

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 Cæsar's hand and Plato's brain,
Of Lord Christ's heart and Shakspeare's strain.*—EMERSON.

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THOUGHT TRANSMISSION AND DISTANT HEALING.

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THREE PHENOMENA.

I.

Helen Wilmans truly says: "The world is a *universe* and not a *diverse*. There is but one substance; and that is mind." She dislikes the old-school principle of "duality;" remembering painfully its division of the world domain into mind and matter—also called spirit and flesh—and the corresponding apportionment of the world government between Jehovah and Satan, and of man's future between "heaven" and "hell." She has reason to dislike that principle; for its inevitable sequence was, to turn man against himself on the assumption that the "spirit" gravitates toward good and the "flesh" toward evil. She believes in man—a unit—as the incarnation of the good, and the world—likewise in itself a unit—as the destined scene of heaven to be established by man; with no place anywhere for the "kingdom of evil" nor for its lord; nor even for an arbitrary "lord of good," as the nature of all existence is essentially good by the inherent law of being.

Nevertheless, Mrs. Wilmans believes the obvious fact of *polarity* as the constructive principle of all manifestation. She is willing to concede the conception of "matter" as of "the negative pole of mind." I am satisfied with this definition. To quarrel with it from a "dualistic" viewpoint, would be a mere word-quibble. Definitions are imperfect devices at understanding, any way. They are but makeshifts standing for that interior essence of things which, according to Goethe, "no created soul can fathom." It is but for the purpose of formal classification, or scientific schedualizing, that men need care to define essences of things. The practical uses, the arts of life, are sufficiently subserved by our knowing the behavior of things—their relations to each other, including our own selves.

Well, then: We recognize phenomena cognizable to the sense of touch (which includes taste and smell.) We call them "bodies" or "objects" or "material things" or "substances." We also recognize movements (actions or changes) going on in, between, or among those bodies. These movements become apparent to the sight, the hearing, or the touch, except in cases when their magnitude or velocity is superior or inferior to the measure to which our medium capacity of appreciation is attuned. (Thus, we see the horse walk, while we do not see the cannon-ball fly nor the grass grow.) We thirdly recognize phenomena as extant behind these movements, causing them, and thus becoming indirectly

manifest to us, although not open to direct cognition by the senses. We can neither see, hear, smell, taste, nor touch the nerve-energy that walks the horse; nor yet the elastic tension of the fire-gases that flies the cannon-ball; nor either the vegetative vitality that grows the grass. But reason tells us these forces (the "energy" the "tension," the "vitality") do and must exist; for we witness their effects.

Thus, summing up: We recognize two phenomena (or classes of phenomena) in nature by sensual evidence; bodies and their movements. A third, we recognize by reasoning only; it is what causes movement; we usually call it force.

Now, returning to Wilmans' "two poles of existence, mind and matter," or "force and substance;" the poles necessarily must be connected, as all pairs of poles are interiorly coupled together, by an *axis*. This is our *middle* phenomena; movement, or action, or change.

All that we can recognize in the actually existent world is assignable to one of these three categories of phenomena. Primarily, it is only movement that we take note of; and through movement we become immediately acquainted with the fact that something exists which is moved or in the act of moving; this we call substance (or body.) By deduction, we become convinced that something must exist which caused or causes that movement; thus we acquire the notion of force.

Force, then, for the positive pole; substance for the negative; and movement for the axis;—these three ideas or phenomena constitute the Perfect Magnet which is the universe. They likewise constitute the magnet which is every single being or object or atom or existence, of the totality of which the universe consists.

"Dead"—or soulless—matter is not: neither to our perception nor possibility of conception; for *each and every quality* or property of a "body of substance" by which it can be recognized or defined or imagined as extant, is a manifestation of a force animating it. Resistance or the impression of contact upon touch is the manifestation of the force of cohesion; color, which gives the impression of sight, is the manifestation of the force of luminary reflection. Every "quality" of a thing is but a "movement in permanence;" the constant manifestation of a force resident in the thing. And just as we can cognize and describe and think of things only through and by their qualities, so it is impossible to conceive of a thing or substance devoid of all qualities, of all force, of all life—a thing "dead" or a substance "inanimate." Consequently, everything is living; all is life. (This is, I take it, what Helen Wilmans means by saying: "All is mind." She does not deny matter; Mrs.

Eddy does. She is logical, while Mrs. Eddy is arbitrary.)

Just as we can have no "dead" matter, we can have no "disembodied" force. Matter, or substance, is not that which can be moved, but that which is moved. Nor is force that which can cause movement, but which does cause movement. A force not causing movement—present or prospective—can no more be thought of than can a substance non-subject to force.

Forces may, however, be active in two ways: actually or potentially—but in either case they are working or resting on a base of matter. Forces active potentially appear suspended as to causing perceptible outward movement; they are confined, but not inactive, for they maintain the particles of the substance acted upon subject to a state of tension ready for instant outward movement the moment the confining or restraining condition ceases. The steam pressure in a boiler while not working; the electric tension in a cloud before the storm; the chemical affinity of the carbon for the oxygen before the coal gets aflame; the ideal conception preceding the formulation of a thought—all these are familiar examples of forces potentially or futurely active—that is, holding substance under tension (which is "inward" or "molecular" movement) prepared for instant outward or "bodily" action at the signal of release.

[Continued next week.]

WHAT IS EDUCATION?

Near the line between North Carolina and Tennessee still stands a tree on which Daniel Boone, more than one hundred years ago, carved these words:

"D. Boone cilled a bar."

His spelling proves the extent of his book knowledge; yet, in one sense—and an intellectual sense, too—he was an educated man. His mind was developed, though through other methods than that of the college man. He was versed in the mysteries of forestry. The great book of nature was always open large before him. He could supply his own wants a thousand miles from the habitation of man. He knew how to defend himself against savage beasts and still more savage men. He could course his way without compass through hundreds of miles of trackless forests and arrive safe at his destination, when the Yale or Harvard graduate would have traveled round and round in a circle until he had starved to death.

Education is development, let the means be what it may. Not all knowledge is found in books, and but a small fraction of it is included in the college curriculum. Thinkers of late years are waking up to this truth, and are specializing and shortening the educational course by eliminating a lot of rubbish and dead knowledge from colleges and universities, and are making of the remainder a means to the attainment of living wisdom.

The true aim of education, in its intellectual sense, is to teach one how to think, for only the trained mind can think correctly, deeply, profoundly.

The old idea was that education consists in memorizing, in loading the memory with facts. It was thought that when a fact was once lodged in a pupil's memory that that was sufficient. Learn, learn, learn, said the teacher; cram, cram, cram did the pupil, and think, think, think was never thought of.

Memorizing is not thinking. It is easy to memorize;

it is easy to teach a pupil to memorize; it is easy to teach him to think. The old idea was wrong, because the memory is not the mind. It is only the vestibule to the reasoning faculties. The lower animals have memory; idiots sometimes possess it to marvelous degree; but we do not speak of them as possessing much mind.

Memory (the fact receiver) is to reason (the king of faculties) what the hopper is to the mill; and as a grain of corn can never be ground until it passes through the hopper into the mill, neither can a fact add its strength to the mind until it sinks deeper than memory, and is crushed between the upper and nether millstones of the reasoning faculties.

Take another homely illustration. You cannot cultivate corn by merely piling dry clods around it. There is no nourishment in a dry, hard clod as long as it remains such; nor is there a cold, undigested fact. The shower must come and dissolve the clod, and the plow must stir the roots before the plant will grow; so, too, the fact must be dissolved by the showers and shine of sentiment and the plowshare of thought before the mind will grow.

The new and normal idea of education is opposed to the old field-school idea. The new idea is that education is development, not memory-cramming; that the true method of obtaining an education is by learning to think, not by filling the memory with undigested facts; that the mind is active, not passive; that it is a living growth which must be fed like all other growing things, and not a vessel into which must be poured the slops of knowledge.

This modern idea is that the pupil should master the subject and not the book; that he should learn to bring under command the full powers of the intellect and apply it to any subject within the realm of thought; that he should be self-reliant; and not book-reliant; that he should be an original, independent thinker, and not a parrot echoing the thoughts of others.

Finally, this idea is that facts, nor theories, nor even knowledge itself is education, but only the means by which one may become educated, and that whatever sets the mind to correct thinking, be it found in books, in observatories, in our own experience, or by turning the mental eye inward and beholding the workings of our own souls—the most wonderful creation in the universe—that these are means to education; that they should not despise the source from whence comes truth. "Truth in a dungeon is truth still, and a lie on a throne is a lie still, and truth in a dungeon is on the way to victory, and the lie on the throne is on the way to defeat."

This, then, is to be educated: To obey the laws of hygiene that we may be healthy; to develop the mind by every means within our reach that it may acquire strength, power and skill to the end that it may find truth, and know it is the truth, and appropriate it, to the further end that we may be enabled to see each of the manifold duties of life and to have the strength, the courage, and the sense to do it.—*Prof. J. H. Mason in Dallas News.*

Prof. Magendie, a great Paris physician, lecturing to a class in his (allopathic) medical school, said: "Gentlemen: Medicine is a great humbug. I know it is called a science, but it is nothing like a science. Who knows anything about medicine? I must tell you frankly, I do not, and I do not know any one who does. I repeat it, there is no such thing as medical Science. Oh! you tell me doctors cure people. I grant you, people are cured, but how? Nature does a great deal, but doctors do devilish little when they don't do harm."—*Humanity.*

MENTAL VS. MATERIAL ENVIRONMENT.

A correspondent sent in the following very interesting letter which reflects the mental attitude of many in relation to the new thought:

"Our lives and physical comforts still depend on material things. To recognize our environments and material surroundings—to feel and realize the natural and inevitable effects these material surroundings have upon our lives and actions, is living on the conscious plane of life as I understand it.

"To ignore and suffer conditions and surroundings that enslave and degrade is unworthy a free and intelligent people, and can only lead to harder conditions and chains harder to break as time goes on and the resisting force weakens. To endure these existing unjust and degrading conditions, and submit to the powers that be without a protest and a determined resistance, and fight if need be, is cowardice and shirking duty, and unworthy the liberty and freedom we talk so much about and so loudly proclaim. Mental and material forces together can master and conquer the universe and accomplish the so-called impossible, but separate and alone they have no appreciable visible force and results, and must be relegated to the unconscious plane of life; hence so slow and imperceptible to the ordinary mind that recognition is almost impossible and beyond the imagination.

"So long as our environments and material surroundings are low and enslaving our thoughts must of necessity be of the same product and of low vibration, and cannot free us from the material bondage we are under, and forced to endure. A Carnegie, a Rockefeller, a Vanderbilt, etc., possess power ten thousand times ten thousand stronger to hold humanity in bondage than the materially impoverished masses in the universe are capable of creating, both mentally and materially, to lift humanity out of poverty, misery and want.

"To me the often repeated expression and advice of so many Mental Science teachers to stop worrying, fretting and banish all fear and anxiety from our lives is, to say the least, foolish and meaningless. As well say slow thinking and acting and become oblivious to all surroundings, than simply give such advice and nothing more substantial and tangible to take hold of. It seems to me material conditions must first be changed before the brain can possibly generate higher thoughts and stronger vibrating power, that will conquer the material forces that are recognized and accepted as the only forces and power that can change and direct in material things.

"Treatment for financial success, material poverty and want under present existing unjust order of things is like taking from Peter and giving it to Paul—a law or principle in nature I cannot harmonize nor understand—can you?

"Articles written on the unjust conditions and powers that be, and so fast increasing and pushing the masses to the wall—pointing out a way to get from under the yoke and making for the upward climb ought, to my way of reasoning, appear in every issue of FREEDOM. It would be no hindrance to the prosperity of the journal, nor impairing its usefulness, but add to its subscription list, and would place it in the very front rank of the new thought and approaching crisis. We must be politically and materially free before we can become so mentally."

Like a great many well meaning men, who have not yet grasped the complete range of Mental Science and its close relation to all the affairs of life and of man's environments, our correspondent put the cart before the horse.

Before we can become politically and materially free we must become so mentally. Man must first feel the desire, or perceive the necessity, for a change before he sets the forces in motion which will operate in the direction of a change.

A great unrest and dissatisfaction existing among the

great masses of a people is the best indication that a change for the better is impending. But this unrest is invariably the result of mental agitation. Without mental activity, an individual or collective body does not move for a change of prevalent conditions.

The forces that were at work during the historical period of the Reformation were set in motion through an appeal to the mental comprehension of the people relating to ecclesiastical fraud and usurpation. Once the people thoroughly understood the situation they cleared the religious atmosphere, and daylight succeeded the dark ages.

Before the colonists took up arms against the home government to forcefully resist despotic aggression, unjust legislation coupled with burdensome taxation, they had to be educated into a thorough understanding of the iniquities imposed upon them. After that they deemed no sacrifice too great to bring about the conditions which resulted in home government and popular legislation, having political equality for its fundamental basis.

The evils by which a people become afflicted, like bodily disease, work their way slowly and imperceptibly into the vitals of a nation, and they must first be brought to the clear mental understanding of a people before the people will consent to work a change, which may involve the sacrifice of much sacred life and valuable treasure.

A Voltaire and Rousseau illuminated the mental atmosphere of the French nation before royalty ascended the scaffold and aristocracy fled into exile.

Before slavery was blotted out the abolitionists flashed intellectual lightning and rolled oratorical thunder from rostrum and platform, to set the mental forces into activity, which moved the feet of a million men upon the battle fields of our nation to reassert the right of every man to own himself.

The world-wide unrest of the present day, the marshalling of the ever growing hosts of those who perceive the necessity and possibility of a thorough readjustment of our industrial and economic affairs, as against those who would maintain and sustain the present order of things, is a sure indication for the better. But this movement is the result of more than four decades of mental agitation through print, from the rostrum and the power of organization.

Environments and material surroundings correspond to the mental perceptions and images of the individuals who reflect them; and will be either degrading and vulgar, or cultivated and refined, in ratio to an individual's or a nation's preference for the vulgar or refined.

All laws, whether hygienic, financial, industrial, ethical, or others will have force until the people change their mental concepts regarding the character of institutions sustaining them. The power of a Carnegie, Rockefeller or Vanderbilt will remain in force just so long as the people sustain laws which make the exertion of such power possible.

I have wondered in times past, and it is a source of wonderment to me now, why the so-called oppressed stand by the heaps of accumulated millions, contracted by half a dozen individuals, and shout "hands off!" to everybody, when in fact everybody who works helped to create this useful wealth. Is it not because every one of them has that within him which would employ the

same forces, leading to the same results, that make a Vanderbilt and Rockefeller possible? Is not the mental, and consequently moral, attitude of the people responsible for the very conditions of which they complain so loudly?

Why complain of unjust and oppressive laws when the people send the men to the Legislature and Congress who make them?

Ah! but the people were deceived by them.

What business had they to select men who would deceive them?

Do not let us go a thousand miles away to hunt up somebody to blame for short comings on our own premises.

When teachers of Mental Science advise to stop worrying, fretting, and banish all fear and anxiety, they do so with the object in view of giving opportunity to the individual to generate thought currents, which will induce him or her to face the conditions which afflict resolutely, and overcome them; thus removing the cause of worry and anxiety. Worrying actually sets in action forces, currents in the mental atmosphere, which help to produce the conditions feared.

In the matter of treatment for financial success our friend rests his premises upon the Malthusian doctrine—that the supply of this world's goods is limited—when in fact the source of supply is inexhaustible, and everyone can draw upon it according to his capacity to satisfy his desires through useful exertion; the obstruction of unwise legislation notwithstanding.

If, therefore, a mental healer succeeds in infusing a current of thought into an individual which will arouse his dormant brain into activity, or to a clearer perception of what he ought to do to attain success, the healer has set the creative forces in motion by which the individual can help himself without taking from others. The farmer, who, by applied industry, raises a crop creates and adds to wealth without deprivation to anybody.

FREEDOM, as a publication, has a special mission. It stands for the advocacy and dissemination of Mental Science and related ideas. As such it must of necessity adhere strictly to a given line of teachings. To branch out into the field of industrial and economic reform, which has its own special publications, would be to detract from the special mission for which this journal is published. It would, under such management, detract in force either for industrial-political reform or the cause of Mental Science. CHARLES F. BURGMAN.

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.

E. W. HOWE'S LAY SERMON.

A few weeks ago a clergyman in Topeka, Kansas, the Rev. C. M. Sheldon, secured from the publisher of the *Topeka Capital*, a daily paper, the privilege of running it for one week in order to show to the world what, in his opinion, as a churchman, a daily paper ought to be. If it was intended as a scheme for advertising either the *Capital* or the Rev. Mr. Sheldon it was a success, as every one of the leading papers of the country have contained comments upon both, and of very generous length. Apparently, also it successfully proved that the people do not want the kind of a paper which a clergyman would furnish, as everybody wanted to see the first copy, no one wanted those that followed. The truth is that the people will not stand having religious ideas which no one longer believes, thrust under their week-day eyes. They barely stand having it poured into their ears on Sunday from the pulpit; their patience ends there; when they have done that they feel that they have performed a kind of duty; have shown respectful consideration for the feelings of the clergyman, and have sufficiently expressed their reverence for things once held sacred, and that ends it. In whatever way it may be expressed, and it is expressed in many ways, the dislike to having a daily paper put in clerical robes or be edited from the pulpit is the result of a changed pulpit opinion which no longer has faith in orthodox religion. It is undoubtedly true that the public appetite demands much that it were better without. It wants scare head lines, excitement, stimulants, and will devour any amount of putridity if put up in a style that does not absolutely shock its sense of morals in the manner of its presentation; and this is to be regretted, but it cannot be removed by preachments. In fact it is in a great measure the result of preachings it has had, and has ceased to venerate because it no longer believes it. The mind always seeks a field for action. This is as true of what we denominate the public mind as it is of the individual. The public mind does not demand that it be given any very hard nuts to crack, but it must have action, and freed from the poke of orthodox religion, it wanders off in search of adventure, and finds it in the journals that give the news of the day, as it is served up warm and with a good bit of spice in it. If any one is to blame for this it is the churches themselves, which, when they had the ear of the people, failed to teach them to think, but fed them instead upon superstitions and creeds until they could no longer swallow such.

Mr. Sheldon's experiment may however be productive of some good. It has helped to make more clear the weakening power of the orthodox church, and so has enabled some to speak their sentiments openly who before were silent. Among others:

E. W. Howe, editor of the *Atchison (Kas.) Globe*, has prepared a series of lay sermons as a counterfoil for the Rev. C. M. Sheldon's idea. There he has copy-righted, but we give a synopsis of a portion of them. They are worth reading.

Mr. Howe says his sermons are intended to demonstrate that newspapers are a sufficient moral force as they are. The extracts given are from his "Lay Sermon in Paragraphs." No 1:

"I am forty-five years old, and a citizen of a free country. Have I a right to an opinion on religion?"

And if I have an opinion on the subject have I a right to express it?

"I have two sons. If they should ask my opinion of religion, should I tell them what I really think or should I deceive them?"

"I have often taught them that the greatest objection to Folly is, no one ever made it pay. Sin never prospers; there is no devil to prosper on wickedness. The church has compromised on this question until the theological hell is a rather comfortable place, but the hell of conscience is the same dreadful thing it always was.

"For your own sake do no wrong. This is the essence philosophy and experience. It is the one universal truth. The pagans taught it thousands of years before Christ. The importance of honesty is so well known that the worldly man who has no respect for the church dreads folly as he dreads a whip. Honesty is so important that gamblers practice it. When a thief desires to abuse a man he calls him dishonest. From the dawn of humanity men have demanded honesty of each other and punished violations of their demand.

"Good conduct is a human necessity; the race could not thrive without it. Good conduct was taught and enforced thousands of years before the Christian religion.

"Do unto others as you would have others do unto you' is the foundation of all honesty and morality. This was written by a heathen philosopher long before the Christian era. There never was a race of savages that did not have a moral code; civilization has amplified it, and increased the penalties for violation of honesty, justice, and truth. Religion has no more to do with originating the moral law than it has to do with originating the human race. And it is society and not the church that enforces the moral law.

"The necessity of speaking the truth originated with savages. Every good principle known in the world was invented by man as a matter of necessity. The church has stolen these human principles and added dogmas and creeds.

"Sin is ignorance; the mistake of children and fools. Rational religion is the knowledge that every kind of wrong brings its punishment here and now, and without exception. Rational piety is to do right, because of the knowledge that you will be punished if you do wrong.

NO BASIS FOR ORTHODOXY.

"I believe that what is known as orthodox religion is baseless from top to bottom; every particle of it. It has no foundation in reason; it has no foundation in history or probability. Men probably sincerely believed in it at one time, but they do not now; they only pretend to. It was founded in superstition and fear, at a time when men did not know any better. They know better now.

"The story of the immaculate conception, the ascent of Christ into heaven, the temptation, the opening of his grave by an angel, etc., was taken bodily from the religion of the Buddhists. Most readers of this have access to the American Cyclopaedia. Let them turn to the story of Buddha, and they will find that what I say is true. And let it be understood that the American Cyclopaedia is more worthy of belief than the Bible, or any religious book of doctrine. And let it be understood, further, that the Bible throughout, so far as it relates the pretended facts on which the Christian religion is founded, is not accepted by a single living scholar of note.

THEOLOGY A COURSE IN IGNORANCE.

"Theology is a course in ignorance. Its purpose is to teach that which is positively known to be false. There is not a single theory in theology that is of benefit to the human family; not a single theory that is true. If colleges should be founded to teach fortune telling, astrology, and spiritual rappings, such colleges would be on an exact intellectual level with the theological colleges of to-day.

"The Christian religion has been demolished largely by the Christians themselves. They have torn it to pieces from a thousand different beginnings, but with the purpose of establishing other doctrines as absurd as those they attacked. Nearly all the purely infidel writers, while attacking the Christian religion, have been Deists—that is: they have professed a belief in God, although ridiculing the story of Christ.

QUESTIONS CHRISTIAN HISTORY.

"A favorite way of attacking the church is to claim that it is not practicing what Jesus taught. Most persons who attack the church in this way profess to believe in some sort of a religious doctrine.

"I wonder it does not occur to these men that we do not know what Jesus taught. If Jesus brought a message of importance to the world the message will never be known. The best authorities admit that no part of Christ's alleged teachings were written until some time in the fourth century—that is to say, Christ had been dead more than three hundred years before any attempt was made to write his history.

"After he had been dead a great many years the traditions concerning him were put into some sort of shape, and of these traditions the church did not decide which was true, and which untrue, until many centuries later. When this was decided it was decided by vote."

DISCUSSES MR. SHELDON.

Mr. Howe, after detailing other reasons for his doubt of the authenticity of the Bible, says regarding the venture of the Rev. Dr. Sheldon:

"A great many thousand extra copies of the *Topeka Capital* have been ordered during the week the Rev. C. M. Sheldon will conduct the paper. Not one in fifty of these were legitimately subscribed for by Christian men and women. There are a great many church papers already in existence, ably edited: there is at least one daily paper in existence conducted on the lines the Rev. Sheldon will conduct the *Topeka Capital* during the week beginning March 13. Where did these extra subscriptions to the *Topeka Capital* come from? From the church organization. Ministers everywhere urged their members to subscribe, and encourage the movement. It is church advertising, pure and simple. I should like to meet a minister bold enough and fair enough to say to these schemers: 'My people have all they can do to support their church organization and pay their pastor. I will not be a party to a scheme to rob them unnecessarily, or grumble at them unnecessarily.' Nearly every Sunday the pastor of a church has some special scheme, suggested by an outsider. This scheme calls for money, and the pastor urges his people to contribute. If I were the pastor of a church I would not do it.

SAYS HE IS NOT A SCOFFER.

"I have practically always believed as I believe now; I have never known a man whom I respected for his intelligence and uprightness who did not encourage me in my belief. I have never been a scoffer, but have tested religious faith as I have tested other questions.

"In spite of sentiment, in spite of what you learned at your mother's knee, if you are intelligent and observant, you must know that orthodoxy has failed. The Methodist Bishops have just sent out an alarm; last year their church membership showed a falling off. They say so themselves. The truth is much worse than they admit; it has been going on a long time."

The remainder of Mr. Howe's sermon is devoted to a review of statements of ministers regarding the decadence of the orthodox church, and his own conclusions on the subject.

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SIX MILES UNDER WATER.

From the little island of Guam, south by east a few miles, in the Pacific Ocean, lies the deepest of all the deep valleys that are hidden under the oceans of the earth. The spot may be found by any one who will take a map and touch the place where the thirteenth parallel of north latitude meets the 146th meridian East. Close to that point Lieutenant H. M. Hodges cast the lead from the United States steamer *Nero* on the 13th of last November, and before it touched bottom the leadsman had paid out 31,614 feet of wire. It took but a moment's figuring to show that the sea at that point was within sixty-six feet of being six miles deep.

Expressed in feet or fathoms, the figures are too large to convey to the lay mind a very definite idea of the vast distance reached by this plummet. It will be better realized, however, when it is explained that if the highest mountain on the face of the globe could be dropped into the great hole it would lie there completely submerged from the sight of man, and the Washington Monument, the highest permanent structure reared by man, would have to be extended to fifty-seven times its present height in order to project twenty-one feet above the waves at that place.

It was while making a survey for the proposed Pacific cable that Captain Charles Belknap, of the *Nero*, first discovered this extraordinary depression in the sea's bottom. He allowed the lead to run for 29,478 feet, without touching ground and then proceeded to look for another route for the cable. On account of ill health, however, Captain Belknap was obliged to proceed to Manila, and the task of laying out the remainder of the route fell to Lieutenant Hodges. * * *

In sounding this profound depth, Lieutenant Hodges broke a record and gained another victory for American science. It is a fact not generally known that in the friendly rivalry for the exploration of the deep seas American scientists have of late years come to the forefront. Within the fortnight Professor Agassiz, the greatest of deep-sea explorers, has written from the South Pacific that he had just made the deepest haul ever attempted with a deep-sea trawl. He says that he hauled the Blake beam trawl, with which the *Albatross* is equipped, from a depth of 25,038 feet. To his astonishment a number of fragments of silicious sponges were found in the bag, thus proving incontestably that life is to be found at this great depth.

As is well known, only the greatest height of the highest mountains, the far polar regions of the earth, and the lowest depths of the sea remain unexplored at the present day. The sea beyond the depth of a few hundred fathoms is almost unknown, as far as the life at its bottom is concerned. It is a region of mystery, inhabited, it is known, by many small creatures and by some of larger size. Those which have been brought to the surface exceed in curious and fantastic form any of the beasts which inhabit the earth—in fact, they differ from land animals, for the deep sea creatures are neither fish nor serpents, as much as the beasts of the earth are supposed to differ from those of other planets. It was for the purpose of exploring the greatest known depths of the ocean, and for acquainting mankind with the secrets which have been held in the bosom of the deep since they were created, that the United States government in August last, at the instance of Fish Commis-

sioner Bowers, sent the *Albatross* from San Francisco to the islands of the mid-Pacific, where at that time the greatest known depths existed.

When the *Albatross* returns this spring, and her stock of specimens has been passed upon by scientists, a vast addition will have been made to the store of knowledge regarding deep-sea life, but until then the world will have to satisfy its curiosity regarding this fascinating question with conclusions and hypotheses drawn from the meagre data so far made public. It is universally conceded that Professor Agassiz has a more extensive personal knowledge of the creatures of the deep sea than any other scientific man living, but with that exception there are few men better informed in this regard than Captain Z. L. Tanner, U. S. N., retired, who spent the greater portion of his active service in deep-sea exploration. * * *

"Conditions at these great depths, so far as known, are most interesting. For example, at the deep-sea bottom there is absolutely no light. The animals brought up from below a certain depth have, as a rule, no eyes, because in their native haunts there is no need of these organs. In substance the deep sea water differs little from that at the surface, but the vast pressure causes it to be much condensed, and it is very cold. On one occasion an experiment was made when the temperature of the atmosphere was 77 degrees and that of the water at the surface at a similar temperature. At 25 fathoms the temperature had fallen to 76 degrees, at 100 fathoms to 66, at 200 to 50.2, at 400 to 40, at 600 to 39, at 700 to 38, at 900 to 37, at 1,000 to 36.7, at 2,901 to 35.3. From the last named depth the temperature varies but little, no matter how far down one goes.

"The pressure increases on the square inch of surface exposed about a half pound for every foot of depth. Thus, at the bottom of the *Nero Deep* the pressure on every square inch of any body there amounts to about 15,807 pounds. After the results of Professor Agassiz' trawling in the Pacific it would take a hardy prophet to stand for the statement that no life can exist even under this inconceivable pressure. It is hardly possible, however, that any material known to man on the face of the earth would prove so powerful as to resist this pressure, and it is only by the display of the utmost ingenuity that deep-sea inventors and explorers have been able to contrive methods of obtaining any information at all concerning these great depths.

"In the first place the gases in the deep water expand when brought near the surface, and this frequently causes the deep-sea animals to burst open when brought near the surface.

"On one occasion I caused two sealed vessels of glass about a third to half an inch in thickness to be let down into some thousands of fathoms of water, but so great was the pressure that the sea water forced its way in through the pores of the glass, half filling the vessels; but the glass was so strong that it was not burst by the expansive gases when it reached the surface. I kept the vessels for two years, and their contents did not change in that time.

"Deep sea soundings are made with a fine piano wire, to which is attached a ball of solid iron, weighing from thirty to seventy-five pounds. These balls detach themselves automatically when the bottom is reached, as it would be practically impossible to draw them up from such a depth. If too much wire is let out it would kink and break, so there is no possibility of a mistake being made in the sounding.—*N. Y. Herald.*

THE EARTH, THE WORLD AND I.

"Child," said the Earth to me,
"What can you do?
Why do you try?
Can you not see
That all you are and can ever be
Is the product of heredity—
Merely the outcome, sure and true,
Of other lives gone by?
Because your ancestors were such,
Back to primeval slime,
Therefore you ail and sin so much;
Therefore 'tis waste of time
For you to seek to steer your course
Free of this cumulative force.
Beast, plant and rock, your story runs
Back to the power that swings the suns;
And can you disobey the laws
That move you from the primal cause?
Peace, fretful child! Be still!
And do my will!"

"Child," said the World to me,
"What can you do?
Why do you try?
Can you not see
That all the effort you have spent
Is the product of environment—
That your surroundings govern you,
And circumstances nigh?
Because you're born in such an age,
Because you're taught from such a page,
Because your friends are so and so—
Therefore you act and feel and know
Just as you do. In vain you've tried
To throw this influence aside.
Fruit of your century and race,
Your family and dwelling-place,
Your education, work and friends—
You have no individual ends!
Peace, fretful child! Be still!
And do my will!"

Said I to to the Earth: "Dear Dirt,
Your remarks don't hurt,
Being peacefully, perfectly true;
But the fact of my coming from you
Does not alter another, my dear—
This fact—I am here!
Evolution's long effort to Be
Has resulted in me,
And I hark with respect to your tones
As I would to my bones
Should their feelings new utterance give,
Should they say, 'We allow you to live!
Heredity? Yes, I admit
All you're claiming for it.
The 'first cause' is still running your ranch
But I'm a collateral branch—
In which the same power is set free,
To be handled by me.
You don't see it? No matter, old friend,
It's all one in the end."

Said I to the World: "I can take
No offense at the statements you make.

They are truthful as far as they go—
But there's much you don't know.
Your power you correctly define,
But you fail to see mine.
You make me, in part, it is true;
But, my friend, who makes you?
The environment's force on our race
Is not climate or place
So much as each new demonstration
Of our social relation.
Our strongest impressions we take
From conditions we make;
And when we don't like the effect
We can change—can select;
Can unmake and remake and choose
The conditions we use.
Just think what the product will be
When I make you make me!"

—Charlotte Perkins Stetson in the *Cosmopolitan*.

TRUTH GLEANED FROM THE WORLD'S ADVANCED THOUGHT.

The outward play of material elements is simply the reverberation of, or responsive activity to, spiritual states in the invisible world of human thought and feeling. Visible creation is a draping of the world of mind. The elementary world of matter is a transcript of the world of mind; therefore, the outward operation or activities of the material elements must represent the operations of the subtler currents of the invisible sphere of human spirit. This being so, it follows that the only escape from the furious lashings of the outward elements and the unbalanced rage of forces is by cultivating the love for harmony and peace. It is only through this that order within and order without can be attained.

It cannot be that man is a perpetual falsehood, animated with quenchless desires and powers for Divine Order, and yet never fulfilling them.

The higher life is not living somewhere outside of the earth, but it is living innermost within your own soul.

To become wise is above all things to be desired. It is the pearl of great price that constitutes the door of Heaven.

A human being who shuts himself away from love, and dwells in hate, is like a tomb closed to the light. No health nor happiness abides in him, but only death and decay.

At the present time Alpena is the residence of a man who is undergoing one of the most peculiar natural phenomena known to medical science, says the *Alpena Echo*. William L. McDonald, a pioneer citizen, has been the possessor of snow-white hair for a number of years, and recently black hair began to make its appearance, until at present it is quite noticeable, and at this rate of change in color it will be but a brief time until black hair, the original color, covers his entire head. In addition to this peculiar state of affairs Mr. McDonald is growing his third full set of teeth. Some time last year his gums became extremely sore and what few teeth still remained in the mouth fell out, and a complete new set of both upper and lower teeth made its appearance. In addition to the back teeth, the front ones are all double, a condition that is almost unknown in the annals of dentistry.

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WARS AND WARS.

Stop and think a moment. The race is thousands of centuries old, how many thousand no body knows, but as far back as we know anything about it its history is principally confined to accounts of war. Before society was organized men slew each other as the beasts slew, and there was no statute to restrain or punish. That was individualism, but it was the individualism of the ignorant savage. By and by some said, "It is wrong to kill men; we who are wisest and best in the community must organize and put a restraint upon the more ignorant and savage among us, that the killing of one by another may be made to cease."

So society was organized, a tribe, a state, a nation. But did the killing cease? On the contrary the state has in every case become the engine of war, of death by violence.

That which was held to be a crime for the individual to do was declared to be right if done by the state. Nobody saw the law in the case, that the wrong was in the act and not in the numbers engaged in it, for no one saw or believed in the unity of the race; hence all that any saw was that the state could do with safety to itself that which, if its individual numbers were permitted to do, would destroy society and stop progress. The theory and the practice was "Might makes right." Then by and by as the cloud of ignorance became a little less

dense and men came to see a little clearer through the fog, this form of statement began to grate upon the ears of the more sensitive and a new statement was demanded. "Might makes right" was denounced as an assumption on the part of kings and tyrants, and instead was hoisted banners on which was inscribed, "The voice of the people is the voice of God." And for a long, long time nobody seemed to perceive the fact that the two mottoes meant the same thing—that each equally asserted the right of states or nations to slay the people of other states or nations, provided they wished and had power to do so.

And so wars have continued and millions of human beings have fallen in battle and have died in camps, and not all the teachings of all the religions that have arisen during all the centuries have resulted in a cessation of war. On the contrary they have each and all been provocative of war, and the most cruel and barbarous of all wars that have ever been, have been the wars of contending religions.

And the reason of this? It is that the race has never grasped fully the meaning of "the brotherhood of man." Its members have never really known that the race is in verity a unit, that all life has one common source, that there is no heaven and no hell, except as men make them, and that man's power is limited only by his ignorance.

Men do not need to rob other men in order to possess riches. There are in nature forces which, if understood and applied, will draw gold and pearls from out the sea and food from out the air we breathe. And there are powers in man to enable him to command these and all other forces in nature, even to the overcoming of the law of gravitation. All things are possible to men, and it is the province of Mental Science to arouse in men faith in themselves, such as will prompt them to strive to know themselves and to command all things. Then shall wars cease, because we shall have an individualism not of ignorant savages, but of men and women who perceive the law of the unity of the race.

H. W.

GUSTAV MULLER.

We begin in this issue a series of articles by Gustav Muller, a writer of great clearness of perception and power of expression. His articles will require close and attentive reading, but will repay such. It may be that not all the readers of FREEDOM will enjoy them, but we believe that many, a majority we hope, will appreciate their depth of thought and reasoning.

THE FIRST DIRECT CONTRIBUTION.

The first contribution to the college fund outside of the sale of lots comes in shape of a check for \$50.00 from Gustav Muller of Hicksville, N. Y. His letter accompanying will be found in another column. We have never doubted that there would be many people who would take pleasure in giving to such a school as we are helping to found. We believe there are thousands who will wish to give as they are able. Some can give much, others but little, but we think nearly all Mental Scientists will wish to give something to the establishment of the first school that has ever been founded for the declared purpose of imparting the highest known truth, while searching with unprejudiced eye for still higher truths.

HAVE YOU?

Have you ever read and earnestly tried to think out a knotty problem or one which you felt you did not understand? If not you have lost a lot of pleasure which might have been yours. When next a question—any question which you do not understand—arises, set yourself to work to grasp it. Look at it from one side, then turn it over and see it from the exact opposite, compare what others say of it with things you already know, with facts in nature with which you are familiar, with what you have seen and felt.

Do not be afraid to put your own experience and observation against that of others who may claim greater wisdom; they may know more of books, and you may be living closer to nature; but be sure that which you have observed in nature you have interpreted aright. If you are not sure of this then study nature more closely. You will begin to get interested after a bit, and when you do you will begin also to understand the pleasure to be gotten out of thinking.

We have money enough paid in upon the purchase of lots to clear the campus and make some improvements upon adjoining streets, and have men already at work clearing and grubbing. The work is attracting much attention and people from the different hotels are daily going to see how things are progressing. Correspondence relative to the purchase of lots continues to come in almost daily, and another lot has been sold. No money has yet been paid on it, but the party wrote to say it was ready at any time we were ready to make deeds. Mr. Barlow has paid his \$500 which has been placed in bank to the credit of the college fund.

Some very interesting questions will be discussed at the International Scientific Congress which is to be held in Paris next July. Among them are the following:—History of astrology and of its influence upon the development of astronomy; origin of numerals; history of weights and measures; historical account of the mathematical instruments that were in use during the Middle Ages and up to the time of the invention of the astronomical telescope and the pendulum; history of the various meridians and of the geographical division of the earth according to climatic zones; a study of the true and false physical doctrines that were introduced in the West during the Middle Ages; history of chemistry and alchemy up to the time of Lavoisier; a history of geology and physical geography, as these sciences were known to the ancients; an examination of the doctrines of natural science as they were taught before the time of Aristotle, and the development of this science up to the present time, and a history of medicine during the Middle Ages, both in Europe and elsewhere.—*New York Herald.*

All very well, but why not discuss something that is alive? Those old post-mortem examinations are pretty useless to me. H. W.

It is not always wise to speak the truth, but it does not follow from this that one must deny his faith or assent to that he knows or believes to be false. Where one's belief, if expressed, would provoke only ridicule it is foolish to announce it unasked, or to argue with those who have no desire to learn; yet a frank and dig-

nified declaration of faith when questioned regarding it will seldom be replied to discourteously—never if the questioner is a lady or gentleman. True dignity always gives an impression of power, and power is always respected. There are yet communities where Mental Science is regarded as nonsense or worse, but there is no place where a dignified expression of a belief in it will not command attention and suggest investigation by the more thoughtful of the community.

The college campus has been staked out and work of clearing begun. It consists of a little over ten acres and is a gift from Mr. and Mrs. Post (Helen Wilmans) in addition to the two hundred building lots promised.

It is a beautiful rolling piece of ground, situated about midway between the river and the sea; and the college buildings, which will naturally be erected upon the highest ground, will command a view of both bodies of water. Now, we want money for the buildings.

Are you talking up the forming of a Temple in your community?

GOOD THING—PUSH IT ALONG.

DEAR MR. POST:—I did not see the statement about the College Lots in No. 38 until two days ago, as I am behind in my reading. When I first read about their being at all in the market, and for what purpose, the first impression was: "Go in and get one of the first numbers!" (as Mr. Barlow has now done.) But to my great regret I could not lay my hand on \$500 that were not already set apart for other distinct purposes; so I had to forego my dream. [As for investment purchases, I have private reasons against them.]

But I saw in the same article that you also accepted donations for the College fund. To make a small donation is not beyond my reach at present. I am enabled to make it by having had my salary increased from the beginning of this year. This increase, I am confident, I should not have been capable of earning if I had remained in the despondent attitude which was my regular frame of mind at the period when I first subscribed for FREEDOM. And I am certain that the thorough-going perusal of the paper and of Mrs. Wilmans' and your own books was the means of giving me the impulse for my new faith in myself, which has lifted me out of the slough of despond. Consequently, what I send you to-day for the College is but a small acknowledgement of the unpayable debt I owe the system of thought which that institution is to cultivate.

If everybody who has been benefited by the Sea Breeze teachings in a way to redound to his clear financial advantage, would only endow the Mental Science College with ten per cent. of his net gain or increment on his previous income, and this for the first year of such increased income only, the college would be fully funded for a complete start within a single season. Why not suggest such a ten-per-cent. league?—Good thing! Push it along? Check enclosed—\$50.

GUSTAV MULLER,
Hicksville, N. Y.

What are you going to do to help on with the *College*?

FREEDOM on trial six weeks for ten cents.

THE WASTE-PAPER BASKET.

A whale was seen in the sea at this point one day last week. It was a large one. Nobody ever owns to having seen a small whale. It is a characteristic of human folks to make extraordinary events and unusual things as large as possible. They excite more interest that way, and that gives the narrator more prominence in the eyes of those who listen. And I have no reason for supposing that was not a large whale. I did not see him, but plenty of others did, and I take their word for it. Whales are not common in these waters, at least, not near in shore, but neither are they so uncommon as to cause any special excitement. Of course every body wants to see one; I would like to have seen it myself, and would have gone to the beach if I had heard of it in time, though I saw numbers of them years ago on an ocean voyage to California. Porpoises are common here, both in the river and the sea, and I have seen hundreds of them following the ship when at sea. They are dark colored; look almost black as their backs show above the water. They often swim along in droves in a sailor sort of fashion; that is, with a kind of rolling gait, backs half out of water, and I have seen them rush in shore in pursuit of a school of fish until they were in danger of stranding, and indeed I have heard that they sometimes do so. They weigh several hundred pounds each, and give birth to their young instead of spawning as do most varieties of fish. I saw a baby porpoise playing about its mother in the river one day last summer, and he acted just like any other young thing, full of life and frolic, jumping and cavorting in a way that was most amusing; once he tried to jump over his mother's back as it protruded from the water, and instead of going over, came down "spat" upon it and tumbled off on the same side he started from. If frightened badly a school of porpoises will go wild and jump clear out of the water, frequently swimming in a circle apparently crazed with fear, until some one of their number with more presence of mind than the rest leads off in a straight line, and then away go all the rest following, but out of the water half the time, thus making it possible to shoot them as is sometimes done, I am sorry to say by "sportsmen," that being the name by which men who kill for pleasure, and not food, love to be known.

If people who like out of door life would take to studying and making friends with birds and beasts and fishes, instead of shooting them, I really believe they would come very shortly to get more pleasure in that way than in killing things. I have to acknowledge to going fishing sometimes, and I once took a gun to shoot some quails that came close to the house because I needed them for dinner, but I came near killing my husband instead, and have not gone hunting since, and I do not think I could bear to shoot anything now, even if I did want it for the table. I am not a vegetarian yet, but I would be willing to be if my being so would stop the killing of innocent animals and birds. There used to be quantities of plumage birds here, but people have shot them so much that we see but few of them now. I guess I stated this once before in the Waste-Paper Basket. If I did, and if repeating it keeps any one who comes to Florida from bringing a gun, I shall be glad I did so.

Have our readers noticed that Mr. Burgman is to go

West upon a lecturing tour in June? We announced it last week, and shall keep the notice standing for a little time, until his appointments are definitely determined upon. Mr. Burgman is fully competent to represent the Mental Science Movement and we hope he will be given good audiences wherever he speaks. He is to attend the convention in Seattle, and his appointments must be somewhere on or near the line of one of the roads that will take him there, but he can go and come by different routes, and so reach a large number of places. If you think he could get a good audience at your place, and would like him to lecture there, write him at once what you think and what you would like. He must, if possible, receive at least as much as will cover his expenses, and should receive a little additional to feed the wife and babies with. I am sure those who hear him will not be disappointed in him as a lecturer.

There is to be a musical entertainment at the hotel to-morrow night. You are all invited to come—at 50 cents each, the money to go to one of the chamber maids who was injured by a fall from a bicycle. The guests are getting up the entertainment from among themselves, and as there are some fine musicians in the house, I have no doubt it will be well worth the money and that a nice little sum will be raised for the maid. She is not dangerously hurt, but will not be able to do any work for some weeks it is thought.

We have several quite celebrated authors stopping at the hotel, as well as musicians. Perhaps the most noted among them is Mr. Spencer, who wrote the opera called "The Little Tycoon."

Mr. Spencer has a very lovely family, the youngest being a most beautiful little girl, in delicate health, whom they take down to the beach every day that she may play in the warm sand and breathe in the air from off the sea. Mr. Spencer is a fine looking man of a little more than medium height, neither very light nor very dark complexion, always neatly, but not showily dressed, and with a most kindly manner, as well as a face indicative of unusual ability and true refinement. And his wife is also exceedingly pleasing in appearance. I do not know them well, of course; I do not know much of anybody in the hotel any more; they come and go so, and there are so many of them, about one hundred and fifty now, but I am sure the author of "The Little Tycoon" and his family would make exceedingly nice neighbors, and hope they will come every year. H. W.

C. F. BURGMAN'S LECTURE TOUR.

Mr. C. F. Burgman, Home Secretary of the Mental Science Association, will attend the convention of Mental Scientists to be held in Seattle, Washington, beginning July 1st. He will leave here as early as June 1st and will deliver either a single lecture or a course occupying three or six evenings at different points on his route, both going and coming, as may be arranged for him. Mr. Burgman is a man of fine ability and accustomed to the lecture platform and goes as the well equipped representative of the Mental Science Association. Friends interested in the work who would like to have one or more lectures from Mr. Burgman in their towns should open correspondence with him relative to terms and dates at once.

FREEDOM on trial six weeks ten cents.

MY DEAR MRS. WILMANS:—I have read with much interest your article, "Speculations on Spiritualism," in FREEDOM, February 28th, also in March 7th of FREEDOM, "Two Answers to One Question." In the first article you say you are trying to find out whether they are spirits of the dead, or materialized thoughts of the living. The latter is what calls forth this article. I wish to relate something that came under my observation and can be substantiated as a fact.

About three months ago a regular attendant of our church whom we will call Mr. B. was called to Denver, Colorado, where he has since remained. Two weeks ago last Sabbath while our pastor was delivering a discourse, he stopped suddenly and made these remarks: "I do not know what you will think of it, but I can see Brother B—— in his old accustomed place just as plain as I see any of you. He appears to be listening very attentively." The next day our pastor wrote to Brother B—— telling him what had been seen. On Tuesday our pastor received a letter from Brother B—— stating that he was at church on the Sabbath in the afternoon, and asked if any one saw him. The two letters must have met about at Omaha, on their respective journeys. The same query from the pastor to Brother B—— must have convinced him that it was no dream.

Now the question arises, was it materialized thought? About a year ago the same thing happened at the same church, only the absent one was a young lady. She is still living in Germany. She wrote a postal card stating that she was here on a certain Sunday afternoon. Comparing notes proved that she had been seen and described to us on that date, which shows us that distance cuts no figure. I have thought for some time that man would discover a gas that he would put into a metallic cylinder which would float in the air and carry many times its own weight, but I had not thought that he would be able to so inflate his own body and navigate space. If that time is really coming I do hope that some wise political economist will solve the political problem before it can be but into practice. Just think how many times in one day an unscrupulous politician could vote between New York and San Francisco.

Now our wise and beloved Helen, please explain if possible. Yours very truly,
S. D. COXE,
Chicago.

It is because I cannot explain these and similar occurrences with any positiveness that I refuse to accept of any one theory regarding them as certainly correct.

In my wide and varied correspondence and practice I have known instances not only similar to those reported by Mr. Cone, but some of them much more startling. I am forced to accept them as proving the existence of laws and forces of which we have little knowledge beyond the fact that they exist. If I knew all about them I would not help found an institution for their study and investigation, as we are doing. For that is the idea which is back of our school of research.

We are proposing to first teach the youth who come to us to desire to know truth, not creeds; and secondly, to enlist the brightest minds in the country in such investigations as will disclose truth. We call ourselves Mental Scientists because we hold all things to be of mental origin, mentality being the essence from which all things spring. "Mental" Science is therefore the science of all things and throws all doors open to the truth. We teach, and shall teach, all of truth that we know, and shall at the same time be ourselves students of truth.
H. W.

MY DEAR HELEN:—I did not think I would let a whole week elapse without sending my congratulations to you and yours upon the projected college. I so re-

joice for the world that this is well in hand. For years my creative thought has been upon a school, a home for the natural evolution of the soul. I know not only one but many are to be founded, both schools and colleges. They are also moving in Denver while the whole system of education is seething and foaming in consequence of the leaven that must leaven the whole lump.

Success to your idea. I know it is a big one, and if I can aid you about teachers or any thing, command me. It is to be and will grow like Topsy. Bless your dear heart. Always and always,
ALICE STOCKHAM.

DEAR MR. AND MRS. POST:—I have your letter and clipping about the proposed college.

I will take pleasure in publishing notice and assisting the cause all I can.

I believe such an institution is much needed and ought to be well patronized.

I would suggest that a new departure in education should be introduced here in the bringing of education to the front in the place usually given to instruction. Let not facts be the main thing, but the philosophy of facts. In history, for example, let the chief aim be, not to memorize events, but to search out the philosophy, the meaning, the causes and results, of events. In mathematics, let the aim be, not the conning of rules and the solving of problems merely—although this is valuable as a mental gymnastics—but the evolving of the power of reason, calculation, forethought and concentration. In short, let us return to the original significance of the word "education," and educate rather than instruct, or cram.

And I would give a larger place than usual to logic of the Hamiltonian order, or, after the school of Aristotle, the study of mind as mind, the cultivation of purely abstract thought.

Also, to Mental Science in its broadest sense, including the scope covered by Whately and Havens and much more, to wit, the discoveries of modern thinkers in that field.

I would make the modern Mental Science the chief theme of the shorter course, including the philosophy and Science of mastery over our conditions, our bodies and our environment. And, I would also teach the science of healing and give diplomas to those who develop proficiency in this, and are qualified to teach and lecture. Make the purely Mental Science department optional in the regular four years' course.

I would give four grades of degrees: The classic degree, including the full four years' course with Mental Science; the scientific degree, to those completing the four years' course, except the languages, including Mental Science; the philosophic degree to those completing the four years' course without both the languages and Mental Science healing and teaching proper; and the Mental Science degree to those completing the six months' course.

But I have said enough. These thoughts have been put down at random without system. I am a university alumnus and have had seven years' experience as principal of a high school, and have thought much along these lines.

I trust my random shots may hit somewhere to help. Success to you. I am yours very sincerely,

A. P. BARTON.

Mr. Barton is the well known editor of *Life*, one of the most ably conducted Mental Science journals in the West.—ED.

MY DEAR MRS. WILMANS:—If your article, "Two Answers to One Question," in last FREEDOM does not satisfy your questioners on the subject of over population, why not cite them to Carey's explanation of these questions, in his works on "Social Science." While there have always been "doubting Thomases," to the unfolding mind, the scientific proofs are all sufficient.

Though Malthus catered to public favor by his forebodings, in the end, the more rational teachings of Adam Smith prevailed, and to-day the questions of over population and decreased supply are not troubling the more advanced thinkers and students.

While you perhaps have sailed a few leagues in advance of Carey's theories, yet allow me to say you have the advantage of having promulgated them almost fifty years later, and we can give you all honor for the enlightenment they convey.

To refer to that part of your article concerning child-bearing and seed-time, Carey gives these general laws:

"The nervous system varies as directly as the power to maintain life.

"The degree of fertility varies inversely as the development of the nervous system, animals with larger brains being the least, and those with smaller the most prolific.

"The power to maintain life, and that of procreation, antagonize each other, that antagonism tending perpetually toward the establishment of an equilibrium.

"Nothing connected with the question is more fully recognized than the general antagonism of the nervous and generative system.

"Intense mental application, involving great consumption of the nervous element is accompanied by diminished production of sperm-cells. The excessive production of these latter being, in like manner, followed by defective cerebral energy, frequently amounting to imbecility."

It appears highly probable that the provision of nervous matter to the female, as well as of nutriment to the embryo, limits the supply of nervous matter to the system. It is, too, highly probable that the uterine function, beginning with puberty and continuing until the commencing of old age, is the more efficient counteractive of cerebral force in the sex.

Further, there is abundant reason for believing that certain kinds of nervous action are more efficient than others in counteracting the activity of the instincts.

We know that the employment of the mind in passion, imaginative, scientific, moral, or devotional applications has widely different effect upon the propensities, some ministering to their growth while others counteract it.

That men of great mental activity are generally unprolific, has frequently been remarked. Occasionally it becomes possible to trace the movement, in this respect, of large bodies of men, and whenever it is so we meet with facts tending to establish the idea that the extinction of the families follows closely upon high development of the mental faculties.

In the early days of ancient Rome, Tacitus telling us—"About the time that Claudius enrolled such of the senators as were recommended by their illustrious birth and the merits of their ancestors, the line of those

families styled by Romulus, 'the first of nobility' was almost extinct."

Coming to more recent times we find that of the number of occupants of the Presidential chair in this country seven have been childless, while the total number of all their children has been little over thirty. The same fact meets us almost every where, Napoleon, Wellington, the Pitts, and other distinguished men, not having left behind them the children required to fill the void created by their decease.

Look where we may we find the reproductive power in man is no more a constant quality than is any other of his powers.

It may be stimulated to excessive activity by such course as tends to reduce him to the condition of a mere animal, or diminished as his various faculties are stimulated to action, and as he himself becomes more "free."

May not this then be the self-adjusting law of population?

Prayers and tears are not responsible for the present exalted position of women, but it has been brought about by the unconscious assertion of the "I". While women may not as yet be ready to assert the "I" concerning their powers of reproduction, and at the present time I can see no necessity for so doing—yet the increasing force of the many, desiring to conquer death may in the near future make this assertion necessary. When that time comes according to the basic law, the "I" will be asserted, and with the desired effect.

CORDELIA EGAN THORNER,
Powellton, Ill.

TOO FAT.

I know what the burden of fat is. For years I kept trying every anti-fat remedy I could hear of; some of them almost killed me; not one reduced me. Then I found out that mind can control matter, and I reduced myself eighty pounds in ten months. No medicine, no dieting; nothing but a certain mental attitude that my printed instructions will teach you how to come into. These instructions will only cost you \$1.00. This is all there is to pay. Address:

MRS. HELEN WILMANS,
Sea Breeze, Florida.

NOTICE

Is hereby given that Helen Wilmans Post, Charles C. Post, Arthur F. Sheldon, Clement Eldridge and Charles F. Burgman intend to apply on the first day of April, 1900, or as soon thereafter as they can be heard, to the Honorable Minor S. Jones, Judge of the Seventh Judicial Circuit of the State of Florida, in and for Volusia County, for the incorporation of the "Scientific, Philosophic and Ethical School of Research," as a corporation not for profit.

Its character and objects are expressed in the title and embrace higher research and higher education. Meanwhile the proposed charter is on file in the Circuit Court Clerk's office of DeLand.

Signed,

HELEN W. POST,
CHARLES C. POST,
CLEMENT ELDRIDGE,
ARTHUR F. SHELDON,
CHAS. F. BURGMAN.

MENTAL SCIENCE ASSOCIATION.

The purpose of this association is to spread, through organized effort, the doctrines and teachings of Mental Science. All who are interested in this work, of whatever sex, creed or color, are invited to co-operate by association, either as a member at large or by affiliation through local Temples wherever they may be organized. For further particulars address the secretary of the home office, Sea Breeze, Florida.

HELEN WILMANS, President.

CHAS. F. BURGMAN, Secretary.

CENTRAL EXECUTIVE COMMITTEE.

Helen Wilmans, C. C. Post, C. F. Burgman,
C. Eldridge, A. F. Sheldon.

CENTRAL ADVISORY BOARD.

F. M. Doud, M. D., Chicago, Illinois; Louisa Southworth, Cleveland, Ohio; Clara Foltz, San Francisco, California; M. F. Knox, Seattle, Washington; Frederick W. Burry, Toronto, Canada.

THE HOME TEMPLE ORGANIZED.

On Friday evening, March 23d, the Home Temple of Mental Science was organized at Sea Breeze. The preliminary meeting having that purpose in view convened at the residence of the home secretary, whose parlors, spacious and handsomely furnished, have a seating capacity for one hundred people. About fifty residents of Sea Breeze and a number of winter guests from the Colonnades Hotel were present and remained throughout the proceedings, which proved both interesting and entertaining.

In opening the proceedings of the evening, Mr. C. F. Burgman, on behalf of the Central Executive Committee, welcomed the friends and neighbors as well as the invited guests. After giving a brief resume of the events which led to the formation of the Mental Science Association, the progress made in the way of organization since the plans were first published during the middle of last February, he invited Col. C. C. Post to take charge of the meeting.

Col. Post, in taking charge of the meeting, reviewed the history of the rise and gradual spread of Mental Science ideas as promulgated by Helen Wilmans and himself, until now. He said adherents are located in every part of the globe and students and followers can be counted by the tens of thousands. The ever increasing demand for a closer relationship among the believers in the science, as well as the repeatedly expressed desire for a medium through which to carry the teachings deeper into the masses, pointed to the need of organization, and the Mental Science Association represents the natural supply of a universal demand. Already in seven cities of the United States Temples are in process of formation, and the Mental Scientists in fifteen other cities have been communicated with in order that organization may be effected. His movement will spread until it gathers within itself the best minds of the thinking world, because there is that within it which responds to the newer conception and the newer order of things, both in the intellectual and physical universe. We look upon this movement as educational in the highest sense. And while the study and practice of Mental Science ideas is bound to lift the individual far above his fellows, it fosters also, at the same time, the spirit of universal brotherhood. It is proper that the first Temple should be brought into objective existence right here, where we have labored for years to spread the light, as we saw it, into the world, until now the eyes of the world are being turned in this direction and to this very place for further in-

spiration and guidance. Before long we will have the youth of the land sent here to be trained and educated in the true science of life; and from the tree planted here in this little beauty spot will spread the seed of the world's regeneration.

Mr. Post then caused the declaration of principles to be read, after which a motion was submitted and carried that those present organize into the Home Temple of the Mental Science Association. A recess was then declared to give an opportunity to all who desired to sign the roll of membership, which when completed for the evening recorded the following names:

Helen Wilmans Post, C. C. Post, Ada W. Powers, Clement Eldridge, A. F. Sheldon, Mrs. A. F. Sheldon, Charles F. Burgman, Florence N. Burgman, Susan Marie Eldridge, Mrs. H. A. Bernard, A. C. Barnett, A. McKerlie, A. Z. Mahorney, Florence G. Mahorney, E. F. Britton, Frances D. Britton, C. P. Lund, H. M. Johnston, Mrs. A. M. Mitchell, M. A. Wilson, Fletcher Wilson, Hattie B. Barlow, Mrs. Frances Michael, G. W. Michael, R. T. Butler, R. S. Lyle, Geo. W. Barlow, Madam J. B. Dietz, H. S. Gane, C. W. Baker, W. A. Baggett.

After resuming business the Temple was declared to have been duly constituted and the meeting called upon to elect the officers with the following result:

Clement Eldridge, President; H. M. Johnston, Secretary; G. W. Barlow, Treasurer; Executive Committee, A. Z. Mahorney, Mrs. A. M. Mitchell, Frances D. Britton, C. C. Post and W. A. Baggett. Lecturer, Charles F. Burgman.

The Executive Committee was charged with the duty of securing a meeting place for the Temple, and arranging such other details as are calculated to make the lecture meetings pleasant as well as instructive. After deciding that the first lecture be delivered on Sunday evening, April 8th, the meeting adjourned.

BOARD WANTED.


A patient wishes board in a Mental Science family in Tennessee or Georgia. Send answer, stating price, to Mrs. A. L. YERTSEN, Atlantic Hotel, Chicago, Ill.

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Then read "The Science of Physical Immortality," by Harry Gaze. It gives practical directions for the attainment and perpetuation of life, health and beauty. Price 25 cents.

apr 4-2t* WILLIAM E. TOWNE,
Holyoke, Mass.

BE SURE AND READ

 "The Constitution of Man", by Elizabeth Lois Struble, the well-known editor of *The Nautilus*. This book contains 12 essays on advanced Mental Science, with the following titles: 1. Genesis; 2. I and the Father are One; 3. In The Stillness; 4. Growth; 5. What God is Good for; 6 and 7, Inspiration; 8, 9, 10 and 11, Desire; 12, Concentration. These essays are strongly original, and full of sparkling vitality and magnetic enthusiasm. Following is a brief synopsis of chapt. 4: The Uncreate a pulsing sea of Energy—Consciousness due to friction—There is only Living Substance in the Universe—The beginning of the Individual—Ceaseless Life Forces—Choice and Will—Old and New Forms of Consciousness—Fine Forces most powerful—Regression impossible—Resistance the cause of Dis-ease—Seek Understanding, etc. The book is daintily printed and bound. Price only 25 cents.

march 28-2t* WILLIAM E. TOWNE,
Holyoke, Mass.

A. Z. MAHORNEY

Is now teaching classes wherever there is a call. His purpose is to show each individual how to develop the latent forces of his own mind, and thus hasten the unfoldment into a knowledge of truth by co-operation with the Law of Growth.

Any one wishing to make arrangements towards organizing a class will hear from him by writing to Sea Breeze, Fla.
march 14-4t

A CONQUEST OF POVERTY.

No book teaching self-reliance has ever been received by the toiling masses with so much pleasure and profit as "A Conquest of Poverty." Its teaching is practical and so comprehensive that every reader easily grasps the principle set forth by the author.

This little book has found its way with astonishing rapidity into every English-speaking country on the globe. Toilers, on the Fiji Islands receive inspiration from its pages. The New Zealander finds food for profitable thought, while the Australian recognizes through its teaching that inherent in himself is a latent power that makes him master of the situation. From Africa comes the words: "You are solving the problem of life and creating an Eden on earth."

Reading this book has caused men to think, and thought is all powerful. It directs the mind in the right channel which develops the latent power of the brain, and enables it to conceive new plans for the betterment of man's condition. Thought stimulates action that changes man's environments and leads him to success. That this book is arousing men from their lethargy, and infusing new life and hope in those who have been weighed down with the accumulated errors of centuries is demonstrated by the letters of praise and gratitude that are received in every mail. Our last edition of thirty thousand copies is nearly exhausted and we are preparing to print another large edition. The demand for a cloth-bound book is so great that we must respond. Men of thought urge that "A Conquest of Poverty" be more substantially bound so that the book may be better preserved, and find its proper place as a standard work in every home and library.

The sale of the Home Course in Mental Science is also increasing. This together with the sale of other books published by this Association indicates that the public sentiment is changing in favor of something more substantial than the old dogmas, and is eager to investigate on some other line of thought. The time is now ripe for the believer in Mental Science to interest his neighbor, who in turn will communicate the new idea to others, and thus like an endless chain reach every dweller on the earth with a new hope—the conquest of poverty, disease, old age and death.

MY DEAR MRS. WILMANS:—I have just finished "The Conquest of Poverty" and to say that I am delighted, is only to express it mildly. I never met with anything like it on paper in all my experience of reading; but still must acknowledge that thoughts something like yours have been in my brain before, and whenever I gave expression to them, was laughed at.

In my opinion the book should be bound in gold, and spread broadcast over the land, because it is what the world needs to learn, to know that it can do away with that cursed of all things, Poverty, both in money matters, health, etc. etc. I have been practising it faithfully as I could since the perusal of the book, and intend with your assistance, to continue doing so until I am perfection perfected.

I sent for a copy of FREEDOM yesterday, and am looking forward to its reception with much anticipation of devouring it; am positive it will result in my subscribing for it yearly. Kindly let me know the best terms for twenty (20) small pamphlets that you issue.

Thanking you again for the pleasure you have caused me, I remain, very sincerely yours, M. A. BOWDEN.

MY DEAR MRS. WILMANS:—First, I want to thank you for *living*, secondly, that you have had the power and forethought necessary to write such a book as "A Conquest of Poverty." For three years I have had to earn my living. Every dollar stolen from me. The past six months have been in business. Late met with loss financially, no one to rely upon for any amount of assistance, etc. Your book is great. I am not one of the easily discouraged ones knowing I have the physical and brain to accomplish things, and I want you to put me on the right track if possible. I must make money;

I am a hustler and I need your kind advice and assistance. May I have it? Sincerely and admirably,
FLORENCE HYDE JENCKEN, Chicago, Ill.

MRS. WILMANS:—I am studying your "Home Course in Mental Science" and must say I never read any book more truthful and more touching than the Home Course. I will close hoping you success, and I know you are doing a great deal of good. If all could see as I and some others do this would be a different world. Yours truly,
J. W. STRUPEL, Hill, Mont.

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

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

The price of every book on the list is very low in comparison with its value. Address all orders to

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failures in any department of life; no more poverty, no more of the sorrows of existence, but only its joys, its triumphs, its happiness. Careful study will enable any one to master Mental Science through these lessons. They should be in every home in the world. Thousands of letters like the following have been received:

DEAR MRS. WILMANS:—I have just finished the lessons and cannot adequately express my delight and appreciation. Nothing grander has been said in nineteen centuries at least. I want every thing you put out, and hope I shall hear of them as they come out so I can send. Sincerely and gratefully,

RENA CLINGHAM, care Ladies Home Journal, Metropolitan Building, New York City.

I am filled with thankfulness and love to Mrs. Wilmans for these lessons of priceless truths which are meaning so much to myself and husband, and I would especially thank you for the response which I am sure you gave to my request that you would wait a thought of desire that they might be of much good to him, my husband.

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

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

THE INTERNATIONAL SCIENTIFIC ASSOCIATION.

Sea Breeze Fla.

Please send to my address below, one complete set of the "Wilmans Home Course in Mental Science" (20 lessons) price \$5.00. Inclosed find one dollar on account. I hereby agree to pay the balance of \$4.00 at the rate of one dollar per month, beginning one month from date of receipt of the lessons. The title to the lessons to remain in you until entirely paid for.

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Also a pamphlet by Mrs. Ada Wilmans Powers, called "The Universal Undertone." It is one of the most beautiful things ever written. Price 15 cents. The two 25 cents. Address International Scientific Association, Sea Breeze, Fla.

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

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

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

Mrs. R. P. W. P., Omro, Wis., of nearly every disease in the catalogue. She says she is "so well and happy." In this same place a boy was cured of secret vices after nearly ruining himself. Many cases like this have been perfectly cured when every other effort had failed. Also sex weakness in many forms; loss of vital power, impotency, etc.

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C. A. R., Rutledge, Mo., says: "I will discontinue treatment now. My health is better than for years." He had consumption.

M. T. B., Kearney, Neb., says: "Grandpa and grandma both used to wear glasses, but they neither wear them now. Grandma's hair used to be white, but it is gradually turning into its natural color."

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

O. S. A., Malden, Mass., was cured of chronic constipation, throat trouble, and other things.

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

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

Mrs. F. C., Earlville, Iowa, was cured of heart disease; also of liver and kidney trouble and a tumor in her side.

M. L., Pioneer Press Building, St. Paul, Minn., was cured of dyspepsia, sleeplessness, and sensitiveness.

Many persons are being cured of mental and moral defects; such as lack of self-esteem, lack of business courage, and other weaknesses that stand in the way of a successful career.

H. S., Sedalia, Mo., writes: "Under your kind treatment I am entirely recovered from nervous dyspepsia. And this is not all. I have undergone a marvelous mental change. My memory is better and my will power stronger. Mental Science has breathed new life into me. Such strength and courage as I now have are beyond price."

J. K., 19th St., West Chicago, Ill.: "There is nothing to compare with this mental treatment in its ability to heal; it draws on the fountain of vital power within the patient and supplies every part of the body with new vigor."

Mrs. M. K., Hays, Kan., writes: "My life was worthless. I was so wretched all over, both mentally and physically, I wanted to die. But now what a change! I will not take up your time in description. I will say this, however: Five years ago I was an old woman. To-day I am young, not only in feeling but also in looks, and my health is splendid. For all this I am indebted to you and Mental Science."

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

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

These testimonials—the full addresses of which will be given on application—have been taken at random from hundreds of letters, all testifying to the wonderful power of mind healing. A good many other letters, wherein the addresses of the writers are given in full, have been published in a pamphlet called THE MIND CURE TREATMENT, which is sent free to all who want it.

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

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