

FREEDOM

A JOURNAL OF REALISTIC IDEALISM.

*Who dares assert the I
May calmly wait
While hurrying fate*

Meet 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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A MEMORY OF LOVELY FLORIDA.

When the warm, southern sun was not far from the western horizon one day in the latter part of November, about fifteen years ago, a tall, guant man took his seat in the bow of a row boat. He was soon joined by a young man who seated himself in the stern.

Marfield was the name of the man at the oars. He was known far and wide by that name. His first name was away on a very long vacation. A more odd character would be difficult to find. He was uneducated, but had come into the world with a bright, observing mind and a wonderful amount of energy. His ability at quick repartee was remarkable. It took him only a few rounds to knock out anyone at this game. He was a muscular fellow and a hard worker and a tremendous swearer; he had a warm heart and was ever ready to do a kind act. He was foreman in an orange packing house, and in that position he was invaluable. What Marfield did not know about the luscious fruits of Florida did not seem worth knowing.

When all was ready, Marfield dipped his oars and gave a few strong pulls; and like a bird skimming along the bank of some woodland stream, the trim little boat silently sped out upon the ripple-tipped surface of the majestic St. Johns. When the western shore was almost reached, Marfield slackened on his oars and turned the boat northward; then commenced a delightful glide along the beautiful river just before an exquisite sunset.

The gentle breeze that had prevailed for several hours was now subsiding; and a lovely, restful calm was taking its place. It seemed as though we were floating over smooth glass, in which all the colors of the rainbow were disporting themselves.

Until now Marfield and the young man had chatted freely, but an intense desire to observe and reverently and gratefully enjoy without words, the superb display of Nature's powers and forces had come to the latter. Even talkative Marfield was under the magic spell, for he had quieted down to an unusual extent; but of course he was irrepressible, and his occasional shots of something bright into the restful silence forced rather reluctant smiles from the young man. Marfield stopped rowing, rested on his oars a moment, then turned in his seat and looked down the river. His keen eyes were looking at the banks far ahead of us. When he was satisfied he resumed his former position and said: "Now get ready for something handsome." Could anything surpass the beauty of our surroundings at this moment? It did not seem possible. Again Marfield dipped his oars, and faster this time we glided through the quiet water. Perhaps we had gone a mile at this

increased speed when Marfield gave our boat a quick turn, and we were no longer on the noble river, but in one of its surpassingly beautiful little bays, which was surrounded by an orange grove. A well built dock extended quite far out into the bay, and up to this Marfield directed our boat.

"Hello! Uncle Reuben," called out Marfield as our boat rubbed against the dock.

Very soon the young man saw an old darkey coming to welcome us. When he was almost to us he gracefully raised his hat and in a sweet, low voice said, "Right glad to see you, Marfield." As the two men shook hands Marfield said, "I have brought a friend with me."

Again the old slouch hat was raised from the noble head, and Uncle Reuben said, "You are very welcome, my friend."

No thoughts of race prejudice were in the young man's mind, and he heartily grasped Uncle Reuben's honest, hard, old hand. Not a word passed between them in this moment, but as the two men with locked hands looked into each other's eyes, each was conscious that a spiritual-mental bond of love and kindness should encircle all mankind; and that in us all are spiritual-mental powers and forces, which, when *thoroughly* understood and *wisely* used, create for us conditions of health, strength, happiness and success.

"We want to see your orange grove," spoke up Marfield.

"Come right this way, gentlemen," smilingly replied the good old darkey. Marfield and the young man lost no time in getting out of their boat to Uncle Reuben.

Uncle Reuben used very good English. To his well chosen words he gave the right pronunciation with remarkable distinctness. Otherwise in outward appearance he was like the good old darkies of the plantation days of the past. He was of medium height; and his well built body gave evidence that he had possessed great physical strength in his earlier years. His skin was very black; and his head was crowned with thick gray hair; in movement and speech he was moderate. But it was not his physical make-up that attracted respectful attention and real admiration. Uncle Reuben's soul qualities were of a very high order, and these, combined with an *unruffled* mind gave him a charming personality. He was master of his own mental world—a fine object lesson to the student of Mental Science. Uncle Reuben led the way as we walked along the pretty little path between the dock and grove. All at once we were in a scene of marvelous beauty. We had

entered the remarkably well kept grove when the sunset was at its best.

In a sort of little clearing in the grove stood a handsome, one-story cottage, whose four sides were bordered with a wide veranda. Back of this attractive dwelling was a pretty little cabin in which Uncle Reuben lived. The owner of this veritable paradise was a well-to-do bachelor; a person of recognized ability in the literary and scientific world. Here he spent much of his time in hard work. To Uncle Reuben was given the entire charge of the place, and a better man could not have been selected. Uncle Reuben was all alone in the world, except for the many friends he had made by his gentle, quiet and intelligent ways. He gave to his kind, generous employer the best of himself and made the place famous for its beauty and richness.

In the cream-white sand stood the orange trees, loaded with their luscious, golden fruit. Between them were smaller trees of the tangerine and mandarin varieties bending under the weight of their red and yellow treasures. This wealth of fruit gave to the soft evening air an exquisite perfume. The sun had touched the horizon; all was beauty and stillness; and while Marfield and Uncle Reuben were quietly talking about some business, the great, golden ball disappeared. A brief twilight quickly came; and then night was upon us; and out of that vast silence, so far above us, the golden and silvery stars came and studded the heavens like exquisite gems, resting lightly on some soft surface of deep, rich purple. We did not want to leave this place of beauty and rest, but we had other things to do.

Uncle Reuben came down to the dock with us; and in his ever gracious way, saw us off.

As our boat glided across the bay and out upon the star-lit St. Johns, many sounds came into the stillness of the night. We heard the mournful cry of some night bird as he winged his way through the wierd shadows along the river banks; in the near-by woods many owls were hooting; and from far away came the low-toned whistles of the night boats as they neared and left their docks. We had crossed the river; and our little trip was almost over when we were conscious of low, sweet music. On the shore only a few feet away, was a bonfire, around which sat some darkeys singing old plantation songs to the accompaniment of their guitars and banjos. It was a concert of pure, rich tones, wholly free from any affection. These happy fellows were singing with their souls; and their passing audience of two knew what it was to hear real music.

Marfield and uncle Reuben, where are you to-day? Are you, Marfield, still twirling the golden fruit and causing laughter by your bright remarks? And you, Uncle Reuben, are you still among the flowers and fruit, giving them your love and kindness?

Many years have passed away since that gorgeous night in the semi-tropics, Marfield and Uncle Reuben; and, as I put these questions to myself a feeling of sadness comes over me; but I hope you two good men are with us still; that the mocking bird sings to you when the sunshine is on the flowers; that at night when you rest in the starlight, low, sweet music comes and speaks to you of other days.

JAMES CULVER COLLIN.

THIRD LETTER SIGNED "MENTAL FORCES."

I am not sure I made my meaning clear in my former letters. The point I desire to bring out is this:

Thought, not labor, is the basis of all production and of all success. Man lives and produces, not so much by the sweat of his brow as by the thought of his brain. We live, create and progress by our ideals, our desires and our beliefs. These form our limitations and determine our lives. They are the basis of all effort and a necessary ingredient in all endeavor. To the extent that we possess them, we succeed; and without some of them, we must fail. With them all things are possible and without some of them, nothing is possible, for no effort would succeed, as none would be made.

They are more necessary than ability; for without them ability is of little value. They are more indispensable than opportunity, for without them opportunity is permitted to glide by unheeded.

Desire is force, and belief that leads to action is power. These are world-moving factors, without which all labor must be unproductive.

To determine our thought is to control our environments and determine our lives.

"For thoughts are things, and their airy wings
Are swifter than carrier doves.
They follow the law of the universe—
Each thing must create its kind;
And they speed o'er the track to bring you back
Whatever went out from your mind."

We do, in fact, make our surroundings now, for it is not our environment which controls us, but our mental attitude toward it. Our surroundings are but a reflection of our thoughts and our external limitations are but a counterpart or duplicate of our mental horizon. A man is his thoughts personified. What a man thinks is, therefore, what he is.

What we call character, temperament or disposition, is but the sum total of our fixed beliefs or habits of thought. By the law of attraction, each individual temperament draws to itself bodily conditions, experiences and environment of its kind. This law of attraction is as fixed as the law of gravitation. We cannot change the law, but we can change ourselves and by so doing change our attitude toward the law.

This law, like all of nature's laws, is immutable, and works for us in exact accordance with our attitude toward it.

We all realize that the law of gravitation is inviolable and must be complied with. As we learn to conform to it, our ability to perform certain acts increases. The infant first learns to comply with it when it toddles across the floor, and as it learns more of the law and its mental attitude, therefore, changes toward it, the child finds it can run, jump and do many things before impossible. The law has not changed, but the child's mental attitude toward it has changed as its knowledge has increased. So with all nature's laws. They act for us according to our knowledge of them and our attitude toward them.

Thought and desire coupled with belief are behind all effort. These are potent forces and the results they produce in the material world form the basis for the belief in a special providence, and that prayer is answered. Prayer is but desire, either expressed or unexpressed, and desire brings its own answer. Not in

the accepted orthodox manner, and by a suspension of the laws of nature, but in strict accordance to the laws of cause and effect. The result is limited only by the intensity of the desire and the amount of active faith and knowledge back of it. Desire coupled with faith brings its own answer.

The saying, "God helps those who help themselves," is scientifically correct. I would, however, substitute the word "Principle" for the term "God," as the latter word is a much abused one and has no fixed and definite meaning. To say "the universal Life Principle helps those who help themselves" seems to me a more concise way of stating the same truth. In this Principle, we live, move and have our being.

Prayer is answered every day, in strict accordance with this principle, for the things we desire most and believe in most come to us first, and the things we think about most are bound to come to us in time. Such is the potency of desire. He who claims the most receives the most, so that the saying, "To him that hath shall be given" is but a statement of a law as fixed as the law which holds the spheres in their courses.

To come into harmony with this law is to draw to ourselves unlimited power to make ourselves masters of ourselves, and of our surroundings. This is the law of success and of happiness. It is the prophet's stone which turns everything to gold at a touch. We cannot hope to acquire this power in a day. We may never acquire it completely. It is a matter of evolution, which is but another name for progress.

"Heaven is not gained by a single bound.

We build the ladder by which we rise

From the lowly earth to the vaulted skies,

And mount to its summit round by round."

When we come to a realization that the Kingdom of Heaven is within us and is not dependent upon outside conditions, we have taken a great stride forward. Some one has truly said, "After all it rests with ourselves as to whether we shall live in the world beautiful. It depends little on external scenery and little on those circumstances outside our personal control."

Let us add the following to our creed:

The world is full of health and happiness, full of opportunities. Material poverty is but a reflection of our mental poverty. Unhappiness is a disease that we must and can cure ourselves. We have within us the power to draw all desirable things to us, if we will but learn how to try. In so far as we realize this, we succeed. If we apply this working theory to our lives and "Hitch our wagon to a star," we will worry less about outside matters, which are sort of disturbances as it were, and are of secondary importance. We should realize that our destiny is in our own hands—that we can change ourselves and by so doing change our surroundings.

For myself, I have come to the conclusion that reform, like charity, should begin at home, and I have set about to assume a different mental attitude toward myself and the world at large. I used to be a confirmed pessimist, but from now on I am going to be an optimist. I used to assume that nearly everything was wrong except myself, and that I was not much to be proud of. Hereafter, I shall assume that everything is all right and shall endeavor to put myself right, and by

so doing I shall be able to change my conditions. These conditions I have made for myself, and must unmake them for myself in like manner.

When we were children our environments were selected for us, but after we arrived at our majority we consciously or unconsciously choose or make our own environment. If my surroundings are not such as I would like (and in many respects they are not satisfactory) I must change them myself. I can do so if I have the knowledge and the courage, which are but other names for faith.

Man is not by nature a creature of circumstances, but a creator of circumstances. He is not by nature a victim of environment, but a builder of his surroundings.

This subject is a large one and intensely interesting and well worth one's best thought and endeavor.

MENTAL FORCES.

[These three letters are very fine. I do not know who the author is, but I hope he will continue to write for FREEDOM.—Ed.]

SHE OUTWITTED JOHN.

In his book, "Among the Northern Hills," Dr. William C. Prime introduces to his readers a judge whom he makes tell the story of a will which he did not draw up, after all. The judge was summoned in a hurry to see an old lady who had managed her farm for forty years, since her husband's death. She had two sons and a stepson, John, who was not an admirable person. After a long drive on a stormy night, the judge found the old lady apparently just alive, and was told by the doctor in attendance to hurry, as his patient was very weak.

I had brought paper and pen and ink with me. I found a stand and a candle, placed them at the head of the bed, and after saying a few words to the woman, told her I was ready to prepare the will if she would go on and tell me what she wanted to do.

I wrote the introductory phrase rapidly, and leaning over toward her, said: "Now go on, Mrs. Norton."

Her voice was quite faint and she seemed to speak with an effort. She said: "First of all, I want to give the farm to my sons, Harry and James. Just put that down."

"But," said I, "you can't do that, Mrs. Norton. The farm isn't yours to give away."

"The farm isn't mine?" she said, in a voice decidedly stronger than before.

"No; the farm isn't yours. You have only a life interest in it."

"This farm that I've run for goin' on forty-three year next spring, isn't mine to do what I please with it! Why not, Judge? I'd like to know what you mean!"

"Why, Mr. Norton, your husband, gave you a life estate in all his property, and on your death the farm goes to his son, John, and your children get the village houses. I have explained that to you very often before."

"And when I die, John Norton is to have this house and farm, whether I will or not?"

"Just so. It will be his."

"Then I aint going to die!" said the old woman, in a clear and decidedly ringing and healthy voice. And so saying, she threw her feet over the front of the bed, sat up, gathered a blanket and coverlet about her, straightened her gaunt form, walked across the room and sat down in a great chair before the fire.

The doctor and I went home. That was fifteen years ago. The old lady's alive to-day. And she accomplished her intent. She beat John, after all. He died four years ago.—*Youth's Companion*.

AN OREGON ECHO.

In FREEDOM for November 28, there appeared a strongly written article by Hugh O. Pentecost, entitled "Superstitions of Mental Science."

In the interests of "truth, pure and simple," I wish to make a few comments on this article.

As "I am not up on astrology," I will grant that his remarks on that subject are substantially correct.

The statement that set my thinking apparatus to going was the declaration that "the fundamental principles of Mental Science are irreconcilable with any form of Christianity." To me this is rather a surprising statement, and one that will not stand the test of judgment based on facts.

If friend Hugh were to be presented with a fine painting, I do not believe he would hang it in a dark corner, but would put it where it would have the benefit of the best light. I am sure he will agree with me, that if Mental Science were to be judged by the statements of many who claim to be its advocates, it would appear as unlovely and unreasonable as his conception of Christianity. Every candid student must admit that any system of thought should be judged by the statements of its most intelligent supporters.

Without fear of contradiction, I assert that the conception of Christianity mentioned in the article under consideration is based on the unreasonable and un-Christian theology of the dark ages, and has no resemblance to Christian philosophy as interpreted by the best thinkers of the present time. Six or seven points of theology are mentioned as tests of the truth of Christianity, not one of which is believed by the well informed student of Christian thought. As a believer in liberal Christianity, I will outline a few of its basic principles and let the readers of FREEDOM judge if there be an impassible gulf between them and the statements of Mental Science. First, and most important, is the question as to the source of all visibility.

Mental Science says the universal Mind, or intelligence is the source of all phenomena. All things exist in, and show forth, this infinite energy.

The Christian philosopher says: "In God we live, move and have being." "He giveth life, breath, and all things." According to this conception, God is not a personal, man-like being, but is the in-dwelling and transcendent life of the universe, the Alpha and Omega—beginning and end—of all things; the omnipotent, omniscient and omnipresent Principle of Life. Jesus said, "God is Spirit;" that is, the creative or Father—principle.

The Mental Scientist calls the drawing power of the universal mind, attraction or desire, or love. The Apostle says: "God is Love." This idea is given poetic expression by Ella Wheeler Wilcox.

"The longer I live and the more I see
Of the struggle of souls toward heights above,
The stronger this truth comes home to me,
That the universe rests on the shoulders of Love—
A Love so limitless, deep and broad
That men have renamed it and called it God."

It matters not what name you use—mind, force, life, love, God—the idea is the same—that a universal, intelligent energy is the source whence all things proceed.

Now in regard to the Mental Science statement—"All is good." Of necessity, all things partake of the character of their source. If God, or good, be the source

and substance of all, then it must be that "all is good" and so-called "evil" nothing but error and its results in thought, feeling and action. Here again the consistent Christian and the Mental Scientist agree. Both seek as the supreme good, unity with the one life in harmony of thought and feeling.

Since all things are controlled by the orderly operation of the universal mind, the unchangeable law of good, it follows that there has been no "fall" that made it necessary to provide some special and miraculous means of salvation. Jesus came not "for the purpose of fixing up things between us and God," but as he said, he simply came "to bear witness to the truth." Jesus did not claim to be "a special kind of man." He taught that the one Creator was father of all, and prayed that the disciples might become conscious of oneness with God, even as he was. He said his followers should do even greater things than he did.

Mental Science says we get what we want by desire and faith. Jesus taught the same law. "Whatsoever ye desire when ye pray, believe that ye receive and ye shall have." Prayer is simply earnest desire or aspiration, based on faith in the thing desired, and by the Law of Attraction it unites the one who prays with the thing prayed for. Mental Science teaches that our possibilities of growth and achievement are limited only by our belief in those possibilities. Jesus said: "According to your faith be it unto you" and—"nothing is impossible to him that believeth." Mental Science claims as one of our possible achievements the overcoming of death. Jesus said that those who kept his sayings should "never see death." He claimed the power to lay down his life and take it up again, and if the gospel records are correct, he demonstrated the truth of the assertion.

Many other points of Christian doctrine might be shown to harmonize with Mental Science, but I think enough has been said to establish my claim, that the principles of Mental Science are not "irreconcilable with any form of Christianity," but are in harmony therewith.

I shall continue in this belief (Hugh and Helen to the contrary, notwithstanding) until I experience a "change of heart."

Possibly, friend Pentecost has confused Christianity with antiquated, mediæval theology.

E. S. GREER,
Dundee, Oregon.

CHRISTMAS GIFT.

You cannot find anything handsomer for a Christmas present to a friend than a copy of the great new work—"The Conquest of Death." It is Helen Wilmans' latest and best; an immense book on the finest paper, splendidly illustrated; containing all the latest knowledge concerning the powers of mind to control matter. It is a life-saving book; nothing to equal it has ever yet been offered to the public. This is saying a great deal, but even this does not do it justice. It is bound to fill the world with wonder; the salvation of the race is in it. Cloth bound, \$3.00. Half morocco, \$5.00. Address

THE INTERNATIONAL SCIENTIFIC ASSOCIATION,
Sea Breeze, Florida.

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

THE NEW PSYCHOLOGY.

[Extract from an article by R. N. Price, A. M., D. D. in Mind.]

The new psychology is the sworn enemy of superstition. It furnishes a scientific explanation, on natural principles, of many phenomena that in the past have been the food upon which superstition has fed and flourished. It explodes the superstition of witchcraft, thus assisting in the destruction of a delusion that has caused within the Christian era the butchery by legal process of fourteen millions of hapless and innocent victims. It explains the cure of scrofula by the "king's touch," recoveries by visits to the tombs of "saints," and by the contact of relics; also by charms, incantations, etc. It explains many of the phenomena of Spiritism—such as table-rappings, intelligent answers to inquiries, the materialization of returned spirits, etc. It robs this doctrine of its supernatural and mystical character, and brings its phenomena within the domain of natural law. It explains the marvels of hypnotism, tracing its antics—its apparently marvellous demonstrations—to a universal law of mind and matter, and showing that it is not the "work of the devil" nor the iniquitous power of one man over another. It has brought to light the great law of suggestion, formulating, as I might say, the following theses:

1. Suggestion has a powerful influence over men in the normal state, as is shown in the following instances: Tell a man who has swallowed a morsel that you saw a fly in it; though you may have been mistaken, he will be as badly nauseated as if he had swallowed an active emetic. This is an instance of the power of mind over matter. Use an indelicate expression in the presence of a lady and she will blush; that is to say, the blood will mount to her cheeks. What sends it there? The mind. Speak insultingly to a gentleman, and his face will turn red or pale; if the latter, you are in danger. What sends the blood to his face or takes it away? The mind. I have known women who were slowly but surely grieving their lives away because of an unfaithful husband, a dissipated son, or a wayward daughter. It was the mind killing the body. I knew a woman to die of joy. Her son, whom she believed to have been slain in battle during the civil war, suddenly darkened her door one day, and she fell dead. What killed her? An emotion—it was the power of mind over matter. All these are cases of the power of suggestion. Now, if the mind can kill it can cure. The medical profession has always recognized the power of suggestion. The ablest lecturers in our medical colleges have been accustomed to instil into the minds of their pupils the importance of suggestion in treating patients; and it is perhaps not saying too much to assert that those physicians who have the most thoroughly recognized the influence of the mind over the body—the psychological over the physiological—have usually been the most successful in their practice.

2. Suggestion has a wonderful influence over a suggestible person. The term "suggestible" is of recent invention, and technically implies a state peculiarly sensitive to suggestion. The suggestible state is one phenomenon of the psychic state. A man is in the psychic state when his objective mind is in such a condition that it can be readily thrown into abeyance. The psychic state depends on peculiar nervous and psychic conditions, which are more easily recognized

than explained. The psychic state is not the same with hypnosis. Hypnosis is the result of the single suggestion of sleep made to a man already in the psychic state. It is estimated that twenty per cent. of mankind are by nature in the psychic state, and that many of the remaining eighty per cent. may be educated into it.

Hypnotic phenomena are supposed to be the result of suggestion, either auto or hetero, made ultimately to the subjective mind, though it may be through the objective mind. The law of psychic suggestion is this: A suggestion made to a suggestible person tends powerfully to bring about the state suggested. This remark naturally leads us to enumerate some of the psychic phenomena supposed to be the result of suggestion in some form; for suggestion is of two kinds—auto and hetero. An auto-suggestion is one made by a man's objective to his subjective mind. Hetero-suggestion is of three kinds: (1) Suggestion made by the objective mind of one man to the subjective mind of another; (2) suggestion made by the subjective mind of one person to the subjective mind of another; (3) suggestion reaching the subjective mind from any external source whatever.

Hypnosis is one psychic phenomenon—a state resembling natural sleep in some particulars; but it differs from natural sleep in that it is not always a state of unconsciousness. The eyes are not always closed; the hypnotee is responsive to questions and can engage in conversation, even reasoning; he is susceptible to suggested hallucinations, and can be placed in the catleptic state, or state of trance, by the suggestion of rigidity. Also, the hypnotee can be awakened by words, motions or signs that would have no effect upon the natural sleeper. Ordinarily none but the operator can awaken the hypnotee, while the natural sleeper may be awakened by any one who uses the proper means.

An interesting psychic phenomenon is that of muscular control. This phenomenon is generally easily induced in the hypnotee—by suggestion, of course; the arms may be stiffened—any part of the body, or all of it, may be made rigid. The subject may be fastened to a chair so that he cannot rise or fixed while standing so that he can move, inhibited from passing through a door or crossing a certain limit, rendered powerless to raise or to hold up the smallest weight; he may be made unable to place his hands together, or if they are together to separate them; indeed, the power of suggestion over the muscles of the hypnotee might be illustrated in a hundred different ways. In this strange power we may find a scientific explanation of the trances that sometimes occur in the midst of religious revivals, and of the "jerks" that spread like an epidemic throughout the country about the year 1800 and thereafter. Intense concentration often threw whole communities into the psychic state temporarily, and the suggestion of trance or "jerking" made in some way would produce these peculiar phenomena.

Suggestions addressed to the subjective man often results in hallucinations. Patients may be made to see mountains, lakes, seas, forests or cities at the will of the operator. In a fashionable parlor he may see nothing but hogs, cattle or mules. He may suddenly find himself amid chattering parrots or surrounded by a multitude of venomous serpents. He may be made to see friends from the spirit land, or angels descending from

the skies. By suggestion any sense of the subject may be suspended. With his eyes wide open he may see nothing, and with ears perfectly normal he may hear nothing; he may be made insensible to the most powerful odors; his tongue may be insensible to the most pungent flavors, and the acutest touch may reveal no object within his reach. To him white may be turned to black, red or any other hue; jargon may become the sweetest music to him; water may shock his olfactories as hartshorn, sugar may be acid, ice may be hot, and a sultry atmosphere may be reduced to zero.

Anesthesia is a psychic phenomenon. All sensation may be taken from any part of the body, or all the body; the patient may be pricked with sharp instruments without fear, pain, or bleeding. Suggestion, therefore, has in thousands of cases been used in minor surgery with success; teeth have been extracted and tumors removed without pain or ill consequences. Suggestive anesthesia is in some parts of the world supplanting, in a measure, chloroform, ether, cocaine, and chemical anesthetics generally. It is often equally effective with these, and unattended by danger.

Amnesia is a psychic phenomenon. The patient can be made to forget anything you may suggest as a matter to be forgotten. A young woman who had fallen through excessive confidence in her pretended lover was so overwhelmed with grief that she became a lunatic, and was sent to a hospital, to be examined as to her fitness for the lunatic asylum. She was psychotized and made to forget her fall and the one who had occasioned it, and in two weeks she was perfectly sane.

Suggestion may take the place of mustard or flies in raising blisters, and that too without deceiving the patient. A postage stamp has been known to raise a blister with abundance of serum in some twelve hours. Suggestion can be used with success upon patients in natural sleep. The importance of the fact can scarcely be over-estimated. Little children, too young to concentrate, and persons who do not believe in psychic treatment, can be successfully treated in natural sleep. Mothers may thus check disease and reform bad habits in their children. I have, myself, personally witnessed the powerful influence of suggestion in natural sleep in a number of cases.

Post-hypnotic suggestion is a strange phenomenon—the patient doing in his waking hours what is suggested to him in his sleep. It is not a myth. I have known persons to do, after waking, what was suggested to them in profound hypnosis, the suggestion being verbal in some cases, but not objectively remembered by the subject, and in other cases made by acts of which the subject could obtain no objective knowledge.

Telepathy is a psychic phenomenon that has been clearly demonstrated, and is one of vast possibilities. Experiments along this line are being made daily, and with astonishing success. In telepathy is included, as I understand it, the numerous cases of mind-reading (or mind-leading) often witnessed in parlors. How far the power may be developed into a method of distant communication cannot be safely predicted. Whether it can ever supersede the telegraph or telephone cannot be confidently prophesied; but in the present day there is scarcely anything too wonderful to believe. Newspapers and magazines are daily re-

porting marvelous cases of long-distance thought-transference.

Too many cases of clairvoyance have been reported on trustworthy testimony to allow any intelligent man honestly to pronounce it either a mistake or a fraud.

Suggestion as a therapeutic agent is winning laurels. E. C. Reeves, Esq., of Johnson City, Tenn., a cool-headed and well known lawyer, recently reported in a magazine two cases that came under his immediate observation—that of a man cured suddenly of sciatica, and of another cured with equal suddenness of stammering—both cures being complete and permanent. Credence in such cures does not depend on the numerous glowing testimonials of grateful patients, who have been snatched as by miracle from the jaws of death by magic manipulations—for these testimonials are cheap and are often worded by the magician himself; but many of them have been witnessed by honest and impartial observers and certified to by men and women of the highest honor and intelligence.

Nervous diseases and bad habits are the favorite field of suggestive therapeutics. The whiskey, morphine, cocaine and tobacco habits have often been broken up through its influence. I knew a man to be cured of the whiskey, morphine and tobacco habits within two weeks, and the cure has proved to be permanent. I have known the habit of profanity to be cured by suggestive treatment in more cases than one. Of course, the heart was not changed, the cure only affecting the habit.

I do not hesitate to add that I believe all cases of metaphysical healing, under whatever name they occur, are attributable, in part, to the same universal psychic law of suggestion. It matters not where the healing process begins; it passes along this road before it reaches its destination. True, medicine is not all suggestion; neither is massage, osteopathy, hydrotherapy, or magnetism; but all these are powerless unless they stir into activity the vital force, the *vis medicatrix*, and use it in setting right what is wrong within the physical organization. Calomel will not rouse the liver of a dead man, nor flies blister a corpse. Medicinal and mechanical treatment, if successful, only appeal to soul-force—the real doctor after all. It may be objected that infants, and persons in an unconscious state, are often treated successfully, and that such persons are unsusceptible to the influence of suggestion. The reply is that such persons are only objectively unsusceptible to suggestion, but that the treatment, of whatever character, stirs within them an intelligent vital force; and this is the subjective mind. It is a matter of fact that patients who have the least objective consciousness and remembrance of suggestions made to them, while their objective minds are either partially or wholly in abeyance, are the most powerfully influenced by the suggestions made; so that there is no reason why infants, and persons in a state of objective unconsciousness, should not be benefited by suggestions of health passing through a dormant objective consciousness into the subjective consciousness, which is never suspended.

If the New Psychology were able to excite only surprise and admiration by its strange demonstrations, still it would be valuable; for men go great distances to witness natural curiosities—such as the Mammoth

is life." When we came to think about it we found out what the matter was. There were *thirteen* of us on that boat, and the only wonder was (so said one of our guests) that we had not all been drowned.

Mr. Del Mar looks a little like a Spaniard. He is a very marked personality, and he shows it. His hair is silky and as black as midnight; his eyebrows are black and meet over his nose. His nose is large, but not too large; his teeth are like pearls; the more we see him the more he grows on our admiration. He is distinguished looking all the time; right from the first. He is intellectual and a good speaker; he has a good voice and he makes his point with absolute clearness every time. When one of his hearers disagrees with him and becomes "cantankerous," Mr. Del Mar keeps his temper and straightens out the cantankerous one in the most lucid and gentlemanly way. He has made a fine impression on the people here, and I believe he has a splendid field of work open to him in the Mental Science line of thought. He is young and full of vitality, and is well adapted for society; he can sing a song, give a recitation, make people laugh, or awaken their reasoning powers by his clear demonstrations of hard truths, and his gentle but intense earnestness. I do not see how a man like this can fail to succeed.

Our best thanks are due to Mr Ballough for overcoming the notorious ill luck of the number thirteen. He is a trump; that's what Mr. George says. H. W.

FROM PATIENTS.

[Full addresses furnished on application.]

MY DEAR MRS. WILMANS:—I am getting well. We can see improvement in so many ways—my husband and I. One of the most marked changes is, that I am happy all the time, just bubbling over with it, and before, I was given to having the blues. I am so much stronger.

I have just discovered that sometime, during the past weeks and months, I have lost my fear over things I used to dread. I do not think of them any more. Because of this I can store up strength; a restful strength that helps me so much. J. S.

[This lady goes on to speak of how her friends almost compel her to give herself up to social pleasures, when she is tired of them and wishes to study and think, finding more satisfaction in this way than in any other; and she asks me if she ought to crush her desire and do as her friends wish. I say "No!" she must follow her own desire instead of theirs. She is living her own life and not their lives; and when she puts aside her desire, she puts aside a certain amount of her own life. She is a cured patient, but if she crucifies her desires I shall soon have her back again. H. W.]

MY DEAR FRIEND:—It is a pleasure to write to you to-day. I am ever so much better. I know now that I am going to get well. There is such a great change from two weeks ago. Indeed, I did stand positive. Whenever fear came up, no matter what I was doing, I would stand up and clinch my fist like a prize fighter, and tell Satan to get behind me. I am master of this body. I am life, health and strength. I have the same power that Jesus had, when he told Satan to get behind him.

I am so glad that I have come into the right attitude

of thought; your strength is becoming my strength. I feel it every hour. Keep on treating me until I am perfectly well. I am claiming my birthright—a perfect body. J. M.

DEAR MRS. WILMANS:—I should have written you before to tell you of Miss Cook's vastly improved condition. She is well, or, at least, has been so pronounced by both doctor and professional nurse. She improved all the time after you began treating her. I dismissed all anxiety about her from my mind when you took charge.

I see from FREEDOM that Sea Breeze is improving. We are anxious to begin our cottage, but will wait till the first months of the new year. We want it completed and furnished by next Thanksgiving—yes, we will be living there by that time. So many are coming with me to the convention. Won't that be a glorious convocation of the wisest thinkers in the whole world? Love, lots of love for you, and thanks for what you did for my friend. Mrs. J. W. D.

DEAR FRIEND:—My health is so much better. What power you have! I enjoy reading all your publications; am going to get "The Conquest of Death." I am more anxious than ever to master the science, but it seems too deep for me. Accept my heartfelt thanks for what you have done for me. Gratefully yours, M. G. H.

MRS. HELEN WILMANS:—Since the date of my last, one week ago, my improvement has been rapid; my difficulty in breathing has been almost entirely overcome. My strength has been restored. In fact, am nearly as good as new. If you will kindly devote the remainder of the month to the improvement of my will power and restoring my sense of hearing, you will very greatly oblige yours most sincerely, D. L. B.

KIND FRIEND:—I want to tell you how much encouraged I feel over my daughter's improvement. I have two letters written by her, one written shortly after you began treating her, and the other one I received to-day. She is visiting her grandmother for a few days, and wrote me a letter which you will find enclosed. I think there is a look of intelligence in her eyes I have never seen there; perhaps I only imagine it, or, perhaps it is your mind controlling mine. Whatever it is I am sure her expression has changed for the better. I feel so happy and encouraged. I can never thank you enough for the happiness you have brought to my home. I am reading your lectures and know I have derived much benefit for myself. How hard it is for a clouded mind to grasp the deep thoughts your lectures express! I study them over and over, and each time comprehend some new thought. If I had only known this seventeen years ago when my girl was first paralyzed, how different would everything have been! If you will send me two or three of those small pamphlets, I will hand them to friends who will appreciate them. Mrs. J. B. S.

[I find that as a rule the patients do not like to have me give their addresses in FREEDOM, so I must respect their wishes; but I can give them privately on application. H. W.]



THE NEW GOD.

WRITTEN FOR FREEDOM.

Ella Wheeler Wilcox says: "To my idea, God is the essence and manifestation of love." Her "idea" may not be far out of the way, but her definition of God is somewhat vague.

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After all these centuries of searching to "find out God" it seems that to the humble scientist instead of the boastful theologian belongs the honor of discovering and revealing to a "dying world" the true God; he being no more and no less than the great fountain head or primordial source of potential energy, called ether or etherion by the savants and prophets of the gospel of science.

In ether we live, in ether we move and in ether we have our being. It is in us and we in it. The deep-delving student of science or "divine" truth, who develops the "ether sense" and the faculty of "laying hold on God," has, therefore, "an ever present help in time of need."

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As etherion seems to fulfill the requirements of an omnipotent, all-pervasive and all-powerful creative force, principle or spirit, I respectfully submit the proposition to this honorable body of Mental Scientists, that, whereas it appearing from all the evidence that God and etherion are one and the same mysterious force or element, therefore, be it resolved that etherion is—and the same is hereby declared to be the latest revealed and the one only and true God of this scientific universe.

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