

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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ETERNAL LIFE.

[This article is not quite in harmony with Mental Science but it contains some excellent thought, and I therefore print it.—ED.]

There appears to be a vast difference of opinion among some of our advanced thinkers upon the question as to whether or not what the people call death can be conquered or overcome, right here and right now. Some think it can be, others think it cannot be; they also think if it could be it would be far from desirable. On this, not unlike all other spiritual matters, it might be well to inquire into and thoroughly understand the exact meaning of one's words when discussing this, which seems to me, the most important of all questions which to-day is claiming the attention of the most intelligent of the thinking world.

I am inclined to believe when I hear one say that what the people call death cannot be overcome in this world, that such an one is not only honest in his opinion, but also from one point of view, he is right; and I further consider that the one who believes that death can be overcome is also right. The fact of the case is simply this—that there are two worlds here and now; one I call the carnal or material world, which is the world most people to-day are living in; this is the world in which you find strife, enmity, jealousy and all forms of ignorance. The other is the spiritual world where all is peace and happiness. I truly believe that there are people to-day living in this spiritual world, notwithstanding the majority are living in the carnal world.

Now while these two worlds are distinct, they are not necessarily separate. Every man builds his own world; it may be a carnal world of misery and death, or it may be a spiritual world of peace and life—owing to the state of ignorance or intelligence of the builder.

Much has been said about being born again. It may be well to here state that to be born again is to go out of the old carnal world, leave it behind and arise through intelligent growth to the purely mental world; to be transferred, as it were, from the carnal to the spiritual world. In this first world (I mean a mental world, for there is no other world) of carnality—and which might very appropriately be likened unto the ways of the majority of the people, including orthodoxy and a great many of the popular ideas and opinions of most of our society people—the change called death cannot be overcome, because thought is the body builder, and a body built out of such material cannot last. If it were to last it would be far from desirable; it would always be full of aches and pains.

In the world of materiality it is an impossibility to

overcome death, and always will be so; but in this other world it is already done; and remember while this other world is not made with hands, still it is not in some far off place; it is right here. Some are now living in it. This world is nothing more or less than living mentally in a spiritual attitude of mind. This is the world where all is peace and happiness. In this world the change called death does not have to be overcome because it never has entered it, and never will.

In order to overcome death we have to live in the world where death is not; refuse to entertain any thoughts which are of the world, because to entertain them is to produce death; drop all animal or carnal phase of mind; leave the old world behind; explore a new continent; live in the world of peace and health. Here death is already overcome. This is the world of immortal life, and it is here and now. This conquest is attained by having at all times pure thoughts and an aspiration for nothing but the truth, regardless of material cost. It is also true, and not in contradiction of the overcoming-of-death theory, but in direct corroboration of it, that this mortal must put on immortality, and that the corruptible must put on incorruption.

Since thought is the body builder, and since during the process of the building of our bodies we have entertained almost all phases of carnality, such as envy, jealousy, hypocrisy, etc., it is no wonder that the body is full of aches and pains.

Now, the body made out of the above material must and does pass away; not necessarily through the change called death, but it is gradually passing away by thought. The fact of the case is that the body is continually undergoing a change, so rapidly that the physical scientists say that a complete change takes place in the entire organism in less than one year; and here notice—if a body should now take a contagious disease, in one year the body would take it again, for it is a new body after that time. Now either the body does not change or diseases are not contagious.

Another phase of the subject in question here presents itself, and it is this: We know that the body is three-fourths water; the other fourth is made up of lime, iron, salt and a few other minerals with various gases, etc. Now I fail to see how lime and iron can have a chill, or get sick in any way; neither do I see how this material could grow old and die; here, too, is more evidence that diseases are not contagious.

Why is this dream of the sensuous man so hard to dislodge? Now if we continually and habitually entertain the animal phase of mind, which is to live in the carnal world, as a matter of course, we are constantly building our bodies out of more mortal material, which

also must again pass away. But if by and through a knowledge of divine law we are able at any time to commence thinking pure thoughts, which are immortal thoughts, and which is to live in the spiritual world we at once commence to supplant the mortal body with an immortal one. When sin, which is nothing more than ignorance, entered into the world it brought death: it is sin—ignorance—which is the cause of death; death is the effect or result; sin is the cause. It is necessary in the treatment of this disease—for death is a disease the inception of which dates back to our first recognition of death—to try to remove the cause. Pay all attention to the cause. The cause—ignorance—once removed, and the effect or the result—death—must necessarily not exist: the death of the mortal mind and its body is the only death there is.

You say there are many things to be overcome before attempting to overcome death, and that we are too fast, and should deal with the lesser things first, as death is the last enemy to be destroyed. Did you ever stop to think that there is nothing else to overcome but death? And the only way to overcome it is to overcome all forms of sin or ignorance, little at the time; and when you have done this, death is conquered, for its cause has been removed. By this process you are refusing to again build into the body the mortal, and in its stead you are planting the immortal material by and with the intelligent use of your pure thoughts; that is, thoughts which are in accord with truth.

I am a firm believer in immortality, a conscious existence after the change called death, if death cannot be avoided; but the change called death will not come if you live in this upper world of peace and harmony. It is not a question as to whether death can be overcome or not; it is simply a question as to where and how you are going to live. Living in one world produces death; living in the other is eternal life of both soul and body, here and now. By living in this finer world you put on the true immortality day by day. The change called death is not necessarily the door to eternal life; it is my firm conviction that eternal life is a thing brought about not by the disease of the body, but by the purification of thought. WM. BOWER.

SAVED FROM DEATH BY VAPOR.

By the timely prevention of a strange law of nature little known save to scientific men, one of the workmen at Baldwin's locomotive works escaped yesterday afternoon from what, under ordinary circumstances, would have been absolutely certain death, says the *Philadelphia Inquirer*. The puddling room of this factory contains a large number of immense caldrons, in which the iron is melted and purified. The laborer wheels his barrow containing the ore up an inclined plane to their open mouth, a height of three feet from the floor, and then empties the barrow into the caldron.

Joseph Connor, one of the puddlers, was totally unclothed from his waist upward. He had been at work scarcely five minutes yesterday when one of his fellow workmen gave a cry which directed the attention of the entire force at work to the awful situation into which Connor had got himself. Bending over the molten liquid, his head and chest completely immersed in its depths, he was holding by his hands to the edge and trying, apparently, to draw back from the terrible position into which he had fallen. It was at once evi-

dent that Connor had somehow missed his footing and fallen partially into the boiling metal.

Fellow workmen at once rushed to the spot and he was hastily dragged out. Everyone expected to find his face and chest a hideously charred mass and some of the men had already turned away their eyes rather than gaze on the terrible sight they expected would be presented. But to the amazement of his rescuers, save for the loss of his hair, Connor was absolutely uninjured. Not a disfigurement, not a burn, not even a blister was to be seen. The workmen were badly scared by the seeming marvel. Later the puddling manager explained the matter to the men. A combustible body may be preserved from ignition when in contact with a source of heat by being surrounded by an atmosphere of vapor. In the case of Connor the man had begun to perspire and on contact with the molten metal this perspiration formed a gaseous covering that protected his skin. His hair, of course, was not so shielded and suffered in consequence, but with this exception he was uninjured.

THE RULE OF FEAR.

The principal ingredient that goes to make up the human mind is fear. Fear is its ruler, and it is a selfish, cruel and tyrannical ruler, yet it has no power to compel obedience if the mind refuses to obey. But each individual member of the human family has elected it as ruler, and it is acknowledged and obeyed *en masse*.

We inherit fear and bequeath fear. We begin to fear with our first breath. We fear God. We fear life. We fear death. We fear what has happened and what will happen. We fear amidst plenty that want will overtake us. When in health we fear sickness. Thus we build fear upon fear until life becomes too burdensome to bear, if we did not fear to lay it down.

All governments and sectarian religions are based upon fear. It is the only means employed to keep people subject to control.

Just recently, within a few years, there are some who have questioned the right of fear to rule over their lives, and they have to some extent liberated themselves from its power; and the result manifests itself in strength of character, health, both of mind and body; and in place of the daily routine of worry, care and suffering, comes peace and joy. We hope that the influence of this manifestation will extend until fear no longer rules the world.

Fear cannot stay where love is.—*Lucy A. Mallory.*

"A SEARCH FOR FREEDOM."

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DOMINION OVER ALL THINGS.

All systems of religion are the results of man's endeavor to account for himself. His life is one long question. Why am I thus? Why do I have this experience or that one? Why is this thing denied me and that thing granted me? Why! Why! Why! It is the cry of humanity in every age and in every clime. No voice from the skies has answered him, and the questioner has been forced to answer himself. To this end he has invented gods and devils without number; he has endowed these with supernatural powers over his own life, and has tried to content himself with the barren theories of man-made religion. But the effort was in many cases a failure, and again and again he has cursed his gods and called on death to free him from the captivity of life. Yet the key to life's riddle was always near at hand, in plain sight. "Dominion over all things"—this is the answer to every question, the solution of every mystery that vexes the soul of man.

Man's birthright is dominion. If he recognizes his real position in the universe and wields the power that is inherent in his nature, success, happiness, health, wealth, all that he desires will be his. Failure, sorrow, sickness and poverty are only denials of man's "dominion over all things." Unconscious denials they may be, but they are none the less effective in keeping him from the things that are rightfully his. In the past we have laid too much emphasis on fate, destiny, heredity, providence, and now the emphasis is being transferred to man himself, to "the star of the unconquered will" that rises in each breast; and man begins to come into a realization of his dominion and its full extent.

Some months ago when terrible cyclones were sweeping over the Northwest portion of this country, some ministers made these occurrences the text of their Sunday sermons. Some were of the opinion that the cyclones were the work of a personal devil; others thought a personal God was at the bottom of the trouble; and one, more courageous than the rest, confessed that he did not know anything about the matter. Not one of them seemed to remember the incident of Christ stilling the storm at sea, and the promise or prediction made by Christ. "The works that I do shall ye do also and greater works than these shall ye do, because I go to the Father." It is not strange that they should forget these things, for the sole task of orthodox religious teaching is to keep man in ignorance of his real nature and power. The cyclones that bring ruin and death to so many homes every year are only evidences of man's neglect and ignorance, his failure to rule in his own domain. If the first chapter of Genesis is to be believed, there was a time when man had dominion over "the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." What a glorious condition that must have been! And now contrast it with his present condition. Man delights to call himself the "lord of creation," the "monarch of all he surveys;" but in reality he is a slave, dominated by all the lower animals, and the lower and meaner the animal the greater its dominion over man. Man can tame a horse, but mosquitoes, fleas and flies refuse to acknowledge his authority. The only creature he really had dominion over was woman, and in these latter days she has thrown off her yoke of allegiance. Man ought to be able to control perfectly all the lower orders of

creation. He ought to be free from all the annoyance they now entail on him. From the standpoint of evolution man has a right to dominion over all things, and Bible teaching agrees on this point with science. Yet a man who has power over the lower orders of creation is looked on as something marvelous; his power is regarded as a supernatural endowment instead of the most natural thing in the world.

We are dominated by the lower animals because we fear and hate them. We come into dominion over them by a realization of our own power which produces in us exactly the opposite mental states. We cannot fear a thing over which we have dominion, and as fear is the foundation of hatred, the latter vanishes when the former goes. We cannot hate a thing that has no power to harm us.

The attitude of perfect fearlessness is the one that gives us "dominion over all things," and this is the gospel of Mental Science in a nutshell. The first chapter of Genesis is one of the tests of orthodoxy. You have got to believe that a personal God made everything out of nothing in six days, but no orthodox preacher ever tells man that he is made in "the image and likeness of God," and that he has "dominion over all things." The preacher who took this for a text would never have lacked an audience. Or if he turned to the tenth chapter of John and made the 33rd to the 36th verses his text, what a scientific discourse he might make, and how many living illustrations he might point to in proof of the fact that men are gods.

Kate Field said that as she stood one night at the World's Fair looking at the Court of Honor by electric light a friend said to her, "It seems to me that the Almighty must feel proud of beings who are capable of such achievements." It was a reasonable remark from the standpoint of one believing in a personal God, but one never hears such reasonable utterances from the orthodox churchmen who fill our pulpits. In the latest number of the *Ladies Home Journal* Ian Maclaren complains of the lack of reverence in the modern church. He says: "The chief note in the worship of the former generation was reverence. People met in the presence of the Eternal, before whom every man is less than nothing."

Preachers who are looking for the cause of their diminished congregations might well stop a while and ponder this statement. Occasionally you meet a man who, by his arrogance, superciliousness and assumed superiority, makes you feel, momentarily, at least, that you are "less than nothing."

Are you happy and serene and at your intellectual best when in the presence of such a person? Do you seek his society gladly and eagerly? It makes no difference whether it is a personal man or personal God who makes you feel that you are less than nothing, you will shun the presence of that person as you shun the pestilence; unless, indeed, your craniums are as empty of gray matter as the craniums of the preachers who preach such enervating and debilitating stuff as the above.

Orthodoxy has taught man that he was "cursed with sense enough to damn himself;" man is just beginning to find out that this is only half the truth; that he is also blessed with sense enough to save himself. Ignorance has been his damnation, and knowledge is his salvation. "My people perish for lack of knowledge," not

knowledge of a creed and a string of thirty-nine or forty "articles," but knowledge of their own natures, their own powers and their relations to the world in which they live. When man acquires this knowledge, even the smallest degree of it, he sees the utter absurdity and falsity of the "less-than-nothing" doctrine which he hears in the churches, and he very sensibly withdraws from the church, and takes his rightful position "in the presence of the eternal."

Think of telling such a man as Edison that he is "less than nothing" when he gets into "the presence of the eternal." A few years ago he was a penniless, friendless, ignorant little newsboy on a train; to-day he is so marvelously learned in some of nature's deepest, strangest lore that men call him "the wizard." So far from being "less than nothing" in "the presence of the eternal," a man who exercises such extraordinary dominion over poverty, obscurity and ignorance has a right to feel himself on the friendliest and most familiar terms with the supreme power of this universe. He is an embodiment of that power; how can he be anything but wise, great and powerful in the recognition of that wondrous truth?

We are put here for no other purpose than to have dominion. No one is really living who is not gaining and exercising dominion over some condition or set of conditions. You do not have to accept undesirable things and submit to undesirable conditions, because they are the will of a personal God. You accept them because they come as the result of kindly law, and you look on them as opportunities for gaining a wider and stronger dominion over your own environment.

The attitude of mind that results from a consciousness of your own power is not one of fretful rebellion or angry dissatisfaction; it is one of calmness, confidence, cheerfulness and repose, because you know that your individual share of power is one with the only power there is.

I am an embodiment of the "infinite and eternal energy." There is no affirmation more strengthening, more health giving than this. When it is understandingly made the other proposition follows as a logical necessity; therefore, I have "dominion over all things."

L. C. OBENCHAIN.

It is true that some ideas produce spiritual depression. There is a dyspepsia of the soul as well as of the body. Your thoughts may force you into a perfect purgatory and keep you there until you change your mental outlook. The apple-seed never grows to become a pear-tree, and the low thought never results in a high life. The level of your thinking decides the level of your living, because one is cause and the other effect. Love, and you will be loved; hate, and you will be hated. Your attitude toward others is the sure indication of their attitude toward you, and the way in which you bear yourself toward the world is the product of your conviction as to your duty to be kind and helpful or your determination selfishly to get all you can at whatever cost to others.—*Rev. George H. Hepworth.*

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MIND CURE IN INDIA FIVE HUNDRED YEARS BEFORE CHRIST.

Translated from the Pali Sacred Scriptures of the Buddhists, by Albert J. Edmunds.

Samyutta Nikayo xlv., 14.

Thus have I heard. At one season the Blessed One was staying at Rajagaha, in the Bamboo Grove beside the squirrels' feeding-ground. Now at that season the venerable Kassapo the Great was staying at the Figtree Grotto, and he was sick, suffering and severely ill. Then the Blessed One, having arisen from his evening retirement, went up to the venerable Kassapo the Great, and sat on a seat prepared for him. And so sitting, the Blessed One said: "I hope you are bearing up; I hope you are able to move, and that your pains are going away, and not coming on. Deep breathing is a sign that they are going away, and not coming on."

"No, Lord; I am not bearing up; I am not able to move; my severe pains are coming on; they are not going away; the deep breathing is a sign that they are coming on, and not going away."

"Kassapo, there are these seven branches of wisdom thoroughly taught by me, practised and developed; and they conduce to higher knowledge, to full enlightenment, to Nirvana. What are the seven? They are:

1. Mental collectedness.
2. Search for truth.
3. Will-power.
4. Joy.
5. Calm.
6. Trance.
7. Equanimity.

"These are the seven branches of wisdom thoroughly taught by me, practised and developed; and they conduce to higher knowledge, to full enlightenment, to Nirvana."

"Certainly, O Blessed One, these are the branches of wisdom. Certainly, O Auspicious One, these are the branches of wisdom."

This is what the Blessed One said, and the venerable Kassapo the Great was rapt and rejoiced at the utterance of the Blessed One. And the venerable Kassapo the Great got up from that sickness; and so his sickness was renounced. *

XLVI., 15. [The more celebrated disciple Moggallano is cured in the same way at the Vulture's Peak.]

XLVI., 16. At one season the Blessed One was staying at Rajagaha, in the Bamboo Grove beside the squirrels' feeding-ground. Now at that season the Blessed One was sick, suffering and severely ill. And the venerable Cundo the Great went up to the Blessed One, and sat respectfully, on one side. And while he was so sitting, the Blessed One said to him: "Cundo, call to mind the seven branches of wisdom."

"Lord, there are these seven branches of wisdom thoroughly taught by the Blessed One, practised and developed; and they conduce to higher knowledge, to full enlightenment, to Nirvana."

[Cundo then recites them, as given above.]

"Certainly, Cundo, these are the branches of wisdom; these are the branches of wisdom."

This is what the venerable Cundo the Great said, and the Master approved. Then the Blessed One got up from that sickness; and thus his sickness was renounced.

Historical Society of Pennsylvania, November 2, 1899.

NOTE. The first of these passages was translated into French from the Tibetan Buddhist Scriptures by Leon Feer of Paris in 1883; but this is its first appearance in

English, so far as we know. If the reader is curious about the antiquity of the Pali sacred books, he will find proof given by the translator in *The Open Court* for November, 1898.

* This word *pahino* is the regular word in the Buddhist Scriptures for renouncing or forsaking sin.

The year 1900 ushers in a New Cycle. From 1890 to 1900 marks the ending of a Great Cycle, at the close of which the sun passes into a new constellation in the zodiac. This occurs once in about 2160 years, and has always a great effect on the solar system. At such a time the planets are in conjunction, a position which always exerts a great influence over the earth. When last the sun entered a new constellation, according to the correct chronology, Jesus was born. Really the Christian Era began 160 years later than our reckoning; that is, what we call the year 160 of the Christian Era was really the initial year. According to Hindu chronology, when the sun, preceding the birth of Christ, entered a new constellation, Krishna was born. Some of the students of esoteric affairs insist that the year 1900 will find a new incarnation of the Logos, a new manifestation of God upon the earth, who will do as much for humanity as Jesus did in his day. Those who know, tell us that every 2160 years there is a new Buddha or Christ born, who arouses the world to a higher life, gives to the people the knowledge which for centuries has been confined to the few.

When a Cycle comes to an end there are always changes and convulsions in the spiritual atmosphere, in which the physical world sympathizes. When we have learned something of the cosmogony of the universe, of the interdependence of all parts, we can easily understand that there will necessarily be great physical disturbances when psychic changes are impending. Since spirit is the noumenon of which matter is the phenomenon, it follows that the first effect of the end of the Cycle is on the spiritual side of things, quickly followed by changes in the material world. The latter we can plainly see and feel; but they must be preceded by spiritual convulsion, since first what is above and next what is below; first what is within and next what is without.—*The Light of the East*.

THE LIGHT OF HUMAN BODIES.

Scientists have asserted from time to time that proof existed of the fact, that the human body emitted rays of light similar to the Rontgen rays, and that this light, though, as a rule, invisible to the naked eye, was capable of affecting a sensitized plate. Some very interesting pictures illustrating the possibilities of photographing by the light of the human body have recently been taken by Dr. Ottokar Hofmann, a Western mining engineer. These pictures are moderately distinct, their accuracy of outlining, according to Dr. Hofmann, depending upon the state of the body by means of which they were photographed. Experiments have shown that human rays have the property of passing through materials which are non-conductors of electricity, such as glass and rubber, producing exactly the same effect as if there had not been a foreign substance between the body and the photographer; on the other hand, they cannot pass through substances which are conductors of electricity.—*Demorests Monthly*.

The foregoing seems to confirm what has been stated from time to time by occult scientists that man is luminous, a miniature star as it were—the light emitted through his body depending upon his state of mind or

consciousness, reflecting in varying degrees the emotions and passions, the lesser developed man emitting a feeble light than the more highly developed, and the color of light depending upon and varying with the change of emotions. Thus love, hope and unselfishness are said to produce and emit bright and luminous rays which have a warming and cheerful effect upon their surroundings, while anger, fear and worry emit darker rays and cast a gloom upon all coming within their radius; corresponding in degree to the effects produced by the luminous rays of the sun and the darker shades of the approaching storm and overcast sky.

There will come a time in the more highly developed condition of our race when man will be able to dispense with the use of artificial light to guide him in the dark.

Miss Vida D. Scudder, who studied English literature at Oxford, and who is at present teaching it in Wellesley College, lectured recently before the League for Political Education on "The modern Novel as a Social Document." She embraced this occasion to complain of the false sentimentality of "Oliver Twist," and to deplore the fact that Dickens's characters all bore the hall marks of labor.

"I am not sure," she said, deplorably, "that we should care to receive them in our drawing rooms. Dickens could not draw a gentleman."

"Victorian fiction," she said, "falls into three periods—the first, the period of Dickens and Thackeray; the second, the period of George Eliot; the third, the contemporary period."

"Looking broadly at the work of these three periods we see that in the first the novelists depicted life as they saw it. The modern city, the thronging middle class, the new plutocracy live for us in their pages."

"Both Thackeray and Dickens were in their respective ways social critics, though not profound ones."

"Dickens believed that the abolition of a few specific abuses and the spread of benevolence and the Christmas spirit would solve all social problems, while Thackeray, with mild pessimistic fatalism seemed to see no solution except in escape from this evil world into a state of childish innocence or feminine domesticity."

"The fiction of the period of George Eliot, on the other hand, shows us a society conscience smitten, awakened, restive, a society in which the social consciousness is fairly aroused. "Middlemarch" is the central novel of this period and shows this tendency clearly; shows, also, the helplessness, vagueness, lack of distinct theory or purpose of the social instincts setting at that time toward reform.—*N. Y. Journal*.

TREATMENTS FOR FINANCIAL SUCCESS.

These treatments are really for the upbuilding of business courage, self-confidence, and the vitality that suggests new ideas and new business enterprises, out of which success is sure to come. They are for the overcoming of that doubt men often cherish concerning their own power to do things as great as others have done. The fact is, these treatments for financial success are treatments for the making of men. They strengthen the man all over; they enable him to see his own worth and give him the essential faith to work out his own ideas to any desired result. It was by the strengthening of self that I won the victory over poverty; you should read my book "A Conquest of Poverty." It is a splendid thing if I do say it myself. You will gain force of character from reading it. If you wish to be treated for the qualities I have enumerated as necessary to you in a business career, you can write for terms to

HELEN WILMANS,
Sea Breeze, Fla.

THE VEGETARIAN MAGAZINE.

The success of the Chicago Vegetarian (to be known hereafter as *The Vegetarian Magazine*) just entering its fourth year, has demonstrated that there is a growing demand for the publication. The magazine will be more than doubled in size, given the handsome cover which we enclose, printed on fine paper, and from both literary and typographical standpoints will be greatly improved. The annual subscription price will be advanced to \$1.00. The *London Vegetarian*, the leader of the Vegetarian movement in the United Kingdom, is well supported, and derives its income solely from subscriptions and donations. The advertising pages of *The Vegetarian Magazine*, always in high favor with general advertisers and those desirous of reaching hygienists and others interested in reform movements, will bring in a much greater revenue when the publication enters upon its broader career of usefulness.

The Vegetarian Company now has its own printing plant, which is located on the fifth floor of McVicker's Building adjacent to the publication office and supply depot. New type is being purchased and facilities for doing a general printing and publishing business in addition to the printing of the magazine are being provided. The book publishing department will meet the demand for books devoted to Vegetarian subjects, which at the present time American publishers are unable to supply, most of the books being imported from England and Germany.

Much of the literary material that appears in *The Vegetarian Magazine* (and the ablest writers in this and foreign lands will contribute to its pages) will be electrotyped and subsequently published in book form. This will mean a considerable saving in the cost of producing books.

Throughout the United States and Canada, *The Vegetarian Magazine* has found a great demand for hygienic supplies—health foods, vegetarian mills, soaps without animal fat, vegetable shortening, etc. The supply department was organized to meet that demand, and with its larger capital and ever increasing number of regular customers, substantial profit from this source is fully assured. This depot is run in connection with the publishing department without materially increasing the cost of maintenance.

The instant and notable success of the vegetarian restaurant recently opened in this city, which is now earning dividends at the rate of 36 per cent a year, gives an idea of the sort of constituency The Vegetarian Company has. One of the plans of The Vegetarian Company, as authorized by its Charter, is the establishment of restaurants where neither fish, flesh nor fowl will be served. If London is able to support half hundred vegetarian restaurants, and Berlin a dozen or more, there is certainly a promising field for such enterprises in the larger cities of this country.

A limited amount of stock in The Vegetarian Company is now on sale at the par value of \$10 a share. There is not a doubt about stock in The Vegetarian Company proving a profitable investment, for the business is paying now on present plans, which will be carried out on a larger scale.

The Vegetarian Magazine has an office in New York City, under the management of Mr. J. K. Wiegand, one of the best magazine representatives in the country, and

also has a successful advertising headquarters in Boston, in charge of Mr. C. Stickney.

Should you desire further information about the Company and its plans, it will be cheerfully furnished. Aside from being a business proposition, do not lose sight of the fact that any money you put into the Company will do its part towards helping along the work of vegetarianism and humanitarianism.

THE VEGETARIAN COMPANY,
McVicker's Building, Chicago, Ill.

I add the following beautiful paragraph from *The Chicago Vegetarian*:

Pierre Loti says, with exquisite feeling: "I have often seen with an infinitely sad disquietude the souls of animals appear in the depths of their eyes. I have seen the soul of a cat or dog reveal itself suddenly, as sad as a human soul, and search for my soul with tenderness, supplication or terror; and I have felt a deeper pity for the souls of animals than for those of my brothers because they were without speech, and incapable of coming forth from their semi-night. * * * She (his cat) must have known that her eyes were open to my eyes; that is to say, mirrors in which her little soul could anxiously seek to find the reflection of mine. They are frightfully near us when you think of it, the animals who are capable of thinking such things." And again he says, "What a strange mystery, what a problem of soul is the constant affection of an animal with its enduring gratitude!"

OPPORTUNITIES FOUND.

"I have no time. What chance is there for me to advance?"

The fact is that we let hundreds of chances go by every hour—the chance to rebuke the "I can't," "I am too weak," "I am too old," "I do not know enough," "that will give me a headache," "she is so irritating," "I dare not," "I am afraid of that dog," "I have a horror of cats." Almost ceaselessly do we make these affirmations. "But I can't help it, my thoughts fly so quickly." Quite true, but one thing is quite possible for the one who has the least control over his thoughts. He can meet that untrue affirmation with a true one; "I can't" can be met with "I am a being who can do anything;" "I am too weak" can be met with "I am limitless in power;" and so on with every untrue assertion.

The necessity for that work is great, yet there is nothing so hard for students to realize as a necessity to advancement; neglect that method of training thought and, though two hours a day were set apart for silence or contemplation, the student will find himself far behind where he might have been.

In all sciences there is the theory and the demonstration. In this science of gaining a knowledge of one's whole nature, contemplation is the theory, while the face to face assertion of the true man, and what he can do, hour by hour, through all the work of the day, is the demonstration.

Many are content with the theory without being aware of it, however, and wonder why they do not "do" more. That is why.

Ah! the sweetness of knowing one's self lies hidden in that apparently useless or easily-dispensed-with formula of thought checking.

Others, again, think no work is accomplished by

merely meeting an untrue affirmation or assertion by a true one.

It is hard to convince them that it is the foundation upon which rises all the fullness of most happy and glorious thoughts and feelings which will come spontaneously; the foundation upon which rises the health of both soul and body.

It is hard to realize, as one stands apart looking at it as an untried work, that merely checking a certain line of thinking and feeling can have any connection with the grandeur, beauty and sweetness of his ideal of a happy life and a healthy body.

In our day we have seen the foundations for many buildings. As we look at the foundation we can tell from its size whether the building is to be large or small, and simply because we have seen so many buildings grow to completeness, we can stand before a foundation and imagine what the building will be like. If the foundation be large, we can, in imagination, picture the beautiful rooms, large and airy; imagine the elegant furniture which shall be put into the magnificent rooms, and fancy the exquisite pictures hung there. If the foundation be small, we know the building must be.

So is it in this study of man, and building new beliefs. The part which can be called thought-checking—that is, the meeting of an untrue assertion or affirmation by a true one, may be called the foundation of all the beauties and grandeur of that state called realization; the thrilling joy; the quiet happiness; the deep and tender lovingness which reaches out to all one's fellows; the wonderful feeling of being equal to all things; the gladness of having health and strength; the bliss of knowing that man is on the way to realizing his immeasurable powers; the glory of realizing true freedom—freedom from all miserable conditions.

All this must have a sure foundation, and we can know the amount or size of our coming realization by the steadiness and persistency with which we make our hourly true affirmations. Let the foundation be wide-reaching and strong, and the building will be so likewise.

Do not despise the beginning of belief-building—the building is one of infinite beauty, of infinite strength, of infinite happiness, of endless wisdom, and of life everlasting. It is all this, and this each man can make. No one need stand aside; each one can make visible his wonderfulness. There is no bar to every man making use of his exhaustless powers.

We are so familiar with the sight of houses in their foundation state that seeing the foundation serves us to form, instantly, an idea of the house finished. But this other kind of building—that of building up a belief—is not so familiar to us; we have not seen so very many people grow to be well and strong, happy and prosperous, through a belief that they could; and even those whom we have seen become so, we have not been able to see the building process of their belief—the process has been invisible.

They may have been sitting talking commonplaces, and all the while silently affirming for the health and happiness of the ones to whom they were talking. They may have been sitting beside us in the train, yet all the while taking their fellow-travelers into the realm of health and happiness, through their silent affirmations for them; yet we were not aware of it. * * *

As time passed we have seen the results of what that

belief could do when it had been built more into shape—had risen a little above the mere foundation; but the process of building a belief is always an invisible one.

We have seen many diseases and illnesses cured, many people made happy and prosperous and some even made beautiful in face, figure, and manner, through believing that all things are possible to man.

If so much have been done already, with the belief builded to its present state, is it not a guarantee of what greater wonders are possible when the belief is built to greater size, based upon the idea that all things are possible?

One thinks of all the work done in the past by that glorious belief, that the kingdom, the power and the glory are within man; how it has chased away fear and worry, misery and sadness, illness and poverty; replacing them by courage and peace, health and prosperity. So shall the future be, only more and more of man's gloriousness shall be made visible. Every year must prove more conclusively to those who wish to see that man has power to mould his life as he will, that fate is a meaningless word to the man who believes that within is the power and the glory. * * *—*Expression*.

A PAINFUL EXHIBITION.

On Thanksgiving Day a large number of persons from that "set" which prides itself upon being the chief exponent of refinement and civilization in America assembled on Hempstead Plains to amuse themselves in the following manner:

A wretched little deer was turned loose. It bounded frantically around the inclosure, half dead with fright, until a pack of hounds began to snap and tear at its trembling legs. Then it darted off over hedges and through copses, seeking a hiding place. After it, with shouts and barks of the keenest delight, dashed the men, women and dogs. This is for five miles, when the weary little deer ran into a barn and tried to hide itself from the dogs that again began to lacerate it. The dogs were dragged off and the deer was haltered and led back to its pen to rest and recuperate for a future day's sport."

What would be thought of a butcher who snapped at and teased and tickled a bound steer with a knife for an hour or so during several days before finally killing it? What shall be said of these grown men and women who have had peculiarly favorable opportunities for cultivating that sense of personal dignity and pride which we call civilization, yet who spent a day in this revolting and cruel torture of a harmless little creature?—*N. Y. World*.

FREEDOM six weeks ten cents.

A CENTENARIAN.

Isaac Thompson of Steward, Lee County, Illinois, celebrated the 103d anniversary of his birth on Saturday, Nov., 19. The occasion was one of general rejoicing among his friends and neighbors, many of whom had come from distant parts of the country to congratulate him. At the last presidential election he was driven through a heavy rain to deposit his ballot. He is the father of fifteen children, and attended the golden wedding of two of his daughters fifteen years ago. For the last year Mr. Thompson has been failing physically, but he retains his mental faculties to a remarkable degree.

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SOME OF THE ESSENTIALS OF GROWTH.

Under the knowledge that all is mind, everything in the universe, we will soon perceive the reason for saying that what we call heat and light are mental attributes; namely, love and intelligence. When we have once gotten this perception we have entered a new element; we have left the element of matter and entered that of mind; we have left the realm of belief and entered the realm of absolute being. The heat and light which had come to us from the sun, and on which our lives were dependent, comes to us no more as heat and light but as love and intelligence; two things we feel very differently from the way we feel heat and light. Love and intelligence enter into us and explain themselves, bring their *meaning* with them, which light and heat never did. Light and heat were to us but dumb and blind forces because we did not understand their meaning; they had no meaning; but when they come to us as love and intelligence we begin to awaken and respond.

There was no response from us so long as the sun's influence came to us as light and heat. We did not understand its character; it had no meaning for us, but to know that instead of light and heat it is love and intelligence awakens *feeling*; feeling that is based on being.

Who can define light and heat? Who cannot define love and intelligence? The one is not to be understood; it is among the indefinable, characterless things that go with a belief in matter as a dead substance. But love

and intelligence are alive and make an appeal to us for reciprocal interchange. The fact that light and heat are love and intelligence brings out another great fact. Light and heat may be mechanical; may possess no character at all; but love and intelligence are not mechanical; an analysis of their character shows that they are the product of that most perfect of all laboratories—the human being.

The love and intelligence, then, which we are receiving from the sun, are not mere senseless chemicals that act upon our planet in a chemical manner; they are the product of thought. Thought predicates a thinker. Love and intelligence are the thought product of some exceedingly high beings; and that which we receive from the sun is generated by inhabitants of the sun.

The sun is not a ball of fire; it is the most advanced of all the planets in our system, and because of its superior development it has attained its central position. Its people have reached a state of nobility and worth and strength where their whole natures send out the most loving thoughts, and also the most intelligent. It is these thoughts which reach us, and to which as yet we do not respond for the reason that we do not know their character. We feel their love and intelligence as warmth and light, and we recognize its drawing power and start towards it. Everything in the world starts toward the sun. Everything feels the attraction, without being able to recognize its character.

It is because all things fail to recognize the character of the wonderful influence sent to us from the sun that they die. All things die. The blade of grass starts on its journey toward the sun, but it soon reaches the limit of its power to go in that direction, because it cannot understand what the sun says to it. The blade of grass is in the realm where life is expressed on the unconscious plane; that is, where it responds to the demand of the sun to come up higher without truly understanding the sun's command. So it goes in that direction for a little while and then—not being able to see the meaning of the situation—its little effort becomes exhausted, and it dies. Then other and constantly stronger efforts to arise from out the earth and travel sunwards put in an appearance; each succeeding form of life makes a closer approach to its object; each one becomes taller—as it were—in the scale of development; that is, each one gets nearer to an intelligent understanding of the situation. This has been going on right up through the ages to the present time; when at last the great discovery that *all is mind* has been made. This new attitude of thought puts man in a position to understand the situation. If all is mind then light and heat are mental attributes; they are love and intelligence; and our many and varied attempts at growth have been the attempts of ignorant creatures to understand this fact; ignorant creatures stretching upward through desire for a recognition of more truth; ignorant creatures whose constantly increasing desire lifts them in the scale of being, until each succeeding form of life is greater than the previous form; just as the grass is greater—that is, more intelligent, consequently more alive, than the crystal which is father to it; just as the tree is greater—more intelligent—than the grass; just as the animal is more intelligent than all these things below it; so on up to man who is the most intelligent of all; who makes a closer approximation to an understanding of the true situation as regards himself and his relation to all below him, out of

which understanding the doctrine of Evolution has sprung, and out of which understanding the promise of such farther knowledge is now coming to him, as will fully establish his relation to the sun, and enable him to reciprocate in kind the life influences which flow to us from that planet.

Thus will we come into relations of love and intelligence with our neighbors in the sun; and out of these relations vast amounts of vitality or magnetism will be generated, and life increased in power a thousand fold.

The point I am trying to establish in this paper is, that when we understand that all is mind, we will see that there is no hindrance to mental or thought interchange, while there was the most insurmountable hindrance so long as we felt that we had the obstacle of dead matter to overcome. How much easier our progress would be if we really knew this to be so. And it is so. Two persons who are in the same understanding of a thing can readily come into each other's thought, where an interchange of ideas is easy and natural. Let two persons of culture begin to talk of Emerson and they fall into each other's opinions so rapidly as to make words unnecessary. But let one of these persons be ignorant of the meaning conveyed by Emerson's writings, and there is no basis of understanding between them. Their position will be like that of the sun and earth so long as the people of the earth have not arisen to the plane of thought where they can understand the true character of the influences flowing to us from the sun. In other words, we have got to be on the same plane of knowledge before we can understand each other.

Not but that the sun or its inhabitants understand us; they do, but we do not understand them; we do not know enough as yet to understand them; consequently there is no genuine thought interchange between us; but there will be sometime; and a great step has been made in this direction in the simple fact that we have discovered that we are all mind, and that all things are mind. This fact places us on the same basis of thought; and before long the light and heat of the sun will begin to have meaning for us. It will actually come to us as love and intelligence. Now, as I said before, love and intelligence suggest another fact lying back of themselves; they suggest the persons who generate love and intelligence, and hence introduce us to the personalities who inhabit the sun.

First will come to us a true perception of the characteristics which unite us to the sun, and which give it its attractive power over us; then from a knowledge of these characteristics we will be introduced to the persons out of whose personalities the characteristics have been evolved. And so we will come personally face to face with these people. Not through matter but through mind we will meet them. I hope I have made this point clear.

We could never meet the inhabitants of the sun if we always remained in our present belief in matter with its laws that are supposed to hold it in certain form, and to keep it in close conjunction with the earth, all of which is also called matter. It is absolutely necessary that we should come into a clear understanding of the fact that we are mental; that all substance is mental; and that we can only come into mental relation with anything at all either in this world or any other; that there are no other relations but mental relations, and no other substance but mental substance. This fact opens the door of all

knowledge to us and liberates us from the bonds of matter with its—so-called—laws of causation, to the freedom of mind, in which there are no limitations but our ignorance; and ignorance is simply a negative mental condition to be overcome by the knowledge we must constantly be acquiring. H. W.

We call the readers' attention to the translation by Mr. Albert J. Edmunds of certain Pali texts which appear in this issue. This translation was made especially for FREEDOM and is paid for by us. One or two further translations will follow. The evidence which they present that the Buddha taught and practiced Mental healing of bodily disease is conclusive. Jesus taught the same thing in Palestine six hundred years later, but in neither instance was the race far enough advanced to be able to grasp the great truths which those great souls taught; hence the world has remained in darkness. The question is with us as with them—is the world ready to receive the truth and be saved?

We hope so.

C. C. P.

HELEN WILMANS: Dear Friend—Bless you! This is my seventy-ninth birthday; but none take me to be over sixty. They look incredulous when I tell them I was born Dec. 3, 1820.

When I received your manuscript lessons, twelve years ago, I was subject to rheumatism, asthma, dyspepsia and other ailments. The study of those lessons cured me, and I have been a well man from that time to this.

Your metaphysical lessons not only healed me, but by the aid of your paper I have been able to heal others. I have noticed this fact—that unless I can feel at one with the Universal Life, it is no use for me to treat.

I am often asked, "Which of Helen Wilmans' publications is the best instructor in the science of health?" I reply, "Next to her Lessons on Mental Science, I prefer the 'Wilmans Expressed Condensed.'"

One of your correspondents speaks of sending marked copies of FREEDOM to his friends. This I have done for years, commencing with your editorials in the *Chicago Express*. Some of these thanked me, and subscribed for your publications. Gratefully yours,

E. A. HODSDON,
Minnehaha Park, Minn.

PLEASE READ.

Friends, some of you send us very confusing orders; they will be all mixed up; part will be for The International Scientific Association, part for FREEDOM and part for mental treatment. This makes trouble for all of us. Now please be more careful. Your letters for mental treatment and for the paper, FREEDOM, should be directed to Mrs. Helen Wilmans. All orders concerning the lessons and the books and the agency for handling the books should be sent to The International Scientific Association, or to C. C. Post, who is Secretary of the Association. Mrs. Wilmans has nothing to do with the business of the Association, and she is far too busy to sift out the orders and make them right after they reach her. All the advertising business must be addressed to E. F. Britton. Now this is clear, is it not? Nobody knows what a favor our friends and patrons will confer on us by sending their business letters as here indicated.

FREEDOM six weeks for ten cents.

THE WASTE-PAPER BASKET.

Somebody stole Mr. Post's bicycle. It had been a very fine one, but its best days were past, and so he did not grieve deeply, but like a sensible man that he is (sometimes) he contented himself with borrowing wheels of the neighbors when he wanted to ride, which was so often that the neighbors must have become tired of it. At least, they acted that way, for they clubbed together and bought him another; a regular beauty, a chainless of the latest model.

Having bought the wheel they thought they would get together and make a presentation speech and see what he would say to it. So we were notified to meet at the pavilion where we were to have a regular old-fashioned dance and an old-country fashioned jollification.

I believe every citizen of Sea Breeze was there unless it was the babies. After we had danced for an hour on the quadrilles and country dances with an occasional waltz or two-step, there seemed to be a sudden pause; and from where I sat in the refreshment room trying to cool myself off with the ostrich feather fan Mr. Sheldon had recently brought me from Chicago, I observed a sort of stealthy gathering together of the people in the adjoining room.

I got up and went in there, and saw Mr. Post leaning against the refreshment counter looking at the prettiest bicycle I ever saw. What made it so pretty was partly owing to the way some of the ladies had decorated it; but even without the decoration it was a beauty.

Major Britton, who is one of the most popular men in Sea Breeze, stood in a hollow formed by the guests who circled about him and was evidently winding himself up for a speech. The Major is very apt at an impromptu speech, as all talented Southerners are; and we just knew we had the right to expect something good. And it was good; bright and witty. In it he praised Mr. Post until I was afraid he (Mr. Post) would burst his hat band the next time he put his hat on. He told what a good man Mr. Post was, and how every body loved and admired him. I just stood there expecting that I would get a little praise myself, but never a word came my way. Once when the praise for Mr. Post was falling like honey drops from the Major's lips I thought I had better bring it within proper limits by just speaking in quite a low but distinct voice the words, "Middling, Betsy, middling."

The meaning of these words hangs on the old anecdote of the woman who, on her deathbed, called her husband to her and said: "I've done ye a world of good in my time, John."

"Well, yes, I reckon ye might call it that," said John.

"I've stood by ye when all the world forsook."

"Well, p'r'aps so."

"I've been a good wife to ye, John."

"Middlin', Betsy, middlin'," answered the matter of fact old fellow, who was not to be inveigled into saying anything more than the truth even if the old woman was dying.

But my speaking the word was unfortunate for me as it furnished Mr. Post a text on which to base his answer to the Major's speech. He said he had been "middlin'" fortunate in his past career, had good friends and a middlin' good wife; was more than middlin' grateful to the present company for their beautiful present, etc., etc. He said that he had had no direct information as to the intentions of the neighbors to remove all excuse on his

part for borrowing their wheels; but that his suspicions that something was in the wind had been aroused once or twice by certain parties starting to make some observations, and suddenly stopping with the remark that they hoped they had not let "the cat out of the bag." He wanted to say that if this was the cat referred to he had no objection to their letting out any number.

Then they sang "He's a jolly good fellow," Mrs. Lyle leading, after which was more dancing and a social time generally. Later Mr. Post tried to be smart and got off a fearfully bad conundrum. He had ordered cake and things from the refreshment room to be put on the tables, and then asked the company if they knew why the said refreshments were like the shingle roof overhead. Of course no one would attempt to guess such an abominable conundrum as that, and he told them it was "because it was on the house,"—the roof and the refreshments both—nothing to pay. Do you see?

It troubled me greatly to think he would get off such a thing until I found out it was not original with him. It really is not so great an indication of failing intellect to repeat a bad joke as it is to originate it.

Well everybody had so pleasant a time that it was decided to form a club and meet every Thursday night during the winter. It is to be called "The Young Folks' Home Club," an especially appropriate name as no one of its members will be a hundred years old, and it will be composed exclusively of the resident citizens. The club started off with thirty-five gentlemen and their families. Major Britton was elected President, Mrs. Dora Ballough, Secretary and Mr. C. E. Smith, Treasurer. The club is to meet at a quarter to eight and adjourn at eleven. Dancing, cards, music, conversation and possibly charades or a little theatricals occasionally. Anyway we are going to have a good time.

Christmas is coming and we have been planning what to do. We have agreed, some of us at least, not to give presents to any one but children. They are to have a tree of course, and are already becoming agitated regarding the fruit it may possibly bear—all but one of Florrie's kids, and I guess he also feels some interest the last day or two. You see he has always been crazy with a desire to own a pair of goats and a goat wagon, and recently his father sent off and bought a beautiful pair of white Billies, red harness and wagon, but told the boy, Carl is his name, it must be as his Christmas present as Leo had promise of a wheel, and the rest must have something, and his pocket book could not stand further drafts upon it. Carl said it was all right, he would rather have the goats than anything. That was two weeks ago—when the goats first came. Later when the other children, including those belonging to the neighbors, began to enthuse over their prospects for Christmas Carl was mum and sort of drew away from the chattering crowd. Finally I asked him why he did not join in with the rest. He hesitated a little, fumbled his hands in his pockets a bit and finally remarked, "Well, I ain't takin' no particular interest in Christmas."

Josh Billings said, "There is lots of human natur' in man." It is equally true of the ch'ld, neither one can feel any great interest in anything from which he is shut out.

I have succeeded in reviving this particular boy's interest in the coming Christmas festivities. H. W.

CORRESPONDENCE ABOUT THE BIBLE.

EDITORS OF FREEDOM: Dear Friends—In view of the awful shaking up which the general faith in the Bible has received in Colonel Post's lessons, I deem it prudent to submit a few reflections.

That the book was written in a crude age, and carries the marks of falsehood, ignorance and superstition, no thinking man will deny; but for all of that there is, also, life, health, peace, truth, humanity, inculcated in its pages. These facts are as patent as the falsehoods, injustice, treachery and devilishness which it contains.

May there not have been a purpose in this? Truth has no fellowship with error, nor has reason with superstition, or humanity with brutality. Where love and hate stand out so prominently as they do in the book under consideration, the tendency is to awaken thought, thought leads to controversy; and controversy sharpens the intellect. Thus was progression insured. Were all things true, and all people agreed in their truth, what could we expect but stagnation?

Friend Post, how comes it that you and Helen are so far advanced intellectually that you have become leaders in the higher thought? Has it not come by sifting truth from error? Only by careful reading, persistent study, and the discovery of new truths have you attained to the distinction which you now enjoy.

Then, aside from its ethics, whether good or bad, the Bible has done more to promote the growth of intellect than all other books together. It has generated controversy from the beginning, and controversy precedes growth.

You have referred us to other Bibles, and intimate that the Christian Bible is hardly more than a copy of heathen Bibles, which preceded it. Very well; they have all resulted in stimulating mental growth by means of discussion. Zoroaster and Guatama were the product of religious error.

But what could be expected but crudeness when the world was new? Surely we should not look for perfection during the babyhood of man.

But you may say, "The Bible is claimed to be the word of God; and God must be perfect." True, the God which the advanced thought discovers is perfect; but He writes only in hieroglyphics. Man is one of His symbols, whether evolved or created, and represents the source of his being.

Here another thought is suggested. To resolve God into principle, and speak of Him as the "Creative Energy," without interest or sympathy; recognizing neither good nor ill, results in a feeling of isolation, of fatherlessness, which, to say the least, is not comforting. For such a God we want a substitute.

To this end, let us suppose there was a first man—created in the image of God—and to whom was "given the dominion." By priority of birth he is "the everlasting father, the king of kings, and lord of lords." This globe is his by inheritance from the Creative Energy, and none can dispute his title.

At the end of 930 years he lays off the mortal body and becomes invisible. He has not abdicated his throne, but has appointed a visible substitute, who now administers the physical rule in his stead. The real king, however, inspires certain persons, from time to time, to deliver his messages, both to the ruler and the people.

We may not infer that the real king is born into all knowledge by exchanging his mortal body for a spiritual

body. It follows that his messages to the children of earth would be crude, though an improvement on the ways of man. As time rolls on he has associated a sort of cabinet, for consultation.

But it may be said, "Their dates are wrong, and there can be no excuse for so simple a matter as dates!" Perhaps, but in the sphere of the Eternal Now why should they care for the day of the month or the number of years which have elapsed at any given time?

I do not doubt that the various nations of the earth have had "sixteen crucified saviors." I presume each was an improvement on the preceding one; but Jesus of Nazareth excels all others. Whatever good thing they said Jesus gives to us much more tersely. Well he might, for he had the experience of all who came before him. Indeed, he himself sent them, and with the best he knew at the time.

Now let us suppose that Jesus of Nazareth was and is Adam reincarnated. There are abundant scripture testimonies from him to prove this supposition; but to introduce them here is not my purpose. It is clear if those who report him are to be believed, that he held a consultation with two of his advisers while here on earth; I refer to Moses and Elias. Moses represented the Law. Elias represented the Prophets. Jesus represented the Gospel which was about to supersede them both. Surely, this fact is significant as indicating their former relations in the spirit world.

The Jews marveled when Jesus said to them, "Before Abraham was, I am." If he was before Abraham he must of necessity have been before Moses and Elias.

In accord with this view he says, "I am from above; I came down from heaven; Sacrifice and offerings thou wouldst not, but a body hast thou prepared me." If this does not imply reincarnation, what does it mean?

From the Creative standpoint Jesus is called, "our elder brother;" but when we accept him as the "everlasting father, then we are his children. Hence Paul says, "For we are his flesh and his blood and his bones." These terms are used in the Old Testament to denote blood relatives. Was it not in recognition of this relationship that he was wont to address his patients as sons and daughters?

The Infinite One is creator, not father. Himself was neither created nor formed; but the God who revealed himself to Israel and inspired the prophets says, "Before me there was no God formed, neither shall there be after me. I am the Lord; and besides me there is no Savior." (See Isaiah 43, 10.)

What then is our position? We are children of the Great King; "Heirs of God, and joint heirs with Christ." It follows that there is latent in us all the power which was manifested by the man of Nazareth. We may walk the waters, multiply the loaves and fishes, heal the sick, cast out devils and raise the dead. Yes, like him we have power to lay down our lives, and to take them again. Given the knowledge of the Law, and all power, both in heaven and on earth, is ours.

Thus, in my opinion, we have a Personal God. He is our Father; he is the vine, and we are the branches. He makes us kings and priests. He gives us truth and freedom. All he asks in return is that we "love one another." Surely no one can ask for a more kindly, gentle and loving God than the reincarnated Adam, in the person of the Nazarene, has proved himself to be. Nor can there be a wiser king to govern this world and teach us how to live.

Brother Post, you will observe that if these views are correct, Jesus had no need of going to India for information. He had the experience of all the world during four thousand years to draw from. Any of us with that advantage might have done as well as he did.

E. A. HOSBORN,
Minnehaha Park, Minn.

A PROBLEM FOR THE CHURCH.

Michigan Baptists, in conference at Kalamazoo, were naturally depressed after listening to the reported statistics of conditions within their denominational fold. They encountered an accentuated evidence of recession in spiritual prosperity. There was a marked falling off in the membership of church, Sunday School and Young People's Union, while the number of baptisms touched the low-water mark of sixteen years.

If this information stood alone it would be natural to infer that what the Baptists had lost other denominations had gained, but wider experience with the facts denies any such conclusion. A like falling off in the fruits of religious effort is attested in many, if not in a majority, of the conferences, synods, convocations and other representative church bodies. To put the situation with that candor demanded by the facts, the world, the flesh and the devil have been making inroads upon lines that the churches must either appropriate or defend.

It is far easier to present the problem than to furnish its solution. People of average attainments encounter fogs and mystification in the higher realms of thought. When an attempt is made from the pulpit to adjust all history to the theory of evolution or to reconcile idealism with realism or to establish "an independent sequence of inter-related ideas," the ordinary mind puts the fog horn into operation and seeks the nearest way to a clearer atmosphere. This is only preliminary to saying that the result of the preacher's advanced criticism has worked a diminution in the number of those who care to be criticised. The preacher is disposed to talk above the heads of his congregation and their going to sleep has a spiritual significance far beyond their mere acceptance of a creature comfort.

It is fitting to say in this connection that these views from a newspaper are not retaliatory, but in the spirit of reciprocity. One of the inspired missions of the pulpit appears to be frequent admonition of the press. In the same kindly spirit of solicitude the press seeks to advance the welfare of the pulpit. It concedes a retrogression, and a suggestion of remedies must be sought for its causes.

Among the self abuses of the church some critics place its attitude in its social relations. Congregations have even been likened to clubs, with their kitchens, bazars, musicals and other functions which, at times, would not creditably survive a legal investigation under the laws prohibitory of lotteries and games of chance. The reactionary feature is designated in the disinclination of the dominant membership to extend a hearty welcome to those classed in a lower social scale, and of the latter to seek a religious affiliation that is met in the outset with a personal rebuff. Empty seats too often attest an ostracism to which the people of this country, whatever their station in life, will not submit.

There is also a subtle rivalry to the churches which is making enormous strides, though moved by no enmity and open to no adverse criticism from a moral point of view. It is manifest in the various fraternal and benevolent organizations of the country. Obedience to their tenets means right living and enjoins a love of God while exemplifying a love of man. These institutions have material attractions which are not presented by the church, and bring about closer affiliations than the church as now conducted can attain.

The spirit of so-called liberalism is assertive beyond

precedent in this country. The popular range of personal pleasures and indulgences is much wider than ever before. It has been said that pioneers, possibly because of their closer communion with nature, possibly because of the dangers they encounter, are nearer to God than are their successors. Be this as it may, the tendency of the nation, as well as the civilized world, is toward what the earlier church would characterize as sinful license. Form has been largely substituted for substance. Church going, not charity, is permitted to cover a multitude of sins. The standard of business and personal integrity has been lowered. The Sabbath is constantly making a nearer approach to a national holiday in which its sacred exactions are forgotten, and, from the church view, there is a menacing tendency to demoralization for it to combat. A wide-spread tendency to run after strange gods is apparent. A wave of oriental mysticism, embodied in theosophy and kindred creeds of remote origin, is sweeping over the country. Seed sown years since in Detroit has taken firm root, and it is so in many sections of the Union. There is a revival of Spiritualism, Christian Science has built up a zealous following, the unsettled state of popular conviction makes way for the divine healer, and the dormant power of superstition itself appears to have sprung into a new and powerful opposition to the church.

Nothing of intolerance can be depended upon by the denominational bodies of this country to make headway. The Baptists or any other denomination cannot gain prestige or numerical strength by abusing the Catholics or any other denomination. Public sentiment now leads to conceded essentials, not to creeds, and especially not to the narrowness of a former sectarianism. There is a growing belief that religious forces should be mobilized and given the supreme strength of unity instead of dissipating that strength in factional strife and petty disputation.

If these be factors in the problem confronting the churches, they have a difficult and delicate task to perform. They must put aside the inherent weaknesses of their present organism, and they must also combat the multiplying influences that are sapping the human base of supplies upon which they are dependent.—*Detroit Free Press.*

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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 35p	7 30a
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6 15p	11 30a	Leave East Palatka	Leave 3 47p	7 13a
7 43p	12 56p	Ormond	" 3 36p	7 01a
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