which all growth is based. Desire is the first expression of this law in man, and no one who works against Desire can hope to attain health, harmony and power. Persistence in doing that which we desire to do is the key to all success, and the only true method of growth.

Man can develop his potential faculties only so fast as he recognizes that he possesses them. The Law of Life is. * * * He (man) must seek it. It is omnipresent and ready to serve us the moment we understand how to make use of it. The force of electricity is as old as man, but he had to learn how to use it before it could be of service to him. In the same way he has got to learn to make a practical use of the life force before it will manifest in him.

Innate power must not only be recognized then, but expressed before the potential develops into the actual. Recognition and expression do not always go together; i. e. there may be an intellectual perception which amounts to little. I may recognize my innate possibilities for good, through the medium of intellect, until the crack of doom, and yet unless this recognition is made to serve the plane of practical uses, no great benefit will result. "Let your light shine." Learn to radiate. Express life in all its beauty and power. All our powers are to use. Life is but the use of the faculties which we possess. Anything else than this is death. As soon as we cease entirely the use of any function it dies.

If you desire to express greater power, drop from your mind all seeming limitations. * * * Select only perfect models for your thought structures. * * * Seek a new cause and forget the old effect. Effect always follows cause. You can afford to wait for the result. * * *

As he (man) develops he learns to sink his consciousness to these depths of stillness, and ultimately to bring the outer being into harmony with them. It is only the outer self which feels the storms of emotion which sweep about. * * * Let your consciousness abide at the center.

A REPLY TO A LETTER.

A correspondent has written to know why two of her friends—both Mental Scientists—have failed to cure themselves of an illness; and Mrs. Wilmans has replied.

We submit the reply to readers of FREEDOM, because it may serve to help others who, also, have been at a loss to understand how a Mental Scientist could fail without proving the fallacy of the teaching and its claims:

MY DEAR MRS. ———:—I will gladly try to explain that which troubles you—the death of one neighbor whose daughter was a Mental Scientist and the failure of a second believer in Mental Science to cure himself, and who had finally to call a doctor to help him.

Now, you will see at once that mere believing in Mental Science does not necessarily insure an understanding of its principles, by which the believer can cure himself or save another from death.

The principle of Mental Science itself is another thing; and it is within its province to overcome all things, even the marks of age, and death.

But the best of us have much to learn. We are but in the A B C of a truth as large as eternity; and only a mind with an infinite reach could grasp the whole of this great subject. And as there is no such mind belonging to a dweller of earth, there will ever be something to be learned; something more to be conquered.

So you must think of the principle, and its illimitable creative possibility; and strive to comprehend—and be—more of it constantly; and pay no heed to the failures of others, or to your own failures; but simply settle it in your mind that the philosophy is reasonable, and when once settled never cease trying to demonstrate its truth.

If you are sure you have demonstrated the existence of the healing or creative principle in one case, then you may be certain of it ever after, no matter how many failures follow on your efforts. Failure will then explain itself, and you will know you are at fault, and not the principle; that you are not applying it; not fulfilling the conditions required to create health and life.

Such was the case with your friends. They believed, but their understanding and power were only superficial.

As I have already implied, this understanding and power cannot be attained in a week or a month. It is the study of a life time, and more; for with its infinite largeness we must be ever growing and expanding in an increasing comprehension of it. Mental habits must change; character weakness must give way to character strength.

A man who could overcome disease in all its forms, and face death, and still conquer, must have evolved some wonderfully great qualities. For one thing he must be *above fear*.

Now, think what that means; and try to consider how in all your life you have never met such a one.

Therefore, the student must begin to evolve faith, love, tenderness, courage and much else that belongs to, and constitutes the great side of life. And he need not wonder at his errors. They will follow him as they follow a child—until he learns to overcome. But as the child must necessarily learn to overcome, so must we in the course of time learn to understand and apply the creative principle of mind. The Grand Prize is worth to each soul all effort, all labor, all striving.

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FREEDOM six weeks for ten cents.

A few men have cherished life-long visions of cheating death, though without that belief in their hopes that would prompt them to search for a continuance of life in a way likely to lead to the desired result. There have been many Ponce de Leons in the world. History is strewn thick with them. Writers have embodied their hopes, half disguised, in many writings. Bulwer Litton, Hawthorn and others I can recall. Elyxors have been concocted as life protracters and have sold readily until found to be failures. There has been more than one Brown Sequard who deceived others by being honestly deceived himself.

But back of all these comparatively modern searchers for the fountain of perpetual youth, there existed in the long past many men who believed with all their minds that the time would come when the race would conquer death. This thought was the goal to all their hopes. They did not seem to expect this conquest to happen in their time, but they believed that the race was gradually growing toward a period when it could be done.

Has the Bible student observed that the Old Testament in no part relates to the soul of man? From one end of it to the other it treats of man as a bodily creature, and of his life as being related to this earth alone. It seems astonishing—in the light of present knowledge that these men of the old time should have so correctly predicted the course that future events would take; but they were natural men; they were at one with the law

of growth as it manifested itself in them. They took no observation of it, for their intelligence had not ripened to the reasoning period at that time. They were simply a part of nature like the trees and animals; and it was nature itself that shone through their sayings and prophesied its own power when men should have ripened to an understanding of them. This is the true explanation concerning the power of those old seers to predict coming events. They were in the direct line of growth, and the growth principle made utterance through them.

They did not talk of their souls; if they possessed souls they did not appear to be conscious of the fact. Life was altogether on the bodily plane with them. They did not project their thoughts and hopes into another sphere beyond and outside of the present world; the full force of their entire being was centered in the world in which they lived; and what was the result?

Why this—they lived hundreds of years right here in strength and health.

I know how the claim to longevity as related of these men in the Old Testament is now scouted and rejected by persons who consider themselves thinkers; but if these thinkers would think farther along on the subject they would see no folly in accepting the statement just as recorded.

For my part I perceive the fact that these accounts are true; and I perceive it not because the Bible has recorded it, but because the study of evolution shows the possibility of it, and indeed confirms the fact that this strange phenomenon was one of the natural periods of growth through which the race would necessarily pass.

It begins to be seen that there are two distinctly marked periods in the history of man. One of these periods I call the period of his unconscious growth, and the other period that of his conscious growth.

Man has ascended from the forms of life that lie below him, and though he stands at the head of them he is nevertheless composed of the some material that they are, and partakes of their nature.

The animals and plants all belong to the unconscious plane of life; and man who is still in his animalhood belongs to this plane also. It is only recently that man is beginning to emerge from this plane and step forth into the plane of conscious existence, where his deviation from his previous condition of animalhood is showing forth in an increased intelligence, so marked as to change the entire basis of his life from physical to mental.

The difference between conscious life and life on the unconscious plane is in the use of the reasoning powers. On the unconscious plane men do not reason to any great extent. It is this fact that gives me the right to call them unconscious; and the word "unconscious" as I use it only relates to their power, or lack of power, to examine the operation of their own minds as the law of growth operates in them.

In one sense all life is conscious; but in the sense I speak of there is a growth which proceeds without being observed by the person or persons in whom it is going on. This is what I call growth on the unconscious plane. A man grows; he lives his allotted number of years and dies; he may have been a thinker on many subjects and may have brought forth great truths, but until he turns his attention to himself, to the study of man, to the law of growth as it proceeds in his own body, he will not have ascended to what I call the conscious plane of life. This conscious plane is that plane where the

man no longer lives the vegetable life of his predecessors; he uses his reasoning powers to the extent of their development, and strives constantly to develop them farther. He has gone up from the animal stage of life to the thinking, reasoning stage, and this ascent may not only be called an ascent from unconscious to conscious life, but from a condition of ignorance to one of intelligence; from animal to human; from physical to mental.

Life on the unconscious plane, the plane where man is ignorant of himself and his powers, may fitly be called the vegetable plane. It is true that even on this plane a man has advanced a long way above the vegetable, but he is still under what he calls the law of heredity that holds him in the same path his fathers trod, and which he accepts as an inevitable necessity, just as the vegetable does. This feature of growth marks the unconscious plane—the unreasoning or ignorant plane; the plane where men accept things as they find them without examining themselves to discover whether they have not the power within their own bodies and minds to project entirely new conditions, which shall forever obliterate the old ones.

In the unconscious or comparatively unthinking plane man is stationary and helpless as compared with man when he has ascended to the conscious or reasoning plane. In the former plane he accepts his condition as final or nearly so. It is true that he sees some chance of improvement now and then and tries to develop this chance; in this way there has been a slow but sure upward movement from the unconscious or ignorant plane to the conscious or intelligent plane; so that as the ages have passed the race has kept slowly becoming more intelligent, until there comes to be among its numbers a few who perceive that the source of all power is embodied in man himself, and that the great study by which race advancement may be quickened a hundred-fold is the study of man.

Now the study of man has begun, and as it proceeds the change from unconscious to conscious life proceeds. The condition of the animal man is no longer such a compact and formidable state of ignorance as it once was; it is being broken into by the new thought of the few independent thinkers who are investigating themselves and their wonderful powers, and whose freshly acquired knowledge is filtering down among the masses where it promises to make great changes in the thoughts and beliefs of the unconscious multitude as time ripens it still farther.

The conscious life into which we are entering by the simple unfoldment of our reasoning faculties is called the mental life. And all nature, everything, is on its way upward from the unconscious or animal plane to the conscious or mental plane.

In strict truth the animal or unconscious plane is mental also, the same as the conscious plane; but it is a more ignorant form of mentality than the high, reasoning or conscious plane. The word "mental" is as applicable to one plane as the other. All the expressions of life from low to high are mental, as I shall prove to the reader as I go on, and the difference I am attempting to describe exists only in the quality of the mentality as manifested by different creatures on different planes of development.

The transportation from what is called the physical forms of life to the mental forms of life is in the differ-

ent degrees of intelligence that the creatures on the different planes are capable of showing forth. It is on this account that Mental Science makes the statement that "all is mind;" mind in a state of unconsciousness with regard to itself, and mind with sufficient knowledge to be conscious of itself and the faculties it possesses. Therefore the difference between conscious life and unconscious life is a difference in the degrees of intelligence manifested between different classes of beings.

Man in his early stages of growth makes a closer approach to the conscious state than the animals below him in development. Thus, the human being, even in his most savage condition, is more conscious of himself and his power than the monkeys or other animals which have not as yet achieved as great a state of intelligence as he.

All is mind, of which every creature and plant from the lowest form of life up to the highest human being is a mental creature or an intelligent creature; and the form that each creature shows forth marks the degree of its intelligence.

Each creature—no matter how small and inferior—aspires higher than its present condition; it desires something more than it possesses, and this desire does actually lift it in the scale of life; and it is through desires attained that improvement goes on.

Every sane desire of every creature is finally attained; if this attainment fails to show forth in the creature itself, it goes on to development in some higher creature. In the scale of evolution I think it probable that it is the ungratified desire of the lower creature that produces another grade of creatures higher than itself; so mighty is desire, and so unerring is the fulfillment.

I am absolutely sure that it is the desire for food in the early, jelly-like forms of life that prompts their development on a higher plane. These little forms of translucent jelly having neither hands nor feet, nor mouth nor eyes are nevertheless attracted to some tiny form of food floating in the water, about which they put forth parts of themselves until the object is enveloped within their bodies. After the nutriment in the food has been absorbed, the body unfolds and lets the residue pass out. Here is the beginning of hands and feet and eyes and ears and a brain and digestive system. This development was by desire; desire for food; the desire for food being gratified led to a thousand other desires; the number and greatness of desires kept increasing as the higher grades of life increased until man came. Indeed it was the increase of desires in the creature that added link after link to the chain of being from the atom to the man.

And what is man but a bundle of desires? His desires are much more numerous and far reaching than those of any of his predecessors. And as he is the culmination of all the desires of all his predecessors, not one single desire of which has failed to be gratified, he has a perfect right to believe that his own desires, great as they are getting to be, shall be gratified also.

It is evident that desire is the mainspring of all growth. It is also evident that no desire can exist that cannot be met by the object desired; and thus a new marriage is formed; new desires are begotten, and the work of growth proceed?

H. W.

THE WASTE-PAPER BASKET.

"You seem to be a regular bee-hive," said a gentleman just from the North; "everybody appears to be busy and getting on." I had not thought of it in just that way before, but I guess it is a fact that everybody about us is busy, and getting on. Mr. Post sold five lots last month besides one piece of improved property, and has sold two lots so far in November; and there are others who will buy soon. Mr. Abercrombie will move into his new cottage in a couple of weeks; Mr. Burgman is erecting a water tower; Mr. Wetherby and family have just arrived from Pennsylvania and have commenced building; Mr. Starkey, who superintended the work on the hotel last summer, has returned for permanent location; a big gang of men are at work, rushing to complete the new hotel being erected on the beach; the material for a new cottage which we are to build is coming in; the street gang is still at work shelling Pinewood avenue; Glenview boulevard is finished, and a fine boulevard it certainly is; the International Scientific Association is selling a thousand volumes of our works each week on an average; guests are beginning to arrive at the hotel; the streets echo to the laughter of children as they come and go to school—yes I guess everybody is busy and getting on.

What we need is more cottages and a small hotel or boarding house that will accommodate people who want a lower rate than the Colonnades can give. A boarding house that could accommodate twenty or thirty people could be filled a large portion of the year with nice people who would pay from seven to ten dollars per week, and we could rent twenty additional cottages for the winter, if we had them. Why don't some of you that want to keep a boarding house come down here and build one?

We are having glorious weather now—something like the first few days of September in the central North, cool and clear and bracing. And while you folks up there are storing up the last of your vegetables we are just beginning to gather the first of our winter crop. Radishes and lettuce are "ripe." That is to say, they are just coming on to the table. Other kinds of garden truck are being planted, or, are in the early stages of growth. Oranges would be ripe if we had any, which we have not, but if there is no freeze this winter there will be some next year. It was an awful loss to both the state, as a community, and to the owners of groves, as individuals, when the trees were frozen, but gradually other things are taking the place of oranges and the people generally begin to look hopeful. Great bodies of overflowed lands are being drained in different portions of the state, and rice, pine apples, sugar cane, tobacco and vegetables are beginning to be raised. There is a large body of fine land all up and down this East coast that ought to be cultivated in corn and rice and sugar cane, and will be before long I think. Before the freeze that killed the orange trees this land was priced so high that no man could afford to buy it for anything except raising oranges; now it is priced much lower and I understand is beginning to be bought for other purposes. Sometime there will be a great agricultural community settled here.

Immense quantities of sea weed have come up on the beach recently. It lay in a great wind-row, like clover hay in a meadow, at the point of highest tide. Mr. Post set the teams and men to gathering it and they brought

in and piled up many tons of it. It makes a fine fertilizer for many things. It comes up every fall after the autumnal storms that stir the sea to its depths and so loosen the weeds that form a forest at the bottom. It has to be gathered soon though, or not at all, as it is soon covered from sight, buried beneath the loose sand at the foot of the bluff where it lodges. Only the high tides that follow the storms bring it in and there leave it far up above the ordinary smooth hard beach. The storms always bring in more or less sea shells also, but the number of really fine shells is not large at this point, something I greatly regret as I am fond of shells, and fond of hunting them. There are enough however to induce many people to search for them, and as the early bicyclist gets the shell there are usually numbers of them on the beach early in the morning speeding along with eyes peering about for a find.

It is a good thing, too, this getting up early and rushing around—for other folks. H. W.

TO SUBSCRIBERS.

Next week there will be no issue of FREEDOM, it being the fifth week in the month, and—as the readers will recall—we publish only four papers each month, or forty-eight during the year. So you must not think your FREEDOM has been lost in the mail. It will appear promptly the following week.

RIGHT THINKING.

Mental Science is right thinking.

Right thinking shows forth in the body in health and harmony.

That is to say, if one can think the truth—the main point of which is, that all is life—the body will become a record of it, and will show forth the fact in absolute freedom from all those conditions we call evil, chief of which may be classed the various forms of disease, deformity and weakness now prevalent in the world.

The greatest thought of the century is that which is embodied in the statement that all visible phenomena are mind; that Nature as we see it in all its many forms, mineral, vegetable and animal is, in every instance, but the recognition of the infinite law that runs unseen through all things, and is itself solely the life principle of the universe.

The idea, of itself, is not new; but in its practical application to the needs of the race, to race redemption, in fact, it is new.

When the poet—speaking on this subject—said of the universe, "Tis one stupendous whole, whose body nature is and God the soul," he had not the faintest idea that he had enunciated a thought which held the absolute salvation of the entire race in its latent depths. Nevertheless he had done this. Had he followed out his idea he would have discovered that each individual in nature—no matter how small or how great, no matter how apparently dead (as the stones for instance,) or how intensely alive it might be, represented in each instance precisely as much of the infinite law of Being as it could comprehend.

Because all nature is but the comprehension or the understanding of the infinite law, it is at once apparent that all nature is mind, and not matter; matter being everywhere considered dead substance; a substance that simply masquerades in living forms because it is infused by spirit, and that becomes dead the moment the spirit leaves it.

This old fallacy that assumes the possibility of anything in the universe being dead is at the bottom of all our beliefs in disease and sin and old age and death.

Change this fallacy by admitting that life and nature are one and inseparable, and that nature in every one of its forms is an individual conception of the life principle, and immediately, it will be seen that there are no disease and no death. Under these circumstances to see is to be.

Seeing is being.

Right thinking heals the sick. Right thinking is thinking the truth; and as the body is not dead matter, but one of the many forms of condensed or expressed thought, right thinking heals the sick.

If you cannot think the right thought yourself from being submerged in the ignorant beliefs of the past ages, then you can do the next best thing and get some one who knows the truth of the matter to think it for you.

This was Christ's method of healing. He said, "I and the Father are one." He knew that every soul in the world was one with the Father (the law of life or the life principle) just as he was. He knew that to know this tremendous fact was to banish disease and death; but he also knew that the common people did not know it, and were not prepared to receive the truth. Therefore he did for them the best thing he could do under the circumstances. He told them that if they could conjoin their thought with his by simply believing in his power to cure he could cure them.

And he cured them in proportion to their faith in him; for faith in him was faith in the truth he represented. If they could have understood the truth of their oneness with the law of life as Jesus understood it, they could have cured themselves, and Jesus need not have acted as mediator between them and the truth.

It is just so with this same truth as now taught by Mental Science. If people will study it and learn from it what their true relation to the law of life is, they need not apply to a Mental Science healer to cure them of disease; they will be well in simply understanding the truth. But if they will not learn this mighty truth for themselves, then those have learned it and who know its power can cure them of their disease by becoming conjoined in thought with them, and thus lifting them—for the time being—to their own intellectual plane.

This ineffable truth is not a religion but a science. It is exact truth, and as truth it demonstrates itself in wonderful power.

These claims are not too great; and they are not irreverent. Did not Jesus say, "Greater works than I do shall ye do." He surely said this, and he meant it. He knew that truth was the healer; he knew that he had no monopoly of truth, and that such a thing was impossible, and he knew that as soon as the world should have grown up to a conception of the truth as he understood it and applied it, there would be many persons who could heal the sick, restore the blind, cleanse the leper, cast out devils and raise the dead.

For all of these things Jesus did; and we have his word for it that we shall not only do these things things but greater.

WHEN SHALL WE DO THEM?

We are doing them now, but not the greatest. We are curing hundreds of sick whom the doctors have given up to die; and though not curing all cases, we are certainly curing a large percentage of cases.

And we are daily coming into greater power to heal as the truth of our oneness with the life principle grows in our perceptions.

Our power in healing is proportionate to our knowledge of our oneness with the Infinite All Life that men call God.

For in deep truth this All Life and man are one; and as it is not disease and death, but life and health, it becomes clear that as soon as a man realizes this fact, his belief in disease and death is changed to a belief in health and endless life.

And a man—so far as his personality is concerned—is all belief. "As a man believes, so is he."

Belief is a word that presupposes mind or intelligence.

Is the universal mind or life principle indivisible?

It surely is; and by its indivisibility the universe is one; it is a universe and not a diverse.

If this is so how came the individual lives that are manifest in nature?

These individual lives are but individualized recognitions of the one life.

"This is Pantheism," cry the moss backs.

Call it what you please; it is truth; and truth is no longer to be frightened out of the world by throwing names at it.

Truth is demonstrable in works.

Truth endures; it takes shape; it incarnates itself in the understandings of men, and shows forth in pure, strong, healthy, incorruptible, ever progressing, ever improving, ever refining, ever strengthening flesh and blood.

The substantializing of truth, or the expression of it in flesh and blood, is the mission of Mental Science.

Truth is not a non-entity. It is real substance. It becomes ours through our ability to comprehend it; and in proportion as we do comprehend it, it establishes indestructible properties in our bodies, and renders our bodies indestructible.

H. W.

TO OUR SUBSCRIBERS,

Not all of you, but a few who have neglected to pay up. Now please send in what you owe, and renew your subscription. If you cannot get one dollar's worth of good out of FREEDOM in a year do not take it. But if it strengthens you, and you know that it does you good, then pay up and continue it; but do not let it run through carelessness in notifying the publisher; this is not fair to us.

HELEN WILMANS.

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ISSUED QUARTERLY.

Vol. I., No. 2, Occult Series, "Men and Gods" is now ready and orders are coming in. Send in your order for eight copies (\$1.50) before the present edition is exhausted, as the sale of this edition will indicate our order for the next. This number will be the same size and style as "A Conquest of Poverty." It will contain the first half of the series of lectures delivered by C. C. Post during the winter of 1898 which created great interest, drawing people for miles around. There was a great demand for the publication of these lectures in book form at the close of the course, but it was not convenient to do so at that time. The International Society has now secured the right to publish and will bring them out as a part of the Occult Series. Price, postpaid, fifty cents. Address

INTERNATIONAL SCIENTIFIC ASSOCIATION,
Sea Breeze, Fla.

GOOD WORDS.

MRS. WILMANS:—I will write this one more letter to let you know I am still gaining in every way.

I am so thankful to you for what you have done, that to thank you on paper in words seems too weak. But as I do not know any better way just now I will simply say, thank you, with all my heart and wait for a chance to thank you in a better way.

You have several converts through my experience alone, while others are watching me in a puzzled manner.

Your lessons are just what I needed. For a long time I have been restless and uneasy, but they have given me the feeling of having a solid foundation to stand on.

My mother, father, two brothers and an uncle, who is visiting us, together with myself, wish you and your wonderful science success always, and we will stand by you from now on.

We will watch for your new lessons anxiously. Ever your firm friend,

VIOLA BEESON,
West Liberty, Iowa.

MRS. WILMANS:—Since I received your letter and instructions, life seems to have taken on a different color. I feel so buoyant and light-hearted. The future seems so bright, for I know you will cure me. Without your help (for there has been no other) I would have filled a drunkard's grave.

I guess when I go home in November there will be a big portion thanking the Lord over my restoration; few will know that it was Helen Wilmans who turned me against whiskey, after the Lord had been petitioned and either could not or would not. Ever your friend,

B. L.,
St. Helena, Cal.

MRS. WILMANS:—I got home from my trip last night. I have nothing but good to report this week. I have felt first rate all the time and have had quite a profitable trade. The weather continues changeable but I have not taken cold; hope I am outgrowing the idea.

Since I began treatment I have gained 10 or 12 pounds in flesh. My friends are noticing the improvement in my appearance and are asking what I am taking, etc. I have not told any of them. This is a community of unbelievers and I think it best, for the present at least, to keep the matter to myself and thus avoid argument. I have a friend who is one of your patrons and a mirror; she is the only person I have confided in. She has recently moved to Portland and I have not seen her since about the time I commenced treatment. I think it would be a help to me to talk with some one who is in sympathy with this thought, and I shall try to get around to call on this friend this week, and have a good chat with her. (Portland is only across the bridge from here.)

The reason I sometimes make my letters to you quite long is because I have no one to talk with on this subject, and I seem to gain strength from the affirmations I make to you.

Your letter of the 19th is received. Yours truly,
M. E. B.,
Pleasantdale, Maine.

MRS. WILMANS:—When I read FREEDOM I sit down with pencil in hand and mark every sentence plain clear through; then I mark all the passages that please me best, after which I re-mail it to some friend that I have not seen for some time. Perhaps he is orthodox or heterodox, or a materialist. No matter what he is he looks on the first page and sees my name and then commences to read the marked paragraphs, and says to his wife, "Listen to this; Charley has got to be a Mental Scientist"; and they read and argue and then begin to think and keep on thinking and finally write me on the subject and I send them more marked papers, and thereby have a good visit with them without writing

them very much. One paper thus marked and sent to a friend is worth more than ten sent out of the office as sample copies; as oftentimes sample copies would be thrown aside and never read, while a marked paper from a friend would be read carefully and very thoughtfully to see what his friend believed in.

CHARLES V. WARREN,
Hart, Mich.

[I am indebted to Mr. Warren for the above letter. If my other friends would take the same pains to make converts to the new thought that he does, FREEDOM would soon have a subscription list ten miles long. And really I am wondering why it is not a very pleasant thing to do as Mr. Warren is doing. He is making a social matter out of it that ought to yield him a little fun. If sometimes he gets himself blown up I am sure it would only amuse him. As I read his character he is not the man to be balked by a little "slack jaw" from some one who fails to understand his high position.—Ed.]

EUROPEANS TRY ORDEAL BY FIRE.

British Officials Walked Barefoot Over Red Hot Stones
Unscathed.

[From the London Athenaeum.]

Some weeks ago I condensed in the *Athenaeum* a description of the Fijian fire walk (Umu Ti.) In the Journal of the Polynesian Society, Col Gudgeon, British resident at Rarotonga, late a Judge in the native Land Court, and an accomplished student of the Maori speech, records his own experience. A Raiatea man, young, but of the fire-walking clan, officiated. The date was January 20, 1897. As usual, a large fire had been blazing on a foundation of stones; the burning logs were hooked out and at 2 P. M. Col. Gudgeon found the glowing stones ready for the ceremony. The officiating Raiatea man pointed out to his native pupil that two stones were not hot, they having been taken from a marae or sacred place. Nothing was done by way of magic except that the Raiatean spoke a few words (not reported) while he and his tauria, or pupil, thrice struck the edge of the oven with witch branches of the ti (*Draecena*.) "Then they walked slowly and deliberately over the two fathoms of hot stones." The pupil handed his branch to Mr. Goodwin (on whose land the performance took place) and said: "I give my mana over to you; lead your friend across." The word mana means a kind of "magnetic" or magical force which individuals are supposed to possess in differing proportions. Perhaps "power" is the best English equivalent for mana.

Col. Gudgeon, before these performances, had asked that the glowing stones "should be levelled down a bit," as his feet "were naturally tender," and so the stones were "levelled flat." In walking across three white men accompanied him—Dr. W. Craig, Dr. George Craig and Mr. Goodwin. Col. Gudgeon "got across unscathed." He says: "I knew quite well I was walking on red-hot stones, and could feel the heat, yet I was not burned. I felt something resembling slight electric shocks both at the time and afterward, but that is all."

As to the heat, the oven is made for the purpose of cooking the *ti*, which is put in after the rite. Half an hour after that performance a green branch thrown into the oven blazed in a quarter of a minute. The *ti* (teste Col. Gudgeon ate his share,) was well cooked. He walked "with deliberation," and "the very tender skin of my feet was not even hardened by the fire." He offers no explanatory hypothesis.

In this case (1) no preparation of any kind was applied to the feet; (2) they were not hardened by walking unshod; (3) no abnormal psychological condition was involved. Three stock explanations were therefore put out of Court. I have none to offer; but the facts appear to illustrate the mediaeval ordeal, as well as certain other curious phenomena handed down from of old.

ANDREW LANG.

A CONQUEST OF POVERTY.

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. Others write:

SOME EXTRACTS FROM LETTERS.

THE INTERNATIONAL SCIENTIFIC ASSOCIATION, Sea Breeze, Fla.: Gentlemen—I am in receipt of a copy of "A Conquest of Poverty," which, I presume is complimentary. (A friend sent the book to him). Sometime since we, wife and I, ordered eight copies for gifts to some friends, and we wish to assure you they were all duly appreciated. We lose no opportunity to disseminate the truth as exemplified so richly in Mental Science. Apropos of this last book, its worth is beyond all computation, and stands a superb climax to whatever this talented writer may have written. The last three chapters alone are worth many, many times the cost of the book, and reveal that which should forever dispel the gaunt spectre that so long has been the woe of the world. Sincerely yours.

D. H. SMOKE, M. D.
Indianapolis, Ind.

I have just finished the reading of your book "A Conquest of Poverty," and I can truly say that it is a most inspiring book, and I would that every discouraged and despondent man and woman on earth could have the privilege of perusing it. R. C. MITCHEL,
Editor of *News-Tribune*, Duluth, Minn.

"A Conquest of Poverty" by Helen Wilmans. Published by the International Scientific Association, Sea Breeze, Fla. This book has passed through the experimental stage and meets an important want of the times. After reading this book the toiler will understand better how to attain success.—*The Morning News*

MRS. HELEN WILMANS:—I have been reading your book, "A Conquest of Poverty," and am much interested in the principles therein set forth, and I should like to have a more thorough knowledge of Mental Science. I notice you have a Home Course of study, and an easy

payment plan for those who cannot pay cash; will you please inform me of this plan? Is it a practical course?

MISS LOTTIE B. SMITH,
Davenport, Iowa.

If you who are reading this article have not already sent in a trial order, do not put it off any longer. Send for from 8 to 24 copies anyway, keep one for your own use, and, if you do not care to distribute the balance personally, hire some one to do so and at a profit to you, thus getting a copy free, making a profit beside, and at the same time giving some one something to do. Aside from all this, the truths of Mental Science are in this way spread by your efforts, in a way more effective than any other.

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The titles of the above books indicate their character, except the one called "A Blossom of the Century," this is a Mental Science book and really should be called "Immortality in the Flesh." It is a powerful appeal to reason and in substantiation of the belief that man can conquer death here on earth.

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Mrs. BEERS, 75, V. 94th. St., New York City. nov 1-4t

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nov 1

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It is not at all necessary for the agent to be a Mental Scientist. We will appreciate it thoroughly if every reader of FREEDOM will send us at least one name of a likely agent. We would be glad to have each reader send us as many as possible. It may result in doing the person whose name you send us a great favor and it is by this means that the truths of Mental Science are to be spread rapidly.

We thank the readers of FREEDOM in advance for the favor.

THE INTERNATIONAL SCIENTIFIC ASSOCIATION.

Sea Breeze, Fla.

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In response to a demand we have gotten out an edition of a pamphlet Mrs. Wilmans wrote some years ago. It is called "A Healing Formula." Some of our friends assert that it is the most helpful thing she ever wrote. The price is 15 cents.

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The mind trained to a knowledge of its own power can cure every form of disease. The potency of right thinking has never been measured. *There are divine attributes from higher realms entering into it that are of themselves so elevating and ennobling, and so positive to the lower conditions wherein disease and misfortune and inharmonious lurk, that there is nothing too great to expect from a contact with it.* This is true to such an extent that the very elite of the world's thinkers are putting their strongest faith in it, and advocating its efficacy above all other systems of healing. I give a list of a few out of the thousands cured by the mental method:

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H. W., Menlo Park, Cal., was cured of hemorrhages of the lungs.

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J. S., Eureka Springs, Ark., was cured of the use of tobacco by the mental method. He is only one of many so cured; not only of the tobacco habit, but also of drunkenness.

W. S. R., Cheyenne, Wyo., writes: "I wrote for treatment for a near and dear friend who was in an alarming condition from nervous prostration. Now, I am delighted to say, in one month's time the nervousness is almost entirely gone. And, the grandest feature of all, the old beliefs (insanity) are fading from his mind. The work of healing is going on rapidly."

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D. B. P., Arlington, Vt., writes: "For four years I made every effort to get relief from a trouble that finally reduced me to a deplorable condition, but without the slightest success. Immediately after beginning the mental treatment I was benefited in a way that drugs do not have the power to approach. Now, after a study of Mental Science, it is very clear to me, why my cure was not effected by the old methods. Understanding the law by which cures are worked through the power of mind over matter, it is easy for me to believe that the most deeply-seated diseases can be cured as easily as the slightest disorders. Too much cannot be said for this method of healing; and an earnest study of Mental Science is finding heaven on earth."

Miss I. B. Edmonds, Wash., was cured of ovarian tumor; and dozens of cases of cancer cures have been reported, as well as others of every form of disease recognized by the medical books.

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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,
Sea Breeze, Florida.

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RENA CLINGHAM, care Ladies Home Journal,
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,
MRS. HENRY UMBERFIELD, Highwood, Ct.

[Cut this out or copy it and mail to-day.]

THE INTERNATIONAL SCIENTIFIC ASSOCIATION.
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Ex.Su.				Ex.Su.	
4 05p	9 20a	Leave	Jacksonville	Arrive	7 30p
3 15p	10 30a	Arrive	St Augustine	Leave	6 20p
5 20p	10 35a	Leave	St Augustine	Arrive	6 15p
5 57p	11 10a	Leave	Hastings	Leave	5 36p
6 37p	11 55a	Arrive	Palatka	Leave	4 50p
5 45p	11 00a	Leave	Palatka	Arrive	5 40p
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
7 43p	12 56p	"	Ormond	"	3 47p
7 55p	1 08p	"	Daytona	"	3 36p
8 05p	1 18p	"	Port Orange	"	3 26p
8 26p	1 55p	"	New Smyrna	"	3 05p
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	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
	6 46p	"	Jensen	"	10 00a
	6 56p	"	Stuart	"	9 50a
	7 26p	"	Hobe Sound	"	9 19a
	7 39p	"	West Jupiter	"	9 07a
	8 13p	"	West Palm Beach	"	8 33a
	8 39p	"	Boynton	"	8 06a
	8 48p	"	Delray	"	7 57a
	9 37p	"	Fort Lauderdale	"	7 07a
	10 20p	"	Lemon City	"	6 24a
	10 30p	Arrive	Miama	"	6 15a

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4 02pm	11 39am	Lv. Orange City.	Lv. 12 00pm	4 24pm
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