

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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MENTAL SCIENCE AND SOCIAL PROBLEMS.

BY W. J. COLVILLE.

Considering the present unrest everywhere displayed, it is next to impossible for any who may be engaged in any sort of reformatory work to escape the oft-repeated question: what does your system of philosophy propose to do about the pressing problem of industry which everywhere confronts us? We are all pretty well acquainted with these two dominant and diametrically opposed systems of sociology, known as individualism and socialism, and to every reflective mind there is much in each to commend it to the kindly consideration of reformers; but neither (because each is one-sided) can supply a satisfactory answer to the pressing demand for a true solution of present difficulties. The individualist sees the worth of the individual very clearly, and rightly asserts the right of every human being to the three great essentials mentioned in the American Declaration of Independence—life, liberty and pursuit of happiness.

The socialist, seeing the necessity for organization in every department of industry, discourses finely of the social organism and declares in favor of a nationalist system, somewhat after the pattern of the ideals of Edward Bellamy as embodied in his two books, "Looking Backward" and "Equality."

A lifelong student of political economy in the Australian city, Melbourne, endeavored to point out recently the all-sufficiency of Henry George's theories, as contained in his various works, which culminated in "The Science of Political Economy." George may be called a philanthropist and a mutualist because he does not agree with the philosophic individualism of Herbert Spencer; nor is he committed to the socialist doctrine of Karl Marx.

The Mental Scientist, who is primarily engaged in a work of education which finds its center in the up-building of humanity from within, is often regarded by intrepid external workers as indifferent to the great cause of labor reform, and many other matters pertaining to the industrial freedom of large sections of the community. No true Mental Scientist can be apathetic in any case where human well being is at stake; but it may fairly be declared impossible to successfully renovate the outside of human affairs, until the interior condition of the people is radically altered for the better. External conditions are only results; they are effects and outpourings of mental states, which do not meet the sensuous eye. Therefore, by no other agency than that of mental renovation can it be found possible to permanently improve the material condition of mankind. Though present conditions are far from ideal, it cannot be denied that many of the very people who are most injured by oppression are the staunchest of conservatives, slavishly devoted to the very institutions which throttle them.

No more perfect illustration of the idiotic mental condition of the enslaved (and their mental state is all that keeps them in slavery) can be furnished, than by pursuing the study of the woman's suffrage movement

from the time of its inception in 1848 to the present moment. Lucy Stone, Susan B. Anthony, Julia Ward Howe and many other equally illustrious women have declared that the false attitude taken by women themselves, has more than anything else to do with the tardy justice meted out in the realm of political adjustment. The silly assertions of Prof. Harry Thurston Peck in the *Cosmopolitan* only a year ago were endorsed by large numbers of foolish women, who failed altogether to appreciate or even understand the noble logic and rational justice of the ground taken by Mrs. Charlotte Perkins Stetson. Women are to blame for their own servitude wherever they are enslaved; and in no instance are they more inane servile than in the support they give to those belated religious ministers, whose sustenance is derived from the effort of the women in their congregations, whom they never weary of holding up in the pulpit as entirely unfitted to hold any ecclesiastical office except the humblest.

There is no disguising the fact that "the boss" is a much loved as well as a much execrated individual. The undeveloped human animal, whether male or female, appreciates whoever displays superior physical force, and like the majority of monkeys truly reverences whoever administers severe floggings.

The recent renewal of open hostilities between different nations is no more than a surface exhibition of the belligerent feeling, long smoldering beneath the surface. A great country like the United States can be far better employed expanding its home industries, and building up a noble national life, than squabbling over the possession of some far-off islands, the holding of which may prove a very doubtful privilege. Young Australians who have been fed on sensational war news in their cradles doubtless deem it far more heroic to fight Boers in South Africa, than to study and practice the useful arts of peace in their native land.

But we must not give way to pessimistic growlings, but turn to the bright side of a sombre picture, and gratefully testify to the undisputed fact that war is far less cruel than formerly. Prisoners are quite humanely treated, both by Britons and Americans; and the peace spirit, which is the spirit of higher intelligence, is spreading its benign influence over the earth to-day to an extent unknown to former generations. The old saying, "In time of peace prepare for war," now needs reversing to make it read in time of war prepare for peace; and it is especially the work of the Mental Scientist to attire himself in prophet's mantle, and daringly predict the advent of the peaceful age, so much desired even when the hissing of bullets may be sounding in our ears.

The seers of old were great in proportion to their ability to realize the certain ultimatum of their highest ideals, even in the midst of every seeming evidence of the impossibility of any such realization. Many metaphysicians refuse to read the war news in the newspapers, and complacently ignore the fact of strife, while they are actively and usefully engaged in peaceful industries. Without insisting upon so extreme a course of action in face of popular excitement, we can

easily perceive the superiority of such a control over average procedure in similar surroundings; and it cannot be disguised from any who are making a practical study and successful application of Mental Science principles, that the only wise attitude is one of high altitude above the prevailing sentiment of any average community. When people abstain from reading harrowing news, and hide themselves from trying situations, because they are afraid to confront them, more of timidity than heroism is traceable in their behavior; but where people deliberately choose their own topics of conversation, and select literary material of the highest class available, in preference to wallowing with their less enlightened neighbors in the mire of strife and misery they show excellent judgment, and prove that they are becoming masters of circumstances, instead of being mastered by them.

Very few, if any, of us fully realize how immense is the influence we can exert over surroundings, after we have become mentally superior to their sway. Let us not fall into the common error of beginning at the wrong end, but put the mental horse before the physical cart in every instance. The first great step toward mastering a condition is to master our own silent, secret attitude toward that condition. The secret of marvelous power displayed by some mental healers, while others are comparatively inefficient, is to be traced to the secret sense of power which pervades the organism of one, while another—though he speaks strong words—does not feel their powerful vibration as a reality in his own economy. The trouble with ninety-nine out of every hundred persons encountered in trying circumstances, is that the ninety-nine are in the clutch of the false beliefs, that some force or system outside themselves is altogether responsible for their hardships. To break down this delusion, and set the mental captive free, is the great work of the Mental Scientist; and in the performance of this work, far more than commonplace assurance is generally necessary. It certainly does seem difficult and paradoxical to affirm affluence in the midst of poverty, and see oneself with the mind's eye opulent, though with the eye of flesh one sees every token of actual destitution; but whether difficult or easy, the path to victory lies along this road only. All other routes will fail to land the traveler at the goal he fain would reach.

Every pigmy theory of human possibility must be conquered through persistently reiterated affirmation of human greatness; and this greatness of humanity must be applied individually; so that in my self-esteem my individual greatness is included in my conception of collective human greatness. A right understanding of Mental Science accounts for all the phenomena of human life, explaining mysteries otherwise inexplicable, and solving problems usually regarded insoluble—at all events in our present state of existence.

The first great step which ever needs to be taken before we can advance further along the road of progressive attainment, toward eventually complete victory over all environment, is to see ourselves already in the very position of victory we intend to finally attain. It is surprising how much pure metaphysical teaching is often conveyed through unlikely channels. During one of our residences in England, a racing youth handed us one of his favorite books, "The Horse and Its Management," coupled with the remark, "If you will read that through carefully you will find some splendid points for your metaphysical lectures." Accepting the book for willing perusal, we soon found what the young gentleman intended us to discover; for in the midst of directions for horse trainers, we came across one of the finest recommendations of a metaphysical character ever embodied in even a professed manual of mental therapeutics. The author told the jockeys that whenever they came to a difficult spot on the road, where there was some high wall or fence to be scaled or stream to be forded, the right mental attitude for the rider to

assume was to see his horse safely over the hedge or ditch; then to lean forward, and with an encouraging word, cheer the animal, all the while keeping the mental image of the result of a successful leap steadily before his mental vision. Volumes could be written with that sound piece of advice for text; for such a counsel is needed everywhere, in all sorts of circumstances in no way connected with training for any special race course.

Success is far more the result of mental attitude than it is due to any external circumstance; and this can be proved by the fact of many people living in refinement in the midst of slums, while others create slums of their own in the vicinity of palaces. To those who keep their eyes open to the actual condition of things around them, there is no room for doubting—much less denying—the enormous effect produced on all one's belongings by one's own inward condition.

There is no such a possibility as that if leveling all people up to a common high standard by equalizing their outward station; though we do not deny that the outward state can grow equal with the growth toward equality in the mental states of a multitude; but as yet there must be comparatively lonely pioneers to point the way, and blaze the road, for the industrial armies which are to follow.

The tenth commandment, "Thou shalt not covet anything that is thy neighbors," is in some respects the greatest in the decalogue, because it is a purely transcendental precept. All overt acts, such as stealing and other vicious practices, are universally condemned by moralists and legalists without exception; but covetousness is a state of mind which can be secretly entertained in the domain of thought; but though held in privacy its results are demonstrated openly. To hanker after what belongs to another is to dissipate one's own energies; and instead of conserving energy for the up-building of individual ability, the covetous person weakens his own citadel by throwing out envious thoughts against his fellows. To become great within one's own domain is the secret of the power, which cannot do other than ultimate in exterior prosperity; and to become thus inwardly powerful, we must hold our force and employ it constructively in the work of character-building. It needs no argument to prove that whoever seeks to become a powerful magnet to attract wealth to himself, must be resolutely determined to develop such a centre of attraction within his own organism, that things are irresistibly drawn to him, like pieces of steel to the horseshoe magnet. It is useless to condemn the wealthy because of their wealth, seeing that to condemn another can never strengthen oneself.

There may be serious defects in the present social system, all of which can and will be rectified; but the means of rectification can never be found in any pugilistic onslaught upon existing limitations. The majority of people one meets in daily contact with the business of the world, closely resemble "dumb, driven cattle"—to quote one of Longfellow's expressive metaphors; and we need not deny the fact that so long as people can be driven, there will always be somebody to drive them. Utopian though the visions of Bellamy may appear to the unromantic reviewer of romantic literature, there is much clear insight into cause and effect displayed in that gifted author's prophetic novels; for we shall find, particularly if we make a study of his latest work, "Equality," that he attributes the ideal conditions, prevalent in the year 2000, entirely to the morsel of intelligence within the populace; which led to the people themselves throwing off by main force the incubus of self-distrust and mental beggary.

As the Bible stories cease to be regarded in the old superstitious manner, new light will quickly dawn upon the real meaning of many of them. Elijah, fed by ravens, may well be regarded as the abiding symbol of a truly noble and courageous man, who could not only

make birds his ministers, but according to a better translation of the original, could compel service from the ebon-hued marauders of the desert, who, instead of slaying him as they would have slain an ordinary traveler gladly ministered to his necessities, by bringing him food twice every day during the period of his exile. Even the story of his causing rain to fall from the clouds at his command is not incredible, for we have none of us measured the power of man over the elements to anything like a complete extent. Daniel, unharmed among the lions, is another illustration of similar power, displayed by a man whose own state of development is far above that of the majority of his contemporaries; and far in advance also, of all ordinary human attainments to this day. Then, in the New Testament, the miraculous feeding of a multitude in the wilderness with a few barley loaves and small fishes, suggests not only the possible power of man over the elements, but also gives a stupendous hint as to how prolific is Nature's provision for all human necessities, even in the midst of surroundings which, at first sight, appear comparable only to an arid desert.

The professedly orthodox stickler for an emasculated gospel always overlooks the fact that the evangelists declare that the great wonder worker said to his disciples, "The works that I do shall ye do also, and greater works than these shall ye do."

The tide of reaction is now fully setting in against that pessimistic materialism, which proudly vaunted itself some few decades of years ago, when public attention was called to the impossibility of harmonizing the disclosures of modern science with many antiquated theological opinions. This is the day of psychical research, of earnest enquiry into the latent possibilities of human nature; and though even such excellent men as Prof. Ayslop of Columbia College may be as yet only on the outskirts of discovery, those who have really put their hands to the plough are not likely to turn back to the old superstition, or to dreary scepticism. The bulk of people to-day still clannishly cling to effete tradition, or they plunge into pessimistic agnosticism. Consequently they cannot rise above an unlovely environment, because they close their eyes to the very existence of the power within them, which, if cultivated, would soon enable them to work out their own emancipation.

Contentment and discontent are not necessary antagonists; for, paradoxical though it may sound, they can be effective partners in a common scheme for human elevation. Let us first consider contentment as a factor in success. Paul's words—"I have learned in whatsoever state I am therewith to be content"—are, indeed, salutary, provided we understand contentment as relative. Struggling against adverse fate will only make the fates seem harder and crueler. The best attitude to take in an undesirable environment is the truly theosophic one; and whoever understands the essential genius of universal theosophy clearly understands that this attitude is not one of supine indifference, or weak resignation to a supposed inevitable; it is not passive stoicism, but intelligent appreciation of an immediate situation as a necessary stepping stone to a higher state.

Discontent, which some philosophers have called "divine," is the farthest possible remove from querulous repining; it is, indeed, the inevitable concomitant of the intelligent mental state of all who seek to rise through lower to higher states, employing the lower as a path or stairway to the higher. The case stands thus: If I am wise I am content to find myself where I now am, because I perceive that I need the experience which I can gain by meeting the obstacle in my present road, and converting it into a means of further advance. I am at the same time discontented to remain where I am, as it is my privilege to go higher. Contented I must be with the good order of the universe, whose law is unchangeable; but discontent I must be to linger forever in the state where I now find myself, because my in-

volved destiny makes it possible for me to achieve further progress.

Mrs. Gestefeld, in her extremely bracing book, "How we Master our Fate," gives her readers many valuable directions concerning mental attitudes; and among all her teachings there is no single point reiterated more frequently, or dwelt upon more convincingly, than the radical difference between the destiny possible unto us, and the outside fate or fortune which can be so manipulated by us, that from being a seeming adversary it becomes a necessary friend. No difficulty whatever is experienced by the ordinary person in going with the stream of belief or opinion, in which he is for the time immersed. Let people live in a cheery atmosphere, and they display cheerfulness; let them mingle freely with others who are claiming and expressing an ever increasing measure of prosperity, and they feel prosperous, and begin to so act as to increase their own prosperity; but take these same persons out of so genial an environment and subject them suddenly to surroundings fully impregnated with belief in hard times, dull business and all else that furnishes mental and conversational pabulum to the chronic croaker, and these once joyous individuals soon become sobered and saddened, and ere long begin to lose heart in their own endeavors; so that quickly their own business declines, and they take their rank among the large army of gloomy malcontents, who deem it impossible to prosper because such tremendous odds are seemingly against them. The real "rub" comes when we have to row against a stream; going with a current is always easy. It is therefore, the plain duty of the Mental Scientist who poses as a world's educator to create a current of thought diametrically opposed in the direction of its flow, to the general currents of belief by which the teacher is surrounded.

Precisely the same attitude of thought is needed to overcome "hard luck" as to conquer physical diseases. There are no two right ways of healing fundamentally, though in actual application of an essential principle numerous methods may be employed severally adapted to diverse times and places. Mental discipline is the great desideratum.

In the present war time we should all hold the thought of permanent peace, and thereby exert an influence on the side of the speedy establishment and perpetual maintenance of peace. Australia is now (May, 1900,) allowing itself to be convulsed with fear, because a few cases of bubonic plague have broken out in Sydney, a great cosmopolitan seaport in direct contact with every section of the globe. In so far as sanitary improvements have resulted from the popular scare, we can see a bright side to it; but weak minded multitudes injure themselves greatly by stupid anxiety, while they in no way improve their mode of living; and many a reported case of plague has on farther medical examination been pronounced a very much milder and far less dangerous disorder.

When la grippe was all the rage in San Francisco and vicinity in 1890, an eminent physician told us that out of least one hundred patients who had gone to him and told him they were suffering from la grippe, he found three or four cases where the actual malady was present according to medical diagnosis; all the other ninety-six or ninety-seven persons were slightly afflicted with catarrh, asthma, bronchitis or had simple "cold in the head."

There is a class parallel between what people say of their health, and what they say of their business. Large firms which have run on successfully for several generations may suddenly collapse, owing to a culmination of unsuspected faulty management.

Then no sooner has there been a failure of some old established house than a hue and cry is raised all over the country that business is going to the "bow-wows." If instead of taking so absurdly irrational a view of an existing situation people would investigate causes, they would find that whoever or whatever fails has embodied the seeds of inevitable failure within its own organism.

Failures, like successes, are from within outward—not as is erroneously supposed, from without inward. The failure of two such large publishing houses as Harper's and Appleton's need cause no anxiety in the minds of those who are catering for the public along newer and more progressive lines. However honorable may be the conduct of a business house, if its proprietors continue in old ruts, and fail to minister to the growing necessities of the public, other institutions will assuredly arise to fill places which these more conservative houses have left empty. We frequently hear it said that publications which once paid remarkably well are now either losing money or finding a decrease in their subscription list. The cause for this is to be found in the past that some years ago these publications stood in the very front rank of progressive thought, whereas at this day the world has moved forward, while they have remained about stationary.

Another very important matter to consider is the presence of great enthusiasm in the conductorship of a new enterprise. Those at the head of the concern are all alive and aglow with interest and boundless assurance; and because of this they throw off a powerful electromagnetic force, which draws people to them and holds them when drawn. Later on ardor cools, the young enthusiasm has given place to plodding, middle-aged respectability; and the loss of the vitalizing energy, which once filled the enterprise with vital force, soon results in gradual decay. That business is affected far more by one's attitude towards one's business, than by any extraneous circumstance, is witnessed to every day by those who take pains to investigate the actual condition of affairs in their own immediate neighborhood.

The following cases known to the writer are certainly streams indicating the bent of the current: Two middle-aged women at the same time in the same place desired to act as agents for the same book. Each took one hundred copies on sale at agent's discount, with the result that at the end of two weeks one lady had sold one hundred copies, brought in the returns to the publisher and had taken out another hundred on same terms; while the other lady had sold four, made one too dirty to bring back, and returned ninety-five with the pessimistic plaint, "People don't buy books now-a-days; times are too hard." These two women met and talked business over together, the one insisting that times were good, money quite reasonably flush, people in general kindly and intelligent; while the other could only pour forth a piteous tale of woe, the central theme of which was her own sorrowful condition, in consequence of the unresponsiveness of the public to her almost frantic appeals for assistance in the small business on which she depended for her livelihood.

There is always a glut of money in safe-deposit vaults when times are said to be hardest. The intelligent Mental Scientist by taking a right mental attitude toward people and things in general induces some of that money to get into circulation. The belief in hard times and dull business is almost as disastrous as dread of consumption or fear of bubonic plague, as it completely enervates whoever indulges in it.

We should frankly face our own errors, and determine to overcome them, instead of everlastingly attributing our non-success to mysterious or malignant influences beyond our own control. Sometimes it will be two bakers, sometimes two booksellers on the same street in equally desirable positions, who will have totally different tales to tell concerning the state of trade and the liberality of customers. Position on the street is by no means everything; nor will the most attractive display of goods in a window compensate for lack of that agreeable psychic influence which always pervades an establishment, the proprietors of which hold only thoughts of permanent and increasing prosperity.

Wherever you may be, and whatever you may be engaged in, you need to remember that whatever contributes to your own comfort and happiness, contributes also to the

success of your affairs; and furthermore it puts and keeps you in a condition to cheer and bless all who have relations with you.

Select comfortable lodgings; furnish your house with whatever conduces most to your own sense of home and satisfaction; dress in a manner which makes you feel that you are holding up your head in the world, instead of letting it hang down; and though for a brief season you may not be making both ends fully meet, you are laying foundations broad and deep for certain success in the near future, if you do but steadily persist in your determination to make circumstances your footstool.

Let no one imagine that we admire mere lazy vanity, or that we are attempting to write out a recipe for achieving success apart from industry. Our deepest conviction is that when the attitude we so highly commend is wisely taken, we shall quickly become so illuminated from within as to see whatever is best to be done in all external grooves of action. Economy is making the best of everything; so that where some might almost starve, you can live in plenty. To save candle ends because you stand in dread of poverty is a demeaning act; but you may save them nevertheless and grow increasingly prosperous, if your understanding is that you make use of everything, waste nothing, and enjoy life while your means are yet small; confident that they are continually growing larger.

Those who are paupers in their own esteem are poverty-stricken indeed; but those who feel rich within, even though outward conditions appear as yet untoward, will soon find, as FREEDOM informs all its readers, that "hurrying Fate meets their demands with suresupply."

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HOME AGAIN.

After an absence of four months on an extensive tour covering a distance of nearly ten thousand miles, I have returned home—to my family, to my desk, my duties and the labors incident to the position assigned me by the convention of Mental Scientists held at Seattle at the beginning of July last.

To say that I am glad to be home again after so prolonged an absence would be casting reflection upon the hundreds of good friends who received me everywhere with open-hearted hospitality, lovable kindness and courteous consideration. Nothing could more vividly portray the earnestness and enthusiasm, the hope and the new life aroused through the teachings of Helen Wilmans, than the spontaneous welcome tendered to one, who gave verbal utterance to the philosophy in but an imperfect degree. For all this I herewith tender my sincere thanks and highest appreciation to all our mutual friends. Personal correspondence will emphasize these expressions of appreciation more fully as soon as time permits.

There is, however, a restfulness in the return to one's familiar surroundings, which in a large measure reflect and express one's own individuality, and from the centre of which one may carry on one's work, be it of small or large calibre; and for this reason as much as personal and family considerations, I have been eager to return home and to my accustomed surroundings and to take up the work of associated effort throughout our great country, which has been held in suspense pending

the convening of the Seattle convention and subsequent travels.

THE SEATTLE CONVENTION.

"What has the convention at Seattle accomplished?" is a question I have had to answer quite frequently during the course of my travel.

It has aroused a general and wide-spread interest in the philosophy underlying the teachings of Mental Science.

It has brought the readers, the students, the adherents and workers of the literature and of the movement into closer companionship.

It has removed prejudice against concerted action through organized effort; and inspired confidence, ardor and renewed zeal in those who desired to see these teachings promulgated to a further and still greater extent among the masses of the people who are reaching out for more truth and brighter intellectual light.

It has lifted the movement out of local into national and international prominence.

It has widened the scope of work and field of usefulness by eliminating the danger or fear of personal or sectional favoritism and centralization of power.

It gave an impulse to more extensive organization by demonstrating the utility of organized effort and the social pleasures to be derived from frequent intercourse of those of like thought and like desires.

It has laid the foundation for a movement that will elicit the brightest minds of the coming century—a movement destined to free the onward striving manhood and womanhood of the future time from every bondage, which has kept the race of man chained to the rock of fear and prejudice.

It has inspired confidence in the movement by making those of the new thought better acquainted with each other.

"Was the attendance large?"

All new movements have a small beginning. The pivotal centre is *one*, one bright man or woman, who perceives the beacon light on the shores of the newer time and points the way; others perceive and follow the leader; there are few at first, it is true, but soon the numbers increase. Out of the fog and storm and stress, the weary ones throw off the heavy load of apathy, of fear and doubt and helplessness, and revived hope and courage call up the life blood from the well-springs of the heart; and soon many rejoice in the labor which the newer hope inspires.

The three public meetings held under the auspices of the convention were remarkably well attended, ranging from four hundred at the first to nearly twelve hundred at the third meeting. The attendance at the sessions of the convention proper ranged from seventy-five to one hundred and fifty. And while the majority in attendance were of the states of Washington and Oregon, there was yet a very fair percentage of Mental Scientists of the southern and eastern states present, who took an active part in the proceedings. The utmost harmony and good fellowship prevailed throughout; in fact, it appeared as if long separated friends had met at last again.

It is not my province to give here a detailed account of the work of the convention. The proceedings have been compiled into neat pamphlet form and published by Prof. M. F. Knox of 773 Harrison street, Seattle, Wash. You can procure the book—which by the way,

is illustrated with the portraits of the active spirits in the work—by remitting fifty cents to Mr. Knox.

The main credit for the calling of this, the first gathering of Mental Scientists ever held, is certainly due to Prof. M. F. Knox. Upon him devolved the labor and responsibility of all preliminary arrangements, and shortly prior to the opening, and during the session of the convention, he was very ably assisted by Mr. G. L. Price, C. F. Bigford, Judge S. P. Chamberlain, A. M. Hardin, F. L. Scott, Mrs. G. N. Hathaway, Mrs. J. A. Finch, Mrs. E. A. Humphreys, Miss C. L. Dunning, Mrs. C. J. Knox and many others.

Prominent among the speakers who addressed the convention and the public gatherings were Rev. W. W. Mallory, brilliant, forceful and logical. A man of broad experience and fine ability, he is well known in that part of the Pacific Coast. Dr. Mallory will take a prominent part in the new thought movement. Judge Chas. B. Reynolds of Everett, Washington, tall, dignified, past middle age, an able and logical exponent of metaphysical doctrines; sincere in every word and sentiment he utters—he lives the life he teaches others to live. Mrs. Elizabeth A. Craig of Texas, who located but recently in Seattle, gave freely of her time and talent to convention work. Her address during the session and participation in debate on current subjects demonstrated that she possesses fine ability as a public speaker. Mrs. Esther Thomas was called upon frequently during the session of the convention, when there appeared a temporary lull in the proceedings, pending report of committees, etc.; from the very start Mrs. Thomas revealed her ability as a forceful public speaker. She has the advantage of early training and thorough education, which she has cultivated further by earnest study and continuous practice. Mrs. A. E. Humphreys took an active part in debate on several questions during the session, and in her earnest, gentle manner impressed her fine individuality upon all present. Both Mrs. Thomas and Mrs. Humphreys have been active in public work on behalf of the new thought movement for several years.

Among other active workers I take pleasure in mentioning Mrs. A. C. MacDonald of Burley, Wash., whose two sons publish *The Truthseeker*, of New York. It gave me real pleasure to meet Mrs. MacDonald because of my former close acquaintanceship with her son Geo. E. MacDonald, who, with Samuel A. Putman, published *Freethought* during the eighties in San Francisco. Another representative from Burley was Mr. J. F. Lenger, a prominent citizen and business man there who is deeply interested in the progress of the new movement.

There are many others whose names I cannot call at present from the storehouse of my memory, who helped to make the sessions interesting and who deserve mention, but their names are recorded in the convention proceedings, which I would advise the reader to procure.

A word about Prof. M. F. Knox before closing. He is of the forceful pioneer type; strong, self-reliant and fearless. He presents a fine and striking appearance anywhere, whether upon the rostrum, in the midst of a crowded assemblage or in the busy thoroughfares of a large city. He is a man who will face obstacles, no matter how formidable, and overcome them; he is of the very type and character of men who can face the world with a new issue and hold their ground against all opposition, because they know they have right and truth

and justice on their side, and therefore hew to the line, let the chips fall where they may. Prof. Knox has a thorough understanding of the public mind; having been a public lecturer and teacher for many years, he therefore knows how to awaken and interest the public spirit in a public enterprise. It was this experience, knowledge and determined energy which helped him very materially in bringing the Seattle Convention of Mental Scientists to a successful realization and conclusion.

We will present in the next issue of *FREEDOM*, the constitution and by-laws of the National Mental Science Association as revised and adopted at the Seattle Convention.

The next convention will be held at Seabreeze, Florida, convening on Thanksgiving day, November, 1901.

CHAS. F. BURGMAN,
National Secretary.

CURED AT A SHRINE.

There is a case of a cure due to mental cause purely, the results of religious ecstasy. It is from the *New York World* of Aug 12. When will people learn that the mind absolutely dominates the body? H. W.

The people of Ogdensburg are still talking of the wonderful cure of Mrs. James McCormick. She is the wife of Capt. McCormick, of the lake tug Seymour. For more than a year she had suffered severe pain from acute rheumatism. On Thursday she was cured, and yesterday, before leaving on a visit to relatives at Rouse's Point and Nashua, N. H., the *World* correspondent got from her the story of how she is able to travel without crutches. She said:

"For eight months I had been unable to lie down, and during that time was compelled to sit up in a chair; unable to move hand or foot or stand the slightest jar. During all that time I had prayed night and day that my condition would improve, and never lost hope. On Wednesday I made up my mind that I would go to the Shrine of Our Lady of Victory, on the lawn of the Sacred Heart Convent, erected by Bishop Gabriels.

"My niece, Miss Belle Rigney, of Nashua, N. H., who has been visiting with me, wheeled me there in my chair. I went close to the foot of the shrine and had nearly completed saying the Litany. Suddenly I felt a thrill and a wonderful change came over me. I rose from my chair without feeling of pain and walked up the steps to the convent and back to my house. I feel no pain now and am able to walk about as well as ever."

Prof. Herman V. Hilprecht, the Babylonian explorer who in the spring of this year went to the east to superintend the excavations in Assyria and Babylon in the name of the University of Pennsylvania, describes in a letter just received the important results of his journey. He says: "The results of our researches exceed every thing that has so far been known about Babylon. We found the great temple library and priest school of Nippur, which had been destroyed by the Elamites 22 B. C. The library consists of 16,000 volumes, written on stone, and covers the entire theological, astronomical, linguistic and mathematical knowledge of those days. We also unearthed a collection of letters and biographic deciphered inscriptions on many newly discovered tombstones and monuments and espied, finally, best of all, 5,000 official documents of inestimable value to the student of ancient history. The net results of our journey consists so far of 23,000 stone writings."—*Ex.*

FREEDOM on trial six weeks for ten cents.

BELIEVE HIM A REINCARNATION OF JESUS OF NAZERETH.

If the following statement that Abbas has six million of followers be true, it but shows how ready the masses of the people are to break from their ancient faiths. We can but doubt the correctness of the statement as to numbers, but undoubtedly we are living in the closing years of the old, and entering upon a new era, wherein the people will be ready to accept of new ideas and new faiths, and this being true it becomes those who have knowledge of the law to be diligent in its dissemination.

The article is from one of the New York dailies, we do not know which one, but think it the *World*.

In sailing away from America yesterday, Abdul Karim left behind him a large and most enthusiastic class of believers in the "Babis" faith. Among them are some well known New Yorkers, who do not hesitate to speak freely on the subject of their belief. They met for the last time this season yesterday in the Dodge studio, Carnegie Hall, and bade goodby to Abdul Karim.

Among the most ardent students are Mr. and Mrs. E. C. Getsinger, Mr. and Mrs. Arthur P. Dodge, Mr. and Mrs. Howard McNutt and W. H. Harris. Mr. and Mrs. Getsinger visited Acca, Syria, about two years ago, and will leave New York for Syria again in September. In Acca they visited Abbas Abdul Beha Effendi (honorable) known by all who have accepted the faith as "Our Lord and master," and are therefore two of the very few persons in this country who have looked upon the face of the man, who, it is claimed by more than six million persons, is Christ, the Son of God, here for the second time.

Abdul Karim came to this country to prevent false teachings. His interpreter, Mirza Sinore M. Raffie, who came from Cairo, did not return with the disciple. He says he is so much pleased with this country that he will remain here forever. Abdul Karim did not go home alone, but took with him Antou F. Haddad, who had been teaching the "Babis" faith in America. They will go direct to Acca, Syria, and will report to Abbas, their "Lord and Master," that the false teachings have been stopped.

LEADER IS A FAMILY MAN.

Mrs. Getsinger says that Abbas Abdul Beha lives in a small stone building of one story and basement. He has a wife and four daughters. He was exiled by the Turkish government in 1852. The court in which they live is for political exiles only. Abbas Abdul Beha is at times permitted to go out on parole, but he is not allowed to leave Syria. He was born in Teheran, Persia, in 1844. Although he has not had one day's schooling in his life, it is said, there is no subject on which he cannot talk learnedly. He speaks many languages.

His father, Beha Ullah, was born in 1817 and died in 1892. It is believed by the "Babis" followers that he was God, the father. In 1858 he notified every nation that he was here on earth and invited the rulers to come to him for consultation. The United States paid no attention to the call. Napoleon tore up his letter saying he guessed if this man was one God, then he—Napoleon—was two. The Czar of Russia heeded the call and to-day there are three churches in that country, where the "Babis" faith is now taught.

Queen Victoria replied that she would take no action. If God was on earth she had perfect faith in his doing all things well. The Sultan of Turkey and the Shah of Persia, killed the messengers who bore the letter of invitation.

Mr. Getsinger has an English translation of all these letters. It is a small red book, containing an inscription stating that it came into the American's hands as a gift from "The Master" in 1898.

EVERY CONVERT CONTRIBUTES.

Every convert to the faith pays yearly into a general

treasury nineteen per cent. of his or her earnings. It is in this way that the leader, Abbas Effendi, acquires so much money to spend in his philanthropic and religious works. He, it is said, is comparatively poor, giving his all in the cause.

W. H. Harris, of No. 1638 Washington avenue, Bronx, has made a great study of why Abbas Effendi should be selected as the second Christ. He says that this man is fulfilling the prophecies of the Scriptures. Mohammed Ali announced the coming of the Father and Son. The Millerites had figured on all prophecies being fulfilled with the ending of the year 1844.

"Well," said Mr. Harris, "in 1844 Abbas Effendi was born. He came 'like a thief in the night,' that is, when no one knew. He came in a 'cloud'—the body.

"Acca, or Achor, is the place chosen in the Bible for the coming of the second Christ. Look up Acca or Achor in the Concordance and read about the place where Abbas Effendi was taken, not by his own will, but by force, in order that the prophecies should be fulfilled.

"The religious conference at Nice, in 325, for formulating the Nicene Creed, pointed out that Christ should come to the earth as a man, eating and drinking as other men. Everything in my search points to Abbas Effendi as the second Christ. We accept him as such."

BROWNE'S FAVORABLE IMPRESSIONS.

Abbas Effendi is described by Edward G. Browne, historian, who called on him in Acca, as follows:

"Seldom have I seen one whose appearance impressed me more. A tall, strongly built man, holding himself straight as an arrow, with white turban and raiment, long black locks reaching almost to the shoulder; broad, powerful forehead, indicating a strong intellect, combined with an unswerving will, eyes keen as a hawk's and strongly marked but pleasing features. Such was my first impression of Abbas Effendi. Subsequent conversation with him served only to heighten the respect with which his appearance had from the first inspired me.

"One more eloquent of speech, more ready of argument, more apt of illustration, more intimately acquainted with the sacred books of Jesus, the Christians, the Mohammedans, could, I should think, scarcely be found, even in the eloquent race to which he belongs. These qualities, combined with a bearing at once majestic and genial, made me cease to wonder at the influence and esteem which he enjoyed, even beyond the circle of his father's followers."

Mr. and Mrs. Getsinger will leave New York to-day for a three weeks' rest before they undertake the long journey to Acca. Their travels will result in a history both of the country and of the religion.

AN ABRAHAM AND SARAH.

A ten-pound girl baby arrived on Monday at the home of Mr. and Mrs. E. Noble, who are respectively seventy and sixty years old. It is their first child.

A friend incloses the above from a Cattersburg, Ky., paper. He says he wants an old couple, friends of his, to catch the encouraging vibrations that they may have their hearts gladdened by the advent of a child also.

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.

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HELEN WILMANS, Editor and Publisher.

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If you want our special public—the thinkers—to hear from you, you must advertise in the best of the new thought papers. FREEDOM is getting great praise as yielding splendid returns for the money spent in advertising. Several of our advertisers say they have found nothing to compare with it. Write for our terms, and always send a copy of the advertisement you wish us to carry. Address

HELEN WILMANS,
Sea Breeze, Florida.

Entered at the Postoffice at Sea Breeze, Fla., as second-class matter, August 28, 1897. Removed from Boston, Mass.

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

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

Sea Breeze is now an International money order office. Our patrons will please make all money orders payable on this place.

TO OUR FOREIGN SUBSCRIBERS.

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.

MAN A LIVING WILL. XX

Man having built himself through the action of his individual desire upon the law—which was in every instance responsive—became a living will or a living love; and as such is still a standing demand upon the power of the law, provided he knows his relations to the law.

To understand these relations gives him power to greatly strengthen the living will that he is, and to go on strengthening it every day, and in this way he may overcome sickness, old age and death.

A man must recognize that he is a living will. The power of this position is not in asserting the will as I once supposed, but in an intelligent recognition of what a mighty thing a human will is.

Next—and in the same connection—he must state his demands and then try his best to realize what the law of attraction is, out of which his demands are to be supplied.

There is no force work in all this; nothing but the exercise of the reasoning faculties; nothing but the clear mental seeing of the will. I now see clearly why it is that I can only hold myself in that position of enforced will-power but a few days at a time; the position is the

exercise of brute force, and not of the renovated intelligent will; and this is the will we must have. We need simply a recognition of the existence of this will; a recognition of the fact that we are this will, and in this recognition the will arises and begins to assume its legitimate proportions and to demand its legitimate rights, and thus once more to become a standing demand on the Law of Attraction (that power which brings to us what we demand) just as it did during the period of our unconscious growth. Only there is this difference, that whereas in our unconscious growth we were ignorant of the law and used it blindly, now in conscious growth we understand the law and use it intelligently. Of course, the intelligent student need not be told that the latter position is one of immense power, holding in its hands the key of life and of death.

The law of attraction is the one source of supply to every demand. Nothing can stop it. You can only limit it in your own case by disbelief in its power; in which event you are not limiting it, but limiting your own comprehension of its greatness, and consequently limiting its manifestation in your visible personality.

This law of attraction is the eternal Vitality that exists everywhere, and everywhere answers our demands.

Now the individual will within me is as much of the law of attraction as I have made my own by my power to recognize it, and I may increase the strength of my will by recognizing still more of the power of the law.

Our bodies show forth as much of our individual wills as we recognize. As we have been taught that the individual will is of the devil, it is no wonder that we show forth in our personalities so little of it.

We have been afraid to recognize it and have denied its existence, and have taken the consequence in the frail and wretched personalities that we possess.

The old beliefs that go to make up what we call the body are nearly all mistakes; for this reason they are fictions; they are unrealities, and in the light of the truth that the will is the man, they begin to show forth their unreality by a great weakening.

As we go on declaring for the will and against our old beliefs the old beliefs break up; in breaking up before we are firmly established in a knowledge of the will as the real man, we are left dangling almost in nothingness—as it seems. We have not reached a strong position in a realization of our strength as living wills, and we have left the old fictitious beliefs behind us.

All along the way from the old to the new we shall find many things hard to bear, and this broken up condition is one of the hardest.

That people fear the will within themselves is because they have been taught to look upon it as the source of all evil. Indeed, so strong has the race prejudice been, even with me, that long after I perceived that the will was the soul of the man and his only motor power, I was a little afraid of it, and demanded that each person should examine the quality of his own will to see that it was pure and good.

After a time, as my own will grew stronger by my constant affirmations of its presence and power, I saw of a certainty that will in the abstract and of itself was altogether pure and good, and that the gradual strengthening of the individual will within me caused me to be more tender and noble in my feelings. Now I was making no effort to be tender and noble; I was simply

affirming the presence and power of the universal will, and watching its strengthening effects within myself, when I became conscious of a greatly enlarged interest in mankind, and of a more earnest determination to raise them than I had ever felt before. This led me to investigate the innate quality of the will I was affirming as the soul or spirit of my personal existence. Of course, as soon as my thoughts turned in this direction I saw at a glance the whole reason. The Universal will cannot be anything else than exact justice. Therefore, in individualizing this will within myself by recognition and affirmation, I was becoming more just in my feelings, and less selfish. I was coming into obedience to the first commandment—"Thou shalt love the Lord thy God (Justice or the Law) with all thy heart, and all thy strength, and all thy soul, and thou shalt love thy neighbor as thyself."

The will is not to be feared.

He who is afraid of the will is afraid of all good. He may well be afraid of the race's misconceptions of the will, but no one who understands the will and sees that it is the law of attraction, which is the law of love or justice, will ever fear that its recognition within himself can do ought but nerve and strengthen him for the noblest and purest thoughts and deeds.

The recognition of the will individualizes the man.

The individual will is self-evolved; by this I mean that it is self-recognized. This is what constitutes individuality—the recognition of as much of the Universal Will as we can accomplish. Our power to recognize more and still more of it will constitute our endless growth through the ages.

And the more we recognize of the Universal Will the more we will merge our selfishness in selfhood, and the more strongly—as great and pure and noble and wise individuals—will we enter into the broad interests of the whole race.

And here is another part of the subject. The whole effort and purpose of the Universal Will—which is Life, pure and simple—is to externalize itself, or to make itself visible on the external plane. There is no use of will except for use. Does the great Life Principle—the Law of Attraction—exist for nothing? Surely not. It exists that it may be expressed in worlds and planetary systems, and in that highest and most perfect expression—Man. And man exists for external uses. All that existed before man is simply ground for him to stand on; a spot on which he places his fulcrum for the uplifting of a mighty scheme of happiness and power, and the unfoldment of an endless procession of beauties and uses, all for his own pleasure and benefit. It is for man to externalize in himself the Universal Will. The Universal Will cannot be other than absolutely just. And, indeed, there is no way of arriving at universal justice, which is universal opulence, health, harmony, beauty and happiness, but by externalizing the Universal Will; and this, in the language of the Christian, would be living God. To live God we must show forth God's will, which is the Universal Will.

It will be seen from this last sentence that the aim and object of the orthodox religion is really the aim and object of Mental Science; both point toward happiness and holiness (wholeness) but, while orthodoxy believes that we must necessarily pass into another state of existence before achieving the heaven of its hopes,

Mental Science demonstrates the fact that man, by externalizing the Universal Will (God) may begin heaven right here on the earth by banishing disease and death and establishing his claim to holiness or wholeness.

Man must pass into the region of clear intelligence, clear seeing, which is the will's recognition of itself, before the millennium is here. I seem at times to come momentarily into this place; and behold! all things in the intellectual world are changed. It will have become clear to me how the idea of matter with its hampering laws (so-called) has aspired itself into mind, with no law but the law of attraction or the Law of Love, by which it is lifted from one height to another in upward progress all through eternity.

The great mistake that holds us in our wretchedly contracted condition, and imposes on us the beliefs that under earth a hell—the beliefs in sin and disease—is all based on the assumption that the matter is a dead substance acted upon by mind. This is the strong delusion that chains the race in fetters of wretchedness and poverty.

Matter is not a dead substance, nothing is dead. What we call matter is really mind; it is the ever changing recognition, and consequently manifestation of will. It is the showing forth of that divine Will, that eternal principle of love men call God. This principle of Life, this will or love is the containant of all things that are good and desirable, and of nothing that is not good; nothing that is undesirable.

Man, then, as to his actual body, together with everything he sees, hears, touches, tastes or smells is the externalization of this life principle, this Will, or Love. And his external bears the same relation to his internal (Will or Love) that flame bears to heat. We can see the flame but not the heat; the flame is the heat's recognition of itself which is thus rendered visible. So Nature with man at its head is the Will's or the Love's recognition of itself, or God's recognition of Himself, as the Christian would express it; is indeed Law in objectivity, and as a matter of course altogether good; free from disease, free from sin, and from all things undesirable. To know this is to come into the mental condition called the millennium. For the millennium is simply a mental condition and will be reached as soon as the mighty truths of Mental Science are understood.

H. W.

WANTED—Some thoroughly competent person to establish a commercial school at Sea Breeze. The opening is an exceptionally good one for the right man. Address for particulars, C. C. Post, Sea Breeze, Fla.

HOME TREATMENT.

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

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

Possibly you don't know it, but every man, if he would live sensibly, ought to live at the least one hundred and twenty-five years and do good mental work until the end. We shall tell you why some day. It would be too long this time.—*N. Y. Journal.*

THE WASTE-PAPER BASKET.

I have been experimenting in advertising. I often look through the magazines and see what an immense advertising business they do. Some of these magazines claim a subscription list of from three hundred thousand upward, close to the million. I don't believe they have any such lists. I am not going to give the names of the magazines I tried, but only the results. I sent in an inch advertisement that was very taking, and ought to have brought returns. I tried three magazines. One of them professed to have a circulation of four hundred thousand; I paid \$60 for one insertion of my advertisement. I have not heard a word from it, and evidently I never will. It is too late now to expect to hear from it.

It was nearly a year ago that I made the experiment.

A second advertisement went into a magazine that claimed to have two hundred and fifty thousand subscribers; I have heard nothing from it. The third advertisement went into a magazine said to have the largest circulation of any magazine in the United States or possibly in the world. I paid \$80 for it. I heard from it once. I got a student and patient out of the office in which the magazine is published. And that is all.

And what was the matter? At least two things. Lying was the first trouble. The magazines had no such circulation as they claimed; they probably lacked over three-fourths of it; more likely they lacked nine-tenths of it. This for the first thing; the second thing was that the advertisement went into the many leaves in the back part of the magazine among hundreds of others, and very few persons ever look at these pages, or, if so, it is only in the most casual manner.

Well, my experience was worth all I paid for it. I then tried some of the small papers that are published in *our own line of thought*. Many of these papers I know had less than a thousand subscribers, and thanks to the truthfulness of their owners, they did not claim any more. But I heard from them; I got good paying returns from every one of them.

Up to about this time I was not taking advertisements at all; now and then I put one in *FREEDOM* just as an accommodation to a friend; but my success with the other papers in the new line of thought put it in my head to

A business that costs as much as its outlay is not a big business.

I have never spent over five hundred dollars in advertising, and I did this as an experiment. I found it like taking medicine; it was not the true Mental Science way of succeeding. To succeed, the Mental Scientist must put *himself* in his business; and the treatment he must administer to it should be hopeful, resolute, intellectual *thought*.

But I am not going to write on success to-day. I have succeeded; and I have put my methods in a book that sells way below its worth; and any one can pay for it without ruining himself; so I will proceed to get ready to proceed to tell the news, or the gossip, since there is no news. First, it is about the fishing, again. I never in my life saw anything to equal the quantity and diversity of fish as those that swarmed about the pier last Sunday and Monday. The water was so clear we could see them playing and chasing each other in the most charming manner; big fish and small fish, and every few minutes three or four villainous looking sharks trying to make a dinner off of the others. I never was more impressed with the word "Life" than I was while I watched them; the beautiful creatures were so graceful and so swift in their movements. When will the time come that we can feel the vitality they manifest?

I am more and more impressed with the beauty of this place and the loveliness of the climate. It pleases me to think that this is not because the place is more beautiful than it used to be, but that I am more alive to the beautiful. The other evening coming up from the pier I felt as if I had entered into an atmosphere of beauty that permeated my whole body. The sun had gone down leaving a bank of gorgeous clouds that were reflected in all their splendid coloring in the mirror-like surface of the river. As we neared the house our carriage passed under a fine palmetto grove, and I made the driver pause here a few minutes for no other purpose than to feel the wonderful transfusion of the soul of beauty that had full possession of the air.

Then I began to wonder at myself. I am improving, thought I. I am coming to life; I am awakening from the darkness of the past, and am entering another mental condition where it is easier to love and to be happy.

day there was a lady here from Philadelphia. As soon as I saw her I knew she did not need help. And yet she has as much excuse for calling herself poor as anybody, having very little money, I judge. But she is sailing round town in search of a house to rent, and she means to have a few boarders that will support her. It seems so very easy to make a living here; a small living, I mean. I think there ought to be some way of preserving the fish and shipping them to other places. The mullet swarm the waters by the thousand, and I really think them superior to the best of mackerel after being salted down; but so far as I know no one does anything with them. I do believe that there are fortunes in the river and ocean right here.

Nothing would tempt me to live anywhere else. It is hard to describe the happiness I derive just from the sense of living. I really think I am the happiest person on earth. All my desires seem on the direct road to fruition.

By the way, the new book, "The Conquest of Death," will soon be out of press. It will be ready to go on the market by the time this reaches the reader. It is certainly a work of art, so far as its appearance goes. It is very large; over four hundred pages with thirty illustrations beginning with my picture and one of Mr. Post. Mr. Post's picture is very fine looking; much more so than mine. This is not because he is better looking than I am, but simply because he happens to take a better picture. I want to be particular on this point; there must be no mistake about it. I want my readers to understand that I am a natural born beauty, though my picture fails to show it.

But it is the back of the book that is truly artistic. The picture on the back is a superb *idea* developed in silver on the dark surface of the cloth. I don't want to describe it. Send two dollars and get the book and learn from it the great philosophy that will undoubtedly conquer death.

H. W.

CURIOUS DWARFS IN THE PHILIPPINES.

President McKinley recently received from Professor Dean C. Worcester, of the Philippine Commission, a very interesting account of the curious black dwarfs of the Philippines. There are about 25,000 of these pigmies,

large for their bodies, and the mop of wool which they wear accentuates this effect. So monkey-like are they that they can counterfeit apes in a startling manner, their jaws projecting far beyond their noses and their faces deeply wrinkled, like monkeys'.

The men wear no clothing except a cord drawn around the waist, from which hangs a small piece of cloth, whereas the women wear an apron made from the bark of a tree.

Marriage among the Negritos is indissoluble, and only one wife is allowed. Matrimonial customs vary among them, but usually the ceremony of marriage is unlike anything of the kind to be seen anywhere in the world. It takes the form of a test of marksmanship, the young woman herself being the target.

She stands about fifty yards from her lover, holding under her arm a mass of palm leaves. He fires a blunt arrow, and if it passes through the leaves without striking the girl the two are married. If he fails the union is forbidden, but as the Negritos are very expert with the bow such a thing rarely happens.

The Negritos are very independent, and neither the Spaniards nor the Malays have ever been able to subdue them. Of a gentle nature, they never kill a human being wantonly, but they regard with suspicion the Christianized natives, who often maltreat them. If attacked they defend themselves vigorously, and in retaliation will rob and destroy the fields of their enemies or even assail their villages at night. To their children they give the names of birds, plants or insects. They cannot count above ten, and while able to distinguish colors well, have no words for them. If a plague breaks out, such as cholera or smallpox, they are apt to desert the sick.—*New York Herald.*

OUR PUBLICATIONS.

Aside from the Wilmans' "Home Course in Mental Science," our most important publication, we issue the following. All are works of the best authors upon the lines of thought which they treat:

Our Place in the Universal Zodiac, W. J. Colville.	
Paper cover.....	50
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[SEVENTH LECTURE.]

THE RELIGION OF THE ANCIENT GREEKS.

Greece has been called the birth place of poetry, of art and philosophy. Historians and writers upon Grecian art and literature divide her religious beliefs into three periods, if not schools—that of the poets, the artists and the philosophers. It is difficult, impossible, in a half hour's discourse to give more than the faintest outline of these somewhat differing religious ideas, and back of these lies the mythology of the people, drawn, like the mythology of all other nations, from the phenomena of nature. All religions, as I may have remarked before, have their origin in some form of nature worship, a belief that the thunder and lightnings, earthquakes and storms, the movements of the tides—all phenomena apparent to the senses, must be the work of some invisible, yet all powerful personality.

The Greeks first conceived of their gods as principles in nature, and then transformed them into men and women, with purely human characteristics. Their mythology begins, where the mythology of all other religions begins, even that of Christianity, with an attempt to account for the creation. Chaos, they said, married Darkness, from which union came two children, Terra, from whence comes our word terra firma, the firm earth, or earth, and Uranus or heaven. These being male and female children, married, begot two boys, Titan and Kronos, and a girl, Cybele. Kronos married Cybele under an agreement with his brother Titan that he should eat all the boy babies that might be born of the marriage, but when Cybele gave birth to a boy, named Zeus, she hid him. Titan found this out and attacked Kronos and the fight of the gods was on. In some mythological way other gods, and giants, the latter called Titans, as being relatives of Titan, the brother of Kronos, had come into existence as representatives of the winds, the earthquakes, the sea—all elements in nature, and the battle lasted ten years ending with the overthrow of the Titans by Zeus, who had come to the rescue of his father, and the casting of the defeated into the abyss.

Greece received much of her mythology and of her religion from Egypt, but so different was the character of the two peoples that, while appropriating the outward semblance, the Greeks changed almost wholly the nature of that they received. As one writer has put it, "The gods of Egypt rejoice in lamentations, those of Greece in dances." Indeed, the religious practices and feelings of the two people were most opposite, due to the different character of the peoples and the characteristics with which each endowed their gods. Those of Egypt were spiritual gods and sat in judgment upon every act of the lives of men, according to a moral code. The gods of the early Greeks were simply immortal beings, having all the characteristics of human beings. They ate and drank, they loved and hated, made war or concluded peace as did men. They had no special moral character, and demanded nothing of the kind of their worshiper. They had power, however, to grant or withhold favors, and so were worshiped or petitioned to, but with the feeling which was natural under such conception of their character, with no sentiment of love or adoration, and with

such respect, only, as the powerful receive from those weaker, yet not altogether helpless.

It was a very cheerful religion, that of the old Greeks, and they were a very cheerful people. Why not? They had a most delightful climate; they inhabited a bit of an archipelago almost surrounded by the pellucid waters of the Mediterranean sea. Their soil was fertile, their gods in the main beneficent and approachable; they had their residence on cloud-capped mount Olympus near at hand, and were sometimes seen in the valleys inhabited by men, for did not Diana hunt with bow and arrow along the banks of their clear streams and in the woodlands on moonlight nights?

Those of the gods who were married had their troubles like other married folks, Juno scolded her husband like other wives, and sometimes the god was as much troubled for fear his wife would "find it out," as other husbands would be under similar circumstances.

Of the poems of Homer, and of the Lyrics it can doubtless be truthfully said that they somewhat refined and spiritualized the religious ideas of the people; and the same may be said of the school of art, particularly of sculpture, which followed after the poets. They did more—they aroused and fed the spirit of patriotism which made Greece the mighty nation which she became under the tutelage of the poets and sculptors. Their religion became a religion of patriotism. Her every festival was at once a worship of the gods and a training school in art and physical culture. Through them the different provinces of the little republic were drawn and held together as an invincible whole. The Olympic games, the first of which was held 776, B. C. was the date from which, thereafter, they measured time. These games, in honor of the gods whose home was supposed to be upon Mount Olympus, were held every five years, and that they might be attended by everybody a truce between all belligerents was declared for a period before, during and after the festivities. Here came the poets, the orators and the artists; here, too, those trained and skilled in feats of physical strength. In turn the assembled crowds listened to the reading of the national poetry, heard the lines of him of whom 'tis said:

"Seven cities claimed the Homer dead,

Through which the living Homer begged his bread," and heard extolled by the greatest orators the world has produced the glory of Grecian statesmen and warriors. Here they drew inspiration from their poets, looked upon the work in marble of sculptors in the shape of buildings and statuary unexcelled, if not unequalled today; and here the strength and physical endurance of the youth of the whole nation was tested in wrestling, running, leaping, boxing and throwing heavy weights—all in honor of the gods.

They had no hereditary priesthood. Any reputable citizen might officiate at their altars, but this office was most commonly filled by some prominent citizen, a general of the army, or some officer high in civil life, such being esteemed proper, since the gods would naturally expect to be waited on by those as nearly their equals as might be. Just as a candidate for president of the United States, if he were to visit us, would expect to be received and entertained by the most prominent of his supporters among us, so the Greeks wished their gods to be entertained by the most distinguished among them; and as they imagined their gods to take pleasure in feats

of strength and war, so they exhibited their own skill and strength in games requiring physical strength and endurance.

Their temples were open to the air and the sun, and their games were in the open air, the use of the temple being principally to contain the altar and the statue of the god. They had different temples for their different gods, and their offerings to each were different. To one they sacrificed a dog, to another a dove, to another some wild animal, to Ceres, goddess of grains, a sow, because the sow and her progeny rooted up the corn. They also poured wine over the altar, and they used myrrh and frankincense much as did the Jews. They required all persons entering the temples to wash their hands and feet. Further, they had vessels of water at the entrance of the temples, which, being made holy by having thrust into it a brand or torch from the altar, was sprinkled over those entering, as, in a somewhat different form do Catholics to-day.

There appears also to have been another form of worship, and another class of gods extant in Greece, not natural to her people, but introduced by some foreign element settled among them. This was known as the "mysteries." It appears to have consisted of a belief in, and perhaps worship of, spirits of the underworld—the world of darkness—rather than of the gods of the native Greeks. It held to a moral code and to the expiation of sin, as did the Egyptians and as do Christians to-day. Its ceremonies and worship were secret, and are described as having been the opposite in their effects upon the character of the people to that of the native Greek religion, as they inspired fear, remorse and terror in the minds of the believers. This form of religion had hereditary priests. How much it had to do with helping to form the character of the Greek of a later age, it is impossible to say, but it doubtless played some part, though probably a small one, much less than did the writings of the philosophers.

About six hundred years before our era, there arose in Greece a school of philosophers, holding somewhat differing and sometimes opposite views of life, but all seeking for knowledge of the origin of things, of the phenomena in nature. It is hardly proper to call them religionists. They were men, who, perceiving the absurdity of the commonly accepted ideas of creation and the creative powers, sought to trace all natural phenomena back to a unity in one element, or principle, in nature. To us, of this closing year of the nineteenth century, much of their reasoning appears as that of the unreasoning; yet, their writings have visibly affected the beliefs of the generations down to the present day, and in some respects the so-called "school of new thought" of to-day may draw inspiration from the teachings of the wisest of the old Greek philosophers. Anaximander, for example, taught that all substance took its rise in what he called "chaotic matter," containing within itself a motive power which would take the universe through successive creations and distractions. Pythagoras taught that God was one, yet not outside the world, but in it, wholly and in every part; Zeno-phanes, that God was both infinite and finite, that he was all sight, feeling and perception. "If," said he, "God were not finite he could not be; if he were not infinite he could not exist. He lives in eternity and exists in time."

Parmenides taught that God, as pure thought, pervaded all nature.

Socrates magnified humanity. He did not deny the existence of the gods, but regarded them, if existing, much as we have been taught to regard saints and angels. "We can," he declared, "know God only through nature," and proclaimed the well being of man to be the supreme purpose of the universe, a thought entirely in harmony with the conclusions of Mental Science.

Christian writers regard the work and teachings of the Greek philosophers as having prepared the way for Christianity. In a sense this is doubtless true. They had lifted the minds of the masses of the people above any very firm belief in the many gods of their fathers, and had impressed upon their minds the idea of a unity in nature, a supreme creative power; and when Paul stood up before the assembled multitude at Athens, declaring that he had come to tell them of the unknown God, they listened respectfully, and Christianity as proclaimed by the preacher, had gained a foot-hold in the land of poetry, of art and philosophy.

How much of the religion of the Greeks, of their mythology, their philosophy, or their ceremonies, were afterward engrafted upon Christianity, it would be somewhat difficult to determine. I may probably attempt the task of pointing this out in some subsequent lecture.

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