

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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WHAT WE KNOW

Compared to That Which Remains to Be Known: or Our Ignorance Measured with a Tapeline.

I am very sure that this audience will agree with me that it will require but little time to tell what I know. It is the enumeration of the things we do not know that is the time consumer, and I do not expect to-night to do more than give such faint outline of mountains of our ignorance as may possibly serve to arouse an interest in their exploration, and so hasten by a little the coming of a broader knowledge, a better understanding of nature and her laws.

If I were indeed as young as I try to make people believe, and knew life as I now know it, I would devote myself and all my energies to a study of the law which underlies all life, all action, all movement, all things. The longer I live, the more I have thought and observed, the more forcibly is the fact impressed upon me that there is one universal law running through all things in nature, and that this law, varied—and to the ignorant seemingly contradictory—as are its effects, is yet understandable, and that so far as understood it may be utilized by man for his own purposes *without limit*.

I use the words "without limit" with the fullest recognition of their meaning. I speak, too, of the universal law, with the conception in my mind of omnipotence, omniscience and omnipresence; for life is all this. Being this it must be understandable *to itself*; therefore understandable by these expressions of itself, which have arrived at a degree of intelligence which makes them capable of *thinking*, of reasoning, of comparing cause with effect, and deducing the result therefrom.

Therefore, I say there is nothing hidden that may not be made known; nothing anywhere in all the universe of worlds that is absolutely unknowable.

If this were not true, if nature had placed a limit upon man's capacity for knowing, then indeed it would be folly to seek to know the degree of his ignorance; but since nature has done nothing of the kind it is well, occasionally, to compare the things we know with that we do not know, and thereby gain inspiration to search for further knowledge; for surely, if that which we have gained has lifted us above the brute and the savage into our present high state, further knowledge may lift us still higher in the scale of being, until we shall have come into that place where the cares and vexations and sorrows which now beset us shall drop away and life shall be one continual joy.

This hope all men hold to; this condition of happiness

all men every where desire and search for. It is this desire which lies at the base of every religion that exists or ever has existed; yet it is a condition to which none have yet attained; hence the necessity of further search, and a search upon new lines.

I will not, I hope, be understood as desiring to speak slightly of the wisdom of the ancients. Still less would I desire to do so of that of men in this closing year of the nineteenth century.

If, as some assert, the race of men have forgotten some things that were known to a few wise men in other countries and other times; if some knowledge of nature's laws, some keener insight than any now have of man's relations to unseen forces, was possessed by men whose bones lie buried hundreds of feet deep amid the wreck of cities that were old thousands of years ago; if that we call occult, hidden, was once in some measure known to men—there is also much knowledge of many things in possession of the race to-day, of which there is no evidence to show that it was ever possessed in any previous age.

Of what the world calls practical knowledge, of how to utilize steam, of electricity, of the law of vibration involved in the construction of the telephone and the phonograph, of the Roetgen rays by which it is made possible for the sight to penetrate solid substances, of how to reduce the air which we breathe to a liquid of a degree of coldness not computable by ordinary instruments—these, together with knowledge of how to apply them in a thousand different ways in improvement of machinery in every conceivable line of production, are among the achievements of the last two generations, and mark the beginning of a new era in the progress of the race.

And not only this, but as a result of this fuller knowledge, this clearer insight into natural law, has come broader religious views, a loosening of the shackles of old religious creeds which forbade freedom of thought. And as a result of this, again, there has come to this generation some little knowledge of the law which governs in the mental world—of the relation of the mental to the physical—of the power of thought to shape the body.

In no period of the race's history has progress in the acquisition of knowledge been so rapid, or results attained been so wonderful and far reaching in their probable effects.

Knowledge, if not wisdom, is, too, almost universal amongst all classes; whereas even a few centuries ago all knowledge outside of a most limited range was confined to the very few. To the average person two centu-

ries ago, the world, so far as any real knowledge of it went, was bounded by the sky above and the limits of the field which each tended. Without means of travel, without books, forbidden by their religious teachers to think of themselves except as worms of the dust, their imaginations, even, had nothing to feed upon except the tales of ghosts and hobgoblins, of fairies and mer-men, handed down from father to son for generations, and added to or changed by each succeeding one to make it fit the local conditions, which, to each teller of it, it seemed that it should do in order to give it more certainly the appearance of being true.

Even this little bit of freedom for the imagination—this liberty to give a local coloring to old tales, and to relocate the spot of their pretended occurrence, has had an incalculable influence and value in the evolution of the race from ignorance to its present condition of partial enlightenment. For it is imagination always that goes in advance of effort, even as results follow after; and had there been no field whatever for imagination to pasture in, imagination had died for lack of any thing upon which to feed; and if imagination had not pointed the way the race had surely ceased to advance.

Considering how much wider is our field of view and of effort to-day than was that of even a generation or two back—of how far we have gone towards overcoming distance, and annihilating time; of the extent to which we have harnessed the unseen forces in nature, and caused to serve us those elements which were once supposed to be obedient only to the gods—considering all the knowledge and power which we have, we may well think of ourselves as wise when comparing the present with past generations; but when we attempt to compare what we know with that which we do not know, yet which it is possible may become known, that which we do know seems very small indeed.

"What you do not know would fill a big book," has probably been said at some time of pretty nearly every one of us, by some one whose pet theories about something we had antagonized; and furthermore the assertion was undoubtedly true in every case.

One may, perhaps, get some consolation under such accusation by just remembering that in nine hundred and ninety-nine cases out of every thousand the party making the accusation has, after all, no real idea of the size of the volume he is talking of—the book that would hold what we do not know—and that consequently he does not know how very ignorant we are.

Let me see if I can give some little idea of the size of the volume which contains what we do not know—not what I do not know, or what you do not know, but of what, while known to be, and therefore possible of becoming known, is yet beyond the ken of any human being to-day.

OUR IGNORANCE MEASURED BY A TAPELINE.

Some months since we reproduced in *FREEDOM* an article written by Robert P. Lovell for one of the magazines under the title just quoted, "Our Ignorance Measured With a Taperline." The article really contained nothing new to scientists or even to thoughtful readers of the literature of the day, but it did present some things in a most forceful and impressive manner.

I shall not attempt to quote Mr. Lovell at length, but will give in fewer words the gist of his statement.

Mr. Lovell first calls attention to the fact that aside

from some inherited instincts we know nothing except as knowledge comes to us through the five senses—seeing, hearing, touching, tasting and smelling.

Now, while Mr. Lovell does not say so, except by inference, it is evident that he is basing his whole statement upon the law of vibration; that is, upon the fact that all sensation which comes to us through any of these five senses is due to vibrations, either in the thing sensed, or in the ether by which all things are surrounded and penetrated.

For example, it is vibration in air that produces sound; vibrations of the nerves that convey the sense of touch; vibrations in the ether which give the impression of color to the sight.

As a matter of fact there is absolutely nothing in nature which is not in a constant state of vibration, and it is the manner and rapidity of its vibrations that determine to which of the five senses any force or thing shall make itself manifest.

This, however, is not all. There are degrees of vibration of which the senses are at present wholly incapable of taking cognizance, and it is here that our man comes in with his tape-line.

To produce a sound capable of being heard by the ordinary human ear there must be at least sixteen vibrations per second in the ether. This produces a very low bass sound; any number of ethereal vibrations between sixteen and thirty-two thousand can be heard. At this latter point it becomes an ear-piercing shriek. Above thirty-two thousand is silence to the human ear—but if the vibrations reach up in to the millions light is produced; that is, becomes visible to the eye; and if they be increased to the millions of millions we perceive color. As the number of vibrations increase we get, first, red; then orange, yellow, green, blue, indigo, violet—and then—nothing; yet, that there are varying shades of color above this, is as certain as anything can be that is not proven to the senses.

Between sixteen and thirty-two thousand, then, we have sound; at near four hundred million we have light; all between thirty-two thousand and three million is a blank to us. Between light and color we have, again, other millions. I do not know how many; but here again the senses make no report. Everything is again a blank. Of what we should see, or feel, or taste, or smell, or hear, we know absolutely nothing; and yet we know that every added vibration in the ether must produce an effect, and that were our senses acute enough there would be added to the sum of our present knowledge, the difference between the point at which we cease to hear sound, and that other point at which we perceive color.

To make this proposition more distinctly clear I quote a few lines verbatim from Mr. Lovell:

"If we take our tape-line now and let the first two feet represent the vibrations from 32 to 32,000, we shall have to run it up into the sky nearly four millions of miles before we can figure on it the vibrations which give the next sensation—that of red light. In other words, there is a stretch of four million miles on that tape-line which is an absolute blank to us, except for a couple of feet at the lower end. That statement conveys a vague hint of the extent of our ignorance. Nothing but a vague hint, indeed, is possible. But even in its vagueness, the thought is overwhelming. We thought we knew something, and here we see that we know no more, comparatively, than an earth worm knows of astronomy.

force. Again we see the effect of the elements of wind and water in the disintegration of these same rocks when exposed to their action. We see the rock crumble beneath the alternating effects of the heat of summer and the cold of winter; and see it slowly turned into dust by the grinding power of the wave, the dissolving power of water. We see not only heat, but electricity result from friction, and we know that either of these may be converted into light. And we know that it is the effect of light that gives the coloring to plants. Until the tender shoot appears above the surface of the earth it is white. We have all of us observed the mosses that grow up on rocks and trees, and have noticed what looked like blood stains upon them where they were thickly shaded by surrounding trees, but all may not have known that these patches of dull red were vegetable growths; or that the rust that gathers upon iron is a species of fungi; but it is so pronounced by learned men. We see, therefore, how close to mineral formation is the vegetable life, and begin to wonder where the one ceases and the other begins; but there are none who can tell us. Those who have devoted their lives to the solving of the problem cannot, neither can any point out the dividing line between the vegetable and the animal kingdom.

Some years ago the governments of the two countries, England and the United States, sent out vessels to dredge the sea at as great a depth as possible, the object being to discover at what depth vegetable and animal life ceased, if at all. From the depths of ocean were brought up bits of some substance which is called protoplasm, being simply drops of jelly of which it is impossible to say it is animal or vegetable in its nature; for protoplasm is found also, by the aid of the microscope, in the heart of flowers, and it is from this that the seed of the plant begins to form. Again, and apparently as the next step in the evolution of matter from lower to higher forms, is found in different portions of the sea a single celled vegetable, or animal life, which, because of its having but one cell is called a moneron. The drop of jelly expands and contracts without the application of outside force, but never permanently changes its shape.

Then just a step higher still is another bit of jelly formation, the amœba, that propagates its kind by division of itself, each half becoming like the original whole, but only to again divide when it has reached a certain stage; each product of every division possessing the same qualities and habits of growth and separation into halves that the first had, and continuing to increase indefinitely in numbers.

Embedded in the different strata of rock that compose the foundations of our earth are found the skeletons or petrified forms of animals, of which there are now no living representatives, but between which and existing forms of animal life there are certain similarities, that point with seeming conclusiveness to the fact that existing species have sprung from those that perished through changes necessitated by gradually improving conditions covering long periods of time.

For example, the horse is traceable back through the various strata of rock to his ancestry in an animal not larger than a fox, and the possessor of five toes in place of the present rounded hoof. The "splints" which may be felt through the flesh of the leg are the remainder

of what were once serviceable toes; the inner of two pair appearing upon either side of a centre one, from which the hoof has gradually assumed its present form. The outer toes have entirely disappeared, while of the inner ones only a suggestion remains in the presence of the splints, which at present have no use and will in time, doubtless, also disappear.

So also the transformation of water animals into land animals and reptiles, and of those without wings into birds, may be traced through all their many changes—changes requiring countless ages for their consummation, but not greater than is equally necessary for the earth itself to have assumed its present form from out the chaotic void, or formless mass of vapor, from which both science and pretended inspiration assign its birth.

Let us see if we can make more clear the process by which the transformation from the lowest to the highest has taken place.

Returning now to the amœba, the drop of protoplasmic jelly floating in the sea, without sign of life save the power to propagate itself by division.

As it floats in the water it folds itself with apparent unconsciousness about some tiny bit of coarser matter with which it comes in contact, and by absorption extracts the juices which nourish it and enable it to increase in size. At this stage it has no organs of locomotion, save only the ability to stretch outward some portion of itself, the same as any slightly elastic substance may be stretched by application of force from without. Every part has the same capability in this as in other respects, for there are no organs of any kind discernible. No matter at what point upon the surface the bit of floating matter touches, the power of expanding to enfold it is the same. But the law of cause and effect is never inoperative, and the continual enfolding within itself of substances of any kind must, in a long series of years, produce the effect of changing the outward portion which comes most frequently into contact with other substances; and the center where the matter enfolded must lie while its juices are extracted, would eventually become enlarged appliances for the assimilation of food in the parts further removed, and gradually, by slow degrees, this tendency would become apparent in the formation of organs especially adapted to the digestion of food; and sometime in some individual member this tendency would result in the formation of what might be called a stomach; and we should have a new species of amœba, apparently not of the same family as the original, except as we recognized the relations of effect to cause, and so connected the two.

Recognizing the possibility of the effect of the enfolding of bits of extraneous matter by the jelly drop, being as I have suggested, we have the entire theory of evolution before us. It is simply the recognition of the law by which the effect which follows any cause becomes in its turn a cause from which other effect must inevitably flow, thus making a change from one form to another an indisputable and unavoidable result; and, since that which was at the beginning can never be destroyed, but only changed in its relations to its own parts, the added consequence of a lower passing into a higher form endlessly and without possibility of ultimate failure.

IDEAL EDUCATION.

No Child is Conceived in Wickedness or Born in Sin. His Origin is from the Universal Source. He is the Image and Likeness of God! The Business of the Educator is to Make this Image and Likeness Manifest.

BY ALICE B. STOCKHAM.

CHAPTER THREE.

It is no more a mere theory that a child gets best development of his possibilities through directed activities. The kindergarten has proven this.

Froebel with his law of unity expressed in diversity, constructed a system of education for very young children whereby self revelation is accomplished. Wherever a similar system is adopted for those more advanced in years; where the leadings, environments, indeed, the whole curriculum of his life is made to accord to that development—here we will find the greatest progress in actual growth. Not that the child can read the greatest number of pages or cipher the most sums on a slate, but that through his own research, through his own application of principles, through his own discoveries of the relation of all things, he develops thoughts and powers within himself, and through this development he is ready for greater undertakings. He learns to create by creating. By a natural law the doing is the road to thought. The pedagogical value of doing, of hand creations, has been proven in many ways. Through Swedish and Finnish sloyd; through drawing, carving and clay modeling, through cooking and sewing—all of these have demonstrated the value of manual training, and out of these has proven the larger thought of leading the child to original creation, to a recognition of individuality in the evolvement of powers and the application of natural force and energy. The ideal education gives the best conditions to bringing forth the best in the child.

Ideal education is the education of the entire man, body, soul and spirit. The child is trained for life, a continuous life, an eternal life; the life which we are now living, and which we know to be continuous. As the physical man is the expression of the intellectual, so all physical training comes through mental activities. You give a gymnastic drill; you call it physical exercise, but it is mind concentration. It calls a halt to the wondering images in the child's brain; with the melody of music and the rythmical motion he learns a lesson in concentration and attention. More than this, he is made to feel the universal pulse through communal interests.

Has a boy been brought up in exclusiveness with a feeling that he is better, wiser, richer than his neighbors? How soon this selfish view of life is taken from him when by the tap of the drum he marches out of the school room side by side with those who boast of no ancestral privileges, no money or intellectual aristocracy.

In his nature study, the child has learned the unity of all things, in diversity. He understands that it is the unerring law of creative energy that makes the graceful, artistic larch always a larch, that from the seed that is planted the same kind will be unerringly produced; by the same intelligence that the royal, gorgeous butterfly is produced from the creeping caterpillar. By an easy stage he can be led to know that he too is a product of the same energy; that the ceaseless rythm of his heart for his

entire life is from the same cause; the inspiration and respiration of the lungs, day and night, sleeping or waking; the miracles, of absorption, respiration, digestion, depuration and reproduction are all the result of action of the mind.

In one respect he learns that he is greater than any animal, any bird or any of the productions of nature. He has conscious intelligence. *He knows that he knows.* Through this intelligence, through this conscious power of the intellect, he is able to get a glimpse, indeed a whole vision at times, of the creative principle itself.

There is no separation of training in mind and body. You cannot take this body by itself and make it do one thing, neither can you take the intellect by itself and get any satisfactory results. The greatest discovery of the age, greater than Emmner's machine for photographing thought, is the discovery that we can command, control and regulate our thoughts, so as consciously to discern their relation to the body and their power to mold the body according to the degree of their intelligence.

Ideal education embraces the training of thought, the harnessing of the psychical activities of the man, so that they shall always wheel intoline and serve him as ordered. Who of us were ever trained to think effectively? Who of us can concentrate upon any problem and solve it, much less guide our thoughts into contemplation of the deeper meanings of all things, into the knowledge of the life universal?

This thought training will begin with the birth of the child, and will become the most important factor of his education during his entire life. He will not only be told to think, not only commanded to have pure and lofty thoughts, but will be directed plainly and unerringly how to direct all the mind's processes into effective service. He will know how to think, when to think and what to think.

Education based on the unity of life illuminates all the speculations of the intellectual life. It discloses the golden thread of all truth and knits together all apparent divergent systems. Material science becomes mental science; energy, law and intelligence are revealed in all of nature's activities; in chemical action, in photographic processes, in the blending of colors on the artist's canvas, in the marvels of electricity known only by its effects.

The ideal school leads the student systematically and orderly to understand the great occult forces of all life. He will learn to know his own greatness, for man is an epitome of all life.

Ideal education causes the revelation, the manifestation, of the Noumena of Kant, the infinite I of Fichte, Geist of Hegle, the Kingdom of Heaven of Christ, the Unity of Froebel. It is the life universal, which is communicated to all with whom we have dealings. The child's responsive nature yields to our influence and exemplifies the law. He grows and shines, and we grow and shine in his reflection. Vibration sets up sympathetic vibration.

A conscious recognition of the Divine principle produces a contagion that permeates every avenue of life. It radiates happiness, it heals the sick, it gives hope to the despondent, it rescues the fallen. It is the true life of man in manifestation, in fruition.

By its direct radiation, poverty, distress and disease vanish as snow disappears in the sun's rays.

Let us hold firmly and persistently to the thought that the ideal education is alive, is pregnant, is mighty with vital energy. It has set its seal of goodness upon the child; it has discovered the kingdom of heaven in every soul, and this discovery illuminates every path of investigation, every line of research.

It gives the child freedom to grow, to be, and to do, to develop resources in himself hitherto unknown, to manifest in greatness, in accomplishment, in service beyond any record of history. A new heaven and a new earth opens up to him; because as he begins to understand the law of his own mind all things present new meanings to him. His concepts are based upon ideals, and the manifold manifestations of nature reveal to him new laws and forces. He revels in inventions, constructions and creations, and these inventions, constructions and creations are not confined to material things and material science, but as he grows show forth in all the interests of the world—in political and social science, in financial economies, in domestic and foreign commerce; in co-operative industries and in adjustment of great municipal and national interests; in homes of harmony, in magnificent, artistic and poetic creations, in oratory and prophecy.

HOME HEALING.

Send and get my pamphlet on this subject. Ask for The Mind Cure Pamphlet; 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. Address Helen Wilmans, Sea Breeze, Florida.

THE SAN FRANCISCO TEMPLE.

[From San Francisco Daily paper.]

The temporary organization of the San Francisco Mental Science Temple, a branch of the National Association, which has its home in Sea Breeze, Fla., was effected yesterday afternoon at 320 Post street. Mrs. Clara Foltz was elected temporary president; and M. S. Norton secretary and treasurer. Twenty-five members were admitted to the new temple.

Mrs. Foltz delivered an address of welcome. She stated that the purpose of the organization was to establish the prominence of mind in all human affairs and to make one capable of realizing his own mental powers. Other addresses were made by M. S. Norton, Mrs. Ada Williamson, Henry Harrison Brown, Mrs. Dr. Lasswell and Mrs. Addie L. Ballou. Musical selections were rendered by Miss E. McCann, Miss A. Nippert and J. McCann.

An adjournment was taken until next Sunday afternoon at the same place, when permanent officers will be chosen.

The members of the organization follow: Clara Foltz, M. S. Norton, J. M. Fisher, E. M. Fisher, Thomas F. Butler, Luella Butler, P. H. Reynolds, Mrs. J. E. Cotter, L. R. Kelley, Mrs. A. E. Elliott, Mrs. J. A. Bettys, C. M. Landers, Mrs. Alice G. Mahony, Mrs. Ada Williamson, W. A. Smith, Annie L. Stone, G. W. Owen, M. E. Lasswell, D. J. Toohey, Mrs. J. J. Whitney, Mrs. Dr. A. F. Temple.

HEREDITY AND ENVIRONMENT.

If the universal primary element is of a mental character and the physical being but a manifestation of mentality, the influences of heredity must indeed be slight as compared with the claims usually made on its behalf.

It is of the utmost importance to determine the respective effects of heredity and environment, for this will indicate in what degree we are individually accountable for our present conditions, and the extent to which we are the arbiters of our own destinies.

It is a great principle of Mental Science that each human being has within himself the inherent power to control his thoughts, actions and surroundings. This does not necessarily mean that any single individual has the present ability to accomplish this in the highest degree, but that we all have the power of growth up to that condition. And as the infinitely varying levels of human life do not permit of the same rapidity of growth in each, the individual attainment must come at varying intervals of time.

As the correlation of the mental and physical checks the rapidity of growth, so likewise is there a reflex effect of created environment. As soon as we mould our surroundings they react on us, and are thus a never ceasing influence. The higher the life we reflect, however, the slighter will be this counteracting influence, and the less effort will there be required to overcome it.

It is most difficult to determine where heredity ends and environment commences. It may perhaps be said that heredity is but the indirect result of environment. The effect on the parent is deemed the result of environment, while the transmission to the offspring of the same effect from the same cause is called heredity. The surrounding conditions constitute both the influence which is received by the parent and transmitted to the offspring. It would, therefore, seem that all conditions must be the result of environment, even those so-called hereditary traits that make their appearance only during maturity of life, while there are numerous prenatal influences that can be unmistakably so traced. Why may not all of them be attributed to the same source? In fact, what other source can there be?

Any trait in the offspring analogous with that of the parent is apt to be deemed hereditary, but there seems as much logical ground for the same contention where no such analogy is known to exist. So far as we can tell one is as much inherited from the ancestor as the other. Moreover, we find similar traits in persons who are utter strangers to one another. It is, in fact, a mere matter of inference that such traits are necessarily dependent on ancestry, and such conclusion entirely leaves out of consideration the evident likelihood that the same traits of the parent and offspring were the result of similar environments.

If all is mind, then the controlling factors of our life are our own mentality and, indirectly, the mentality of other life. These are what have produced our present being and surroundings, and their influences will ever continue to mould and create our environment. What we call heredity is therefore only another way of expressing a limited form of this influence.

It is doubtless true, in early life, that usually the greatest influence over the offspring is that exerted by the parents, but this is because the association of the

parent and child is of the most constant and intimate character, and that their mental atmospheres are the most closely associated and merged into one another. The extent of this influence will depend, in fact, upon the degree of intimacy of such association.

It is true that adults will exhibit certain traits that are analogous with those of the parent, and which cannot be traced to then existing environments. This is not indeed conclusive of their non-existence, but conceding such to be the fact mental influences seldom show immediate results. There are opposing forces to be overcome, and it may very well be that some effects are very slow of development even though the impress may have been deep and long abiding. When the environment of parental mentality has been entirely overcome by succeeding influences, the traits we would ordinarily attribute to heredity no longer manifest themselves. They will appear, in other words, only to the extent that they have not been offset by counter influences; and in course of years ordinarily, the latter are almost the only apparent ones, with no influences other than the mentality of the parents, the offspring would necessarily become a complete composite of the two.

As with the individual so is it with the community. In an unprogressive community the thought atmosphere will remain on an almost unvarying level, and what we call hereditary traits will most conspicuously appear. Generation after generation will follow the same trade or profession and live in the same thought world. In more progressive communities so-called hereditary traits will be less conspicuous, the offspring will show comparatively few traits of the parent, and the type will tend to greater variety.

It is not, therefore, the mere fact of parentage that gives to the offspring similar impress of feature and character, but rather the similarity of environment which necessarily attends this relation. There is, indeed, a period when the mental atmosphere of the parent is most closely identified with that of the offspring; with the result that the influence then exerted is peculiarly enduring. The more plastic condition of the offspring at that time, also further conduces to the lasting effect of prenatal influence.

But in every case it is the environment which moulds the being. This influence is at first confined almost entirely to the mentality of the parents. Later on the mentality of others exerts a gradually extending influence, while the will of the individual becomes more and more able to direct and subordinate all these surroundings. Nothing comes from the parent as a heritage, except what is the result of the environments of the parent, which, indeed, for a time, constitute the sole environments of the offspring.

Hereditary influences are in one way or another, therefore, the result of environment. Where no similarity of trait between offspring and parent may be traced, the effect of environment will be generally conceded, and, where it may be traced, environment becomes heredity.

EUGENE DEL MAR,

27 William Street, New York City.

HOME TREATMENT.

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

THE WASTE-PAPER BASKET.

I have had but two new dresses this summer, and two are not enough. One of them cost the whole amount of ten cents a yard, and the other fifteen. They have both got some ribbon and lace on them, and it "do look as if I ort to be satisfied," but I am not. The other girls are all ahead of me in new clothes; and the other night Charley forgot that he took me to the euchre party, and left me standing in the street, while he took the Johnson girl home. I think it was because she had such a pretty dress on. She is eighty-one years old, or eighty-one years young, I should say, and has the advantage of me in this respect. There is another lady here of the same age that Charley is half daft about, Mrs. Ballough, the mother of James and mother-in-law of Daisy. This lady insists on being called "Grandma." She is welcome to the title; I don't want it myself, though I don't prohibit it when it comes from little Jessamine and from Florrie's four kids, all of whom seem very near to me. And I like Florrie's husband too; he is talented—which the world will discover in time.

Oh! yes; the exhibition of Florida scenes as shown by the magic lantern came off in Daytona on Thursday evening. It was a beautiful sight. The pictures looked like nooks and corners cut out from fairy land. I could not help looking at them through northern and western eyes, and it hardly seemed possible that they were real. Mr. Burgman made the talk that fitted in with the pictures, and it was fine. He is an exceedingly pleasant speaker, and one of the nicest boys I have. I am sure the people are going to be pleased with him wherever he goes. I want the friends to take a good look at the pictures, and ask themselves if they would not like to live among such beautiful scenes and in such a heavenly climate all the time; or even half the time. And wouldn't you like to educate your children in this ideal spot? When Mr. Post and I began to look a-round after coming here, our first thought was, "What a paradise for children this is!" We recalled our own childhood; the flower hunting in spring; the wild-fruit hunting in summer and the search for nuts in the fall. We remembered how delightful these experiences were, but had to confess that nothing we had ever passed through compared with this. We have all that we ever saw before, and many other attractions added; the surf bathing; the boating on the river, fishing for crabs that we turn lose again after catching—not hurting them in the least. To be sure, they are good to eat, but they are so saucy and make such a stand for their lives after getting out of water that we always put them back.

At this time we are living in the new house, every stick of which is a pleasure. It is beautifully finished and absolutely perfect in all its appointments. The garden and grounds are beginning to show for what they are worth. I was rather late in getting things out, but they have all taken hold, owing to the care of a splendid gardner, and are growing finely.

A moment ago I asked if you would not like to educate your children here. I now ask if you would not like to educate yourselves here. There is no happiness that compares with the gaining of knowledge; the conception of a new truth makes one feel larger. I always noticed this effect, and also the pleasure it created, but I did not know why it produced this effect. I know now. It is because it really adds to my power and

strength; it increases my vitality; knowledge is life itself.

There was a meeting of the Board of Regents of the college this morning; I am just released from it. While there my mind kept wandering to the college itself. I was holding a copy of FREEDOM in my hand and happened to catch a glimpse of Mathilde Tyner's letter in it, and I said to myself, "What a privilege it will be to have such women as she is with us as teachers and lecturers; not to mention her gifted husband and many other persons of genius and true nobility; persons who are absolutely free from the low jealousies that divide so many of the workers upon the new lines of thought. This very fact puts the movement we are now engaged in at the head, and is a guarantee of its success.

The first time I ever saw Paul Tyner's name in print I was interested in him. "Here is a highly vitalized germ of mentality," I said to myself; "I shall watch his unfoldment." I had not the least idea that we would ever work together; and I don't yet know that we will, but somehow I believe he is to be connected with our college enterprise, and that we shall be neighbors in this lovely town.

Only see how things move forward toward the formation of an ideal society. This college is going to be the drawing centre.

Clara Foltz of San Francisco, a woman of the most superb ability, and president pro. tem. of the Temple lately organized there, is indeed one of us, and though so far away I fully believe she will unite with us here personally as a worker among us. She is a lawyer and stands at the head of the profession.

It is not money alone that is to form the basis of our success here, though that is essential; but way above the money problem stands the power of the united individualities that is to make our movement the greatest and the most forceful on earth. Besides the persons I have mentioned, there are others now in correspondence with us whose greatness I am made to feel continually; a good many others who are way above the average crowd, and who like ourselves long for the intellectual companionship of those whose mere presence means education, development, happiness, joy.

Well—to change the subject, I wish I could make a speech. I suppose I can if I keep on wishing for it long enough. I am reminded of a woman's rights meeting I attended in the days long past; several of us had made speeches, and all of them except my own were good; some were beautiful. After a time there was a call for Mrs. Brown. I had not heard of her, but the audience seemed familiar with her. Then there was an opening and Mrs. Brown came forward. She was not much larger than an old fashioned pepper box; she had on a black flimsy silk dress, and a bonnet about the size of a postage stamp, with a mile or two of widow's veil hanging to it. I do really think she was the plainest looking little mortal I ever saw. She had not spoken a dozen words before I knew her to be a Southerner. Her accent was as broad as any negroe's. She said she was "mighty glad" of a chance to address the meetin' because she thought she had something to say.

She really did have something to say, and she said it. She made two hundred and fifty (more or less) grammatical errors and mispronunciations. She said that when she started out on this trail she made up her mind

that she was "gwine" to reach the top, and she was still a travelin'. But it is no use for me to attempt to tell what she said; she soon became too warm and unpinned her shawl and gave it a sling behind her; then she untied her bonnet and slung it off also. She then stepped forward with an illumination in her face that was simply divine, and she was truly a creature of light. And such a speech as she made! There may have been some there who thought her uncultured; I pity them if they did. For my part I felt like discarding grammar and correct pronunciation and going it alone. It was not what she told us that interested us so much; it was her way of telling it. Her entire speech was the loveliest exhibition of naturalness I ever remember to have seen; and naturalness is the one divine attribute of every soul born into the world; and how far away from it the race has got.

I learned a lesson from Mrs. Brown. When I "hit the trail" as a lecturer I am going to throw myself into a place way above the region of common criticism, and I shall leave the English Grammar so far behind that it will have hard work to ever catch up again. Moreover I don't intend to stick to any particular subject unless I just happen to. When I start out it will be "Good-bye John, don't ax me wha I'se gwine; kase I don't know myself till I get thar."

In other words I shall trust to the leading of the ideal, and I won't make weary work of it; I'll play along the road and gather flowers and describe the butterflies as they turn summersaults, and strive to make the best of every line of my talk.

But I have not got there yet. So when I start out to lecture, as I surely will sometime, I don't want my audience to expect much of me. But truly there are enough speakers who can talk grammar, but we need a few more who can hold us by the intangible thread of pure naturalness as Mrs. Brown did. H. W.

C. F. BURGMAN'S LECTURE TOUR.

The following cities will be visited by Mr. C. F. Burgman en route to and from Seattle:

Chicago, Ill. - - -	June 14	Redding, Cal. - - -	July 18
Milwaukee, Wis. - -	June 20	Sacramento, Cal. -	July 20-22
Duluth, Minn. - - -	June 21	Auburn, Cal. - - -	July 23
St. Paul, Minn. - - -	June 22	Grass Valley, Cal. -	July 25
Minneapolis, Minn. -	June 24	Nevada City, Cal. -	July 26
Miles City, Mont. - -	June 27	Vallejo, Cal. - - -	July 30
Helena, Mont. - - -	June 28	Stockton, Cal. - - -	Aug. 1
Spokane, Wash. - - -	June 29	San Francisco, } - -	Aug. 3 to 10
Seattle, Wash. - - -	July 1	Oakland, } - - -	
Victoria, B. C. - - -	July 6	San Jose, Cal. - - -	Aug. 12
Tacoma, Wash. - - -	July 8	Pasadena, Cal. - - -	Aug. 14
Portland, Ore. - - -	July 12	Los Angeles, Cal. -	Aug. 14
Yreka, Cal. - - -	July 16	San Diego, Cal. - - -	Aug. 16

Other return dates and places will be announced later. The friends living in the cities named are requested to arrange for the delivery of at least one lecture. Description of places and people visited by Mr. C. F. Burgman will be recorded from week to week in FREEDOM.

After June 1st. all letters relating to route of travel and invitation to lecture should be addressed to C. F. Burgman, care Prof. F. M. Knox, 773 Washington Street, Seattle, Washington. After July 1st. address all such letters to C. F. Burgman, care Porter L. Bliss, 320 Post Street, San Francisco, California.

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Please take notice that 48 copies count for one year.

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.

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A LASTING MONUMENT.

Do you want your name indelibly linked with the college which is to be built here? You can have it for just two dollars.

Now listen!

The campus grounds are pretty nearly cleared, and the force is now at work cutting out the avenues and boulevard. Some work still remains to be done on the campus, such as picking up of roots and the putting in of grass, but the larger half is done. Now, we want to beautify it. We have left a large number of trees, oaks, and bays and such, but there needs to be set out, both on the campus and along the avenues, and boulevards, numbers of palm trees, the same as we have done about our cottages and along our boulevards and avenues. We set nearly five hundred last year, and shall set some more this. In all we have already set nearly one thousand.

Now we have made a contract with a responsible man to set full-grown palms (palm-trees, they are commonly called) on the college property, and to warrant them at two dollars each. If any die he is to replace them; and further he is to burn the initials of each person who pays for a tree into the bole of the tree, so that if the one for whom it is set ever comes here he or she can pick out the particular tree paid for.

These trees are not like the northern trees. They grow from a central shoot and have no limbs, only great, broad leaves from two to four feet across, and it does not injure them to burn or cut into the body of the tree a bit, just so you do not reach near the center. You can even girdle them in a way that would kill a northern tree without hurting them in the least, so "branding" them with the initials of a person will do them no harm.

The best time for transplanting is July and August; so if you want a tree to bear your initials as evidence that you have helped on in the work of beautifying the college property, send your two dollars at once. You had better send it to Captain C. Eldridge, as he is treasurer of the college fund. The Board of Regents tried to make Mr. Post treasurer, but he would not have it. He said it did not look well for us to donate the land, and then hold the money that came in from the sale of lots or as donations, and we all knew Captain Eldridge was honest, and we made him treasurer; so you had better send your money to him.

We ought to have a thousand palms on the campus and along the avenues and boulevards. That is more than could be set this season, but let's make a good beginning. There is time to set half that many in July and August. Mr. Post did it last year. He employed sixteen men besides teams. The trees have to be drawn from the forest a distance of three miles or more, and have to be paid for at the rate of fifteen cents per tree. When we came here we could get them given to us, but now they have to be bought.

When I say a full-grown tree I mean a tree fifteen to twenty feet high and ten to twelve inches through. That is considered the least size for transplanting, and of the five hundred (nearly) transplanted last year we lost only one per cent, but it was an exceptionally good year for such work. Usually the loss has been more, and \$2.00 per tree and guarantee them to grow, is as little as any one can do it for and make a living. It could not be done for that, only that July and August are usually dull months here for men with teams, and they are ready to bid very low on work.

I want to see the \$2.00 roll in fast so that the work of beautifying can begin. H. W.

IMPORTANT.

The coming Conference at Seattle, now only a very few weeks off, is assuming greater importance daily, and promises to be a much larger gathering than was at first anticipated. As announced last week, one and one-fifth rates have been secured on the roads centering at Seattle, and they are even proposing to run a special excursion from Independence, Kansas, to the Convention. We are almost as much surprised as gratified at the interest shown, and now believe that had we taken hold of it earlier we could have arranged excursions from both the East and South that would have carried hundreds to the meeting. As it is, it is too late for that, a fact we very much regret.

But what I started to say is this: It is desirable that a full and complete report of the proceedings of the Convention be printed in pamphlet form, and this means the employment of a stenographer in addition to printers' bills, but every body interested in the movement will want the report; therefore, every body should send fifty cents to Prof. M. F. Knox, Seattle, Washington, and do it at once. They will get a copy of the proceedings as soon after the adjournment as they can be gotten out, and if any profit accrues on its publication it will help pay the expenses of the Convention, which will necessarily be considerable. It won't do any harm to add a dollar or two for that especial purpose when ordering a copy of the proceedings if you can spare it, and naturally, Prof. Knox will want to be sure he will

be reimbursed for any outlay he makes before contracting for a stenographer and the publication of the proceedings in pamphlet form.

The Professor is spending much time in working up and preparing for the meeting, and we must not leave him to hold the bag. We shall send a few dollars ourselves to help out, and all others who are able should do the same. There will be none of it wasted.

II. W.

N. B.—For particulars regarding the excursion from Independence, Kan., write A. L. Clark, Independence, Kan. For rates on roads centering in Seattle ask your nearest railroad agent. If he is not posted get him to write the officers of his road for instructions.

CONCERNING ORGANIZATION.

We are not organizing creeds, but against creeds. We are organizing for the free growth of thought, and not for the purpose of fettering it.

There is no sense in being afraid of organization, simply because it has been used in the past for the purpose of restraining our reasoning faculties, while a few leaders took the advantage of us and robbed us, not only of our wealth, but of that which was infinitely greater than wealth, namely, our power to create.

Look abroad to-day and see what these selfish, unprincipled, narrow, ignorant organizations are costing the world. Look at the forms of organizations that wield such mighty power in crushing out the new thought of the race. Note the combination of the doctors who have no hesitation in sacrificing the people in order to perpetuate methods that kill them by the thousands while saving them by the tens. See with what venom they jumped on Prof. Weltmer, and how they used all their influence to crush him, when at the same time Weltmer was curing more people in a day than any one of them was curing in a year.

The doctors themselves—those among them who are honest and intelligent—know that the present system of medicine is a snare and a delusion; here is the testimony of a few of the best and noblest of them:

John Mason, M. D., F. R. S., says:

"The science of medicine is a barbarous jargon."

Prof. Mott, the great surgeon, says:

"Of all sciences, medicine is the most uncertain."

Dr. Marshall Hall, F. R. S., says:

"Thousands are annually slaughtered in the quiet sick room."

Prof. S. M. Goss, of the medical college, Louisville, Ky., says:

"Of the science of disease very little is known; indeed nothing at all."

Sir Astley Cooper, the famous English surgeon, says:

"The science of medicine is founded on conjecture and improved by murder."

Dr. Hufeland, the great German physician, says:

"The greatest mortality of any of the professions is that of the doctors themselves."

Dr. Talmage, F. R. C., says:

"I fearlessly assert that in most cases our patients would be better without a physician than with one."

Dr. Abernethy of London, says:

"There has been a great increase of medical men lately, but upon my life diseases have increased in proportion."

And I say, no wonder; when we see of what stuff the doctors are made. In a small village that I know, in one season a half dozen of the most trifling boys in town were picked up by their parents and run through a medical college, simply because the parents were at

their wits' end to know what to do with them. They had become the terror of the place by their dissolute ways, and something had to be done to get them out of the community. So they were sent for two winters to a medical college and came out just what a full half of them do—licensed murderers, with legal authority to prey off the unoffending and ignorant people, whose un-founded belief in the medical profession renders them easy dupes.

Prof. Gregory, of the Edinburgh Medical College has the honesty to say:

"Gentlemen, ninety-nine out of every one hundred medical facts are medical lies, and medical doctrines are, for the most part, stark, staring nonsense."

Dr. Kimball of New Hampshire, says:

"There is a doctorcraft as well as a priestcraft. Physicians have slain more than war; the public would be infinitely better off without them."

Dr. Mason Good says:

"My experience with materia medica has proved it the baseless fabric of a dream; its theory pernicious; and the way out of it the only good thing about it."

Dr. Cogswell of Boston, says:

"It is my firm belief that the prevailing mode of practice is productive of vastly more evil than good, and were it absolutely abolished mankind would be infinitely the gainer."

Prof. F. B. Parker of New York, says:

"Instead of investigating for themselves, medical men copy the errors of their predecessors, and have thus retarded the progress of medical science and perpetuated error."

Prof. Jamison of Edinburgh, Scotland, says:

"Nine times out of ten our miscalled remedies are absolutely injurious to our patients."

Sir John Forbes, physician to Queen Victoria's household, says:

"No classification of disease or therapeutic agents ever yet promulgated is true, or anything like truth, and none can be adopted as a safe guidance in practice."

Dr. Alexander Ross, F. R. S. L., of England, says:

"The medical practice of to-day has no more foundation in science, in philosophy or common sense than it had one hundred years ago. It is based on conjecture, improved by sad blunders often hidden by death."

Prof. Magendie of Paris, says:

"Oh! you tell me doctors cure people. I grant you people are cured. But how are they cured? Gentlemen, nature does a great deal; imagination does a great deal. Doctors do devilish little—when they don't do harm."

Dr. Benjamin Rush of Philadelphia, says:

"I am incessantly led to make apology for the instability of the theories and practice of physic. Dissectors daily convince us of our ignorance of disease, and cause us to blush at our prescriptions. What mischief have we not done under the belief of false facts and false theories? We have assisted in multiplying diseases; we have done more; we have increased their fatality."

Dr. Ramage, F. R. C. S., of London, says:

"How rarely do our medicines do good! How often do they make our patients worse! I fearlessly assert that in most cases the sufferers would be better off without a physician than with one. I have seen enough of the malpractice of my professional brethren to warrant the strong language I employ."

In speaking as I am doing of the failure of medicine to cure, I am not trying to injure that class of honest, though ignorant doctors, who really believe in it and do the best they can with it. But I will say this, that the majority of practicing physicians have become case-hardened to the fact that medicine is not a certain cure for anything. They have fallen into the rut of the profession and feel that their duty is done by prescribing the medicine as the colleges direct. They don't think about the matter at all, but simply content themselves to do as they have learned to do.

And their living is involved in it. It is this fact which antagonizes them against every other school, and actually locks the door of progress for them. It has caused the great body of them to become the persecutors of every advanced idea that invades the realm of the healing art; a realm they consider to be sacredly and entirely their own by virtue of its age—which is simply antiquated ignorance, or ignorance fossilized.

But the knowledge of the healing art has constantly developed in spite of them. It has come up through various stages marked by the use of less and still less medicine, until it has reached the highest pinnacle yet in the total abolition of all medicine.

The people are now familiar with what is called Mind Care, or Mental Science Healing. It is healing through the power of superior knowledge, and it is a thousand times more potent as a healer of disease than all the other systems put together; and this is why those who practice it are so persecuted by the physicians of the old schools. If it did not heal they would let us alone, knowing that we would soon cease to be a power in the land. But we are a power; and they cannot compete with us, and so they appeal to the laws of the state for *their own* protection against us; and in a few states they have got laws passed through the Legislature prohibiting us from healing. In some instances where they failed to cure, and pronounced the patient dying, the mental healer has been sent for and has cured the "dying" patient. And he has been arrested for it and would have been put behind prison bars *for saving life*, had it not been for generous friends who carried the case up to the Supreme Court, where the verdict was in his favor. This has happened in several instances.

Mental Science heals through the power of mind to control matter; it heals through the power of the educated will. The will, by education, evolves from the brute plane to an intellectual plane, where its operations have achieved the harmony of perfect justice or equilibrium, and where its dictates are infallible; its spoken word creative.

And it not only heals patients who are present with the healer, but all who are conjoined in thought with the healer, no matter how far apart they may be. I *know* this to be true, and I know thousands of others who know it.

And now back to the subject of organization once more before I finish this article. People are writing me, "Why you used to oppose organization." I oppose it yet when it is made a most formidable bulwark of ignorance with which to crush intelligence. But I see its power all the same, and I say, "If ignorance can become so tremendous a factor when organized, what may not intelligence become when organized also?"

But I do not believe in organizing *against* ignorance, or *against* anything, but only for the power of spreading the truth; for the *freedom* to practice the truth as we see it. I do not wish to run the universe myself, but I am not going to sit still and see a lot of ignoramus block my way to farther advancement; I am going to push past environment of every kind, and I am going—if necessary—to use the mighty engine of organization to clear the path to absolute freedom of thought, and to the mighty growth that is to come through it. How many of you want to join hands with me in this undertaking?

We have started an organization here, and there are branches of it in Chicago, New York, San Fran-

cisco, and several other of the large cities besides the smaller towns. Now, friends, don't permit yourselves to be prejudiced against it because some one besides yourself or your favorite leader started it. I did not wish to start it, and am not anxious to lead the movement. But there was nothing like it; there were no end of creeds organized to keep out new thought, but none to foster new thought; none to pull down the bars and leave the human intellect free to push forward in search of new knowledge. So I said, "Let us open the door; let us organize a form of action that will keep the door open." And this is all there is to the Mental Science organization.

In fostering new thought we are opening the way to human genius. Not any more to my genius than to yours. How glad I am that jealousy is no part of my mentality; the fact is I am so fond of growing things, young ideas and young, fresh brains, that nearly all my happiness comes from watching their development. It may be a part of my egotism that I seem to be the mother of every form of budding strength and power, and that nothing gives me so much pleasure as to see it expressed by others, no matter who the others may be. It might be a good thing for me if I had more personal ambition for place and power; but I have not got it, and I make no effort to get it; small things make me happy. I sincerely wish every one was as happy as I am. My happiness is the result of a philosophy that shuts out jealousy, and that trusts all things to the power invested in the knowledge of truth. H. W.

WHAT IS YOUR WISH?

Would you rather come here to be healed, or taught, or both, than to have me give you absent treatment or to teach you by correspondence?

Some persons want to be healed simply; they do not care to study the science. Others wish to study the science, who have no need of being healed. Others still want to learn the science while being treated for some disease or weakness. I have now made arrangements to accommodate all who want to come here for either or both purposes, and these arrangements are going to prove very satisfactory, and even lovely. I would not offer to bring people here, if I did not know that I could content them perfectly. You all are aware that I heal patients in their own homes, and that I never have so many at one time as to neglect any of them. I read every letter that comes from them, and either answer personally or instruct my clerks so carefully as to be about the same as if I did answer personally. I have but three clerks, and they are all thorough Mental Scientists, whose connection with my business adds to my power, and helps to form the battery that has given me my reputation as a healer.

Should patients and students come during the summer months, or in the early fall, they will find board much cheaper than it is in the winter, and the climate is quite as lovely—indeed, I think more so than in the winter months. In writing this I am only answering what seems to be a constantly increasing demand. I have always received letters from people who wished to come, and, except in a few instances, I have refused to have them do so; in several instances I have found it impossible to keep them away; they have come in spite of my refusal. This has been the case to such a degree recently that I thought it would be best to let as many come as wished to. Write to me on the subject. Address

HELEN WILMANS,
Sea Breeze, Fla.

PUBLISHERS OF FREEDOM:—In the May 2nd issue of *FREEDOM*, my article, "Some Rational Aspects of Immortality," is subject to some criticism; which, doubtless prompted by my inadvertent use of terms to indicate certain scientifically accepted interpretations of Nature, may lead the readers and patrons of *FREEDOM* to unjust conclusions regarding the scientific attitude of the writer; we crave space for a brief explanation of our former article.

For, quite to the contrary of the writer being in any sense an apostle of the old and now exploded Dualistic theory of Nature, we have for many years been a firm advocate of the Monistic theory, and which theory defines and maintains that Nature, although consisting to our sensory knowledge, of an infinitude of individuals or units, is a demonstrated sum total, an infinite, co-related, indissoluble one, a "universe and not a diverse."

We unhesitatingly believe that this hypothesis of Nature is so exact and consistent in truth, that no unit, whether great or small, be it animal, vegetable or mineral, can be considered as separate or apart from that universe.

But because our infinite knowledge cannot as yet fully grasp either the microcosm or the macrocosm of that universe as a whole, we are then limited to the study of its units and their inter-relations to the whole. And, carrying our study so far as we can in our analysis of natural units and their inter-dependent relations to each other, and the unbroken chain of analogies which binds them to their universal sum, we are surely justified in placing and defining our mature conclusions upon the nature of the sum total.

As the result, then, of our supremest effort in this investigation of universal factors and their correlations, we discover that the entity of Nature consists of several infinite, inter-dependent factors (or aspects), and which factors or aspects embody and represent all elements, and forces, and phenomena we now know of, or in Nature.

First, we recognize a substance Something in Nature which occupies space, and whose sensory aspects are form, extension, solidity, permanency, etc., and we call that substance Something, matter.

Second, we recognize that more or less of that substance Something is animated or vitalized by a subtle, inhering, immanent energy, and we call that subtle energy, life.

Third, we recognize throughout Nature a controlling and directing force whose aspects are thought, volition, consciousness, perception, etc., and we call this superior force, mind.

Fourth, through the superior functions of mind we recognize the fact that something cannot proceed from nothing; and hence, all things must have, and do have, a first cause, and we call this first cause, God.

And now we are prepared to note the difference between the opposite postulates of Dualism, and Monism; the former being a deification of separate parts, the latter a supreme faith in a rational whole.

Dualism assumes that each of these infinite aspects of Nature, viz., God, mind, life and matter, is each in itself a separate and distinct principle, or complete entity apart from the other; that matter, as such entity, is a dead, inert and senseless mass except as it is moved by some extraneous forces outside of material

bodies; and, that these outside forces are the volition of a personal God as first cause, as manifest in the separate principles of life and mind.

Monism, as the opposite hypothesis of Nature, assumes that while we may segregate these infinite aspects of Nature, for the purpose of our subjective analysis, that either is absolutely meaningless and impossible apart from the other aspects or factors; that life and mind are inherent and immanent in, and identical with, matter; and, that God, or first cause is the infinite sum total, is all in all. Analyzing the unit man on the Monistic plan, (we leave priest and clergy to analyze it on the dual plan) we find that unit entity to manifest these same identical aspects of matter, life and mind, and these also comprehending a corresponding quantity of First Cause, or God;

But inasmuch as this analysis of the human unit demonstrates to us that these several aspects are so indissolubly united in their interdependence and interrelation to each other, that the abstracting of either destroys the unit as an entity, so the abstraction of any unit, aspect, energy or force, be it a central sun or a basic atom, would destroy that universe as an entity, and is therefore unthinkable.

If, then, the mutual inter-dependence and inseparableness of Nature's units and aspects are thus established, then the comprehensive analysis of the human unit must be the potent key which is yet to unlock the occult mysteries of the universal All.

In our article above referred to we endeavored to show, through the infallible logic of natural analogies, the means and processes by which Nature evolves the human unit, and to follow the destiny of that unit so far as we might in order to justify its inherent desire for an eternal conscious existence.

We traced those living processes backward through Nature's microcosm until they were lost in the infinitesimal life-cell or germ, the boundary of our sensory knowledge.

We claimed (as we unhesitatingly believe) that beyond that boundary of sensory knowledge, exists the etherial basic essence or atomic protoplasm, the uncreated basis or source of the All that is.

Our most profound scientists accept the hypothesis of this basic atomic essence, indicating it as the cosmic ether, the world-mist, the nebulous protoplasm, the star dust, etc. In our many years of thinking and writing along these lines of thought, we have made use of all these terms, also using the terms, "The infinite Spirit Something," the "God Essence," the "Universal Soul," etc; and, in our article referred to in *FREEDOM*, we perhaps inadvertently made use of the term the "Infinite Soul Stuff" to indicate the atomic essence, as well as the word soul to denote the immortal aspects of man.

But in using these or similar terms to indicate the primal source of Nature, we do not wish, in any sense, to be understood as implying the existence of either a universal or individual soul as separate and apart from the material aspects of Nature. Granting that the hypothesis of the uncreated atomic essence is the truth, then that infinite primal source is at once matter, life and mind, but so volatile and etherial that it pervades all things, is immanent in all things, and all things are in it, and of it.

To illustrate the thought in this latter proposition, we will quote the following conceptions of eminent scientists.

Dr. Ludwig Buchner, the most profound of Europe's materialistic scientists, maintains that the hypothesis of the "Cosmic Ether," the "World-Mist," the "Star-Dust," etc, is indispensable in predicating Nature and her phenomena of matter, force and motion; that there is "no matter without force, and no force without matter." To our "wizard" Edison was lately proposed, by one of our representative thinkers, the question, "What is life?" Mr. Edison gave it as his conviction that, "the basic atoms, as the primal division of matter, possess "each an inherent life and intelligence of its own;" and hence, "man's intelligence is the sum of his atomic intelligences."

But we trust that we have now given sufficient evidence to at least make plain the meaning of our former article. To Mrs. Wilmans who so generously and considerately criticised our article, we wish to express our sincere thanks for her timely criticism, for we believe that what is unworthy of criticism is unworthy of use.

We also believe that in our interpretations of Nature and our human relations thereto, Mrs. Wilmans and the writer are not nearly so antithetic in thought as her criticism would seem to imply.

Her teaching (as we understand it) postulates that all substance (or material) units are the negative polarization of universal something, whose aspects manifest to us the superior and dominant factors of matter, life and mind. The writer has endeavored, through these humble articles, to define that universal something. The writer also believes that universal something to be the infinite positive condition of the universe, and that all material things (or matter) are concretions or condensations in and of that infinite positive, the more concrete or dense the thing the more crude, the more inert, and the less responsive to its inherent, immanent aspects of mind and life. And yet, however or whatever the degree of negative conditions manifest to us in material bodies, let us still bear in mind that these, being ever in and of the infinite positive—in fact, being only differentiated manifestations of that positive itself, there can be no notion of a duality of their factors, and which concept is beautifully portrayed in the aphorism, "Life sleeps in the stone, dreams in the vegetable, but wakes in man."

And while we believe that mind is the superior, and doubtless dominant aspect of the universe, we may neither ignore nor depreciate the complimentary aspects of life and matter. Mrs. Wilmans and the writer of these humble articles are each engaged, through earnest and untrammelled thought, in striving to lift a human brotherhood to more exalted planes of mentality, knowing that such exaltation implies to man, woman and child, more and more perfect moral, physical and ethical life conditions. And, while we may differ slightly in our degrees of optimism as regards the reaching of the goal of our mutual hope and faith, viz., immunity from disease and death, we must surely be striving for a common goal.

That rapidly enchanting and exalting conditions of life and mentality are investing humanity with an ever accelerating ratio of progress, is our glorious assurance that man shall ultimately attain to an indefinite period physical existence.

But that man may have a literal eternal physical existence (in his present concrete form) under his present physical conditions and environment, seems to me to abrogate that which trends throughout, at least, the negative side of Nature, and which we call law. But that which we know as law is force, for we really only have regard to the ever-beaten highway along which some force is constantly passing, and recognize it as law. Law, then, being force, and all force being universal and eternal, we should assign law as belonging to the aspect, God.

But a law, to be a law, should be immutable; and, we find that law inexorably active, both in evolving individuals from the infinite positive into negative conditions of existence, and in resolving them back again into that infinite positive, and which alone seems to have eternal permanency.

We believe that Mental Science has many phases or lines of approach; and, while it is the province of the writer to deal with its generalities and details, we rejoice in acknowledging so efficient an exponent of the truth along special lines, as is she who edits FREEDOM.

L. M. JONES,
Charter Oak, Iowa.

[I publish Mr. Jones' article because I want to give him an opportunity to make himself clear. But when he thinks that he and I are agreed in the subject he sets forth, he is greatly mistaken. If he would study my lessons he would find wherein I differ from him.

H. W.

"I."

Oh! the depths, immeasurable, of the individualized I.

Oh! the power, unlimited, of the organized I.

Oh! the force, indestructible, of the invincible I.

Oh! the vast resistance of the reposeful I. All born of the universal source of ever present, all powerful, and all knowing life, which is activity, understanding and intelligence, focused and drawn into individual and personal activity by a continuous assertion and intelligent realization of I.

I! I! I! I!

The shackles and scales of the past, that I have been accumulating by contact with the world's every-day belief in impossibilities, limitations, and ultimate stagnation of earthly being, begin to drop, one by one, from me, as I sit calmly and say "I," realizing that its source of supply flows fresh continuously from the great indestructible and ever present supply of life, changeless in essence, invigorating, ennobling, enlarging and perfecting in its individualized and personal representative, man.

Again, I assert, I! I! and a response from the depths of my being, where all is brightness, health, happiness and wealth, as I hold it in accord with its true source, says: "That which is related to your being is yours." Fear, distrust, anxiety and despair are but the dead and decayed husks of a dead people, that so many have fed upon for so long, and grown weak, puny and deformed.

Your true kingdom is life, eternal, now and here, for the supply is ever at hand to appropriate and utilize by an individual and intelligent assertion of "I."

F. GANDOLIERE.

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A CORRECTION.

I print the following from the Rev. Mr. Bingham of Daytona with pleasure. I am glad to be put right whenever I have made a mistake. The article, however, was not mine, but was quoted from another paper.

EDITOR FREEDOM:—I notice in your issue of the 23d you quote, I assume, with approval from *Equity*, an article beginning "One of the strongest affirmations of the doctrine of reincarnation is to be found in Prov. 8, 22-31," and after the quotation the writer says, "If this be taken as authority Solomon had lived in the physical in former incarnations, etc.

Now if you will look at the beginning of the chapter you will see that it is wisdom that is represented as speaking and not Solomon, which you will observe makes all the difference in the world so far as Solomon's having had a previous existence is concerned. As applied to wisdom it is all true but not as to Solomon. Now I am in favor of the truth whenever found but to quote that scripture as proving the theory of reincarnation is wresting it to a wrong purpose, whether by *Equity* or *FREEDOM*. It is not right to misapply scripture to prove anything. It is not fair, evidently not.

Yours truly, C. M. BINGHAM, SR.

MY DEAR MRS. WILMANS:—I read "The Conquest of Poverty" at once on its arrival, and sent it right off to my friend in Vevey who introduced me to your works, asking her to mark anything that impressed her specially. I received an answer from her yesterday saying it was all so good that she did not mark anything. I felt (as I wrote you) in reading it like a new being, so as soon as I receive it again I will read it all the time if it will keep up that feeling.

E. C. LANSING,
Care Morgan Harjes, Paris, France.

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