

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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THE VALUE OF SOCIAL IDEALS.

[By Lewis G. Janes, M. A., in December Mind.]

The most suggestive and instructive idea that modern science has brought into the world of thought is the doctrine of Evolution. The broadest generalization of science, it shows that a single method characterizes all the manifold world-processes, from the development of suns and planets to the growth of philosophic systems. It therefore points unswervingly to a monistic interpretation of the nature of that Infinite Reality of which every world-process is a finite manifestation.

In the earlier and more objective phases of the exposition of the doctrine of Evolution, it dealt chiefly with physical phenomena, and in the human world—with these phenomena, as they relate to the structure and physical peculiarities of the human individual. The law of heredity was emphasized, and the general tendency of evolutionary studies was toward the negation of freedom. It gave a sort of fatalistic or deterministic trend to philosophy—so far as philosophy has been influenced by early evolutionary studies.

Herbert Spencer led the way in the application of evolutionary principles to the investigation of mental phenomena, but he did not wholly escape from the deterministic tendencies that seemed to be involved in the facts of cosmic and biological evolution. To him more than to any other man we are indebted for laying the sure foundations for a science of sociology; but his work was based largely on the study of primitive social conditions, emphasizing the factors of heredity and objective environment; and it therefore necessarily magnified the determinative influences in all the processes of social growth. An individualist in his political philosophy, Mr. Spencer yet seemed to make the individual scarcely more than a cog upon the wheel of life, which was turned by forces over which the control exercised by the voluntary action of individuals or societies must be infinitesimal.

Within the last decade the attention of philosophic evolutionists and sociologists has been directed more explicitly to the nature of man as a social being. While studies in this direction have not diminished the significance of those antecedent, determinative influences which are potent in all the processes of social evolution, yet they have brought to the front other factors of which due account must be taken in all efforts at the formulation of a true sociological science.

Accepting the conclusion of Mr. Spencer and other sociologists that society is an organism, corresponding in its life processes in many respects to the lower individual organisms, it has been found to differ from the higher animal and human organisms in the fact

that there is in a society no sensorium—no common brain and unified consciousness that directs its movements and experiences the rewards and penalties of its right and wrong actions. Consciousness exists only in the individual. All communities, indeed, have thoughts and feelings held by their individual members in common, and in this sense we may say there is a social mind; but as Professor Giddings, our ablest American sociologist, declares:

"We must be careful to avoid associating false conceptions with the terms 'social mind' and 'social consciousness.' They do not stand for mere abstractions. The social mind is a concrete thing.

It is more than any individual mind and dominates every individual will. Yet it exists only in individual minds, and we have no knowledge of any consciousness but the consciousness of individuals. The social consciousness, then, is nothing more than the feeling or thought that appears at the same moment in all individuals, or that is propagated from one to another. The social mind is the phenomenon of many individual minds in interaction, so playing upon one another that they simultaneously feel the same sensation or emotion, arrive at one judgment, and perhaps act in concert. It is, in short, the mental unity of many individuals, or of a crowd."

Thus interpreted, the social consciousness is indeed a very primitive and important factor in human experience, but one that allies itself to the lower rather than to the higher and more progressive tendencies in social evolution. It is more potent among the lower animals than in human societies, as exemplified in those common impulses that suddenly seize a herd of animals and impel them to common action—impulses often akin to frenzy or unreasoning fear. In the human world, such influences are potent in spreading epidemic attacks of certain forms of disease, and are also illustrated in riots, revolutions and the frenzied action of mobs, and in a less objectionable way in the phenomena of the religious revival and of the political campaign.

The course of action that a body of men or a society will take, when under the influence of this common emotional impulse, is determined not at all by reason or reflection, but almost wholly by suggestion. If left to itself, without guidance, it acts like a purely animal prompting, and is almost always destructive in its results. It is such an impulse that sways an army in battle, dispelling the physical tendency to fear that would overcome and paralyze the single individual. It may move to deeds of heroism or to dastardly acts of looting, ravishing, and plunder; it may be directed in an orderly way by the command of a leader, or fall into a disorderly panic—its direction being determined largely by the suggestion of the moment.

The sources of the suggestions that direct the move-

ments of these common social impulses are chiefly two: individual leadership and the influence of social ideals. Where the latter motive is weak, the former is usually dominant. Where the social ideal is strong and well defined, it usually controls both the leader and the crowd; so that the dual sources of suggestion are unified, and the result in action is correspondingly intense and effective. Where the social bond is weak, as in most savage and primitive communities, social ideals are undeveloped, and the social impulses, though strong, are moved almost entirely by the suggestions of individual leaders. The social purpose is unstable, and a change of leaders is likely to give it an entirely new direction. In more stable and civilized communities quite other phenomena are manifest. Love of country becomes a dominant ideal, and nerves the defenders of their native land to heroic deeds like those of Leonidas and his Spartan three hundred at Thermopylae. When love of country is supplemented by the higher ideal of respect for the rights and liberties of the individual citizen, the community in which these ideals are controlling motives becomes almost unconquerable. It was such a motive that carried our forefathers triumphantly through the conflict with the Mother Country, and laid the enduring foundations of the American Republic. * * *

Social ideals, scientifically formulated and wisely directed, in accordance with the everlasting laws of social justice and equity, often render a community impregnable against the assaults of a foe much greater in numbers and in material resources than itself. God is not always on the side of the strongest battalions. There is real atheism in this oft-quoted saying of Napoleon. Shakespeare gives us the truer insight:

"Thrice is he armed that hath his quarrel just;
And he but naked, tho' locked up in steel,
Whose conscience with injustice is corrupted."

But if right social ideals are potent for the upbuilding of stable and enduring civilizations, equally potent are wrong ideals in the promotion of those tendencies that make for social degeneracy and decay. The thought that makes for health in human societies becomes, if perverted, the prolific mental soil in which are bred the disease-germs that undermine and destroy the social organism. It was said by one of old, "Ye cannot serve God and Mammon;" and how often in the history of nations has the mad greed for gain and dominion undermined empires and sapped the life-energies of the most powerful States! Egypt, Assyria, Babylonia, Phœnicia, Greece, Rome—where are they? Once the most powerful nations on the earth, exemplars of the highest extant civilizations, to-day are but stories in the pages of ancient history.

If we read between the line of these pathetic accounts of the abortive efforts of men to create enduring social and political institutions, we shall see that the causes of the death of nations have always been mental and moral; the maintenance of wrong social ideals, or the decay of right ones. "When the causes are examined that led to the successive ruin of the various peoples with which history is concerned," says M. Gustav Le Bon, one of the most suggestive writers on the problems of social psychology, "whether the people in question be the Persians, the Romans, or any other nation, the fundamental factor in their fall is always found to be a change in their mental constitution resulting from the deterioration of their character. I cannot call to mind a sin-

gle people that has disappeared in consequence of a deterioration of its intelligence." M. Le Bon further shows that in nations having no definite ideals, beyond the hasty enjoyment of rapidly acquired advantages, the citizens abandon to the State the care of public affairs; they soon lose all the qualities that had made their greatness, and easily fall a prey to dissensions within or foes without. Against this fate no education that is merely intellectual can avail. He says: "It was when Rome already bore within it the germs of its approaching decadence that it counted the greatest number of men of culture, artists, men of letters, and men of learning. Almost all the works that have made its greatness date from this period of its history. But Rome had lost that fundamental element which no development of the intelligence can replace: character."

One of the inferences drawn by M. Le Bon from the unquestionable facts of history is that our educational systems are fatally defective in the direction of character-building, not merely in the individual but in the community. They are too much given to machine methods. They respect too little the individuality of the future citizen. There is little training of the conscience and will, and that instruction which is purely intellectual is too vague and diffuse. Their ideals and aims are unscientific. It is by the weakening of the will-power rather than by special vices that the character of a community is undermined. By this I mean not merely the power of overcoming occasional obstacles by a spasmodic action of the will, but rather the power of mental concentration: the ability to hold the mind steadily to right thoughts and right ideals, by which means alone can such thoughts and ideals be objectified in customs, laws, and institutions. In the cultivation of this faculty our popular methods of education are defective.

The teaching of all history reenforces the conclusion of the scientific student of the laws exemplified in the evolution of societies that all permanent social integration must proceed from within, and rest upon the assured convictions and well-established social ideals that have been created in the minds of the individual citizens. The mere machinery and outward institutions of the "body politic," are of little avail unless they are sustained and informed by this inward soul of personal aspiration and assured conviction.

To have better governments, more peaceful relations between nations and individuals, a forward movement toward a world-federation, we must first have better and wiser men and women, citizens of such steadfast integrity and devotion to high ideals that they will create a *zeit-geist* that shall control and wisely direct these common social impulses that make for good or ill—for the upbuilding or the destruction of nations and civilizations. The education that will accomplish this is the education that we need. As Carlyle has said:

"The Spiritual is the parent and first cause of the Practical. The Spiritual everywhere originates the Practical, models it, makes it; so that the saddest external condition of affairs, among men, is but evidence of a sadder internal one. For as thought is the life-foundation and motive-soul of action, so in all regions of this human world, whatever outward thing offers itself to the eye is merely the garment or body of a thing which already existed invisibly within; which, striving to give itself expression, has found, in the given circumstances, that it could and would express itself so. This is everywhere true; and in these times, when men's attention is

directed outward rather than inward, this deserves more attention."

The great leaders of men, especially those who are pre-eminent in moral and spiritual leadership, are always superior to those common movements of popular impulse which are closely allied to the animal instincts. * * * The community that has them most completely under the control of well-defined and scientifically created social ideals is most secure in its liberties. A republic in which such ideals are not dominant is a body without a soul; it is a republic in form only, and its days as a government "of the people, by the people, for the people," are surely numbered.

All true social progress is away from the conditions in which these unreasoning popular impulses are dominant. * * * Social science demonstrates that all true movements toward the integration of societies must proceed from within, and depend for their permanence on the free volition of the true-hearted men and women who constitute the State.

The stone which the Fathers hewed, but which the builders of to-day have apparently rejected, "consent of the governed," must become the head of the corner in all future efforts for the spread of free institutions. The ideals of personal right and individual liberty, which they declare to be unalienable, will yet win a world-wide recognition; for they are based upon the everlasting realities of social science and the moral law. Science and philosophy thus supplement the loftiest teachings of the great apostles of religion by emphasizing the law of Love as the strongest motive force for the redemption of the world. By painful experience, if we are not wise enough to except the teachings of science and the admonition of history, we must be led to see that this ideal is practical; that "bullets first and Christ afterward" is obsolete paganism and not Christianity, that force never created the soil in which the seeds of self-government and lofty social ideals can take root and grow. Not in this way, O blind leaders of the blind, can our missionary movements for the salvation of the weaker races be pushed to successful issue. "Hast thou considered," says Carlyle, "how Thought is stronger than Artillery-parks, and (were it fifty years after death and martyrdom, or two thousand years) writes and unwrites acts of Parliament, removes mountains, models the world like soft clay? Also, how the beginning of all Thought worthy the name is Love; and the wise head never yet was without the generous heart?"

What Mental Science affirms as the sound basis of health and sanity in the individual, Social Science thus posits even more emphatically as the sure foundation of health and sanity in the social organism; the causal efficiency of thought and commanding influence of right ideals. Seeing this truth, it is ours to spread its good tidings wherever our influence may reach—that, at no distant day, it may transform our politics, revive the nobler tendencies in our religious movements, inspire our statesmanship, assure justice and equity in our industrial and economic relations, promote peace at home and abroad, and in its sacred name proclaim the brotherhood of man and the possibility and ultimate certainty of realizing the prophetic dream of a "Parliament of Man, a Federation of the World."

Yes; the greatest, most practical, and most efficient of Social Ideals is Unselfish Love.

LEO'S LAMP OF LIFE.

His Physician Says He May Round Out a Century and Will Die Painlessly.

[He ought to study Mental Science and conquer death entirely.]

"Leo will not die like one of us; he will flicker out like a lamp having consumed its last drop of oil."

This is the opinion of Professor Mazzoni, the Rome physician and scientist, who recently had a long talk with Leo XIII, on the subject of life and death.

The Pontiff started the talk by saying that he loved life. "I do not want to be understood as loving life for the mere sake of living," he said; "yet I love it strongly. Nothing that happens could lessen my love of existence."

Pointing at his wasted form, he continued: "I am beyond physical consideration of course, but mentally I am as lively as ever, and I will be ready to battle in the intellectual arena as long as these bones hold out. My love of life is really a love of spiritual conquest."

These words were spoken while Professor Mazzoni was making his medical examination. When he had finished he told the Pope that he never had seen a person at the brink of his ninetieth year whose organism was impaired so little and who physically was so fit to be the head of an immense community.

The Pope smiled. When the servants had finished dressing him he dismissed them with a kindly wave of the hand, and, looking Mazzoni straight into the eyes, said:

"And how many years do you give me, doctor?"

"I have no right to pass definite judgment," answered Mazzoni; "but I can say this: Your Holiness has abundant health for a man of your age, and your spirits are so fresh, so imbued with youthful vigor, that I do not hesitate to say that you may reach your hundredth year, or may even live a longer time, for the influence of a hale, striving, working mind on the shell that walks the earth is most beneficial and decisive."

"I have long thought that," said the Pope, "and I thank God every day that he keeps my head clear, my mind so free of disturbances. You know, doctor, I always have been a cheerful man—ah, I wish I could make all my children, the entire Christian world, nay all the peoples of the earth, believe in this beautiful maxim of cheerfulness. If I lived a thousand years I could never thank God sufficiently for this unmerited favor—the endowment with a blithe and contented temperament. As I look back upon my life I see its different epochs as if reflected in a clear mirror. Of course, the glory of it all is God's, but I take a little credit myself, too, and am proud that I feel as young as I do."

The Pope then said that he valued medicine perhaps more highly than doctors, whereupon Mazzoni made answer: "Your Holiness may rest assured we physicians can do little or nothing for you. We stand aghast before the pleasing phenomena of young old age, buoyed up by work and unshaken by serious cares."

"Well," said the Pope thoughtfully, "when a young student I read Hufeland's celebrated work, 'The Art of Prolonging Life,' then just published, and I agreed with the German professor that the mere prolongation of life would be a useless undertaking, and that, above

all, one must have something to live for. If one has something to live for, then one must try to put off growing old as long as possible, and that is what I have done.

KEPT HIS STOMACH UNDER CONTROL.

"Again, I have always kept my stomach under strict control. Man's digestive organs usually begin to degenerate after his fiftieth year, and the more one has abused his stomach, the quicker, the more painful the degeneration.

"Well, my diet has been the same as student, chaplain, bishop, diplomat, governor, archbishop, cardinal, and Pope; I never have eaten more than was necessary to build up and sustain my constitution. Most people have no idea how little man needs to keep from starving."

The Pope explained his daily wants in the way of food. For breakfast, served immediately after mass, which is celebrated in Leo's private house chapel—the last and largest of the suite of five rooms inhabited by him—he has a cup of coffee and two or three rolls, which he munches slowly while going over his correspondence and seeing his privy secretaries, who give an epitome of the news.

"This is all the fuel I need for several hour's desk work which must be done as soon as I am through with my gentlemen," continued Leo. "Ah," he interrupted himself, "but there is one impediment already which I never have mentioned to you. I cannot hold the pen long in hand without overstraining my muscles. So some mechanical genius has constructed for me a sort of writing glove, the manipulation of which neither tires nor irritates me. It is a great success, and it surpasses the typewriter. I am not against the typewriter, though I think its use undignified. We ought to be thankful for every labor-saving machine, yet when a man is unable to do his accustomed task with one hand how can he employ two?"

Dr. Mazzoni asked whether the Pope now, as in former times, wrote his encyclicals and breves himself.

"Oh, there is no secret about my way of composing these documents," smiled the Pontiff. "I dare say I waste a good deal of white paper by my method. I begin in this way: After thinking out my theme, and while thinking, I put my ideas down on sheets of foolscap paper, each idea on a different sheet. That done, the real work of composition begins. I have before me a stock of numbered strips of paper, upon which I write in abbreviated form, the sentences and phrases occurring to me after consulting the original notes. That takes me four or five days, sometimes a couple of weeks. After all is finished I lock the heap of manuscript in a drawer of my desk to which I alone have the key, and that key never leaves my pocket. Then I dismiss the subject from my mind until about ten days previous to the intended publication.

"Now the work of the secretaries begins. To one of them I dictate the document from my little strips. The secretary writes out the whole in appropriate form and brings it to me for correction.

"Ah! Then I learn how little finished my style and diction are. As a self-corrector I am worse than Tolstoi, I believe. Pity the poor secretary—he has to do his work three or four times over before the original is approved. The original is, of course in Italian. This my secretaries translate into Latin and, the transcript being made, I work the whole thing over to give

it a classical finish. It has to be done quickly though, for my audiences begin at 10.15 a. m.

"When the last visitor or pilgrim is gone I think of my health again. Man's organism requires a plentiful circulation of the blood, and exercise is the thing to send it through all parts of the body, including the brain. 'Have your brain well flooded with blood,' said a physician to me fifty years ago, 'and it will never lack elasticity.' I sit down in my sedan chair and some of my good fellows carry me into the garden. I do not have to descend staircases. When I am in God's free nature my lungs expand and my limbs stretch. Every little while I beckon my attendants to halt. I get out and walk. It does me a world of good, and the little walks give me a healthy appetite for dinner.

WHAT HE EATS.

"The Pope eats alone. Etiquette wills it so. My meal consists of a good soup, a roast, green vegetables, fruit and a small bottle of red wine. The menu never varies except on fast days. Of course, my good people would like to make me a glutton. If I had my own will I would spend not more than a lire for my dinner daily, but it costs nearer three liras now. Prices have gone up so. Pio says so, and it must be true, though the old rascal—the best heart in the world—cannot be trusted entirely where my comfort is concerned. He actually proposed the addition of a sweet to my menu the day after I achieved the Tiara. I had to be very severe with him on that occasion. 'Pio,' I said, 'the stomach of Leo has not grown since yesterday. We must stick to the old habit. I have no desire to die a dyspeptic.'"

Professor Mazzoni assured the Pope that his questions were not prompted by idle curiosity. "I ask for the sake of science," he said, "and beg that Your Holiness will be pleased to tell me whether you take a long rest after dinner, as is customary with old people?"

"Oh, yes," answered Leo. "I steal half an hour every afternoon from my duties for a nap, because it refreshes me wonderfully. Then I return to my desk and work until after sundown. When the lights are on my real season for recreation begins. Then I receive members of my family and personal friends, and we have many a good chat. At 9.30 I retire to tell my beads. Then supper—a glass of warm milk, a slice of bread and roast meat, a little cheese sometimes. When that is over I seek my desk again and work till midnight or longer."

Professor Mazzoni says he never saw such subjugation of matter to spirit as in the case of the Pope. "Outwardly," he says, "he looks like a broken down old gentleman; but the idea that sways him, the love of duty and performance that is his second nature, keeps his blood traveling through his veins and keeps his whole being alive. If he was not such a joyful man his breathing apparatus probably would be out of order, his heart would not act with such surprising regularity as it does. As it is, with these two organs going, every bit of food he takes becomes fuel for the living fire, and the change of matter in his body is never interfered with. His brain is the clearest; there is absolutely no sign of degeneration of brain cells. Medically speaking, Leo is a wonder.

THE WHOLE HUMAN RACE HIS CONCERN.

"He told me, 'Everything that concerns humanity concerns me.' He takes the greatest and most intelligent interest in every nation's life. Politics, science, literature, art, philanthropy—all interest him. He stands in

the centre of all useful movements. That, however, would not suffice to keep him in health if he had not always been a most moderate liver, if his whole life had not been regulated by the most minute system and order. A couple of fried eggs, served on a little table resplendent with beautiful linen, crystal and plate, is a banquet to him, as it should be to every old man.

"And how well he employs his hours of recreation! In the consciousness of his infallibility he might summon to him people who simply report things as they have happened. Not so Leo. He is after opinions, and he will not see a man twice who indorses slavishly the Pontiff's ideas against his own judgment.

"Leo delights in disputes; he loves to hear the truth even if it is opposed to his own notions. Then his eyes sparkle, he smiles and encourages the speaker in every way possible. It is true recreation, because it is mental gymnastics.

"Leo takes a human interest in his fellow men, and it seems to me that he sets humanity above doctrine.

"I told His Holiness that I could not say how long he might live. My private opinion is this: Some morning the good Pio will find him dead at his desk, his little writing glove on his benevolent hand, a smile upon his lips. And mayhap it will be an epoch-making encyclical or a poem on which he will have done his last work. Or, maybe, he will be found dead with his hands folded in prayer. His will be a painless death, a beautiful one."—*Press*.

SCIENCE VS. SUPERSTITION.

We copy the following quotation from *Puck*—appearing in *Ecce Homo*—and the comments thereupon by the editor of the last named publication. *Ecce Homo* is a new magazine published at 906 Turpin St., Richmond, Va.:

In a recent issue of *Puck*, there appeared a double page cartoon entitled, "The Last Stand—Science vs. Superstition." On the one side superstition is armed with old-fashioned weapons, bearing a banner inscribed, "Believe, or be Damned;" on the other side appears science armed with modern machine guns and bearing a banner inscribed, "Think, or Be Damned." On this picture the editor of *Puck* comments as follows:

"By its own tale the Church is in bad days. Not only are we poor sinners running after strange gods, but the very priests in the temple are turning against their idols, seeking to cast them down and to set up new ones of a strange and fearful fashion. And the keepers of the temple are loath to put them to the door, fearing a revolution that would shatter the temple walls.

"The situation is not novel. Periodically, through all its days, the Church has had to face it. First it produces heretics; then it expels them. And after a time of protest, it moves forward to where the offenders stood. There follows a time of rest, until other heretics push on and blaze another section of the endless path. All thinking has had to be done outside the Church, and despite the best efforts to prevent it. Only in strenuous, and generally bloody opposition to it, have we been able to emerge our little way from barbarism. It has never led, but always followed. It was as eager to uphold human slavery in this country as it was two centuries and a half before to punish the heretic who announced the earth's motions. But for the heretics it has hatched, we would have no science, no art, no literature, no justice, no hu-

manity. The Christian religion itself rests upon the teachings of one of the rankest heretics of all time—a rough, untaught carpenter, a radical socialist who insulted the prosperous, attacked the most sacred institutions of his day, assaulted brokers in the stock exchange, and behaved generally in a manner that were he to try it in New York to-day, would secure him six months on the Island as an anarchist."

It should be seen, therefore, that there is nothing in the situation to alarm us work-a-day people who have to get along the best we can. Watching the ever widening circle that rejects its husks of dogma, the Church declares that we are grown indifferent to religion. But this is because it can not see through the wall it always builds around itself at every resting place. To those outside, it is apparent that we are nearing one of those spiritual awakenings that mark history at regular intervals. Even while the self immured Church, puzzles as to why its congregations fall off, the people that once composed them are finding elsewhere a rational, working religion that their growing minds demand.

The world seems to be demanding a religion that will help it right here and now. Too long has the Church taught man how to die. He now insists that he is worthy enough in himself to be taught how to live. He emphatically rejects all creeds that describe him as a worm of the dust with ninety-eight chances out of a hundred of roasting in perpetuity because he wouldn't let some one else do his thinking for him. He has come to know that there never was such a thing as the "fall of man;" that man has never done anything but rise. He finds a revelation in his own consciousness to which all written revelation must conform or be thrown aside. He has quit singing that earth is a desert drear, and heaven is his home; he no longer sings that he wants to be an angel, "a crown upon his forehead, a harp within his hand." His developing sense of humor has shown him the mythical character of that ridiculous, impotent, revengeful, pomp loving old barbarian—the creation of a cruel, bloody-minded tribe of barbarians—that the Church has so long scared him into worshiping as God. He ignores alike its threat of an absurd hell and its promise of an equally absurd paradise. He scorns the revolting imagery of blood that runs through all its fetichism; and scorns, too, its childish clinging to the grotesque Pagan myths of his creation.

And all this reform has come chiefly from the curious physiological fact that as men grow more highly individualized they grow also more keenly conscious of each other's sensations. To a thinking man it is no longer of any importance whether a whale swallowed Jonah and subsequently regretted the act; whether the sun "stood still" at Joshua's command, or whether God inspired a she bear to eat some children who were unable to control their mirth at sight of a bald-headed prophet. But it is a matter of daily increasing importance with him that famine stalks beside repletion in a world of golden plenty for all; that he should have a full stomach and a warm back while his neighbor perishes of hunger and cold. What he must have is a religion to remedy this, and not one to tell him about a good time in a far off, colorless heaven of crowns and harps. And he is finding it, out in the world, in social and industrial reform; slowly, clumsily, and often stupidly, but surely. He already feels the oneness of the race enough to know with perfect certainty, though we are all "saved" but one poor, sinful heathen and knew that he must suffer eternal torment, that there would

never be a moment's peace for a single one of us. Truly we have grown better since Jonathan Edwards discovered "Why the saints in Glory Should Rejoice at the Sufferings of the Damned," or since the pious Michael Wigglesworth assigned children to "the easiest room in hell" because they would have been bad anyway had they lived. The Church may be afraid for our future; but that is the Church's fault and misfortune and not ours. And its anxiety will grow beautifully less when it has caught up with us.

MRS. JOHN VANCE CHENEY.

One of Mrs. Cheney's years of absence was passed in Boston, and of the club women there she says:

"In Boston a great deal of esoteric and metaphysical work is done in clubs, and in this particular, perhaps, their clubs lead the Western world. Emersonian philosophy is reaching greater numbers there than ever before. The soil tilled by the Concord seer is better ready for higher ideals of living than is our newer country. It may seem strange that in 'conservative Boston' one finds less conservatism than in any other city of the Union, but such is the case.

"Of course one reads on certain faces, and in the austerity of certain front doors in the 'Back Bay' district that the great and the gifted of this country hallowed this spot by their presence, and that there is nothing more to be learned. But there is less of this than one who looks kindly on these little obstructions of the 'divine circuits' would expect. So Boston leads in the 'New Education', and the New Education aims to be just what Emerson and Hawthorne and Theodore Parker and Phillips Brooks would have had it. It is awakening people to their personal possibilities. It says man is born with 100 per cent of potentialities, and that it is the office of education to educe these potentialities. New schools and clubs are being founded in many cities in which the helpful, encouraging methods of developing man, woman and child to a recognition of personal power are the basis of all work. The older schools, too, and even the universities, are changing their methods of work very rapidly.

"There is of course nothing new in the statement that by recognition of personal power man may make himself what he will. Solomon said, 'As a man thinketh, so is he,' and the Master of Masters said, 'The kingdom of heaven is within.' In fact, Jesus gave us all the wisdom we need in methods of education, but we have failed to see his meaning, and have permitted the objective faculties to run away with the wonderful powers in that submerged mentality called at present the subjective mind.

"Three years ago I founded in Chicago a school of music, oratory, dramatic art and psycho-physical culture. It is called a school of 'life and expression.' This name evolved itself. There have been many schools of expression during recent years, but definite study for the purpose of character-building and the expression of character through art is a comparatively recent development in school methods.

"The art above all arts is the art of living, and as no art can be greater than the character expressed through it, the thought came to me that my little work for humanity could best be done by helping those who might come to me to a better art of living—a broader ex-

pression in music and the other arts of harmonious, prosperous and healthy individual development."

Speaking of the success of her work, Mrs. Cheney says:

"The result of proving to people that the life of duty is the life of self-harmony, and that by adjusting oneself to the spiritual law one masters self and external conditions, has come much more rapidly than I dared hope. People, men and women, as well as young students, have come from the Eastern cities to Chicago to study, and sections of the Chicago school have been formed in several cities already. In Los Angeles, during the last month, a section, numbering seventy-five or more of my pupils there, has been formed.

"These sections continue their work under the direction of the Chicago school. They also send several members to Chicago in January next to fit themselves specially for the work in life and expression. The success of the work of the 'new education' is most gratifying to me, as the chasm between labor and capital, the appalling social problems, will be bridged and solved as men, all men and all women, come to recognize their ability to reach a higher consciousness, and in reaching it, to believe in the adequacy of unselfishness.

"To teach people to recognize their individual power to overcome conditions, and make their own fate we cause them to study mental and spiritual poise as systematically as music and the sciences are studied. We teach them that we make our own fate by our negative or positive attitude of mind, either of which may be cultivated. We work, above all, to develop the power of concentration, which is the great force in actualizing ideals."—*Ex.*

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. 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 herein indicated.

"A SEARCH FOR FREEDOM."

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

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CORRESPONDENCE.

MY DEAR MRS. WILMANS:—Perhaps it has occurred to you already what a splendid illustration you furnish of the truth of your doctrines, that desire is at the very root of our life, in your recent experience of want of appetite when seated at your sumptuous hotel table. There is nothing left to desire, no room for the imagination to work. You are too sagacious not to see that there is nothing for it but a return to simplicity.

I do like your Waste-Paper Basket. All your many friends, the hundreds you have never seen, and never will see, follow you there.

It is as if it was a little private room into which you invited us specially, where you have dropped the editor's cap and are the sweet, gracious hostess entertaining and giving. Indeed, we get to know you thus in a way we never could through the medium of newspaper articles only.

Do you know that I am well acquainted with your correspondent, Mrs. Bishop in Fiji? She is a very dear friend of mine. I am so glad your ideas have taken hold of her; they will brighten and strengthen her life, which is very isolated. Believe me, dear Mrs. Wilmans, always yours faithfully,

AGNES BENHAM,
Grenfell St., Adelaide, South Australia.

DEAR MRS. WILMANS:—I have just been reading your last issue of FREEDOM, and the article on "Thought Transference" brought to my mind a recent experience of my own which was very interesting to me as proof of the power of mind.

I have a sister living in New Jersey that I wished very much to communicate with. I had already started a letter to her, but as it takes two days for that to reach her, I decided to try telepathy. I then wrote another letter asking if she sensed anything about it before she received the first letter. She wrote that as near as she could remember the time that I sent the message and the time that she went through with a strange experience were exact.

She was alone in her kitchen when she sensed a commotion, something like a breeze; then she heard my voice so plainly that she spoke half aloud, "I hear you! I hear you! Nell, what is it?" She failed, however, to get the whole message; but we feel greatly encouraged to keep trying until we learn how to succeed perfectly.

I am, and have been, studying Mental Science in every available way for several years, and the more I learn the more beauty I see in it. The idea of immortality in the flesh gives to life a new zest and meaning—so much to learn and to do; but fresh victories over negative conditions fill us daily with new life and courage, as we know we have all eternity to work and grow in.

I am almost entirely alone here as regards my beliefs; but I always speak my conviction if I have any kind of a chance, and all my friends know what this truth has done for me, but they "cannot understand it," and I am a "crank and a very peculiar person." We can afford to wait and show these dear friends that it is good to be peculiar. Sincerely,

N. B. W.

EDITOR FREEDOM:—I see that the maxim, "All is good," seems to be a stumbling block to many of the readers of FREEDOM. Why not say, "All is progress?" Nature has no moral quality, but goes right along re-

gardless of what we call good or evil. The great earthquake at Lisbon in 1755 destroyed 40,000 people, and caused Goethe to lose faith in the existence of a God. The truth was that old mother earth was adjusting herself, or settling down, not knowing or caring who was destroyed. The word "good" conveys a moral meaning, whereas "progress" means improvement. Therefore, evolution means improvement, and everything that happens teaches something that works for improvement in the long run, although it may be better at the time. I have read your works with interest and think you have done humanity great service by elevating man's ideal of himself.

A FRIEND.

COUNT THE CASES.

[From Hartford Times]

* * * Of all the deaths in any town or city, under what system would we be most likely to find the greatest mortality? Of course the proportion of deaths to the number treated should form the basis of estimate.

But the question underlying the whole subject is that of personal liberty, in medicine, as in our food, our clothes, our religion.

When one has seen fifty cases of pneumonia prove fatal from prescription of morphine alone—when one has seen children in scarlet fever die, begging piteously for one drop of cold water to cool a parched tongue, or skin, but has seen the request denied by a certain system, and seen men and women butchered to find a possible cause for disease, or fall dead as with a bullet from an indiscreet dose of poison, and on the other hand has seen a tumor, visible to the eye and feeling, disappear within twenty-four hours after treatment by divine scientist, and a virulent corroding cancer, with nose half destroyed, cured by a systematic course of hydro-pathic treatment—has seen also cancers, paralysis, consumption, cured and proved permanent cures, by twenty or thirty years of health, under magnetic or vital treatment—all of the above presenting a philosophy reasonable and conclusive to the human mind—one feels that following the instinct of self-preservation he has a right under any form of government to demand personal liberty in his choice of practice, and in a republic will obtain it sooner or later.

* * * * *
Now-a-days the most intelligent prefer to take their chances for a natural death in that practice which seems to them to involve the least risk. At any rate they demand Liberty, first and last, and always, as did their fathers more than a century ago—still crying, "Liberty or Death!"

ONE OF THE PEOPLE.

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.

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Please take notice that 48 copies count for one year.

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The date at which subscriptions expire is printed on the wrappers of all papers sent out and this is a receipt for the money received. We cannot send a receipt for single subscriptions any other way, since to do so is wholly unnecessary and would be a very considerable expense in time and postage.

Mr. Geo. Osbond, Scientor House, Norman Ave., Devonport, Eng., is exclusive agent for our works in Great Britain. Our British friends will please address all orders to him.

ALL IS GOOD.

If the rock had not been ground into powder by the force of the tempests and the action of nature's chemicals, there had never been any vegetation, and if the coarser vegetable growths of the earlier ages had not perished, the finer ones, those adapted to the use of the higher animals and of man would not have appeared; neither, without destroying these, can man at present continue his existence. Without driving out the savage the civilized man cannot remain. Even though he did not use the sword and rifle in the work of extinction, yet will the savage who cannot or will not rise in the scale of being dwindled and finally disappear from before the face of the white man. It is the law, and it is good that it should be so. All that is good, and this is written in reply to a challenge to answer an article written for the purpose of disproving the assertion that it is so.

Does not everybody know that in proportion as we become wise we increase in power to shape circumstances? And is it not good that it should be so? Would it be good if the sickly, the ignorant, the indolent, the imbecile possessed the same power as the healthy, the intelligent, the industrious, the wise? Where would be any incentive to action, to invention, to progress in any direction if that were the case? It is good that wisdom and knowledge give one power over the ignorant; that the healthy are stronger than the diseased, and that these weaker classes, all, even though it be all now living who cannot come into an understanding of the law, should perish.

I say it is good that it should be so, just as much good as it was that the rock and the early vegetable forms should perish and give place to nobler ones.

He argues foolishly who argues that a thing is evil

because it is not the highest good that can be conceived of, or because his sympathies are aroused in behalf of a suffering people. It is regrettable that any one should suffer for food or clothing or fire, and I understand perfectly that such things need not be, if only the people were wiser and refused to follow blindly wherever they are led by partisan leaders and theological doctrinaires. But until they will consent to think for themselves such will continue to be their condition. It is in accordance with the natural or economic law, and is therefore good.

Is it good that the strong and cunning consume the substance of the weak? Until either the strong have evolved beyond the desire to consume the weak, or until the weak have learned how to escape from the strong, it certainly is good that the weak be eaten by the strong. It is hard on the rabbit, but good for the fox and the wolf, and it is through fear of his enemies that the rabbit has acquired the degree of speed which he possesses and the length and quickness of hearing of his ears. It has therefore been good for the rabbit family, although individual rabbits innumerable have been eaten.

Would you argue that it is not well that the Lion loves to hunt?

So long as he remains a lion it is good that he hunt and kill, and while the human race remains divided into rabbits and foxes it is good also that the one hunt and the other be hunted. Each is carrying out his nature, is obeying the law of his being, that law by which each be evolved up to his present condition and through which alone either may rise higher.

Do I wish to see the race continue in its brutish nature—divided between the hunter and the hunted?

Certainly not. I spent years trying to scare off the lions and foxes and hyenas, and other years in trying to shame the rabbits into revolt, and did not succeed to any very noticeable extent in either case; so now I am trying to show to all alike the true road to happiness, which is through such knowledge of the law as will enable all to rise above the selfishness which would prosper at the expense of one's neighbor, into that consciousness of a noble self-hood, which, while claiming from an absolutely inexhaustible source of supply all that he himself desires, seeks to lead others to the same inexhaustible source, that they may be supplied also.

Unless there are laws in nature that should not exist there can be no such thing as evil. That which men call evil and seek to shun is an effect. I challenge any one to dispute this last premise. It may become a secondary cause, but is never first cause. Is it evil that effect follows cause? It would be a queer kind of a world if it did not. If, then, men and women, desiring happiness, search for it in a manner not in harmony with natural law and reap suffering instead, is it evil that it is so? And if by reason of weakness, even though the weakness be born of good intentions, is it evil that the law does not bend to them but is immutable, changeless, always the same?

It is good that the law is immutable and without pity. Ever would chaos reign throughout the universe of worlds and there would be no possibility of progress through a study of the law. It is good, therefore, that the rabbits be eaten until they cease to be rabbits, or, taking advantage of the superiority of their numbers, compel the foxes to cease feeding upon flesh and adopt a vegetarian diet. And it is good also that the foxes continue to feed upon rabbits until the rabbits have

forced them to do this, or until they themselves have evolved to a higher plane.

One may be very sorry for the rabbits, and very indignant at times over the cruelty of the foxes, but then it is an undeniable fact that if there were no beasts of prey the rabbits would take the land, and the rabbits, while they remain rabbits, are not entitled to it. Until their brains develop to an extent which in some degree corresponds to the length of their ears and their legs they cannot be other than that they are, prey to fiercer animals, unless the fiercer animals can be taught that they themselves would be happier not to eat rabbits.

We learn mainly by our own mistakes, and occasionally, perhaps, by observing the mistakes made by a neighbor.

It is unquestionably a mistake to suppose that the few can obtain happiness by poaching off the many; the general opinion, however, is that they can. It is the opinion held not by the few who succeed, but by the many who fail. The victim is as ready as the victor to proclaim the righteousness of the principle, and only objects to its application when he is being eaten instead of being the eater. Eating and being eaten in turn, he will finally come to an understanding of the law and know himself to be an integral part of one great whole, and that no one can gain anything worth having if it be taken from another without returning an equivalent to him from whom it is taken. H. W.

SELF-CULTURE THE ROAD TO SUCCESS.

At this time I see that all the events of my life are bringing me into a place where I am becoming possessed of a deep, abiding and restful sense of my own power to have things as I want them without any contention at all. All the time I am growing more and more polarized in conformity with the Law of universal growth, wherein there is no fighting for the right, but simply the slow maturing toward it, through the process of high, pure, forceful thought; thought that is gradually ripening to a sense of its own creativeness, wherein it simply rests in the unshaken, the reposeful perception of its own potency, and *speaks the word* of redemption for itself and others.

This—I see—is *growing* above contention. It is leaving contention behind me in my upward climb. Do you catch the idea? It is similar to the process of growth in the human body. The food that passes through the laboratory of the digestive system is a compound of vital atoms and atoms that have no power to yield the body any strength and must therefore be rejected in the building process. The vital atoms do not stop to fight the dead atoms; they simply ascend. The law that operates in the growth of our bodies is the same law that operates in race growth. The principle of the survival of the fittest runs through all nature from the lowest to the highest forms of life; it always has done so and always will; and in a broad sense there is no antagonism in it. Men must come to look at things from a big point of view if they reach correct conclusions.

"But, the people are not willing," you say, "to receive ideas except from the old, erroneous standpoints of thought." To which I reply, that as yet the people have really had no chance. If the truths concerning the great and all powerful Principle of Growth had been proclaimed from a thousand printing presses daily, and

cried out in impassioned language from tens of thousands of rostrums, as the old ideas have been, the entire race would have believed before this; and believing would have come into its estate of individual power from whence the knowledge of justice, as the basis of all social and political affairs, would even now be firmly established.

I am demonstrating these truths more and more. For instance, the statement that high courage, a daring and fearless spirit and strong self assertion, all of which constitute a powerful individuality, will, if carried on until the person comes into a reposeful sense of power, relate him to certain conditions in the external world that correspond to his mental attitude, and that will bring these related conditions about him with absolute certainty. This is the law; I am every day proving its infallibility. This being an established fact it becomes at once apparent that self culture is the surest road to success; the surest method by which a man can gain the things essential to his happiness.

I only mention this one thing. There are other statements I might make whose truth I am proving, more than ever, at this time. I have reached a position of safety in respect to my surroundings, so that no throes of the external life seem to have any power over me. I am not uneasy about finances, and all the efforts I put forth in any direction come home full freighted with results. Once it was just the other way; no matter where I turned every door seemed to shut in my face; now they open wide on my approach; I have become mentally self centered to a degree that represents *force*; that—on the mental plane—does what the battering ram does on the physical plane; and this—not because I exert power, but because I *am* power. I am *the knowing* of individual strength. For many years I have been learning how to *become* strength instead of how to *exert* it; and though my lesson is not half learned, yet it is sufficiently learned to demonstrate the power of *being* over that of mere *doing*.

As one becomes self-centered he grows to be a powerful magnet, so that he attracts everything that is related to him through his desires or aspirations. Now this mighty fact is the bed rock principle of all true growth; and until the people know it they will be in an uncertain and fluctuating condition, beset with numberless anxieties, and tossed and torn by their own feelings; footloose; without any safe foundation on which to rest. Until a man finds *himself* and perceives that in finding himself he has found an inexhaustible fountain of strength and genius sufficient for every demand that can be made upon him, he will never be at rest; he will never be free; he will always be encumbered; he will always have anxieties; he will never be a *man* in the true sense; and he will never be happy; he will never achieve that repose which is born of a sense of mastery, and which alone introduces him to an understanding of absolute justice, and puts him in line with the true law of growth.

H. W.

ADVERTISING PAYS.

EDITORS FREEDOM:—Your paper has brought me more orders than any other, in proportion to cost, and I have used over twenty different publications. Yours sincerely,

W. E. TOWNE,
Holyoke, Mass.

FREEDOM on trial six weeks for ten cents.

THE WASTE-PAPER BASKET.

We are having a cold wave, the thing of all things we do not want, that is, I do not want. I guess I must have belonged to the feline family in some previous incarnation for I like the warm weather, the sunshine and the feeling of comfortableness that warmth gives. Why will not people believe that here on the coast our summers are the pleasantest part of the year, and make this a summer as well as a winter resort? I wish they would, and I know if once people came and spent a whole summer here they would agree with me that there is no pleasanter place in the world in summer. I do not mean by this that we are freezing now. Vegetation, except of the most delicate character, has not been affected, but the wind is cold and cutting to us who live here the year round, and I guess to Northerners as well, as I notice that the guests keep pretty close to the house, and that those who go out wear overcoats or heavy wraps, and the steam heat is on most of the time the last three days.

A new hotel, the "Clarendon Inn," just erected at the end of the boulevard, and fronting the sea, is to be opened for guests to-day. Mr. Leonard Gill is the leaser and manager and will have as assistants some friends of ours, Mr. and Mrs. Spangler. We have no financial interest in the enterprise, but wish them success which we do not doubt they will have. The Colonnades, though it has been enlarged every year, cannot keep up with the increasing needs for hotel accommodations, and I doubt if even this addition to the facilities for caring for winter guests will meet the demand. We are rapidly becoming popular as a place of winter resort, and I suppose I ought not to tell about the cold wave, but instead just write about the roses that are in bloom and bouquets of which decorate the tables daily. It might bring the hotel more guests, and "the Colonel" is specially interested just now in corraling guests for the hotel. He says he don't make a cent on the hotel except during February and March when he can get twenty to thirty-five dollars a week from the wealthy tourists, and that it takes a mint of money to keep running between times. He is putting in a new range to-day that cost \$450, and it takes 50 people to run the hotel properly when it is filled with guests.

This is the new year; is it also the new century? That is the question that everybody is discussing just now. Are we in the first year of the twentieth or the last of the nineteenth century?

Isn't it funny that people will disagree so entirely upon an apparently perfectly clear proposition, and each wonder how the other can be so dumb as not to see it as he himself does. Now I know that we are in the first year of the twentieth century—of course we are. The whole world including Canada and excepting such countries as refuse to reckon time from the birth of Jesus of Nazareth begins the count with his *birth*. That was the year one A.D., three hundred and sixty-five days, and six hours later began the second year, and ninety-nine years from his birth began the second century, although but the ninety-ninth year from the date of his birth. You see the reckoning as counted really began with naught. That is, the day he was born, and not the close of the first year, was the beginning of the count, and the second year began with his birthday and the second century with the ninety-ninth birthday and so on. Plain as day, is it not? But not half of you will agree to

it, and I doubt if the authorities do. Well, I am not responsible, and any way things will run on just the same whether we call it the last of the old or the first of the new century, I suppose.

We are busy working to get our plans for a college in practical shape and think we shall be able to announce them very soon. We hope in the next issue of *FREEDOM*; and we hope and believe that before this time next year we will have the first building up and ready to receive pupils in the ordinary branches, and also to give courses of lectures by the ablest minds of the country upon the physical and metaphysical sciences. You see we always couple the physical with the mental or metaphysical. It is because I know that in this last analysis the two are one, and that every new discovery in the physical world leads in the direction of a fuller knowledge of the laws governing in the mental sphere. So when our college is in full swing we expect to give the widest latitude to searchers for truth, both in the material and the so-called immaterial world, and hope to afford facilities for a more extensive search, especially in the direction of the occult, than has ever yet been made. In fact it is for this purpose especially that we are founding the institution. We wish to afford opportunities for study and investigation along lines that have heretofore not only not received encouragement from any institution of learning, but have been treated by society generally as a thing not to be inquired into. Such an institution is greatly needed, and we believe will be appreciated and supported by the most intelligent, progressive and useful people everywhere. I think I have said this once or twice before. It will bear repeating. Society, generally, has been dominated by a conservative element which held nothing to be good except the old, and consequently has frowned upon every effort to pry into the secrets of nature, and more especially these laws connected with, and governing in, the so-called occult world. We propose the exact opposite—that is, we propose as far and as fast as possible to furnish opportunities for the widest and most searching investigation possible, and hope to enlist the best minds everywhere in the work. We propose also a college which shall not be greatly different in its courses of study from those of other colleges, but which shall surround its patrons, the students who attend, with an atmosphere of intellectual freedom not found in the ordinary college of to-day. When I say intellectual freedom I mean just that; mean that young men and young women, boys and girls, shall be encouraged to think, and not be simply stuffed. I do not think the world needs anything more than it needs just such an institution.

Well, the holidays are over and we must get down to work again. Not that we have actually stopped work during the week just passed, but that things have in a measure interfered with the usual routine. There have been Christmas trees for the children, and dinners and balls for the older ones, and a general round of festivities. I expect I am a little glad it is over, though I have enjoyed it very much. But then I enjoy my work too, and just now am especially interested in this matter of the College towards which we have been looking forward so long, and the first steps towards the founding of which now appear about to be taken. H. W.

We now have to pay 10 cents for collection on every check no matter how small. If you send check or draft add this 10 cents, also two cent stamp on check.

THOUGHT TRANSMISSION.

What we call thought is a product of the whole nervous system. It is substance in its most attenuated form. Last month we gave some examples illustrative of the power of thought, and now will give a method by which to a certain degree you can test that power. Those who have investigated the subject of telepathy by an intelligent course of experiments, do not question its reality. They may not be able to explain the *modus operandi* by which one mind communicates with another, but the knowledge that it can and does is a step in advance which they readily admit is beyond the realm of doubt.

The conditions favorable for such communications are also known to a certain extent, and more knowledge thereon is continually being developed. Many theories have been advanced, but none have satisfactorily explained how a thought formed in one mind can be transferred to another, and we must content ourselves to wait and watch developments.

Some of the conditions to be observed in making the experiment are as follows: The mind of the sender should as far as possible divest itself of all outside matter and thoroughly absorb, so to speak, the idea to be conveyed. Concentrate the mind upon the thought; form it into mental words; make them a mental picture, and with this picture formed, feel that you are in the presence of that person to whom you wish to transmit it. Don't think of the distance, but assume that you are in the same room with that person till it seems a fact, then speak those words in your mind, not audibly, but as though you were speaking to him in person, mentally, and do so with an intense desire that he should hear them. Three points you must observe; a clear conception of the words you wish to say, a thought picture of them, and on earnest desire to have your friend hear them. Have *faith* that he will hear them.

The condition of yourself in the experiment is the positive or giving, and that of the person to whom you send the message is the negative or receiving.

The receiver should assume a relaxed condition of body, and therefore of mind. He should hold his mind a blank and keep it restfully open to all impressions that may come. Don't be anxious but calmly wait results. —*Exchange.*

[There is a stronger condition than any of the three named in the above article. "Three points," says the author, "you must observe; a clear conception of the words you wish to say, a thought picture of them, and an earnest desire to have your friend hear them. Have *faith* that he *will* hear them."

Understanding is as far above faith as the skies are above the earth. If I possess a perfectly clear understanding of the principles underlying the act of thought transference, and *know* that these principles are correct, then I will not need the faith our author speaks of, for I shall *know* that my friend hears the word I speak.

Understanding is the last step in evolution from disease to health, and from old age to youth, and from death to life. I have already achieved the three steps that our author speaks of as being essential to the purpose contemplated, and I am now passing into the highest stage of all; the place of absolute *knowing*.

I am not casting a slur upon the three stages herein spoken of. They are essential steps that precede the knowing. But the knowing is the only resting place; the other steps we pass in our climb towards the mountain top, but the knowing is the mountain top itself; and it is here alone that the resting place of absolute certainty is found. H. W.]

CULTIVATE THOUGHT.

Teach your brain to work early. If you want a record for your brain, begin now.

Two centuries back a young man of twenty-three sat in the quiet of the evening—thinking.

His body was quiet, his vitality, his life, all his powers, were centered in his brain.

Above, the moon shone, and around him rustled the branches of the trees in his father's orchard.

From one of the trees an apple fell.

No need to tell you that the young man was Newton; that the fall of the apple started in his ready brain the thought that led to his great discovery, giving him fame to last until the last star shall fade from heaven.

How splendid the achievement born that moment! How fortunate for the world and for the youth Newton, that at twenty-three his brain had cultivated the habit of thought!

Our muscles we share with everything that lives—with the oyster clinging to his rock, the whale ploughing through cold seas, and our monkey kinsman swinging head down from his tropical branch.

These muscles, useful only to cart us around, help us to do slave work or pound our fellows, we cultivate with care.

We run, fence, ride, walk hard, weary our poor lungs and gather pains in our backs building the muscles that we do not need.

Alone among animals, we possess a potentiality of mind development unlimited.

And for that, with few exceptions we care nothing.

Most of us sitting in Newton's place and seeing the apple fall, would merely have debated the advisability of getting the apple to eat it—just the process that any monkey mind would pass through.

A Newton, a brain trained to think, sees the apple drop, asks himself why the moon does not drop also, and he discovers the law of gravitation which governs the existence of every material atom in the universe.

Young men who read this, start in now to use your brains. Take nothing for granted, not even the fact that the moon stays in her appointed place or that the poor starve and freeze amid plenty.

Think of the things which are wrong and of the possibilities of righting them. Study your own weaknesses and imperfections. There is power in your brain to correct them, if you will develop that power.

As surely as you can train your arm to hold fifty pounds out straight, just so surely can you train your brain to deal with problems that now would find you a gaping incompetent.

You may not be a Newton. But if you can condescend to aim at being an inferior Sandow, can't you afford to try even harder to be an inferior Newton?

Don't be a muscular monkey. Be a low-grade philosopher if you can't be high grade, and find how much true pleasure there is even in inferior brain gymnastics.

Take up some problem and study it.

There goes a woman, poor and old. She carries a heavy burden because she is too sad and weak to fight against fate, too honest to leave a world that treats her harshly.

There struts a youngster, rich and idle.

How many centuries of hell on earth will it take to put that woman's load on that other broad, fat, idle back?

Answer that one question, and your life will not have been wasted.

It is thought that moves the world. In Napoleon's

brain are born the schemes that murder millions and yet push civilization on. The mere soldier, with gold lace and sharp sword, is nothing—a mere tool.

It is the concentrated thought of the English people under Puritan influence that makes Great Britain a sham monarchy and a real republic now.

It is the thought of men of independent mind in this country that throws English tea and English rule overboard forever.

Don't wait until you are old. Don't wait until you are one day older. Begin now.

Or, later, with a dull, fuzzy, useless mind, you will realize that an unthinking man might as well have been a monkey, with fur instead of trousers, and consequent freedom from mental responsibility, or self respect.—*W. R. Hearst in N. Y. Evening Journal.*

The *Metaphysical Magazine* thus comments on the attitude of Dr. Gunsaulus toward Christian Science:

It is a subject of very sober consideration when a noted minister, like Dr. Gunsaulus of Chicago, turns his searchlight upon Christian Science. When Mr. Hillis was called to fill Henry Ward Beecher's pulpit in Brooklyn, Dr. Gunsaulus was chosen to fill Mr. Hillis' place in Chicago. He resigned the pastorate of one of the wealthiest churches in that city, and is now preaching to vast audiences in Music Hall, the "cradle of liberty" of the West. At the recent convention of the Illinois Congregational Association, Dr. Gunsaulus delivered an address of rather a startling nature. Not startling or new as the times now are, but a little out of the ordinary for a Congregational divine to preach. His battery was turned toward Mrs. Eddy, and this is what he said in regard to Christian Science:

The tide of interest in that truth to-day after the dreamy wastes of materialism, is proof to me that at the center of the world's thought the Holy Spirit abides, and He works with the old energy that has oftentimes reinvigorated the world. * * * It would be well for all the other clergymen of the country who have been shooting off their popguns at Christian Science, as well as for the members of the Illinois Congregational Association, to lay aside their old, musty, man-made creeds and the voluminous, pious, but stupid commentaries thereon, long enough to make a thorough investigation of Christian Science and see what there is in it—to see whether mental healing is all a delusion or not? By so doing, they very probably would conclude that the new philosophy has been misnamed—that mental healing is no more Christian Science than it is Atheistic Science—and if there is anything to it, it is simply the utilization of a natural law which the world has not heretofore known anything about—but they would certainly be forced to the conclusion that mental healing is a fact—at least this is the opinion to which every thorough and candid investigator has been forced, of whom we have any knowledge, be he Christian or infidel.

* * * But even if Mrs. Eddy's teachings do contain some absurdities, or apparent absurdities, yet the good church member who will divest himself of bigotry and of all preconceived opinions which he has been led to adopt without the same positive evidence that he would require as to other matters, and who will make a candid investigation of Mrs. Eddy's philosophy, will be compelled to admit that, after all, it contains fewer absurdities—less to insult the intelligence, and certainly far less to shock the feelings of a humane and justice-loving individual—than does the creed of any other denomination in existence.

THOUGHT.

"You will be what you most live in thought, since it is your thought that draws its material correspondence to you. If in mind you abase yourself before other's talent, or their grander style of living, or are over-awed by their pretentiousness into a sort of envious humanity, or into that sinful self-deception, which is ever saying, 'I can never stand there,' you place the greatest of barriers to standing there. Look always on the best things the world can give as if they were yours—not the houses, carriages and fine clothing of others as yours—but the same kind when you have earned them; and then go to work and earn them. You can have them if you have sufficient faith in the spiritual law or mental condition which brings these things, and which is the only force which really brings them to any one.

"It is not wrong to own and enjoy the best things of this world. It is right and proper that your esthetic tastes should be satisfied. But there are right and wrong methods of getting these things. Injustice is but another word for ignorance, or lack of wisdom. You will not walk off a precipice in broad day light, but you may do so in the dark."—*Selected.*

ECCE HOMO.

J. Kellogg, editor of *Ecce Homo*, says in introducing his new publication:

* * * Our aim is to present the truth as we see it, fearlessly and in love. We have no hobbies to ride, and our desire is to say and do those things that will lead our fellow-men to a recognition of the divine powers given them, and to encourage them to aspire to and attain a higher and nobler life, here and now. They have been told long enough, that they are "worms of the dust," and that their "bodies are vile." Happiness is the aim of every human being; and all may enjoy this right here and now, if they will. It is not necessary to trudge along in affliction and distress waiting for death to bring you to that desired goal. In fact it is very questionable if death will bring it to those who refuse to accept it in this life. All we ask you to do is to lay prejudice aside and let your reasoning powers have an opportunity to develop. If you will only think for yourself, you will come to a more perfect knowledge of the truth. * * *

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A CONQUEST OF POVERTY.

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SOME EXTRACTS FROM LETTERS.

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

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

I have just finished the reading of your book "A Conquest of Poverty," and I can truly say that it is a most inspiring book, and I would that every discouraged and despondent man and woman on earth could have the privilege of perusing it.

R. C. MITCHEL,
Editor of *News-Tribune*, Duluth, Minn.

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

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

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

MISS LOTTIE B. SMITH,
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Jan 10-2*

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That "truth shall make you free" is becoming now to me a fulfilled promise, a possession entered into, though as yet I have but crossed the threshold, but oh, how expansive the view before me. Truly and lovingly yours,
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THE INTERNATIONAL SCIENTIFIC ASSOCIATION.

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3 15p	10 30a	Arrive St Augustine	Leave 6 20p	9 45a
5 20p	10 35a	Leave St Augustine	Arrive 6 15p	9 40a
5 57p	11 10a	Leave Hastings	Leave 5 36p	9 04a
6 37p	11 55a	Arrive Palatka	Leave 4 50p	8 20a
5 45p	11 00a	Leave Palatka	Arrive 5 40p	9 10a
7 35p		Arrive San Mateo	Leave 7 35p	7 30a
	7 30a	Leave San Mateo	Arrive 5 20p	8 48a
6 15p	11 30a	Leave East Palatka	Leave 3 47p	7 13a
7 43p	12 50p	Ormond	" 3 36p	7 01a
7 55p	1 08p	Daytona	" 3 26p	6 51a
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	3 41p	Rockledge	" 12 33p	
	4 12p	Eau Gallie	" 12 24p	
	4 21p	Melbourne	" 11 48a	
	4 57p	Roseland	" 11 43a	
	5 01p	Sebastian	" 10 55a	
	5 52p	St. Lucie	" 10 48a	
	6 15p	Fort Pierce	" 10 05a	
	6 41p	Eden	" 10 00a	
	6 46p	Jensen	" 9 50a	
	6 56p	Stuart	" 9 19a	
	7 26p	Hobe Sound	" 9 07a	
	7 39p	West Jupiter	" 8 33a	
	8 13p	West Palm Beach	" 8 06a	
	8 39p	Boynton	" 7 57a	
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9 30 am	Arrive Sanford	" 11 00am

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