

# FREEDOM

A JOURNAL OF REALISTIC IDEALISM.

*He 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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## SUBJECTIVE AND OBJECTIVE ASPECTS OF HEALTH AND DISEASE.

BY W. J. COLVILLE.

To simplify all that could be said on the origin and nature of disease, so far as to condense volumes into a single word, it is only necessary to remember that disorder is the term universally employed to describe all unhealthy or abnormal conditions of mind and body. Order and health are one; disorder and disease are one also. Disease is not the polar opposite, but the contradictory of health. Active discord cannot be the simple absence, but must be an ignorant inversion of good; in like manner disorder is not a simply negative condition, but is a state induced by the misuse (either knowingly or ignorantly) of some one or more of our faculties or powers. It is quite true that darkness is only absence of light, and cold is only the absence of heat in every instance; but this is only the strictly negative side of a great subject which needs positively affirmative statement ere we can so elucidate our position as to make it intelligible to the multitude.

Chemists speak of sixty-four primary substances or chemical elements—some declare in favor of a still larger number—but no chemist, so far as we are aware, ever speaks of any one of these sixty-four or more primaries as being bad, evil, corrupt or, indeed, anything other than good and useful. Still we often hear of poisonous ingredients; also of miscompounded prescriptions, and of many mistakes made by inexperienced or careless pharmacists resulting in grave danger to those who are the victims of such mistakes.

There need be no poisonous compounds continually in the world, and there will be none when we have reached the long promised Golden Age. But looking closer into our subject we are led to change the expression and say Golden State in preference to Golden Age; because the expression age suggests a period of time just so near or just so far distant; while *state* conveys the correct impression of a condition to be reached not by the passing of time, but by our own intelligent activities. There is very much of truth in even the garbled forms of alchemical teaching, which are accessible to the general reader, for both figuratively and literally transmutation is a word of mighty import, and one which evolutionists, even of the materialistic schools, are not averse to using. The ideal condition of the human body and of regenerated or perfected society is spoken of as the result of a continuous transmutative process. The old serpent has been "taken up," and when elevated this ancient adversary (our own sensuous nature) can no longer be a rock of offence or cause of stumbling.

Sin, sickness and death are said to have entered the world together, long ago in Eden; and it is also said that when humanity is fully redeemed from the ancient curse, there will be no more sin, sickness or death. This is an extremely important point to emphasize, because—while there is very much of truth in the famous saying quoted by very many metaphysical practitioners, "There is neither sin, sickness nor death in real being"—it is easily possible to confuse rather than enlighten, and at the same time arouse much unnecessary antagonism to your theory and practice also, if you persist in saying that sin, sickness and death have no existence in the material universe. It can never be necessary to commit an offense against charity, and such we are sure to commit if we persist in declaring that all illness is due to willful infraction of Divine or natural order, because we have all known of many cases where truly kind and noble-hearted people have been seriously ill.

The general confession in the book of Common Prayer of the Anglican and American Episcopal churches contains a sentence, "There is no health in us," upon which many active Mental Scientists have commented most adversely. In our judgment such animadversion is largely unnecessary, if people will only stop to define words and endeavor to get back of obvious expressions to the underlying intention of their authors. "We have done those things which we ought not to have done," coupled with the kindred acknowledgment, "We have left undone those things which we ought to have done," must lead logically to what follows in this lachrymose confession, "and there is no health in us."

What can such a sentence fairly mean? Broadly interpreted it is by no means as irreconcilable with the idea of intrinsic human nobility as it may at first appear. Health means wholeness, perfect order, complete symmetry of mind and body; and there can surely be no perfection so long as we are prone to faults of commission and omission, even though we must frankly state that mistakes and errors in judgment are not to be classed with willful transgressions of any moral code. "Sin is the transgression of the Law." We talk vainly, ignorantly, stupidly of breaking the Law. Once for all let it be known that no one ever has broken, or ever will break, for no one ever can break the Law; but who-soever resists the Law or throws himself ignorantly against it gets broken. The Law violates its antagonist, but it is never violated. It is essentially necessary that we shall all see this plainly, for unless we see it we can have no comprehension of how it comes to pass that pain, sorrow, sickness and all manner of distresses are in a world—the substance of which is all good, pure and everlasting, the incorruptible expression of infinite and eternal goodness.

The *subjective* which is the interior side of disorder must ever be its primary side. The *objective* or apparent physical symptoms which we commonly call disorders are not diseases (properly speaking) but only the results or final ultimates thereof.\* Doing wrong and leaving good works undone are usually looked upon as altogether physical acts, offences, or negligences which meet the external eye or assail one or other of the five physical senses. To *do* and to *leave undone* must, however, be construed mentally before we can have any solid base or foundation for scientific fabric.

The Sermon on the Mount and all the gospel teachings abound with forceful applications of the subjective theory of order and disorder. On the bright side we

every part of the widely extending organism even to the uttermost points of the extremities must be supplied by constant inflow of vitality. Whatever deranges the affectional or emotional centres in the brain induces degeneration of the heart. Thus all heart difficulties and dangers are primarily traceable to disorderly or unduly repressed affections. It is indeed difficult, though not impossible, at the present day to trace every local or functional aberration in every person to some specific mental disorder in the psychical, and thence in the physical, love centres of that particular person; but to the inner eye of the penetrative seer there are only two broad generalizations possible when we are seeking to account for manifest abnormalities.

the exact reverse of what it would be well for us to imagine. How shall we, then, set to work to eradicate tendencies which need eradication, and to conquer tendencies to weaknesses over which we must rise victorious, unless we are to continue weakly submissive to an adverse fate which will crush us unless we conquer it.

A distinguished London physician has told some ladies of our acquaintance that some children are "demons in the womb," and by so saying has greatly disturbed some sensitive people, who are altogether too ready to accept pessimistic utterances without the necessary "grain of salt." The ancient tale of Jacob and Esau declares that twin brothers fought before their birth, and were bitter antagonists through the greater

goodness, if we are to vanquish hereditary tendencies of downward grade. You are now able to do as you please, is in itself a powerful and highly useful suggestion, both for silent, and oral use. Sickness brought on by our own active indiscretions can be conquered in a precisely similar manner, and it is becoming increasingly clear to all practical mental healers that the attitude to be taken toward all weaknesses is virtually the same. It helps many students to be told that we never treat diseases, but we speak to human beings and suggest to them their ability to live the best lives they wish to live henceforward, and by so living they will set new causes in motion so that new effects of necessity will follow.

selves inwardly, and thence outwardly, we shall set a current of force moving in a new direction; then (though always reaping as we sow) our reaping must be different from what it formerly was, because the seed sown now is of a fresh variety.

If it be claimed, as it often is, that climate and many external influences induce disease, and that these agencies are beyond our control, we have only this answer to give: Climate will treat us differently when we take a new mental attitude regarding it. Many people to whom London fog in November had always been a serious menace have, in consequence of their acceptance of the fundamental propositions of Mental Science, so changed their own susceptibility that they now thrive where they once languished. The same remark applies equally to heat, cold, rain, surrounding activities, noises of all descriptions and the company in which one may be compelled to move.

Change your attitude toward conditions, and they are changed for you. Then will come in due course yet higher changes in your own condition, and you will eventually create your own environment to an extent (at present) even unthinkable.

## A RATIONAL AND POSITIVE SPIRITUAL PHILOSOPHY

[By Henry Wood in December Mind.]

The movement, which in a broad way is represented by this Convention, will present itself in a variety of aspects to different observers. Even could we clearly define it, in its essence, its validity would yet depend mainly upon the personal point of view. Whether called the New Thought, the Metaphysical Movement, Practical Idealism, or by some other name, it will be variously rated by the majority—as intangible speculation or illogical and unscientific assumption—while to the lesser number, who have recognized its truth, scope, and usefulness, its value can hardly be exaggerated.

\* \* \* I shall try to interpret concisely its motive and purpose. I wish to emphasize its rationality and spirituality. \* \* \* Let me first offer a few suggestions \* \* \* in an attempt to present simply the rationality of the new movement. We call it new, while in a deep sense no truth is new. But eternal and immutable principles are constantly receiving fresh application and adaptation. A thousand years ago, electricity was waiting to do its part in the operation of trolley-cars; but a new movement was required, simply of human co-operation. Innumerable beneficent laws of undreamed potency—physical, psychical, and spiritual—are still waiting, we might almost say impatiently, for recognition. Could we touch them with the wand of human co-operation they would spring from latency into wonderful concrete activity. We may almost imagine Truth, personified, upon bended knee beseeching us to receive her welcome blessing.

How we have unwittingly limited the realm of orderly law! Conventional science, while of late theoretically admitting its universality, still has eyes for little beyond the physical realm. A few investigators, however, are engaged in tracing the lines of truth as they run through the realm of psychology. But these studies are confined mainly to the speculative tests and phenomena of institutional laboratories, with little or no attempt to apply them to practical human welfare. A few educators have attempted something more useful, by turning the light of psychology upon their own professional work.

But any earnest recognition and helpful application of psychical and spiritual law in thought-education, the systematic use of ideals, and other helpful exercises in the sphere of mind, are yet limited to the unconventional minority.

The materialism of the age has illustration in the popular degradation of the noble term "metaphysical," which simply means above or beyond the physical. When with a single thrust one wishes to extinguish the argument of an opponent, he usually retorts, "mere metaphysical speculation."

The moment we can convince the scientific world that the continuity of cause and effect is unbroken through the three zones of man's nature, and that the higher is normally supreme, thus forming a scientific basis for our principles, we shall graduate from any suspicion of crankiness and be tolerated as sane and regular. Then—not long hence—people will be ready to avow the higher philosophy, with the significant comment—"Yes; we always thought so!"

It must be shown that faith, instead of being a blind, expectant emotion, has a perfectly logical foundation; that thought, in its purpose, control, and effects, is amenable to intelligible law; and that a mixture of certain ingredients in the mental compound is as sure of a legitimate result as is that of material substance in the chemist's laboratory. It must be made evident that all disappointment in the practical demonstration of our principles is not in the least due to the uncertainty of their trend, but to local and personal limitations in the hospitality of their reception.

The scientific exactitude of the New Thought, to a large class of minds, has been obscured by the disproportionate prominence that has been given to its so-called religious side. The term religion has been so long used to define some particular system, outside of applied moral and spiritual law, that it is not easy to rescue and broaden it.

The real touchstone of truth for any philosophy or system is: Does it fit the constitution, needs, and capacity of man? Does it nourish, harmonize, and develop his threefold nature? Any guidance that can most effectively teach him the laws of his own being; refine and spiritualize his inner life and forces; aid his higher nature to maintain orderly rule over that which should be subordinate; and unfold and bring into manifestation the latent divinity within him—must be beneficent and normal.

The reasonable position of the New Thought has been largely overlooked. It is evolutionary in its spirit, quiet in its methods, and to a great degree operative without observation. It depends more upon simple statements of truth than upon external organization. Its silent inner life is penetrating and permeating existing churches, though it organizes few of its own. It is no surface affair, for "still waters run deep!" These are some of the reasons why it is not more talked about.

Perhaps, to the average man, the therapeutic phase of the New Thought has awakened the most interest. When understood, the intelligent application of the laws and forces of mind for the eradication of mental and physical ills contains no element of magic, supernaturalism, or strangeness. Modern materialism has carelessly disregarded the logic of the innumerable historic straws that point to the fact that the body is the composite outcome and expression of past mental beliefs



and activities. All the so-called miracles of healing with which history is crowded are due to the conscious or unconscious use of a law that can be defined and followed. It savors of an ignorant, superstitious, or blindly skeptical bias, either to deny their validity on the one hand, or on the other to attribute them to a supernatural interruption of the moral order. True, it may be a baseless superstition that starts the mental forces into operation, or even a fetish that awakens the activity of a powerful molding faith. The momentum of a stone that rolls down hill is the same whether it was started by accident or design.

Some of you may have noticed in the *Outlook*, a few weeks ago, an article entitled "The Physiological Effect of Faith." Its author was George E. Gorham, M. D. I note its significance, because it evidently represents the most intelligent and advanced thought in the medical profession at the present time. Dr. Gorham shows in considerable detail the wonderful effect of faith upon what he calls the unconscious physical processes. These include all these multiform activities which are not under the supervision of the will, like digestion, assimilation, the heart-beat, circulation, etc., down to the innumerable other functional processes that involve every sweat-gland, molecule, and cell of the whole organism. He also contrasts most graphically the deranging effect of fear, anger, and other inharmonious mental states, upon the same wonderfully delicate mechanism. Let me give a few sample quotations. After speaking of the office of the red and white corpuscles, he says:

"If blood-cells are such important physiological elements of the body, is it any wonder that we have ill health when by fear, jealousy, or anger we are throwing the whole manufacturing plant into wild confusion?"

"From a physiological standpoint one must say that he who is cured by faith has simply complied with one of the fixed laws of the body. This law is universal, regardless of the soundness of the faith. The unconscious processes respond to faith as they do to fear, blindly."

"Cures are made under all systems of faith-healing, cures of many functional and some organic diseases, which often have resisted for a long time all regular methods of treatment."

He then recounts several remarkable examples of the cure of paralysis and other serious disorders through faith.

Now, the vital and practical problem, which Dr. Gorham does not even touch upon, is, How shall faith be invoked? The ignorant and superstitious may awaken it, though it is always uncertain, by resorting to some shrine, holy relic, priest, or in former time to some king, who was supposed to embody a divine prerogative, to be touched; but how shall one who is intelligent, and believes the world is governed by orderly law, command the desired power? Has the Creator put a premium upon ignorance and superstition? Are calm reason and knowledge a positive disadvantage to the exercise of a healing faith? Such a conclusion is unthinkable. We then come to the necessity of an intelligent and scientific basis for the saving power. The useful superstition, even though it be strong to-day, may be dispelled by to-morrow. Only truth can have any guarantee of permanent availability. The definition of faith must be broadened. If "thy faith" is to make thee whole, it must lay hold upon eternal principles, and to lay hold of them it must know how to find them. It

must be too wise to expect a capricious intervention, on the Divine part, in an economy already perfect. No! God's work is fully complete, and human conformity is all that is lacking. How, then, if we are above the plane of superstition, can we logically co-operate with the overcoming force?

The power is already latent in every human soul. Through systematic thought-concentration it may be unfolded into dominant activity in the consciousness. By law, we become or grow like our ruling ideal. We are to regulate the physiological processes by a mental renewing that will be back of them; this, not by any sudden or strained effort, but by cultivated growth. Instead of vainly dwelling on the surface of effects, we must take hold of underlying causation. We are souls having bodies, not bodies having souls.

Shall the man be in bondage to the handful of dust he has molded and erected into temporary shape, or shall he affirm lawful superiority and rule? Shall the abounding and universal divine Life be consciously received and co-operated with, or shall it be barred out through materialism and a false sense of separation? If the body be subordinate and expressive, the claims of mind or man must be advanced to the desired ideal as potentially present, here and now. Then, through the intricate processes already noted, the physical subordinate will correspond and index the same. Shall the potter rule the clay, or the clay the potter?

\* \* \*

Man, wittingly or unwittingly, creates his own conditions. Health or disease, happiness or misery, life or death, and heaven or hell—all primarily growths in the human consciousness—are respectively brought into active expression through well-ascertained law. \* \* \* His (man's) mind is his kingdom, and he peoples it with subjects. Through their subjective selection and molding, the objective world also falls into line and receives corresponding color, form, and quality.

Let me, in closing, offer one or two suggestions, more especially to those already in the New Thought; for we all want one another's point of view. What will best promote the spread of the Truth? It seems to me, singleness of aim. We need to be free from diffusive beguilements and entangling alliances. Avoid side issues and by-paths. Though rational, the New Thought is distinctively spiritual. It does not deal directly with surface phenomena, but with their inner springs of causation. I believe the danger that most threatens the New Thought to-day is its more or less intimate amalgamation with other reforms, whether real or theoretical, upon lower planes. If we scatter our energies in the attempted repression of mere effects, the true momentum of the movement will be lessened or lost. Without uttering a word *pro* or *con* concerning political socialism, or theoretical land systems, tax systems, money systems, labor systems, and other political questions, I believe the New Thought should be kept above and distinct. A true moral socialism will result from a free spiritual individualism. We have before us an object-lesson in the spread of one system, which we believe contains a great basic truth, even though associated with certain dogmatic extremes. Whence its great momentum? The secret is, it has never lost itself in the endless mazes of materialism. As individuals, and in other relations, we may take such positions as we please; but do not let us overload, to the sinking point, a spiritual philosophy whose message humanity is waiting to hear. The external face of society, like the human countenance, is but the exact expression of the inner forces. Better the ruddy glow upon the cheeks when it comes from within, than a coating of cosmetics from without. \* \* \*

### CONCENTRATION.

The success of any undertaking, whether small or great, depends upon the effort put forth in its accomplishment. If the effort is weak and half-hearted, if it is intermittent and scattering, the result will be slow, expensive and disappointing.

In the accomplishment of any given plan or object, concentration of thought is of prime necessity. Never undertake anything until you are ready for it, and when starting dismiss all thoughts not bearing upon the subject in hand from your mind. Think only of the purpose to be accomplished and all things needed for such purpose. Lay well your plan; work out its details; photograph them upon your mind, and set to work to bring them into objective realization.

The man who keeps his mind upon the task before him, though apparently slow of movement, will accomplish more within a given time than he who seems to move more quickly, but whose thoughts are scattered and not entirely with the task in hand. The former will make every stroke tell and unerringly fit things into their proper places; while the latter lays himself open to mistakes which are embarrassing and costly, entailing loss of time and waste of material. The employer will eventually retain the one and dismiss the other.

Behind every effort is a thought picture, more or less vivid, according to a man's capacity to hold such picture in his mind. Intense concentration will animate this picture and transform its details into living entities, which diffuse themselves through the human organism and eventually find material expression through the task completed. If your mind is centered strongly upon your work, your body will make spontaneous response to execute it. Keep this thought picture firmly in your mind, and you will find your work easier to accomplish.

It is better to plan small undertakings and carry them out successfully than to try to do large things and fail. Large undertakings require a large diversified range and power of thought, and but comparatively few persons have the capacity to control and govern a large intellectual territory. However, the successful realization of smaller undertakings trains the mind to achieve greater accomplishments. No matter what you do never neglect to give the strictest attention to details. It is the drop of oil which makes your machine run smoothly.

Concentration of thought is not only a necessity in our business, but it should be practiced in our private affairs, our home life and social intercourse as well. When leaving office, store house and work shop leave the thoughts connected therewith behind you. Set them aside with your working tools; close them with your account books and lock them in with the key that closes your business apartments. The plans, cares and worry of your business should not invade your home. They have no right to intrude upon your family circle, the comradeship of your friends or the pleasures of social intercourse. This does not necessarily preclude you from seeking helpful sympathy and advice from those dearest to you in time of trouble. But all thoughts not related to your surroundings, especially if they have a disturbing influence, should be barred out by the power of mind and treated as unwelcome intruders.

The mind needs rest, diversity and recreation, as well as the body. The body, held to special labor for any

length of time, becomes worn and jaded and requires rest; so does the mind. The business man or mechanic returns home from his daily occupation worn and tired. A change of garments, the evening meal, the companionship of wife and children, the visit of friends, the club and theatre all do their part in restful recreation; they help to restore the wasted energy as much as sleep does; they help to refresh the mind as well as the body. But if a man brings only his body home, and leaves his mind with his business, he will find neither pleasure, companionship, rest nor recreation through the hours intervening between sunset and sunrise. Neither will he commence his daily task with the energy requisite to accomplish desired results.

It needs the training of the will to keep in check the thoughts which have a tendency to constantly impinge upon each other's domain; and it requires constant care and watchfulness on the part of everyone to keep them where they properly belong. A good method to control your thoughts is to imagine them as living entities, who are timely and helpful when in their proper sphere, but who must be excluded as annoying and harmful when overstepping their boundaries.

CHARLES F. BURGMAN.

### THE FOUNDATION OF SUCCESS.

There is sound logic underlying the philosophy of optimism; nothing can be accomplished without hope, which is the foundation of success and inseparable from the optimistic view. It is instinct which makes us turn toward the sun, love gayety and light and joy. The great workers, the men who have headed vast changes, were cheerful men, loving their joke, full of mellowness, and bubbling over with good humor. They had their uncertain moments, their fits of depression and despair, but the indomitable spirit conquered, and courage and hope were never far distant. Our capacity for joy is far greater than for pain. Nothing is so easily forgotten as pain, nothing so long treasured as the remembrance of a supremely happy moment. The morality of optimism lies in its energizing touch. It gives us courage, it sweetens toil and makes every effort seem light compared to the goal lying beyond.—*Woman's Home Companion*.

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## TROUBLES THAT DO NOT COME.

Of the hard and weary loads  
 'Neath which we bend and fall,  
 The troubles that never come  
 Are the heaviest ones of all.

For grief that cuts like a knife,  
 There is oil of comfort and cure,  
 And the hand which weights  
 Brings strength and grace to endure.

But to phantoms of pain and woe  
 The lips of pity are dumb;  
 And there is never oil nor wine  
 For troubles that do not come.

There is a song to lighten the toil,  
 And a staff for climbing the height.  
 But never an alpine stock  
 For the hills that are out of sight.

There are bitter herbs enough  
 In the brimming cup of to-day,  
 Without the sprig of rue  
 From to-morrow's unknown way.

Then take the meal that is spread,  
 And go with a song on thy way;  
 And let not the morrow shade  
 The sunshine and joy of to-day.

—*Lettie S. Bigelow, in Zion's Herald.*

## INDIVIDUALISM.

Ruskin has said that not one person in five hundred thousand ever has an original thought. This statement is important, since it is true that so many human beings appear merely as breathing machines, following blindly in the paths of others and seeking intellectually and spiritually only that which is deemed worth seeking by others. It is said that the law of correspondence is such that we only recognize and appreciate those things for which there is an affinity within us, that one must possess in some degree the fine arts in the soul in order to have a proper appreciation of melody in music, and the highest and finest shades of expression in painting and sculpture. However, there is in each person some quality or power that is individual, and there are special requisites for its development, and we do violence to ourselves if we ignore this fact in our education, wasting our time in pursuing that for which we may not be fitted. A contributor to *Mind* says: "But so great a hold has precedent on the popular mind that any one who ventures aside from the beaten path is immediately denounced as 'peculiar,' 'eccentric,' or labeled with the stigma of 'crank.' When one observes, however, the aimless pursuits of those who make such remarks—their petty ambition and social scheming—it might well be preferred to lead a different life, and to receive every one of the above epithets in consequence. The very persons that are quickest to use these terms of opprobrium are usually first to show servility if the person on whom they are showered, by his efforts and independence of them, should become famous."

Parents and teachers to whom children are committed should exercise great care to encourage and cultivate individuality in them; for their success and happiness, in the highest and best sense, will depend largely on this training. Some parents and teachers will not per-

mit a child to express an opinion that differs from their own. Such people have no business with children, and are perpetrating a crime, the effects of which no one can foresee. The only limit to individualism should be in whatever way it may be hurtful to the family or others. If a child clearly has wrong notions it is the duty of the parent or teacher to exercise reason, and carefully explain wherein it is wrong. \* \* \*—*Ecce Homo.*

Somebody hereabouts has reasked. Why do not more men go to church? and the question is going the round of the papers. It is evidently relative only to the Protestant section of the Christian church, because no complaints are heard of dereliction from the commands of the church upon the part of male Catholics. Ministers tell us, in answer, that a spirit of scepticism has arisen, and is spreading, which depopulates the churches of their men communicants. Aye, "scepticism" it is, but of a kind that needs, perhaps deserves, a better term. The doubting is of a sort that exalts the God, while derogating from the authority of creed and so-called sacred writ. One need not go alone to the ordinary lay members of the church for support of this statement, for the pulpit and the seminary bear witness to its truth. What else is the higher criticism than an attempt to adjust the once universally accepted beliefs about the grand old book, and the body of dogma dependent upon them, to a new idea of God? In other words, men cannot at the same time believe in the new God and in the old God revealed in the Scriptures, and yet the theologians are not willing to discard the condemned material of their ancient structure. Therefore, through the higher criticism they attempt to be intellectually honest and, as well, to save the ancient doctrines by creating a class of nonessentials for the support of the new concept of divinity. And this perturbation has reached the pews; to whom, however, are still presented the old panorama of heaven and earth and hell, the old Eden, the old Adam, the old Hebrew Christian God, the old literal resurrection, and the old, meaningless words descriptive of God, the soul and the future state. So that profession of faith in the old things is incompatible with the nobler new conception, and naught but a miracle—of mental reversion—or else absolute mental dishonesty, could bring men to worship, to declare their belief in, what is preached by the ministry. "The glory of God," "the peace that passeth understanding," "the joy of the redeemed," "eternal rest," "the prayers of the saints," "the day of judgment," "the second coming of the Lord," "the anger of a just God," and many others, are phrases which seem to men nowadays fitting only in poesy, allegory and oratory—they do not interest the reason; they do not touch the soul.—*Springfield Homestead.*

"Granny" Logins, who lives near Gillsville, Ga., is the oldest person in Georgia. She says she is one hundred and fifteen years old.

"Billy" Potts, of Belmont, says when he enlisted in the war of 1812 she was an old gray-haired woman.

"Granny" Logins has already lived through six American wars, the war with Algiers in 1804, the war of 1812, the Seminole war of 1835, the Mexican war of 1846, the civil war of 1861 and the Spanish-American war of 1898. And as she is still blessed with abundant vitality, she will no doubt live to see Gen. Otis subdue the Philippines. That will make seven wars, to say nothing of big and little Indian wars scattered along all the way. —*Ex.*

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## PRINCIPLE OF ATTRACTION.

That power which I have called the Principle of Attraction, and which is prevalent all through the universe, is the same power that manifests on a small scale in the steel magnet. Every atom in the world is a magnet. These magnets vary in attracting power. The more powerful the magnet the more it attracts others to it. The stronger it is the more it overcomes the magnetism of the inferior magnets and unites their magnetism with its own. This is the law of growth. In uniting the magnetism of the inferior magnets to its own, the stronger magnet unites the external body of the inferior magnet to its own body, and is thereby augmented externally as well as internally.

This power as shown by the magnet is evidently the spirit of things, or more properly, it is the intelligence or the will inherent in them. The action of this will is so unerring in its operations that it is called a principle—the Principle of Attraction. This Principle of Attraction is no doubt what men call God. It is the unerring intelligence of the will pervading the entire universe and filling all space absolutely full.

Full of what? Full of life or the power of motion, full of the one vital principle, the sex principle that manifests in love and intelligence, the female or male, or positive and negative.

It is this principle that moves in us, and is what gives us every particle of strength that we exert. And we can use just as much of this principle or power as we can recognize. Just as much of it as we recognize

and claim passes into us and shows forth in our personalities.

We recognize this magnetic force in ourselves first as desire, and secondly as will. Do not forget that the desire or will in us is just what the magnetism in the steel magnet is. It is the power that relates us to all things, and that attracts all things to us. As such, the strongest magnet attracts to itself the inferior magnets, and makes them a part of itself according to its power to do so. This fact is the basis of Darwin's law called the "Survival of the fittest." All through nature we see the operation of this law; the stronger feeds off the weaker. Higher up, as we come to look at the business relations of the world, we see the same thing. Brute strength has developed into a low form of intelligence, and this intelligence circumvents other intelligences and gets the best of them. After this goes on awhile the beginning of the knowledge of the Principle of Attraction is recognized, and men see that they are magnets of a very great power indeed, and the greater the magnet a man is the more power he has over his fellows. This is a well demonstrated fact.

Though we have had what seems to be very great magnets among men, yet this wonderful force has never been developed in any of them to any great extent; and nearly all persons are ignorant of its nature. The power within the magnet takes on the character of selfishness in the animal, and of selfhood in the man. The man who possesses the most powerful selfhood attracts to himself what he considers the most good, and his power to attract it is not limited to those unseen elements which we call spiritual, and by which his character is said to be built up in force and strength, but he also attracts from the world of visible things just what he desires.

It is only in proportion as his character is built in strength that he finds the power to attract outside things to himself, such as friends, wealth and honors.

As a man can only increase in truth and lasting power by increasing in a sense of justice, it is therefore impossible for him to become a dangerous person in this way, as seems to be the general belief. No man gains in strength by attracting to himself what we call evil (mistaken) influences. He weakens himself in this manner and limits his influence. The reason for this ought to be apparent to every one who has read the previous numbers of FREEDOM. But I had better explain it farther lest all may not understand it.

A belief in evil, like a belief in disease, is really a belief in nothing, and is therefore powerless to do any one harm except so far as to arouse a needless fear in others. All beliefs in evil influences, and all other forms of disease, are simply so many denials or negations of the power which rightly belongs to the man. To deny this power within a man does not nullify it but only blinds the person who denies it to the sight of it. This is all.

To illustrate: People may believe in evil as much as they please, and may attempt to heap evil influences upon me. Suppose that I, too, believe in evil influences, and thus make a mental admission of their power over me. I then take the consequences of my belief in evil and begin to show it forth, for a man shows forth for the time being just what he believes, whether good or evil. But suppose, on the other hand, that I know the law. I then laugh at the futility of their attempts, and



go on believing in the absolute good, and showing forth its power. All beliefs in evil and disease are based on fear. Their effects upon people are psychological; that is, the belief being thrown upon a person and the person not standing in the stronghold of self, is like a mirror that reflects back or shows forth that which is thrown upon it.

Disease may be called a weak belief; that is, it is a belief in weakness. If you have the belief, then the cure for you is to convince you that you are strong. This is the only cure there is for you. Being altogether mental it is a fact, and the great truth above all other truths. You are, therefore, as far as your body is concerned, an intellectual statement. You have accepted the statement of yourself almost unquestioningly from others; you are dissatisfied with the statement because it is a weak one and you want a better one. You cannot have a better one until you see wherein your present statement is wrong. As soon as you see this you will be well, and this is all there is of it.

You have never thought of yourself as a magnet, and have probably connected the idea of magnetism with mesmerism, and have been frightened by the thought of it. But you are a magnet, and when I say this I mean that you have something within yourself that is forever true to you. It is always with you and always holding the fort against outside invasion. And yet this inner stronghold you have been taught to look upon with suspicion, and have tried to lay it down or yield it up as a sacrifice to your miseducated conscience.

The steadfastness with which you stand true to this inner fort marks your power as a magnet; and the more you recognize this power, this magnetic force, the more you come within the line of the Principle of Attraction, and the more you will be able to draw to yourself such good as you may desire.

I have spoken of your coming within the line of the Principle of Attraction. In strict truth, you are always within it and cannot be without it; but you might as well be out of it as to be in that condition of ignorance regarding it that deprives you of claiming and using its power.

If you are a magnet and do not know it, you are on the animal plane of growth, and your growth will soon find its limit as all animal or unconscious growth does; but to know that you are a magnet and that you are under the Principle of Attraction, places you in the line of conscious growth where you have nothing to do but to recognize your power as a magnet in order to keep on growing or acquiring a greater power all the time.

To recognize that the will or intelligence within you is a magnet must show you the true situation regarding yourself. A magnet draws to itself. With each evolution of the magnet to a higher form of life it defines its wants more and more, or knows better what it really does want. The blind cry for "More! More!" becomes a definite cry for some well understood need; and thus we ripen into power; for what we need and demand we must get. There is not an opposing power in the universe to anything we want. Whatever we want we can have, and it will come to us soon or late in proportion as we hold this inner fort for ourselves. Let us say that the will which is the inner force is now crowned by a recognition of its power and authority. It stands a unit, and is the unit which is a magnet of irresistible strength. It recognizes its strength and above all its

right. It says, "I am master of all things; I created myself; I had the universe out of which to create myself; I have reached a position of true and genuine manhood by perceiving the facts concerning myself; true being is right seeing, and I now see rightly. Having made myself, I am my own man. Every good in the universe belongs to me and being negative to me cannot help but come to me as I demand it. Do I demand leath? It is already mine, and the diseased beliefs which appear upon me are but denials or ignorance concerning this fact. What, then, do I demand? Am I satisfied with my advancement? Certainly not; my previous advancement has been comparatively nothing. While my body did its own growing I could not be said to be an individual at all in the high sense of the word; now that I have learned how to grow I have but just arrived at the condition of individuality. My individuality is just born, as it were. This being so, the entire process of my future growth lies beyond the experience of any person on the face of the earth, and the road I am to travel is quite unknown to me. Indeed, there is no road. My path lies through a trackless expanse of unknown country, and I have only one guide in traveling it. That guide is faith, faith in the Principle of Attraction and in my own power to express it on the external plane; faith in the outcome of my untried faculty, for I have learned to believe in myself. I have learned how to grow, and I mean to keep on growing. Here I stand true as steel to the incarnate 'I' within me. Here I stand with my intelligence reaching forth in my outgoing thought that will bring me whatever I demand. In this way the awakening power will find its co-relative among the unknown elements and become bone of my bone and flesh of my flesh."

And how can the things I desire come to me? I am pervaded by the Principle of Attraction. I am a magnet, and it is the nature of a magnet to attract. Under a consciousness of the law, it can do nothing else. But what do I want to attract? That which will build me up in a greater knowledge of my own strength. This is what I want to attract every hour. Perhaps my ignorance is so great that I cannot name what I want. It makes no difference; I want just that which will make me conscious, and still more conscious of my own strength. Whatever this may be, it is related to my desire or will, and my intelligence being one with my will, makes me a perfect unit, and therefore an irresistible magnet. My own comes to me.

But I have got to know this; I will not get what I want if any doubt weakens me as a magnet and destroys my power. Therefore, as I have said, do not ask or beg for what you want because the position of the supplicant is a weak one, implying doubt, but demand your own. The demand shows forth the conviction of your right. It is full of faith, or of something ever better than faith, and that is understanding.

Take your position as a citizen of the universe with latent powers that co-relate every external thing, including the thousand unexplored atmospheric forces, and make your demand for that which will develop you to much greater power and strength than you have ever known.

We can never make much advancement in the new road which we are now traveling until we cease to believe in what is termed the impossible. So long as we

believe that there is anything impossible that our intelligent desires project, we will stand where we are—right in these same old tracks where our forefathers have stood since the dawn of reason. We must pull up stakes and away. Nature has been trying to give us hints on this subject always. She calls to us constantly by all her myriad voices, "Go on, go on, or else die." She will not permit us to stand still. The whole tendency of life is to still greater life. It is to carry out life into greater uses than the generations behind us knew anything about. "Learn a thing and leave it," cries our stern old mother, Nature. "Do not stand one hour to con over the lesson you know; hasten on to the next one. There shall be no standing still in my world; hurry up or hurry out!"

Individuality is the one guarantee of success in this life or any other; and a person's destiny rests on his power to stand alone. No man will ever be the magnet to attract success until he can stand alone, straight and tall as a liberty pole, glorying in his position, free from fear, independent of public opinion, and daring to be himself. Here is the strength that draws still greater strength. Here is that which all men adore, and before which all false assumptions of greatness doff their tinsel crowns.

Let a man once achieve this position permanently, and Fate kicks and starves him no more. She has found her master, and no old livery hack submits to the collar or bit more mildly than she. When once man has emerged into a so-called lawlessness by speaking the best he knows regardless of what any one may think, he has ceased to be a citizen of the lower world, and has entered into the freedom of universal truth. And yet the man who is speaking the best that he knows may be very far from speaking absolute truth. But it is his attitude that Nature endorses. It is an attitude where the best there is can eventually reach him. It is an unfettered attitude, an attitude of a demi-god. To be a fool for truth's sake is to put truth in your debt where you can compel its best services.

The effort on the part of Nature, however, to make a man stand alone does not end with the simple understanding of himself. Many people who are forced into this situation are starved as a result of it. To stand alone without an intelligent understanding of the position is often weakness instead of strength, a weakness that degenerates into mere vagabondage. To stand alone without being conscious of the strength of the position will not do. While the attitude is essential to the perfect magnet, it takes the intelligence to complete it and show forth its true strength. If a man understood this he could well afford to cut himself loose from all his possessions, every hampering tie, in order to feel what fearlessness is. To be fearless is to be where no adverse thing can touch you, where disease cannot effect you nor poverty cast a shadow over you, where death cannot reach you.

Disease and poverty and all those conditions we dislike so much are founded on fear. Every condition to be found in the negative pole of life is based on fear, and without fear it could not possibly exist.

To cross from the negative to the positive pole of life is to pass from belief in disease and death to the knowledge of the fact that in absolute truth there is no disease or death, and this can only be done by getting rid of fear, and we will never be free from fear until

we stand erect and alone with a consciousness of our true situation.

To be able to stand alone with a consciousness of the power in so doing will be the crowning act of the magnet, man. He will then be born into a positive pole of life where his career of self-ownership will begin, and where he can send out his thoughts and they will bring him what he wants. He will be a magnet revolving about other magnets as powerful as he is. For men and women must come into this strength and knowledge before the ideal society will be here. And the ideal society is one of man's indispensable necessities. "Ye are the temple of the living God." Not the temples, but the temple. Society must be composed of units, each of which is a perfect whole, else there will be no true reciprocal interchange.

By the expression perfect whole, I do not mean that man coming into the position I have described will cease growing. I simply mean that he will then be individualized. He will be a true individual, standing in a mastership of his own faculties, and in this respect drawn apart from the influence of other men, and capable of living the life indicated by his peculiar genius. He will no longer be in that indefinite frame of mind where he and thousands of others can be pressed into the same mold, thus helping to swell that "mush of concession" or great bulk of humanity, but not adding to the number of real men in the world. Once individualized in the way I have described in the foregoing pages, he will simply be perfect in being in the right condition to begin his endless career of development all through the ages of eternity. He will be perfect as a magnet and will thus have the power to acquire whatever his will or desire may call for. H. W.

#### 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.

#### "A SEARCH FOR FREEDOM."

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

This is a delightful book; it is wisdom made easy of acquisition; not the least admirable of its features is the sense of humor that runs all through it; it makes you laugh while it instructs; and it instructs without any effort to do so. It is a transcript of human nature from first to last; and as such it is graphic, grotesque, tender, earnest, and diffuses from every page the unmistakable atmosphere of freedom. No one can get more for \$1.50 than by buying this book. Address The International Scientific Association, Sea Breeze, Fla.



## THE WASTE-PAPER BASKET.

We are always telling about the new people who come to take up a residence among us. Night before last we had an arrival that delighted us wonderfully. The individual weighs ten pounds only, but it is ten pounds of such unalloyed sweetness as I have rarely seen.

I had almost forgotten what a young baby looked like; I had heard them spoken of as little red-faced ugly things, and I had been somewhat colored with the prevalent idea concerning them. But when I saw this baby it actually seemed as if I had never seen anything—I won't say so beautiful—but I will say that I never saw anything so full of power to awaken *feeling* in me. I looked at his little plump arms and shoulders and listened to his little purring breath, and actually my affections swelled into a tidal wave.

Now that I think of it I am convinced that I am more capable of love than I ever was before; and from this I deduce the fact that I am more alive than ever before. Here is good news for me and for those who believe it possible to be more alive at seventy than at twenty. This thing of being more alive is of the feelings—of the conceptions—even before the body shows it. So I say it is a good sign that I loved this tiny morsel of flesh as I did and do.

This baby is the son of Mr. A. F. Sheldon and his lovely wife. He is also the brother of Rachel and Helen, the two exquisitely beautiful children of whom I have written before. These little sisters have hardly got over being babies themselves, and neither of them can talk plainly. Both manage to be understood however. When Rachel looked at her little brother she said, "He will do for me, but you will have to get another one for Helen."

I was surprised at the effect the baby made on our baby, Jessamine. It was about the first young baby she had ever seen, and I had heard her at different times make very uncomplimentary remarks about the whole breed. But this morning when I saw her she asked with great anxiety how the "young man" was; and she bubbled over with tender expressions for him all in baby talk. She said, "Um was the darlin'est itty puzzerin' fing I ever saw. Oh, grandmama! his little voice was the sweetest sound I ever heard."

"Voice," I said. "Did he cry, and did you like his crying?"

"Oh! it was not crying," she assured me; "it was just a little murmur that told us he was on hand and would be heard from later."

He is a Mental Science baby; not the first one born here however. I hate to remark in this connection that men haven't any sense, but it is a fact. Mr. Post looked at the baby as he lay in his mother's arms and remarked, "Head looks like half ripe huckleberry." He tried to explain or apologize or something, but all I could hear as they hustled him out of the room and down stairs was "same beautiful color," "fine large berry, of course," "do not wonder child's father is wearing hat on side of his head," and then all was peace and quiet again—except for what we girls were saying to one another.

I am not going to stop the "Waste-Paper Basket" even though it should degenerate into absolute silliness. It has no end of friends who write such letters as the following:

DEAR MRS. WILMANS:—Please do not give up the

Waste-Paper Basket. Since reading the one in Dec. 13th issue of FREEDOM I have been afraid (I know I should not be afraid of anything) that you were thinking of doing it. I just believe you are like Mr. Jefferson. I believe you wonder if FREEDOM's readers will really be interested in what you write about yourself and your family and friends, and what you are all doing, and then if we say we are, you "wonder why." Well it is because we love you and what you write for the Basket makes us feel almost as if we were personally acquainted with you, and then, too, if we read it first and talk it over and perhaps have a good, hearty laugh our minds are so freed from care that the way is open for the more serious articles. Tell us about the Mask Ball, about the children's Christmas tree, the late arrivals in Sea Breeze, your new cottage and what you buy for it, etc. Wishing you a Merry, Merry Christmas and a Happy New Year, I remain your friend,

ALICE H. BONNEY,  
Little Sioux, Iowa.

It is natural to like personalities. This is the reason that all people except dead ones like gossip. "Oh, Grandmama! quit talking sense," exclaims little Jessamine whenever she gets tired of the profound; and she gets tired of it very easily; "talk nonsense, Grandmama; talk about the neighbors; let us have a regular dish of gossip and see that it gets enough seasoning."

She is a live young one and she likes live things. I left her only an hour ago in her aunt Florence's house where the Christmas tree is being trimmed. It is to be a child's tree exclusively; no presents for grown-up people allowed on it. Every child in the community will be there. It is trimmed with ornaments made by the children out of fancy paper; flowers and chains and berries and wax lights look quite as pretty as the expensive decorations found in the stores, and the children love to indulge their creative ability in making them. Half the pleasure comes from this.

Helen—this is Mrs. Burgman's second child and only girl—ran around for a day or two insisting that some of the family, her mother or father or Aunt Ada, anybody in short, should write a play to be acted on the occasion. None of them took any notice of her request, being too much interested in other things; so she became disgusted and wrote one herself. She is just barely twelve years old, and the author of a spectacular Christmas performance; think of the kid in the character of author and composer. But is not her grit something admirable? This twelve-year-old California child is just two inches taller than I am; and I am not a dwarf by any means. If she reaches the height of five feet, six inches she will be taller than any female member of our family, from as far back as I can remember. Among our tribe the men are larger in proportion than the women.

And by the way, our girls sat down pretty hard on the men the other day.

Really I did not know that men were such boastful creatures and so "dretful whoop up" in their own opinions of themselves until the girls told me about it. The men were talking about the difference between men and women; the great superiority of the masculine intelligence, and making much of the fact that men had larger heads than women. "Just as if a mule had not a larger head than a man," said one; "and just as if a mule had not a right to have a larger head on the same principle," said another. They were all talking at once, and so I am not able to give names in connection with the ideas expressed.

"You see," said one of the girls, "the whole discussion came about through that innocent baby of Mr. Sheldon's.



He crowed so jubilantly over the fact that the baby was a boy, that every last one of us put on our war paint and went for him." "Is a boy any better than a girl? That's the question." This was answered by all the men first and last. One said that men were of such splendid stuff there was no comparison; another affirmed that women were fit for nothing but housekeeping and the bearing of children, etc. When asked which they liked best, men or women, they had to admit that they loved the women best.

And this is true of all men; and changing the word from love to admiration, it is true of women also. Actually it is. I feel as much interest in women as in men, and I admire them more; I think that the highest type of womanhood is superior to the highest type of manhood. And I think that at this time there is an access of great women over great men, and an access of beautiful women over handsome men. Moreover the men are thinking very much this way. Only observe their conduct in mixed assemblies; they care nothing for each other, but gaze enraptured upon the women in the company.

There is something in the way women dress that invests them with a glory that no one of refined taste can ignore. They wear lovely colors and magnificent fabrics, and sparkle with jewelry; their drapery adds to their power of being graceful. Wherever they are the men really have no eyes except for them.

Which reminds me of something I read. It was a description of a fashionable function among the four hundred of one of the great cities. It went on to describe the costumes, and wrote a number of them up in fine style, and then the author came to the men and tried to find something to say about them, but gave it up as a bad job in these words, "Who cares how they looked any how? Would any one read a description of the men if I should write it? They are not interested in each other, and I do not believe the women are very much interested in them."

Men may speak ever so slightly of woman's character and intellect, and may resent as much as they please the fact that women, all the civilized world over, are refusing to be crushed to the earth with over-child bearing; they may howl their loudest about woman's usurping man's sphere, and a hundred other complaints they may bring against us; but one thing must be admitted, and that is, that women are coming to the front with great speed and power. It is a matter of growth and therefore irresistible. But this article is long enough now, and I have "aggerawated" enough men for one occasion; so I will quit.

H. W.

### MAN MAKES THE CHURCH.

Let us suppose that, commencing with the year 1 of the Christian era, and extending down to the present, all the energy wasted, and all the wealth expended in propagating creeds, building churches and slaughtering heretics, had been expended in ennobling humanity, protecting the oppressed, clothing the naked, feeding the hungry, relieving the distressed, and in educating and fitting for life's duties the new generations as they arrived, would not the aggregate of human happiness been greatly advanced, and would not this world have been a better place to live in than we find it at the present time?—*The Progressive Thinker.*

Yes, it would, provided humanity had not found another avenue through which to waste its energy, expend its wealth, etc. The writer's premises are wrong

in placing all the blame for the miscarriage of the doctrines taught by Jesus upon the church, instead of upon the undeveloped mental state of man by which the early propagators of Christ's teachings were surrounded.

I have no desire to defend the church; it is capable, very much so in fact, of defending itself. It has been blamed for much and is guilty of much—sins of omission as well as commission—but it is needless to lay all the blame of the shortcomings of mankind throughout the ages upon the back of the church.

Man is naturally a fighting animal, and this propensity was carried into his earlier beliefs. There was even generosity in his very madness of religious persecution. Believing himself saved by adopting the new religion, he would compel others to be saved, even if in doing so he had to kill. It was a misconception of the spirit of brotherhood, a wrong application of the desire for universal happiness, and the mass of mankind was as much to blame for this as their rulers and the heads of churches.

Ennobling humanity is a process of gradual mind unfoldment, and each stage of unfoldment reflects the mental condition of the newer type which struggles to make its surroundings conform to its conceptions. Every new thought must necessarily bend downward to bring the older thought up to its own level. When large numbers of men crowd, or are forced into, a new belief, they will invariably endeavor to modify that belief, for the time being at least, to conform to their former mental conceptions. Thus it came that the pioneers of the church had to modify their teachings and practices to arrest the attention and invite the acceptance of them by the earlier people, or find no foothold for their teachings and practice. That the church has not been generous and charitable at all times is a matter of historical record, but the fact remains that it taught generosity and practiced charity among its followers.

Man was not generous in his earlier stages whether in or out of the church. His mind was poor and consequently his possessions scanty; he could not give because he was poor—the law of self-preservation forbade it. To-day man's mind has become more expansive; he produces more, possesses more and consequently he is in a position to give. He can afford to cultivate generosity, finding pleasure in giving to the needy; or perhaps he feels instinctively that the very want of the needy is a reflection on his opulence.

The commonplace objects surrounding the average man do not impress him. They are familiar to his sight and he passes them without attention. It is the uncommon in the material universe which impresses him, which compels his notice and agitates his mentality. The worship in a brush hut does not impress him as much as the service in a temple. Temples correspond more to his sublime conceptions; hence he builds them; and all the human energy expended in the construction of these noble edifices has not been wasted. A place of worship first, a palace next; and from there architecture has been diffused until it has come to make comfortable and beautify our homes and dwelling places. As well claim that the building our art galleries, our educational and other public edifices was a waste of energy, because it was not immediately expended in "feeding the hungry and clothing the poor." In fact the building of them did feed the hungry and clothe the poor. They sprang out of the accumulated mental and material opulence of man, and their very existence is a monument to the diffusion of wealth.

Whatever exists in organized society, or out of it, reflects a state of mental unfoldment. Man desires liberty and gets it. He desires education and receives it. He produces a surplus and becomes generous. He strives for happiness and attains it. All institutions, whether ecclesiastical or temporal, are but a reflex of himself.

CHARLES F. BURGMAN.

## 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 truths 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

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5 15p	10 30a	Arrive	St Augustine	Leave	6 20p	9 45a	
5 20p	10 35a	Leave	St Augustine	Arrive	6 15p	9 40a	
5 57p	11 10a	Leave	Hastings	Leave	5 36p	9 04a	
6 37p	11 55a	Arrive	Palatka	Leave	4 50p	8 20a	
5 45p	11 00a	Leave	Palatka	Arrive	5 40p	9 10a	
7 35p		Arrive	San Mateo	Leave		7 30a	
	7 30a	Leave	San Mateo	Arrive	7 35p		
6 15p	11 30a	Leave	East Palatka	Leave	5 20p	8 48a	
7 43p	12 56p		Ormond		3 47p	7 13a	
7 55p	1 08p		Daytona		3 36p	7 01a	
8 05p	1 18p		Port Orange		3 26p	6 51a	
8 20p	1 55p		New Smyrna		3 05p	6 30a	
8 51p	2 22p		Oak Hill		2 22p	6 05a	
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