

FREEDOM

A JOURNAL OF REALISTIC IDEALISM.

*Who dares assert the I
May calmly wait
While hurrying fate
Meets his demands with sure supply.*—HELEN WILMANS.

*I am owner of the sphere,
Of the seven stars and the solar year,
Of Caesar's hand and Plato's brain,
Of Lord Christ's heart and Shakspeare's strain.*—EMERSON.

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COL. POST LECTURES BEFORE THE HOME TEMPLE ON ANCIENT AND MODERN RELIGIONS.

The worship of some power supposed to be superior to himself, has been universal among men from the time at which history began, and back of history all legends are but tales of mythical gods and of their dealings with men. In the earlier ages those who rose to great prominence and became rulers over vast numbers, or teachers of new religions, were given, if they did not claim, descent from the gods in a more or less miraculous manner. Indeed it is often difficult in dealing with the subject to tell where legend ends and history begins; whether a certain character of whom certain things are asserted was an actual personage, whose acts were magnified by his followers into something miraculous, or whether it was one of the mythical gods of an ignorant and superstitious people.

It is unfortunate that ancient India has no history. That is that her people kept no records of events as they passed; an omission due doubtless to the religious faith of her inhabitants, who lived, or sought to live, in the future, regarding the present as of little value, and seeking to crush out every desire of whatever nature in order that they might the sooner enter into *Nervana*, that is be reunited or absorbed into the universal life. This they regarded as the only possible road to peace if not to actual happiness. Exactly what *Nervana* meant or means to these people is a mooted question. It has generally been understood by westerners to mean the extinguishment of the individual; the loosing of the rain drop in the ocean; the reabsorption of the finite in the infinite. But of late some have denied this, asserting that it meant simply the attainment by the spirit of man of a condition of absolute rest. Doubtless it was differently understood by different people. In no other country are the people so distinctly and sternly divided into casts or classes as in India, the lower class or *Sudras* not being permitted to read the religious books or to mingle in any way with the *Bramins* or highest class except as servants, and are taught that their only hope of future happiness lies in loyal service to the higher classes.

In ancient Egypt a different condition of affairs existed, due again in great measure to their religious faith. There every event of however little seeming importance was made matter of record, as witness the thousands of monuments, pyramids and tombs covered over with hieroglyphics; records not only of the lives of her eminent men and of public events but of domestic affairs and the everyday life of her people.

The Egyptians believed in the transmigration of souls; that when the body decayed the soul began a round of transmigrations through the lower orders of animals to emerge again after 3000 years in the body of another man. This probably accounts for their care in embalming, for if they could preserve the body from decay for that length of time, or for any portion of it, the soul was saved from that much of its punishment, since until the body decayed the soul could not pass into another form. Again, when it did return to the body it would be of service to it to know what had transpired in the interim.

It may not be asserted of the Egyptians as a whole, that they so reasoned. They were ruled, as most other ancient people were, by their priests, and the masses probably reasoned very little, but such was the teachings of their religion and such the effect upon them.

Egypt, therefore, is the oldest nation known to history, but it does not necessarily follow that hers was the earliest religion. On the contrary it is probable if not certain that the Zorastrian system is older, and that Zorastar himself was but a reformer, like Buddha *Gautama* who lived some centuries later, or like Luther with relation to the church of Rome.

So entirely is the distant past shrouded in darkness, owing to lack of more positive knowledge that those who have sought to lift the veil which obscures the early history of the race have been compelled to depend largely upon a study of the languages of the different nations and races, seeking to find wherein they agreed or differed and judge thereby which nation sprung from which older one, and how close the relation might be, and how far advanced in civilization. At first thought this may seem a very imperfect way of judging, as indeed it is, yet not entirely so.

For example, a purely nomadic people, those wandering from place to place and having no permanent home, would live in tents and have no word for house. So also those who knew nothing of navigation would have no word for boat, or ship; so when in any ancient language numbers of words are found which are also found to be the same, or so nearly so as to be unmistakable, in the language of other and later nations or tribes it is reasonable to conclude that the later are descendants of the more ancient people.

Now a glance at the map of south-eastern Europe, western Asia and northern Africa. Here is Egypt lying along the banks of the Nile river, with a history running back some thousands of years. Here is India. Here in eastern Europe, in the vicinity of the sea of Aral, and the Caspian sea is what was anciently known as *Bactria*, and here so far as known, the *Aryan* race of which we our-

selves are members, originated, and here lived and taught Zorastar, or Zarathust, the date of whose birth is variously estimated by different scholars to have been from fifteen hundred to six thousand years before Jesus of Nazareth.

As suggestive of the lack of geographical knowledge, and consequently of knowledge of people inhabiting other portions of the globe, which existed among the most enlightened at, or near, the beginning of our era, we have a map of the world drawn by one Hecataeus about 520, B. C., according to which the solid portions of the earth were all included in a circle, which on the east would include Ganges river, cut the Caspian sea in two, giving it an opening into the Pacific ocean; thence west in an arc which again reached the sea on the coast of France, and continuing cut off the entire lower half of Africa. Outside of this all was water, according to the learned geographer of 520, B. C. Seventy years later Heroditus, called the father of history, revised this map apparently and drew a new one. He had evidently learned that the Caspian sea did not open into the ocean, and he was, moreover, inclined to do things on the square, at least measurably so. His map shows an absolutely straight line on the north at about the fiftieth parallel of latitude, strikes the Atlantic coast below the British Isles, runs straight south close to the entrance to the Mediterranean, which is shown on his map to about the sixteenth parallel, south, in Africa and then circles round to the Persian gulf and northward to the meridian referred to, and in the vicinity of the Aral sea.

Now, according to the latest conclusions of scholars it is here, in ancient Bactria, somewhere in the vicinity of the Caspian and Aral seas that the Aryan race had its origin and that emigration began of a people which finally spread throughout India, Palestine and probably Egypt.

If the better blood of the Egyptians is indeed Aryan, as believed, then there must have been two widely separated periods of emigration, for at the time when we may first confidently claim a comparatively accurate knowledge of events Egypt was the most advanced of the nations and it was the meeting of the two streams of emigration, the one southward and westward from Bactria, the other, the returning eastward tide from Egypt, each with its differing customs and different religions—it was the meeting of these two streams of emigration upon the plains and among the hills of Arabia and Palestine, that was productive of the wars, accounts of which virtually constitute the history of the centuries which immediately preceded the time of Jesus.

That periodical emigration southward from central Europe should occur is perfectly natural, especially if, as is apparently the fact, the climate of the more northern country turned suddenly colder, or even if such change took place gradually. In one of the most ancient of the sacred writings in the Zend language is a sentence apparently incomplete in the translation, but which conveys the information that the summers which had formerly been seven months in length had dropped to two, while winter held sway for the other ten. This change probably occurred at the time of the flood, if indeed that was due to a change in the polarity of the earth, but no matter what the cause the effect upon the more northern inhabitants would naturally be to send a

tide of emigration southward, and it is probable that a portion eventually reached and settled in the rich valley of the Nile, and gradually amalgamating with the native races, formed the Egyptian of a later age.

The emigration probably had its inception in a people living far north in Europe, where the change was greater than in the vicinity of the Caspian sea, and that a portion of the emigrants located there and eventually became sufficiently numerous to again start a tide of emigration southward, and it is this later tide which met, and contented with the tide from Egypt, which country, having also become thickly populated, was seeking an outlet for its surplus population. West of Egypt was the desert of Sahara, southward a totally unknown country; eastward, over the land from which, hundreds of years before, their progenitors had come, and of which some actual knowledge was possessed, and of which tradition told, was the natural road of the emigrant from the country of the Nile, even as southward was the natural road of the man from Bactria, and natural also was the contention of the two for possession of the soil on which they met, and for the maintenance of the religion which each accepted as the true one.

If, then, Bactria and not Egypt is the more ancient in point of possessing a partially civilized people it is to Bactria that we must look for the more ancient system of religion and we will first consider the religion of Zorastar, or as it was then called, "the good religion," the worship of Ahura Mazda, (Ormazd). For the knowledge which we have of this religion we are indebted to a few men who have devoted many years of time to the discovery of ancient manuscripts and their translation into the languages of our later day, a work of infinite care and difficulty, and which is yet far from complete as there are estimated to have been, and possibly may yet be, masses of manuscript, thousands of years old, in possession of the priests and monks of Thibet, as yet inaccessible to Europeans, while, owing to the difficulties encountered, and the time necessarily consumed, many of those already in the possession of scholars remain untranslated. In all, I think about a dozen volumes of from three hundred to five hundred pages have been translated of which I am myself in possession of five or six. These books, or the manuscripts, of which they are the translations, are known as "The Sacred Books of the East," and to the believers in "the good religion," the worshipers of Ormazd, was as the Bible to Christians.

According to one account therein given the first man, Gayomard was called into existence, first as a spiritual being, and later took on bodily form through an understanding of the will of the creator and himself speaking the word.

[To be continued.]

The whole theory of life—silently felt rather than deliberately thought—has irrevocably changed; consecrating this world, disenchanting the other of a thousand terrors; softening every curse, deepening every trust, and finding the mysteries of eternity already present at every hour of time.—James Martineau.

Have you ordered your palm tree set in the college grounds yet? They are at work setting now.

BRAINS ARE FOR USE.

They tell this story as an illustration of how Mental Scientists ignore, pity and deny the utility of sympathy:

A wealthy woman was beginning to feel chilly one evening, so she called a servant and told him to take coal and kindling to a poor woman who lived in a nearby lane, and also to a cripple who lived in another street. "But," she said, "before you go just draw the curtains and stir up the fire and make me comfortable."

When the room got warm and she lost the sense of personal discomfort, the generous impulse was withdrawn and she recalled the servant and said, "the weather seems to have moderated and you need not bother about taking that coal."

Because we are well and happy, it is said, we have no feeling for suffering or wretchedness.

While it is a fact that we no longer dwell in the negatives, it is not because we do not recognize conditions as they are, but because we do recognize a higher law by which all may become immune from the workings of the law by which things have come to us that we did not want.

Helen Wilmans does not cure poverty by dwelling on it, nor disease by living in the contemplation of it. If she had not grown beyond the reach of that plane of thought, she would not be able to pull others out. And she did not grow out of bondage and accomplish freedom until she quit the kicking attitude of external belligerence, and came into an understanding of the higher truth of non-resistance. She found that her business had only to do with her own personal development and interior growth. She saw that each individual nullified all previous statements for itself as soon as it made a higher one. Then she began drawing herself, through the creative power of ideals, into a plane of absolute mental dominion or godhood.

Dr. Phelon, of the "Hermetic Brotherhood" with whom I became acquainted in San Francisco, said in speaking of Helen Wilmans, "She stands the most squarely on her feet of any woman I ever knew. During the discussion after one of Mrs. Hopkins' Christian Science classes in Chicago, Mrs. Wilmans asked, 'Do you mean to say that I am a god?'"

"Mrs. Hopkins said, 'Yes that is what I mean.'"

"Then," said Mrs. Wilmans, "I am going to have what I want."

"And she has been getting what she wants ever since. And I have had a large measure of failure because I have not fully trusted the justice of my godhood."

I am giving so much space and attention to these two points, viz; health and the power or capacity to materialize objective pleasures, which are represented by money, simply because most people blame either disease or poverty for their lack of happiness.

The fierce competition of the world in every line is forcing people to look for something in the way of self-preservation more than they have heretofore known. A few weeks or months of a "sick spell" will throw a man behind, mortgage his future and perhaps compass ultimate financial ruin. Other things being equal, the man who can keep well, has a great advantage in any line of effort. You may say that the conditions are wrong in that there is such cruel competition, and that

we should work for easing the pressure instead of trying to make ourselves able to stand more of it.

That business has been tried many years and is still being tired and found wanting.

There is much suffering, and evolution seems very cruel, but if that is the only way for us to "get where we are going," why our wisest course is to understand the situation fully and then do our best.

It seems like the pre-eminent consideration would be universal practicability, and not whether facts fit the theories we have been taught were true.

I handed a man a copy of FREEDOM to look over and as he began reading "Some Questions" by Fletcher Wilson, he handed the paper back with the remark, "Why this is an infidel paper."

He was sick and poor, but if he had to be helped by "questioning" how he had become so diffused, he would rather go on and die in the orthodox way.

If, in our examination of the progress of the race, up to where a few of its members acknowledge that their brains are for use, we find that previously held opinions will not stand the test of logical reasoning, is it not wisdom to give the new a fair hearing?

The principal motive of our work is the desire to hasten the time of universal health and happiness. We cannot be absolutely happy as long as our fellow-beings are suffering, even when we know that their suffering is purely a result of self-imposed mental limitation. This is the reason we are declaring the laws of mind as fast as we learn them, and trying to make plain the "way out" of weakness and poverty. We want to see fear banished from mankind, and the security of knowledge substituted for the blindness and prejudice of ignorance.

We want to see the time when it is not a crime to think; when no one will be prohibited from attaining the highest unfoldment of which he is capable.

These ideals are being demonstrated in individual cases. It is being proved that external bounds give way just in the degree that mental bonds are overcome.

So many people say, "Oh, if I could just have a better environment, I would soon be free."

-This is the very place where they make a mistake.

The environment is based on the mental, and help must be mental.

Those who say, "I am so hampered by my surroundings that there seems no hope for me and I am discouraged," are making a mental law that will really hold them back, but the delay will be solely due to the fact that they recognize their surroundings as limitations, instead of the result of past thought. They bemoan their unhappy lot, and beat against their bonds, when, if they would but take stock of their own forces and the law by which conditions must conform to the inner thought-moods, they could drop all burdens and begin to enjoy a new external world.

I have never seen an instance of failure to demonstrate this law by any one who made a practical application of the principle. Some have made a partial attempt, but lacked the courage and persistence to fully stand by the law.

I remember particularly a case which was so thoroughly overwhelmed by a belief in the power of environment to prevent growth, that he did not begin to

work on the "new thought" until he got to a point where "something had to be done."

Then he went to work in earnest. He quit looking at "environments." He paid attention only to his intellectual food. He emphasized strength and mastery, and held to an almighty demand for more knowledge.

His hopes materialized. His expectations became realities. New knowledge and new opportunities came to him and all forms of bondage disappeared as if by magic. His freedom was exemplified as much in business as in health, and as much in religious beliefs as in other matters of opinion.

This was accomplished in a year's time. The man was a merchant who had lost his "grip" on health and business so that he felt that he was beyond all relief. He thought conditions were so much against him that nothing could make a change unless something would remove those conditions, and of course he did not believe that the power to remove them could come from within his own mind.

He sees now very clearly how he made the only limitations by which he was bound.

It is hard to put into words the realization of this fact of mind as the basis of all things, because no one can believe it until he has evolved a degree of intelligence that makes him ready to take the step. However, as more people lose faith in the things they were taught heretofore, they are anxious to be put in possession of all possible knowledge that may help them to a belief in something better. Conservatism is being replaced by a spirit of inquiry. People are examining with an eye to practical utility, and not condemning without a hearing. It gives us fresh faith in the law of progress to see so many who seemed to be hopelessly covered with the barnacles of tradition and ignorance, now beginning to open new chambers in their brains. It gives us new confidence and courage, and makes us feel that there is to be a universal awakening out of the hell of ignorance by which we are surrounded. If each individual will keep in mind his personal growth, and do his best to develop himself through idealism into an embodiment of his best wishes, there would be but little need of any kind of objective teaching.

Let us never forego our right to think, and to experiment and to appropriate all the strength that we need to fulfill our expectations. No one is hindered or injured in any way when we do this. All are helped by our holding firmly to the justice of positive individualism.

Each demonstration is a lesson that is useful to others; that helps them to keep a firm faith in ultimate conquest for every one.

Let us believe in all the promptings of our highest aspirations, and thus draw to ourselves the greatest possible good.

A. Z. MAHORNEY.

HOME HEALING.

Send and get my pamphlet on this subject. Ask for The Mind Cure Pamphlet. It is now called "The Highest Power Of All." It will cost you nothing; ask for several copies if you have friends to whom you could give them. There is wisdom in this pamphlet; and many powerful proofs of the ability of the mind to control every form of disease and weakness. It will do you good simply to read it. It will give you strength and encouragement.

INTEREST IN A LONG LIFE STEADILY INCREASING.

[From The Mexican Herald.]

The interest in the One Hundred Year Club is increasing and the assembly yesterday evening was composed of a select class of intelligent thinkers, deeply interested to learn more about the application of the principle of life in their personalities, so as to rejuvenate their bodies.

The subject "Life" was ably and intelligently discussed by the members.

A condensed account of the discourse by one of the members is as follows:

Doubtless the question has been asked by thousands, What is life?

The word "I" is the sign manual of life. Life is the All Presence of an undefinable, all-pervading, invincible power, represented by love and which naturalists call attraction and Christians call God, but the latter word does not well represent (as it is known at the present day) the word life. The principle of life is not angry one day and placated the next by flattery, sycophancy and abasement. Life does not signify a consignment of itself in nine-tenths of the human race to endless torment and the other tenth to the stupid indolence of a cut-and-dried and long-finished ecstatic bliss of a heaven that would be more deadening in its effects than the orthodox hell.

Life is enduring love, never ending progressiveness of the individual I, that mighty will, that neither it nor man knows its power, influence nor future. Life has no limits to its expansion. It is manifested in millions of forms to our recognition, each form reaching out for more growth of loveliness, beauty and good; each form speaking in silence, I am; I am life unconquerable: I am love enduring; I am peace satisfying; I am all in all; I am the Alpha and Omega; I am that I am; I am he that speaks unto thee; I will be what I will to be; call upon me and thou shalt know me; in thy longings for me, I will kiss thy upturned face. Is it possible that man has such a monitor, guide and counselor within, all represented by that one word, life? Life eternal! Such life constantly manifesting in externals, and man, the highest image and likeness; with such vast capabilities to progress and become a mighty magnet of life, and to have the power of self-perpetuation; the power to convert his whole body into immortal life. Because his body is made of atoms of individual life, and these again can be infused with more positive life from the more positive seat of life in the man, while the positive mind has the capabilities of inspiring itself with constantly greater positiveness, until in amazement, one asks, where will the end be?

First—But what must man do to make such attainments?

Second—Why should he trouble himself to try to make such a perfect creature of himself?

Third—What reason has he to believe that success will crown his efforts to make a divine and immortal man of himself here on the earth?

Fourth—What has he to compensate himself for his efforts?

First—Man must first begin to study himself and recognize that he is—soul and body—one with and of the principle of life; that man's apparent separateness

is not real, but is on account of his past education, present thinking and beliefs; that his growth depends upon (wholly) himself, by his efforts through uses. He must begin to recognize more the guiding star of life within, and it will send its beams over the negative mind—the intellect—until he begins to see the beauty of his true self; he will realize he has higher inducements to continue to trust his guide—life—and thus go on from conquering to conquer, realizing step by step more satisfaction and growing more and more each day like, and one of, and with, the great principle he represents. This is life recognized and manifested; concentration of mind and will to the purpose of a more complete recognition of his higher and positive self; this in turn strengthens the will and makes his positive mind act and reflect over the negative mind, a finer and more positive degree of health.

Second—Man must make his attainments from the animal-man to the divine-man by uses. Nature has made this obligatory, and he learns by his mistakes; those negations which are the finger posts of life, pointing to the way of higher and more positive conditions. Evolution is the law of all organized substances, and as soon as man ceases to reach out for new intelligence, new conditions to conquer; as soon as he ceases to concentrate his mind for nobler uses and a recognition of the invisible I, life within and without, that moment he commences to disintegrate and tumble in pieces like a weather-beaten and rotten piece of wood, until mother earth opens and swallows him up. Therefore, if he would resist the powerful attraction of the earth, he must become more positive by the acquisition of more and more positive thought by a constant demand upon it. As the supply is inexhaustible, his demands will always be met, nor will there be any diminution of the quantity, because life is all there is in the whole universe, and man can neither add to nor detract from it. Scientists now tell us that all space is so filled with the intelligent life principle—with a fine invisible ether—that the vast planetary worlds rest upon, and are retained in their orbits by it, and not even a gap or crevice exists in all space.

Third—Man has many reasons to believe that his efforts will be crowned with success. Man stands at the head of all creation in point of intelligence and a supreme will. His reasoning faculties declare that he has developed himself from the tiny bit of intelligent protoplasm up to where he stands to-day, erect and head and shoulders above every other organized intelligence. Since he has built himself into the perfect physical organization, it is not a difficult stretch of the imagination to believe that he can continue to build his body into more positive condition so as to make it diseaseless and deathless. It is easy to conjecture that ultimately this earth is to be the final abode of the immortal man.

All nature is one continual round of progression. It was the creative purpose that man should progress, and some of the wise ones of the past saw the prophetic future and predicted the time that man should conquer the negative condition called death.

As the understanding of the individual becomes more comprehensive of his oneness with life, he comes to know that the condition called death is only a negative form of belief and not an absolute power. It is a seeming power which his limited intelligence and know-

ledge failed to understand. In his animalhood he has done his growing in an unconscious manner as the trees and beasts grow. Now he has arrived at that stage where he can learn how to grow his body into the divine immortal man, of which his present body is the seed or germ.

Fourth—To compensate him for his efforts, he has the sublime satisfaction of realizing more and more power of mind; more and more rich contentment; more and more true happiness with the knowledge that they will increase with each step in his advance towards the desired goal. During our life on the animal plane we know that acquired knowledge by effort has been a source of great satisfaction, and as we step forth boldly on the higher and still higher positive plane of life, with enlarged intellectual and spiritually positive organs of discernment, it is reasonable to suppose that man will have a keener, finer and more complete conception and enjoyment of the higher knowledge and powers he will be ushered into.

Much depends on an even, well-balanced manner of growing. If a man grows himself aright—the positive mind being the principal part of the man—then it is certain that all of the functions of the brain will become more highly developed and capable of grasping every situation he encounters.

And in a corresponding degree the whole man will assume a higher mental capacity and positiveness. Under the law of Life—attraction—there is no limit to his progress.

What he thinks, is his limit to-day, to-morrow will find him with a new and higher scope, ready and anxious to explore new fields of discovery. When I realize the certainty of the law, I am amazed that I have made so little progress comparatively, and still more filled with wonder and astonishment at the vast possibilities of the race that come rushing for recognition.

SEA BREEZE TO THE FRONT.

Colonel and Mrs. C. C. Post, the principal property owners in the above village, are still pushing their good work along, as was recently noted by an *Advocate* representative, and too much praise cannot be stowed upon the ever genial and popular Colonel and his charming wife, for their great energy in bringing a wilderness into so beautiful a spot. In addition to the fine boulevards from river to ocean, lined on either side with hundreds of cabbage palms and other trees, and the other good roads the Colonel and his wife have had made; and the noble-looking and handsomely-finished hotel, fine residences, pavilion, pier, etc., they have built, they now are having another road cleared and graded, to join the county road to Ormond; and have also had about 160 fine, tall palms set out on a large plat of land that is to be used for the erection of a Mental Science College, half a mile north of the Colonnades hotel.

With its fine hotels, residences, stores, roads, beach, pavilion, pier etc. Sea Breeze (otherwise known as City Beautiful) is certainly forging ahead.—*East Coast Advocate*.

The animating spring of all improvement, in individuals and in societies, is not their knowledge of the actual, but their conception of the possible.—*Martineau*,

THOUGHT CONTROL.

[Continued from last Freedom.]

Quotations from an address before the University of Montana:

Years ago it occurred to the speaker that the great scholars of antiquity must have possessed a system of thought control that enabled them to delve steadfastly into the mysteries of nature and lay the foundations for the arts, sciences and philosophies upon which modern scholarship has erected beautiful monuments to the immortality of truth.

By no desultory methods could they have produced the magnificent results attained in the world of thought and left them as perpetual legacies to the intellectual life of the future.

To associate, co-relate and combine ideas in the evolution of the great principles which lie at the base of human knowledge to-day, a system of thinking in touch with the greatest possibilities of the mind must have been employed.

I do not attempt to say their mental processes are among the other lost arts of the long ago but it is my belief that such is the case.

Be that as it may, I base the system of thought control which I would advocate to-day upon what might be termed the logical sequences of recognized facts.

If man is a talking animal and his vocal organs are in touch with his brain, it logically follows that the organ of thought must shape ideas into words before they are delivered to the purely physical organs for expression.

It is the duty of the brain, whether directing the tongue in verbal speech, or guiding the hand in written language, to shape its into words within the vocabulary of the man.

If thought takes the form of language when verbal or written expression is to follow why should it not be trained to take the form of language all the time?

Why should not every idea that is generated in the mind—every impact with the thought currents of the world—be immediately translated into unspoken language and stored away in the archives of the memory ready clothed for dress parade when called for by the pencil or the tongue?

If a thought be worthy its garb of words, when spoken or expressed on paper, it is worthy the best habiliments which the vocabulary of the thinker can provide when it is invited to become a permanent guest in memory's most sacred chambers of the mind.

I would have the student think in language—not the language of the lips or the language of the pen—but I would have each thought registered upon the brain in sentences and phrases as clearly defined as if chiseled in marble by the hand of genius.

I would place no thought upon the shelves of memory for future use until it was written upon the sensitive plates of the brain in language adapted to the future uses of the tongue and pen.

In the practice of this method of thought—plodding and slow in its preliminary stages—one learns to discriminate between those ideas which are worthy to be embalmed in language and filed away for resurrection on the rostrum or in the press, and those which should be rejected.

This process, like the training of the muscular system, soon enables the will to carry out the verdicts of the judgment without mental protest, and thought control becomes an established fact.

In a short time desultory thoughts will no longer run riot in the sanctuary of the soul, but respect the mental equilibrium that has been established.

Recognizing with Young that "too low they build who build beneath the stars," I would recommend the utilitarian uses of life's greatest gift to man—the Imagination.

Properly used it is the vehicle through which the Will operates in giving to thought control a practical value in the affairs of life.

Rightly exercised the imagination is a gift which the gods might envy in the building of the spheres, though its distortion may be found in the builder of air castles, the patron of the day-light dream, the writer of blood-curdling impossibilities, and, perchance, in the zealous political aspirant of modern times.

To strengthen the memory under the exercises of this system of thought control I would have you picture in your imagination a black disk before you upon which is written in letters of gold the facts you would impress indelibly upon the mind.

Upon this disk may be thrown the faces of your friends, or pictures of buildings or scenery which you would remember, to be studied in detail until fastened forever upon the mind.

The long forgotten incidents of your childhood can be thrown upon this imaginary canvas, and as you study it detail after detail will come forth from the rusty corners of the memory and take their places in the picture of the past until it stands out before you in all the splendid coloring of "the days of auld lang syne."

Another practice of value to writers and speakers is to imagine a series of wires extending outward from the brain, each wire dedicated to a certain class of ideas, collectively being the scrap-book of the memory.

Whenever a new idea enters the mind, it is formulated at once into language within the limits of the thinker's vocabulary and strung upon the wire to which that class of ideas belong.

Thereafter that imaginary wire is its habitat.

When desired for use one has only to go to that wire to find the idea awaiting him, ready to dance attendance upon tongue or pen.

Properly labled in the mind's eye, these imaginary wires never fail to serve their purpose or yield up their treasures of thought on demand.

Occasionally you hear a man remark: "If I could only talk or write as well as I can think I would make my mark in the world."

That man deceives himself, if not his friends.

He can talk or write as well as he can think, for his inability to express himself clearly in written or verbal language is due to ideas not properly classified in the mind.

He may have excellent ideas, but they are mixed like a dozen varieties of potatoes in the same bin, and have to be pawed over, to his great embarrassment before an audience, or waste of time with the pen.

So accustomed is he to think at random that when he attempts to marshal his ideas into words, either in ver-

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THOUGHT CONTROL.

[Continued from last Freedom.]

Quotations from an address before the University of Montana:

Years ago it occurred to the speaker that the great scholars of antiquity must have possessed a system of thought control that enabled them to delve steadfastly into the mysteries of nature and lay the foundations for the arts, sciences and philosophies upon which modern scholarship has erected beautiful monuments to the immortality of truth.

By no desultory methods could they have produced the magnificent results attained in the world of thought and left them as perpetual legacies to the intellectual life of the future.

To associate, co-relate and combine ideas in the evolution of the great principles which lie at the base of human knowledge to-day, a system of thinking in touch with the greatest possibilities of the mind must have been employed.

I do not attempt to say their mental processes are among the other lost arts of the long ago but it is my belief that such is the case.

Be that as it may, I base the system of thought control which I would advocate to-day upon what might be termed the logical sequences of recognized facts.

If man is a talking animal and his vocal organs are in touch with his brain, it logically follows that the organ of thought must shape ideas into words before they are delivered to the purely physical organs for expression.

It is the duty of the brain, whether directing the tongue in verbal speech, or guiding the hand in written language, to shape its into words within the vocabulary of the man.

If thought takes the form of language when verbal or written expression is to follow why should it not be trained to take the form of language all the time?

Why should not every idea that is generated in the mind—every impact with the thought currents of the world—be immediately translated into unspoken language and stored away in the archives of the memory ready clothed for dress parade when called for by the pencil or the tongue?

If a thought be worthy its garb of words, when spoken or expressed on paper, it is worthy the best habiliments which the vocabulary of the thinker can provide when it is invited to become a permanent guest in memory's most sacred chambers of the mind.

I would have the student think in language—not the language of the lips or the language of the pen—but I would have each thought registered upon the brain in sentences and phrases as clearly defined as if chiseled in marble by the hand of genius.

I would place no thought upon the shelves of memory for future use until it was written upon the sensitive plates of the brain in language adapted to the future uses of the tongue and pen.

In the practice of this method of thought—plodding and slow in its preliminary stages—one learns to discriminate between those ideas which are worthy to be embalmed in language and filed away for resurrection on the rostrum or in the press, and those which should be rejected.

This process, like the training of the muscular system, soon enables the will to carry out the verdicts of the judgment without mental protest, and thought control becomes an established fact.

In a short time desultory thoughts will no longer run riot in the sanctuary of the soul, but respect the mental equilibrium that has been established.

Recognizing with Young that "too low they build who build beneath the stars," I would recommend the utilitarian uses of life's greatest gift to man—the Imagination.

Properly used it is the vehicle through which the Will operates in giving to thought control a practical value in the affairs of life.

Rightly exercised the imagination is a gift which the gods might envy in the building of the spheres, though its distortion may be found in the builder of air castles, the patron of the day-light dream, the writer of blood-curdling impossibilities, and, perchance, in the zealous political aspirant of modern times.

To strengthen the memory under the exercises of this system of thought control I would have you picture in your imagination a black disk before you upon which is written in letters of gold the facts you would impress indelibly upon the mind.

Upon this disk may be thrown the faces of your friends, or pictures of buildings or scenery which you would remember, to be studied in detail until fastened forever upon the mind.

The long forgotten incidents of your childhood can be thrown upon this imaginary canvas, and as you study it detail after detail will come forth from the rusty corners of the memory and take their places in the picture of the past until it stands out before you in all the splendid coloring of "the days of auld lang syne."

Another practice of value to writers and speakers is to imagine a series of wires extending outward from the brain, each wire dedicated to a certain class of ideas, collectively being the scrap-book of the memory.

Whenever a new idea enters the mind, it is formulated at once into language within the limits of the thinker's vocabulary and strung upon the wire to which that class of ideas belong.

Thereafter that imaginary wire is its habitat.

When desired for use one has only to go to that wire to find the idea awaiting him, ready to dance attendance upon tongue or pen.

Properly labled in the mind's eye, these imaginary wires never fail to serve their purpose or yield up their treasures of thought on demand.

Occasionally you hear a man remark: "If I could only talk or write as well as I can think I would make my mark in the world."

That man deceives himself, if not his friends.

He can talk or write as well as he can think, for his inability to express himself clearly in written or verbal language is due to ideas not properly classified in the mind.

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HELEN WILMANS, Editor and Publisher.

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Will our foreign subscribers do us the favor of sending us the addresses of such of their friends as might become interested in Mental Science? Our foreign mail is large, and there is no reason why it should not be larger. It will be larger if we can get the names we need.

THE WILL AND THE UNDERSTANDING.

The will is really the man. The will has formed all the organs of sense, and even built the brain. Now at last the brain begins to recognize the will.

The will is the man. Think for a moment and you will know that this is true. The will is that centre of power within you that projects every plan, every intention. It is the life germ in the seed from whose impulse everything starts forth. Every impulse imaginable has its rise in this central, dominant thing. How to carry out and make visible and tangible these impulses of the will is the function of the intelligence. At first the intelligence acts blindly in this effort; that is, it acts in unconscious or unreasoning obedience to the impulses of the will; and this condition is life on the animal plane.

It may surprise some persons to have me say that up to the present decade all life, every particle of it, as manifest both in animals and man, has been on this same unconscious or animal plane; but this is a fact. Men (with a few exceptions) are not reasoning on the problem of growth any more than the cattle are. They have no idea how they grow. They do not seek the great central life impulse within them—the will—and strive to find its relation to the intelligence; and until they do this they will remain on the unconscious or animal plane just one grade higher than their half brothers, the babboons.

To think; to think; to think; this is the thing that distinguishes the man from "the beast that perishes." Note this sentence, "The beast that perishes." Man when he has arrived at true manhood through the action of his reasoning powers will cease to perish. But now do we not see that all men perish? Then are they not on the same plane with animals in this respect?

When men search within themselves for the central life fountain—the human will—and begin to trace out the relation between it and the intellect, they will soon find themselves on the road to the discovery of the Law of Growth. Once a man has advanced far enough in this self examination to perceive the relation between the will and the intelligence every problem of life becomes an open book to him; he then takes the reins of power in his own hands and drives where he pleases. He has come up from off the animal plane forever.

The only difference between the animal plane and the high plane of which I am speaking, is, on the one hand, the non-comprehension of the will and its relation to the intellect; and on the other hand, the intelligent comprehension of it. From the beginning to the end of visible existence the only difference between the various grades of animals, and between animals and men, and between different races of men, and different men of the same race, is in understanding; in the capacity to solve the great problem of life; in the power and the inclination to think.

Look abroad at the people you meet. Are they thinkers? No, they have no more use for their brains than so many automatons; and they are being set aside from the new uses that a newer and more enlarged life demands. The great cry of the reform papers is that man is the cheapest commodity in the market. These papers whine over this fact, and call aloud for the bestowal of public sympathy upon this useless quantity. For it is useless, it is in veritable truth the cheapest commodity in the market simply because there is no demand for it. It has established its own valuation; the Goulds and the Vanderbilts have not done it, and could not do it, no matter how hard they might try.

A man establishes his own valuation by the use of his brains, by his power to think. Let the individual factors of this "cheapest commodity in the world" begin to use their brains and see how quickly they will lift themselves out of their class. That they positively do not and will not use their brains is a fixed fact. Open conversation with one or fifty of them and see how they depend upon others for the ideas they think they believe in. What are lawyers and doctors and preachers for? They exist simply to fill a demand created by those who do not think. The class that does not think is always at the mercy of the class that does think. Therefore the non-thinkers are deceived and fleeced by those whom they hire to think for them. And this will continue to be so until the non-thinkers are forced to see the necessity of thinking for themselves.

This whole situation, however, is simply the early beginning of wisdom. For even those whom I have called thinkers—the lawyers and doctors and preachers—are not thinkers on the advanced planes of original ideas. They have simply overtopped their deader and more lethargic brethren in the matter of chicanery. They are only a little more alive on the same animal plane. They have not acquired the wisdom that makes

them living centres of power, as they might do by seeking within themselves for the secret of undying growth; a secret to be revealed only by tracing the relation between the will and the intelligence.

Swedenborg's ideas on this subject, though never practically followed out, are right in the line of the article I am writing. I make a short quotation, not from the great seer, but evidently from one of his students.

"Man has two faculties; one is called the will, and the other the understanding. These faculties are distinct from each other, but are created to become a one, and when they are one, or agreed, they are called one mind, or one man. When your will and understanding are one, or agreed, your eye is single and your body is full of light, but when the will and understanding are not agreed, then your eye is not single. The all of the life of man is in or of the will, and understanding and the form is in accord with them. If the two are agreed, or a one, then your body or form is healthy, beautiful and strong; if not, you are at times sick, unbeautiful and deformed. All things of the universe which are according to divine order, have relation to good and truth; so all things of the will and understanding form the man, for good with man is of the will and truth is of the understanding. If your will is good and your understanding evil, or false, your form or body is sometimes in order and sometimes out of order. Your will is the receptacle of life, or love, and your understanding is the receptacle of light or truth."

"When your will and understanding are one," the man is whole; or as the Bible expresses it, he is holy. He is impregnable; he is no longer separated in himself, but is a unit and is indestructible; he will never die, but go on gathering wisdom day by day more and more, and appropriating it to the bettering of his surroundings and conditions; thus gradually conquering all things and coming—in proportion as his understanding increases—into a position of godhood.

To think on the lines of self-development one must be introspective; he must look within himself and find his own will and seek to actualize it, or make it visible, in the external world by the best light his highest and noblest and purest and justest intelligence yields him.

H. W.

IS SICKNESS A SPECIES OF INSANITY?

The following account of a paralytic, who, on becoming temporarily insane, recovered the use of his limbs, is from the *New York Herald*. No stronger evidence of the power of the mind over the body could be given than this. The case is peculiar of course but it demonstrates perfectly the claims of Mental Science that all diseases of the body are of mental origin and that the remedy applied should be a mental one. Eppling's brain had some way got a kink in it which induced him to think he could not move his lower limbs. Then it got another kink and he forgot about the first one and used his limbs as in health. Then his mind became normal again, in so far as to be considered sane, but now the paralysis also returns.

Would it not be entirely proper in view of the facts to regard his paralysis as a species of insanity—is not all disease a species of insanity—a failure of the mind to act properly, or to recognize properly? I think so.

J. C. JONES.

Andrew Eppling became suddenly insane yesterday

morning, and attempted to murder his wife. He was taken to Bellevue Hospital, where he was confined in the insane ward. A curious feature about the development of Eppling's insanity was that although for several months he has been suffering from total paralysis of the legs, he acquired the use of both limbs yesterday and created havoc in his home by breaking furniture, glass and crockery and beating and abusing his wife. When he had been locked up in the insane pavilion at Bellevue Hospital for a few hours he again lost the use of his legs.

Mr. and Mrs. Eppling live in the rear house at No. 291 First avenue, on the third floor. The apartments are poorly furnished and give evidence of the most abject poverty. Eppling was formerly a bartender, in good circumstances, and his wife says that he was a good husband.

SUDDENLY BECAME INSANE.

Eppling had an attack of rheumatism a few months ago, which developed into paralysis, and within a short time he became paralyzed in both legs from the waist down. He was unable to walk, and his wife arranged a bed on a sofa in the sitting room of their apartment, on which he reclined all the time, being unable to move about the room.

He had been acting peculiarly for several days, muttering to himself and quarrelling with his wife, until she became alarmed and was about to consult the police, when yesterday morning he became insane. She was attending to the household duties and he was lying in his usual position on the sofa, when suddenly he sprang up and rushing across the room, seized her and threw her to the floor. Mrs. Eppling screamed for help and struggled with her husband, but he tore her clothes off and beat her almost to unconsciousness before the arrival of Policeman Mooney, of the East Twenty-second street station, who had been called by the neighbors.

Mooney attempted to quiet the man, but found that he was helpless, and summoned assistance. An ambulance was summoned from Bellevue Hospital, but when it arrived Eppling refused to go down stairs, and the policeman was unable to take him down. Mooney went to the street and rapped for assistance, and finally, with the aid of four other policemen, Eppling was carried down stairs and placed in the ambulance. He was taken to Bellevue Hospital and placed in the insane ward.

After he had been in the hospital for an hour an attempt was made to move him from one cot to another, and it was then discovered that he did not have the use of his legs. Although while in the frenzy of madness he had jumped about the room and struggled with his wife, when he had quieted down in the hospital the paralysis has returned, and he was unable to move without assistance. I was told at the hospital that there was no doubt that Eppling was paralyzed, and that the case was most remarkable, as in the delirium incident to the insanity his paralysis had disappeared.

COLLEGE FUND.

Amount previously reported.....	\$2,419.00
B. F. Jones.....	1.00
Miss Clark.....	5.00
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Total to date.....	\$2,425.00

TREE FUND.

R. M. Norrish.....	\$2.00
A. B. Rogers.....	2.00
Sarah Rogers McConnell, (mark J. C. McC).....	2.00
Adelaide Reading.....	2.00
Mrs. K. P. Rice.....	2.00

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

THE WASTE-PAPER BASKET.

Florrie's goats are the dearest little things I ever saw; they are so human. The other day she forgot them, and the sun banished the shadows that had protected them in the morning so that they were about half roasted. It is always cool in the shade here, but the sun blazes down with force, and one finds it too hot to be out in it long. When she thought of her goats they were panting fearfully and could only speak to her in a whisper, calling her "Ma," "Ma," and trying to tell her of their sufferings. She took them to a cool lovely place immediately where the wind blew, and close to the drinking fountain.

There are plenty of drinking places here. There are so many artesian wells, and occasionally there is a small rock basin built up to catch the water that overflows.

But I have more to say about the goats. As loving and sweet and comical as the little fellows are, the children seem to be getting tired of them. It is very seldom now that they harness them and work them in the goat wagon. The fact is the ocean is such an attraction here that every other thing is neglected. I sat on the pier yesterday and saw the bathers—Florrie's boys among them, swimming for two hours, and I do not know how much longer, for I left them there. They were not in the water all the time as they played in the sand on the beach a good deal; but it seems that nothing can take the place of the water in their minds. When not playing in the ocean they are catching shrimp and fish, or boating on the river; actually we can hardly get the little scamps in the house long enough to feed them. "Ain no use to ring de bell," Florrie's girl says; "mout jis stan on de front do steps and keep up a jinglin' all de time, and dem chilluns dey done keer."

Well, I expect Florrie is going to sell the goat team and wagon and harness, though it brings tears to the eyes of the whole family to think of it. She has not offered them for sale yet; she dreads the parting so much; but they add to her work; and the work of a mother with a raft of youngsters is heavy. She makes their clothes and waits on them too much; she might take a paddle and make them attend to the goats but she won't do it. The fact is, the boys are crippled about half the time; they simply *won't* wear shoes and stockings, and their feet are bruised and sore. Yesterday each of the younger boys had one foot done up in rags, and were limping around in the most energetic manner. I never saw better boys than they are; the dearest little fellows that ever lived; I believe I love them as well as the goats; possibly better. Yesterday Florrie was feeding the goats on plums; they were really delicious; just sweet enough and just sour enough. They wanted more than Florrie was willing to give them. As they ate they expressed their gratitude in whispers, "Ma, Ma, Ma," champing the softly spoken words up with the plums, and crying when Florrie left them. How can any one be cruel to animals?

Florence passed the house a moment ago leading her cow; not our Florence but Florence Mahorney; you all know Mr. Mahorney; he is one of the best writers for FREEDOM that we have. He is in Paris now at the big show. His wife would have gone with him but thought she could not leave her mother; and so Florence was leading the cow this morning; and the cow was walking,

in the most loving manner, as close to Florence as she could without tramping on her. We are all humanitarians here.

Yes we are, in spite of the fact that we go fishing, and eat fish. I have to fight myself on the subject of fishing. I do not want to become too sensitive about taking the lives of the lower creatures. Evolution defines our rights in this respect; evolution shows the necessity of it.

The new truths are stirring up trouble everywhere it makes me laugh. The life insurance business is being affected by the belief that people can keep from being sick, and can put off dying for so long a period that they are not troubling themselves very much about it. And this is not all; the fire insurance and the accident insurance people are grumbling also. I for one am not insuring my buildings and never intend to; and as to insuring my life, why the thought is simply ridiculous to me.

And now here is a letter from an undertaker; not the first one from this class of mechanics that I have had. He wants to know what he is to do for a living. It makes no difference whether he lives at all or not if his living depends on his burying people who do not want to be buried.

But just think, for a moment, of the changes that will take place in the world because a new idea has entered it! This new idea is the beginning of a system of building that will be productive of the most marvelous results. The world has been asleep; it is just waking up.

I ought not to stay here. I ought to go to some of the great centres of activity and spread the mighty truths that are growing and enlarging in my mind every day. And yet I am such a home lover that I cannot make up my mind to go away.

I keep thinking of the time when the convention will bring its hundreds of earnest truth seekers here, and how they will go away and carry the truth to the very center I have spoken of and so save me the trouble. There are other workers in the field than the few who are here and there are going to be thousands of others still.

Tell me, will you, how it will be possible to keep back public opinion, when once it begins to take root in men's minds, that death can be banished. I know that many who will read these words are utterly indifferent to anything like even a faint conception of their true meaning. But they will wake up as the years pass; it will be wake up or die.

Ella Wheeler Wilcox says: "Without boast love rules the roast."

It is not so. Intellect rules all things; love has ruled in the past, but now it takes a back seat; it has become subordinate to the intellect. Half the trouble with the world has been that love, or what people call love, has ruled it. Love is the fire in the human engine but intelligence is the engineer. The engineer can't get along without the fire in his engine, but he had about as we do without his engine as to leave the fire uncontrolled. And this has been the world's situation in the past, the fire has raged but the engineer has not held it under control. This is why love has proved a disappointment in almost every experiment where it has been depended on as the ultimate of happiness; this is why so many marriages are failures. People have very little id-

of the number of marriages that are complete failures. Where was love to begin with but intellect not permitted to direct it turned out badly.

With that emotion called "love" at the top of things it has proved a failure. But with love as the vital principle of the intellect, and with the intellect as guide and master, all things are going to be righted; love will be the stimulating energy of every effort that the intellect may project and direct, and perfect harmony and happiness will be the result.

I am getting to be a very happy woman. I am outgrowing all fear and anxiety; I used to be so afraid my business would break up. Now I would not care if it did. If it should break up it would be because I have ripened for something higher and better.

By the way, how much the papers have to say about Lady Randolph Churchills marriage. Her husband it seems is younger than her youngest son; but I'd like to know whose business it is. The happiest marriages I know of are those where the husband is the younger of the two; and the most beastly are those where an old man marries a young girl and loads her down with babies until he dies of old age; leaving her with the care of a big family on her hands. Nothing similar to it can be enacted when a woman marries a boy as Lady Churchill has done.

"Baby snatching," the papers call it. Well it is a good name for it; at least it is funny, and that is good. If it ever becomes necessary for me to marry again I am going to go for a young man. A *very* young man indeed. When I married Charley I did not know it would soon be fashionable for strong minded women to marry boys half their age. It seemed to me then that I was doing a particularly green thing in marrying a man fifteen years younger than myself; but as I said before, when I marry again, if I ever do, I shall go for one at least thirty years younger than I am. The fashion in marriage is all pointing that way, and who wants to be out of fashion?

H. W.

P. S. I have never told what Ada said about me in relation to marriage; it is too funny for anything; I doubt whether I can ever get it on paper half as funny as she said it.

H. W.

NATURAL X-RAYS.

We are now told that the same effects which Prof. Roentgen produced with the cathode rays of a Crookes tube have been obtained by means of sunlight. Imagine a small courtyard, partly in the light and partly shaded. Exactly at the edge of the shadow a man is seated in a chair so that only his back is in the sunlight. With the camera in the shadow a one second exposure is made, and the result when the plate is developed is startling. The body is transparent! Not only can certain bones be seen, but also objects behind the body, the view of which should have been cut off. This result was achieved several times and with different subjects. (Originally reported in the *Moniteur de la Photographie*—taken from "Psychische Studien," April, 1900.)

HOME TREATMENT.

For every form of disease and every undesirable condition write to me. Consultations free. Letters confidential. Helen Wilmans, Sea Breeze, Florida.

ON THE ROAD.

DETROIT.

At the conclusion of my lecture, given in the Spiritualist's Church of Indianapolis, Mr. Theo. Cook and Mr. F. D. Craig, an old time friend of Col. Post and Helen Wilmans, assisted me in repacking my stereopticon, canvas etc.; Mr. Cook kindly volunteering to express the same to Chicago for me on the following day. A carriage stood in waiting, ready to take my other baggage to the train, bound for Detroit, Michigan, from where I had received an urgent request through Rev. C. W. Burrows, of the "American College of Psychics and Mental Science" whose "Occult Temple" is located at 132 Michigan Ave. On his official envelopes and advertising folders "Rev." C. W. Burrows "M. D." prints the mystic insignia of the Delphic Oracle, copied evidently from Streets "The Hidden Way Across the Threshold." The whole thing at first glance creates the impression of a pretentious establishment; and, always anxious to probe the mysterious and assist any undertaking for the enlightenment of man, I was caught by the bit like an innocent fish, and travelled four hundred miles out of my course to discover the weakest kind of a sham.

It was near midnight when I located at a hotel, near the Union depot at Indianapolis, to be within easy reach of the train which was to depart at 4 a. m. for Detroit, and after taking leave from my friends who had accompanied me, I employed the intervening hours in waiting. At length the train arrived and in the approaching twilight we left the "Queen City of the Hoosier State" behind us. At six o'clock a number of us were left at a dusty station to wait two hours for the regular north bound train. After wandering aimlessly about for some time I discovered that we were near a town; boarding a street car, rode a mile and a half into Anderson in search of soap, water and breakfast.

The ride during the day proved warm and dusty until, towards evening, we drove through a tremendous thunder storm, when nearing Detroit. Taking a carriage I directed the driver to take me to the "American College of Psychics and Mental Science" and "Occult Temple." We drove up Michigan Ave., and halted, the driver pointed in an embarrassed sort of a way to a pile of mortar and miserable looking, second hand bricks in front of a narrow cheap building, from which the front had been completely torn out. Among a group of laborers stood a man in clerical garb who proved to be "Rev." C. W. Burrows "M. D." president of the A. C. P. M. S. and O. T. who bade me a half-hearted opologetic welcome. Up a narrow, squalid, creaking stairway we walked into the "Temple", a room 20x22 feet, at the end of which a stage had been improvised, evidently set out into an adjoining hallway, the rear of which presented a dusty conglomerated litter of decomposed lime, broken retorts, calcium light effects, ect.; in short, a regular devils kitchen, from which might emanate ghosts, hobgoblins, astral entities, and other devices calculated to produce a stage effect and raise the hair and excite the awe of the gullible and superstitious. These things I did not discover however, until Mr. Burrow left me alone in the room at the close of the meeting, when I had told him that he had no right to

call me out of my way and invite a public meeting of Mental Scientists into such a place.

The whole situation proved extremely embarrassing to me especially as handsomely dressed ladies with their escorts began to arrive to listen to a talk from a representative of Helen Wilmans and her associates at Sea Breeze, Florida. I prevented the organization of a Mental Science Temple in Detroit under such circumstances. I attach no blame to Mr. Burrows; from his point of view he may be excusable; sometime to come a better light may dawn upon his mental horizon. And after all the expenditure of time and money on my part may have served a good purpose.

CHAS. F. BURGMAN.

DEAR MRS. WILMANS:—I thought I would write and tell you of Mr. Burgman's visit to us in Auburn. He has come and gone. We were glad to see him. His lecture was good and his pictures beautiful, lovely. "Mind the Master" was his subject and he told how fear and anger would have a disastrous effect on the mind, he spoke of telepathy, and thought transference; how one could make an impression on the mind of another by concentrating thought. He spoke of criminal prisoners that were confined in a room where others had died of smallpox; if these prisoners survived they would be set at liberty. At the end of the month one of them came forth from his cell, well and vigorous; the other died. This was all to show the effect of mind on the body. I know there is truth in it all and I have tried to cultivate thought concentration in a business way since I have been studying Mental Science, and although I may make slow progress, I think I am sure and will get there some time.

The pictures were just lovely. I saw your beautiful cottage home, in which you are living at Sea Breeze. I saw Mr. Ballough's homestead; I saw Claud's house; the Colonnades; the sun parlor and interior view of the Colonnades hotel; I saw the pier extending into the ocean and the pavilion. I saw Mr. Burgman's (our talented lecturer) beautiful residence, and it was beautiful too. I saw Jassamine in her phaeton with her little pony, chaperoned by Mr. Post. I saw Carl and his handsome, fleecy, snow-white goats, sitting in his little cart looking happy. Then all the lovely scenery around you there; the hanging moss on the trees, the the palms along the boulevard from river to ocean; the magnolia trees in bloom; the shelled avenues and streets in "City Beautiful," all were just lovely, but I was disappointed in not seeing yours and Mr. Post's pictures with the rest, I thought of course I should see them as the founders of Mental Science in Sea Breeze and "City Beautiful," but next time Mr. Burgman comes to Auburn with his pictures I hope he may have yours too with the rest.

I like FREEDOM which I get regularly every week. I like the Waste-Paper Basket so much and it is about the first thing I read; it is the next thing to getting a letter from you; it is interesting and tells of things going on in your home life.

I have just received eight books, "The Conquest of Poverty," which I sent for and expect to have good luck in selling.

And now in conclusion I will ask you to please send me some circulars "The Mind Cure Treatment," now called "The Highest Power of All," and I will distribute them to some of my sick friends. Yours truly,

ELIZABETH RICHIE,
Auburn, Cal.

THE OBSERVANCE OF SUNDAY.

Protests against the increasing tendency to neglect the religious observance of Sunday are now made by the General Assembly of the Presbyterians, and they have been made by it for several years past.

On Thursday the Rev. Dr. Sample, in his sermon when retiring as Moderator, instanced "the increasing desecration of the Lord's day" as one of the chief causes of the "marked religious decline" now witnessed in "a great majority of the Christian denominations," and on Friday the Special Committee on Sabbath Observance presented a report to the like effect, in which "the existing condition of the Sabbath question" was described as having "more threatening aspects than hopeful signs," and as presenting "more difficult problems than encouraging features." Accordingly, resolutions were recommended and adopted against "seven-day journalism, Sunday excursions, the rapidly increasing Sabbath employment of corporate employees," and enjoining pastors to preach sermons once a year on "Sabbath observance."

Now, unquestionably, there has been such a decline in the religious observance of Sunday, and it is increasing steadily. The tendency to observe the first day of the week as simply a day of rest and recreation, to introduce here "the Continental Sunday," as it used to be called, is obvious to every one. On the other hand, in the development of modern civilization an increasing amount of Sunday labor has become necessary by the employees of railroads, for example, and the impracticability of keeping the day in the old Puritan fashion, or as the Sabbath was kept by the Jews and is still observed by the more faithful of them, is demonstrated to every intelligence. One day in seven could not now be set apart for absolute rest from labor without disastrous damage to the machinery of modern civilization, bringing the consequence of appalling suffering to a great part of mankind. In the progress of civilization works of necessity have been multiplied greatly, and all days have been made alike so far as many of the most important of these works are concerned.

Moreover, as this progress has gone on, and more especially in the last generation, theologians of the church itself have been treating the Decalogue as a merely human document, containing laws applicable only to a pastoral tribe not yet far advanced from barbarism. The Divine authority of the Sabbath commandment is denied, and consequently the universal religious obligation to obey it. Sunday, too, is not historically the Sabbath to which the commandment applies, as was indicated by the circumstance that in the early days of Christianity converts from Judaism and other Christians frequently observed both days, the one as the Lord's Day, in commemoration of the Resurrection of Jesus, and the other as the day Divinely set apart by the Decalogue.

The new criticism of the Bible, coming from within the Church itself, raises in all logical minds who accept it, however, the question of the authenticity of all the miracles of Scripture and consequently of any other than human authority for the institution of the Sabbath of the Jews and the Sunday of the Christians. There is also now a school of Christian ministers who do not hesitate to set the example of the employment of Sunday for recreating amusements. Sunday, accordingly, has become the great day for bicycling and golf links are frequented even by members of churches. People have no hesitation in using railroads and other public conveyances to carry them to church on Sunday, and the private carriages of rich Presbyterians are drawn up in long lines before the more fashionable Presbyterian churches, while their owners are worshipping inside. Rich Jews faithful in their observance of the Decalogue invariably walk to their synagogues on the Sabbath, but these Christians impose unnecessary labor on their coachmen, hostlers and footmen. The decline in Sunday observance reprobated by the Presbyterian Assembly is illustrated not less among other people than in the conduct of Presbyterians themselves.

The General Assembly, therefore, wasted its words, and worse still, it laid itself open to a charge of an inconsistency which many people will think savors of hypocrisy, though it was rather in the utterance of merely perfunctory language. Moreover, the General Assembly treated a consequence as a cause; and it is yet to be demonstrated if it will dare to probe for that cause of the whole religious decline of which Dr. Sample spoke so alarmingly.

The cause of the decline of Sunday observance and in the number of religious conversions is the decline of religious belief consequent upon the theological rejection of the authority of the scriptures and their relegation to the domain of human literature. The talk about the trouble being with the Westminster Confession or any other creed is illogical and insincere. It comes, of course, from loss of faith in the Divine authority of the Bible and consequently in the very foundation of Christian theology, "for other foundation can no man lay than that is laid, which is Jesus Christ," and that foundation for the Presbyterian Church is solely faith in the Bible. If the infallible authority of the Bible goes, all the fabric of theology tumbles to pieces and the institution of Sunday becomes human merely, and Sunday observance a matter of expediency simply, to be settled according to the judgment of men as to its practical advantages.

Until, then, the General Assembly grapples with this great question whether the authority on which it founds its faith is supernatural and Divine or human only, it will not begin to deal with the cause of the religious decline, of which the neglect of Sunday observance is merely one among many more important consequences.—*New York Herald.*

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

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