

# FREEDOM

A JOURNAL OF REALISTIC IDEALISM.

*Who dares assert the*

*May calmly wait*

*While hurray, for*

*Meets his demands with sure supply.*—HELEN WILMANS.

*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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## EVOLUTION.

### Continuation of Mr. Post's First Lecture.

In my last Sunday's lecture I defined "Evolution" to mean the growth or gradual unfoldment, according to natural law from a lower to a higher, and then to still higher forms, and sought to show *how* the earth first assumed form out of that which was before the beginning formless and void; and how first inanimate or unconscious, and then animate or conscious, life came; and how, finally man, in his present highly developed condition, appeared upon the scene.

I have now to take up the subject at the point at which I left it last Sunday evening.

The law of heredity is that element or force in nature which tends to hold things to the one original model, to make the child a duplicate of the parent, to cause the acorn to sprout, not an oak only, but exactly the same kind of an oak as that upon which it grew.

The law of differentiation is that law under which all things tend to change, to shape themselves differently from the parent, to adapt themselves to their surroundings, to produce new organs, to blossom out in unusual colors. Expressed in other terms, heredity is the conservative force, and differentiation the radical or progressive element in nature. Though seemingly opposing forces they are yet harmonious in their workings, and are equally necessary elements to symmetrical growth. Each complements the other; without the other either would be ineffectual to a perfect symmetrical whole.

If heredity alone held sway there would be no growth, no change, no progress, but only a monotonous, dreary round of forms and faces and intellects, nothing varied, nothing new, nothing to hope or strive for. Or, if the elements of change ruled unhindered, unrestrained, all certainty of results following caused would be removed, and chance would rule the universe of worlds.

Were heredity sole master, the farmer, the horticulturist, the breeder could hope for no improved strains, no new variety of fruits or grain or cattle; if upon differentiation there were no check the farmer might sow wheat only to reap a harvest of nettles, while the foal of the brood mare might be a fox.

Unrestrained by heredity, differentiation would introduce chaos; unassisted by differentiation, heredity would mean virtual petrification. Working in harmony they are productive of both symmetry and progress. United they constitute the law of natural selection of which Darwin was the discoverer, and which is little more than a rule under which all life, both animate and inanimate, strives to fit itself to its surroundings.

Through them this law of Darwin's works for expression, and they two are the parents of evolution as expressed through both material and immaterial things.

The working of this law, of these forces, is not hard to detect, nor need one travel to the ends of the earth to perceive them in operation. Many of the flowering plants common to our gardens, "sport," that is, produce occasional blossoms of unusual or off colors. It is from these sports, the result of the tendency to differentiate, that many new varieties have been propagated and become common, and this is also possibly true of some of the different varieties of wheat and other cereals, a matter difficult to determine owing to the liability to change by crossing, two varieties uniting to form a third through the pollen; in which case the new variety would partake of the character of each and be the result of heredity, rather than of differentiation. But that cereals transported from a warmer to a colder climate, or vice versa, evidence the existence of the law of natural selection, of an ability to adapt themselves, within limits, to their changed conditions, is known, I think, to most farmers.

Corn grown in Georgia and planted as seed in Michigan will generally fail to mature before frost; while if grown in a higher latitude and planted in a southern state, it will ripen a month before the same cereal from seed grown in the South. But continue to plant seed from the original northern stock, and in a few years it will take the entire season in which to grow and come to maturity; while if in the North seed from the original southern stock can be matured from the first planting, it will, if replanted, soon come to ripen as early as others of the same variety.

Everywhere is the struggle for life, not only the life of the individual but of the species to which the individual belongs, and there is no form of life so imperfect that it does not obey the law of natural selection, and seek to fit itself to its surroundings that it may preserve the life it has. Form is not the essential, but existence, life, the preservation of personality; the personality of the individual first, of the species next.

An example of the working of the law of heredity and differentiation (that is, the law under which all life seeks to fit itself to its surroundings) is offered by many of the forest trees, common to the different and extreme portions of the country. Of these the oak is possibly the most common, though the hickory, and perhaps others, are nearly equally so. Passing from north to south or from the south north certain varieties of oaks change greatly their peculiarities of leaf and color, while even near growing species of one variety will be

found to have so nearly the characteristics of another as to make it difficult to determine to which it belongs.

Here again the law of heredity, the effect of "crosses," may have helped to produce the existing results; but ~~often, too, it is clearly traceable to conditions of soil and climate, and though no permanent change, no new organs may have been produced, yet the result shows most clearly the existence of the law.~~ The trees, originally from the same stock, but finding different soils, which means different food supplies, a different climate, different conditions generally, have adapted themselves to them through the harmonious action of the laws of heredity and differentiation, which together constitute the law of the survival of the fittest, and have changed texture of the leaves, the direction of the branches, the color of the bark and of the wood. In the interior and along our own river front, for example, the live oak grows a gigantic bole or trunk with extremely long and widely separated branches of immense girth, but has comparatively a thin foliage. Upon the immediate coast, where the breeze from off the sea is constant, though seldom reaching a velocity greater than three or four miles an hour, this same oak degenerates to a scrub, such as all know, with a height of but four or five feet and with small twigs and a leafage so dense that hardly could a squirrel work his way through it. And the same may be said of other varieties of the oak, and of other species of trees, as the sweet bay.

Referring again to the evidence of the existence of the law of natural selection as exhibited in trees growing near each other and of evidently the same variety, yet the one exhibiting marked divergence from the characteristics by which the variety is recognized, I would call attention to the fact that conditions may vary greatly within very small areas. A half dozen different kinds of soil may sometimes be found within the limits of a ten-acre field, and the position of a tree with relation to the prevailing winds, and even a very small body of water, may greatly affect the conditions under which the tree is struggling for existence and to perpetuate its kind.

As trees draw their nourishment partially from the air, the leaf is a most important organ, and if illy fitted for the work the entire tree perishes. If, therefore, two trees grown from acorns from the same parent oak stand upon opposite sides of a body of water, with the prevailing winds blowing steadily from one direction, the leaves of the one tree would need to be of somewhat different construction from those required by the other, if each is to absorb equally of moisture and food from the air, and this will invariably be found to be the case upon examination. The difference may be so slight as to escape ordinary observation, but a close scrutiny, and generally without a glass, will enable us to detect a difference. One will be slightly thicker and of more open texture than the other, with a tendency to a shortening of the stem of the thicker leaf, the effect of the law of differentiation; that is, the law by which the tree changes to fit conditions.

Now, if two trees, standing upon opposite sides of a lake, were removed, and an acorn from each were planted, each in the immediate vicinity of the tree from which it was taken; and if the conditions remained unchanged, and if this were repeated many times, through the removal of trees as they grew from the acorn and

bore their fruit, it is evident that the difference between the two would increase from generation to generation, until in the end, there would be two distinct species of oaks, a result due to the opposing, yet harmonious action of the laws of heredity and differentiation, the one law causing the acorn to still bring forth an oak, the other working to effect the change necessary to enable it to thrive under the differing conditions by which the tree was surrounded, ~~the one upon the one side of the body of water receiving little moisture from the air, the other receiving more; the one with its roots embedded in the sand and gravel, the other feeding from a rich, alluvial soil.~~

Continue these differing conditions long enough, and by but just perceptible degrees increase the difference in the conditions surrounding the two, and they will become so changed as to be no longer recognizable as of the same species. The one with its roots buried beneath the water, its leaves constantly drinking from an atmosphere reeking with moisture and aglow with heat will, in time, have changed its very nature, and if suddenly transplanted to the soil and conditions in which its progenitors thrived and still thrive, would perish of its inability to so suddenly adapt itself to the changed surroundings; for the law of differentiation is of slow habit and requires much time to perfect its work. But if the change back could be made slowly, as we have supposed the former change to have been accomplished, the tree could be again made to become an oak, and of the species which produced the original acorn, with which we began our illustration.

Children are always like, yet never exactly, like their parents. This is equally true of the offspring of plants and animals as of the human family. There are never so much as two blades of grass that are exactly alike, a fact which of itself is sufficient to establish the assertion of the evolutionists, that from one, or at least from a very small number of simple, original forms every existing organization has been evolved. For if it is true that the offspring invariably differs, in so much as the slightest degree from the parent, every new birth must mean a new form; and where a certain result invariably follows the same cause it must be accepted as proving the existence of a natural law. We have, then, in this one fact that the offspring is both like and unlike the parent incontrovertible proof of the laws of heredity and of differentiation, upon the existence of which the claims of the evolutionists rest.

It is as if nature, the universal energy of formative force, desired constantly new expressions of itself; as if it sought endless new experiences, that it might embody each experience in matter. Every experience, every effect resultant from association and conditions, is registered first in the parent and then in the offspring, being sometimes more apparent in the immediate offspring than in the parent, sometimes less, as the offspring not infrequently harks back to the grandparent, or even to an ancestor still further back.

The child of educated and refined parents will generally, under the law of heredity, be of a finer fiber, both mentally and physically, than the child of ignorant and brutal parents; but occasionally even where there has been a long line of educated, refined and moral ancestors, a child will seem to pass over all these and represent both in features and disposition an ancestor who

was neither refined nor moral. It is as if the peculiarities of the law, under which certain insects are only reproduced in the form of the parent in the second or some succeeding generation, had made its appearance and exerted its power among the higher orders. For example, the butterfly whose immediate offspring is a grub, becomes a butterfly again in the second generation. There are other insects and worms of similar habits or forms of generation, some of which are said not to receive the form of the original projector until the seventh to the twelfth generation.

In his "History of Creation," vol. 1, page 207, Haeckel says: "Among the plant lice (aphides) each sexual generation is followed by a succession of from eight to ten or twelve non-sexual generations, which are like one another, but differ from the sexual generation. Then, again, a sexual generation appears like the one long vanished." That is, the first offspring of the parents produce offspring unlike the first pair.

But whatever effect the experience of the parent is, it must, in some measure, be transmitted to its descendant under the law of heredity; or, as I but now expressed it, the experience of the individual becomes embodied in matter; the impersonal becomes the personal; mental desires, experiences, have their expression in matter. [Comment—I am aware that I am without a precedent for using the terms "desire," "experience," in connection with impersonal energy, the life principle; but I know of no word that is so well fitted to define the character of the force in nature as we judge it by its expressions through matter.]

We say of men and of animals that their acts are evidence of their "desire"; they "desire" or "want" so and so, hence they act in such and such a manner. Why should we not use the same terms to describe the same thing in the impersonal as in the personal? Why deny the impersonal Energy the faculty of desiring? To desire is to covet, to wish, to long for, and its presence is presumed from acts which appear likely to result in the satisfaction of desire. If an animal or a man be observed to be in search of food, we say it is because the desire for food exists in the animal or the man. If a tree or plant runs its roots into the soil or spreads its foliage to the sun, it is because it desires food also; and what but desire for sturdier and a fuller life prompts the acorn to sprout or the tree to send forth its branches? Desire is everywhere the impelling force in nature; and is as observable of the impersonal as of the personal, of what we call nature as of men. Unless desire prompts, can action follow? Or, if desire be not the impelling force in nature, the impersonal, whence comes it to the personal, which evolved from the impersonal? The fact that the impersonal lacks consciousness does not change the nature of the force which impels to action. Neither can a part contain aught that is not to be found in the whole. That term is most appropriate which most clearly defines the character of the thing to which it is applied. Better than any other term the word desire defines the force which impels to action in the individual; and as that which is of the part cannot but be also of the whole, it must be that what we are agreed to call desire in the individual exists also in that from which the individual sprung; and that a longing to find expression and recognition of itself prompts the impersonal life force to action, causes the formless to take on form—is the animating force in nature.

Call it by what name we may, the same principle or factor which impels men and animals and plants to reach out for whatever will satisfy their wants, impels the impersonal, formative energy, the impersonal universal life, to action as expressed in nature; and through action prompted by desire it comes into visible expression in what we call matter.

With every movement, every folding and unfolding of its parts, every change of form, it has a new experience; and, as with the individual, which can never resume, after an experience, exactly the same relative position to other things that it occupied before having had the experience, so neither can the impersonal escape the effect of having become personal. It, too, is changed by its experience, even though unconscious of the change, as of its own existence.

As there can be no cause without its attendant effect, every experience, whether it be of conscious or unconscious life, must leave that life richer by exactly the amount of the experience had, and therein is growth, progress; evolution, an advance from a lower to a higher form.

To that which was before the beginning can nothing be added, except understanding, recognition of life; understanding acquired through the experience following upon action, which is impelled by desire and results in constantly changing and more consciously intelligent expressions of itself. Progress, evolution, from the lower to the higher forms, from amoeba to man and from man to angel (if by angel we understand immeasurably more perfect personal intelligences) is the certain and not to be prevented result of desire, that impulse to action everywhere inherent in nature.

Evolution might properly be called the law of growth of the whole—the making manifest, through a succession of increasingly more intelligent forms of the omniscience and omnipotence of omnipresent life.

Just as with added years and experience the man expresses more of intelligence than the child, the civilized than the savage races, so does nature express herself less crudely with the passage of the ages.

When chaos was overcome nothing was added to the universe of worlds but order, and when eternity had ripened into time, nothing was lost except ignorance. The universe is a unit; the finite is a part of the infinite. Nothing can appear in the individual that does not exist in its fullness in the impersonal, out of which all things come. Equally true is it that whatever is contained in infinity must, in time, find its expressions through the finite. Forms differ because in infinite life is no limit of form, and because there also is the desire for expressions through form.

Before entering upon a more detailed account of the evolution of the highest from the lowest form of animated life, I wish to call the listeners' attention to a few of the most observable transitions of animated life from one bodily form to another and very different one, hoping by pointing to instances of such transformation as almost every one may observe for himself, to arouse an interest which will invite to the fuller elucidation of the subject which is to follow.

That a plant can in process of time, and in obedience to perfectly natural law, become so changed as not to be recognizable as of the same species as the original progenitor, may be accepted as possible by many

who would think it absurd and foolish if it were asserted that an animal having gills, born and living for a comparatively long period in the water, should develop lungs, and of its own option leave the water and come to live upon the land; yet we have an instance of that very class in the frog, which begins life as a tadpole, living wholly in the water and dying in a very few moments if removed from the watery element into which it is born. Gradually, however, the tadpole begins to change both its outward and inward arrangements; the shape of the head changes; first two then other two legs are sprouted from the body; the lungs develop, the tail is absorbed and the tadpole under the assumed or acquired name of "frog" emerges from the water, climbs the bank, selects a suitable location and begins business as a collector of insects.

Here then we have ocular evidence of the unfoldment or evolution of a land animal from an aquatic one in a single individual. The silk worm becomes a miller in his second reincarnation; the tadpole becomes a frog in the first, both without seeing death. The tadpole is himself still, though altogether a different kind of character. All his habits and characteristics have changed. Instead of gills with which to extract the air confined in the water, he takes it in through nostrils and appropriates its virtues through lungs. Instead of a tail he has legs; instead of living upon animalcula or possibly tiny bits of vegetable matter, floating in the water, he lies in wait upon land and seizes his prey by a lightning-like thrust of his long tongue.

Does this transformation of the tadpole into the frog sustain the claim made by evolutionists? Is it conceivable that there was ever a period in the history of the tadpole when it did not develop into a frog; or when, under any different form, it spent its entire life in the water with such organs, and such only, as would enable it to exist in that element? Is not, after all, the change from the tadpole to the frog to be considered as a direct creation, in the sense in which all things were formerly regarded as having been spoken into existence by divine command?

I quote in reply, from Haeckel. Of tritons, a variety of water salamanders, he says, page 240, vol. 1, "History of Creation:" "They are amphibious animals, nearly akin to frogs, and possess like the latter, in their youth, external organs of respiration, gills, with which they, while living in water, breathe the air dissolved in the water. At a later date a metamorphosis takes place in tritons, as in frogs; they leave the water, lose their gills, and accustom themselves to breathe with their lungs. But if they are prevented from doing this by being kept shut up in a tank, they do not lose their gills; the gills remain and the water salamander continues through life, in that low state of development." They do not desire lungs if they cannot leave the water; therefore lungs do not form—another and indispensable evidence of the result of mental action even in so low a form of animated life as a triton.

Of another variety of water salamander he says, page 241:

"Great interest was caused a short time ago, among zoologists, by the axolotl (siredon pisciform) is a gilled salamander from Mexico, nearly related to the triton; it had already been known for a long time, and had been bred on a large scale in the zoological gardens of

Paris. This animal possesses external gills, like the young salamander, but retains them all its life like all other sozobranchiata. This gilled salamander generally remains in the water with its aquatic organs of respiration, and also propagates itself there. But in the Paris garden, unexpectedly from among hundreds of these animals, a small number crept out of the water on to the dry land, lost their gills and changed into gillless salamanders, which are not to be distinguished from a North American genus of tritons (amphystoma) and breathe only through the lungs." Here, then, we have the answer to the questions propounded, in—first, an aquatic animal which, if permitted, changes into a land animal, but if restrained by conditions from doing so, continues existence as an aquatic animal; and secondly an animal which had never before been known to be other than an aquatic animal, born in the water, propagating its kind and continuing its entire life there, suddenly, and for the first time, so far as known, leaving in limited numbers its natural element and its more numerous companions, and developing into a land animal; a positive demonstration before the eyes of men of the truths of evolution, of the development of a new or higher species of animal from a lower one—even of a land animal from a water animal.

#### THE CHAUTAUQUA ASSEMBLY.

Occult Sciences Discussed Yesterday, and Professor Burgman Lectured in the Evening.

Yesterday was psychology and Mental Science day at the East Lake chautauqua. Before these occult subjects were taken up, an hour was spent in discussing and demonstrating the most approved methods of kindergarten work. The interchange of ideas on psychic culture and the relation of experiences in the realms of the spiritual, proved very interesting and instructive to those fortunate enough to be present.

At eight o'clock in the evening Professor C. F. Burgman, of the Mental Science institute, at Sea Breeze, Fla., delivered a scholarly and profound lecture entitled, "Mind the Master." In his remarks Professor Burgman demonstrated that the mind dominated the body with proper cultivation, and that the subjective consciousness was capable of wonderful development. He used stereopticon views to illustrate his lecture.

To-day is Education Day. Among the questions to be discussed are "Obedience, Love and Kindness" and "New Views of Education."

Among those who will address the assembly on this great subject are County Superintendent M. L. Brittain, L. W. Landrum, R. J. Guinn and George Sala.

At 8 o'clock in the evening John Temple Graves is billed to deliver his excellent lecture on education.

#### HOME HEALING.

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

## A LETTER FROM ANNA MILLS.

Mrs. Anna Mills and her husband were among the most brilliant of the students in the Christian Science class I attended in Chicago. That class of forty persons turned out to be very great workers. Nearly all of them renounced the teachings of Mrs. Eddy and considered themselves able to do their own thinking, and went out into the world to do good as they saw it. Mr. and Mrs. Mills dropped everything and gave themselves up to teaching and healing, and were early recognized as very able leaders. Being entirely free in their marriage relation—having no children—they naturally wanted to travel. And they have traveled for years, during which time they have scattered more seeds of truth than almost any workers in the field. They are greatly admired and loved wherever they go. I have often wanted to hear from them personally, and last night I got a letter which I shall print, because I know there are many persons among my readers who will be as glad to hear from them as I was. This letter is from 43 Vickery's Chambers, 76 Pitt St., Sidney, Australia:

MY DEAR FRIEND:—My husband and I have been absent from America (Chicago) almost five years, as you may know. We first stopped at Honolulu for three months, and then come on to Australia where we taught and healed for two years and ten months, introducing the new thought in the prominent places. It rapidly spread and societies were formed where literature was disseminated, etc. About two years ago we went to India, spending time in careful searching for what truth they have, thence to Egypt and the Nile, Palestine, Europe and brought up at London, where we again taught and healed. We were there nine months and expected to return to America for a visit, but plans changed, and we returned to Sidney where Dr. Mills was so strongly impelled to come. So much for a little introduction to your presence. I intended, on coming to America, to run down to Sea Breeze and see you for the pleasure of having a little visit with a kindred mind. I often hear of you, and your literature is well known here. We have been the means of bringing into this country tons of literature, which had not been known of before. We have taken up our headquarters again in Sidney. On our return we find the Eddy element has crept in, and that as soon as people become drawn over to that school and that book, they withdraw themselves, no matter how much help and healing they have received from the true Mental Science school previously. A few have gone this way and try to draw all the rest. How different from your broad school of liberal science, which never seeks to enslave to your personality, but always points to principle. My own work has always been so impersonal that I have never cared to have my name mentioned, though many magazines have solicited articles from my pen, and offered to give regular publication to my work, etc. The fact is I have not found time to write, but have put forth my best in the place where I seem to be set down. I was thinking that if you still edit a paper it might be well to distribute a few here. It would do good to bring before the people a broader school of spiritual, or as I believe you say, "Mental Science." I used to like your writings when I saw them, and your books are in the library here which our society purchased. I have no doubt some would be led to subscribe to your paper if they could see it, (provided you have one.)

Not being able to see you, I am led to write. America is the great growing country, where light is coming, though I have found some wonderful lights where least expected. Let me have about two dozen copies of the latest and best of your own writing, for I want to

keep the literature before the people that bespeaks the pure principle. I thought this might be a good plan. I should like to see your home of freedom and peace at Sea Breeze. Let me know how you are progressing and how much of the truth you are unfolding. Florida must be a lovely climate, something like this of sunny Australia.

With love and good will, dear Mrs. Wilmans, I am  
yours most truly,  
MRS. ANNA W. MILLS.

## THOUGHTS ON THOUGHT.

It is with great interest I have read Gustav Muller's articles in FREEDOM, while I must confess I had to read them over twice to get their full import. In "Thought Transmission and Distant Healing" Mr. Muller shows plainly the distinctive features of dissimilarity between thought and the other natural forces. Permit me to take up the thread where he stopped and go a little farther.

There are two classes of forces, viz., convertible and non-convertible. By convertible forces I mean those that are ultimately changed into energy of different kind, or, with other words, forces that are liable to "loss" as result of action. Non-convertible forces are of the opposite nature; i. e., they do not convert their energy, do not experience a perceptible "loss" in transmission. To the former class belong all the other natural forces; to the latter class belongs, as far as I know, only one force—thought.

In the case of the gold beater's hammer, as soon as it comes in contact with the "bundle," its momentum is transmitted to the bundle, its force is converted or "lost." When the stone strikes the water its force is transmitted to the water and to the bottom of the pond. The force is converted to different kind of energy.

In the case of sound the air vibrations enter the ear and are transmitted by means of the auditory nerves to the brain, where they are changed into life force. (It is pretty hard to trace the effect of sound, but if we agree to the statement, that nothing is lost in nature, we must also conclude that sound force cannot possibly be wasted.) Heat and light force are converted into vital energy, as manifested in the various forms of vegetation and animal life.

The electric light is a good illustration of the convertibility of electricity into another force (light). (I am not sure that electricity in all its various manifestations is convertible, but I can think of no case where it is not, so we must class it with the convertible forces.)

In the above I have pointed out the fact that all the other natural forces can be converted into different forms of energy. But how is it with thought force? Is it also convertible into other kinds of energy? Let us see.

Suppose a person's lungs are diseased and he wants to heal them by thought, how does he proceed? He sends the healing thoughts into his system. (It is not necessary to send them directly to the lungs.) How do the thoughts heal him? By being converted into lung substance? No, this is absurd. The thoughts merely prompt the system to healthy action. The blood is stimulated to increased activity, carrying away the decayed lung particles and substituting fresh, vital material. Thus the work of tearing down and building

up continues until the lungs are entirely whole and sound.

"Thoughts are things," says Helen Wilmans. That is true, but they are not things in the same sense as air, light or even electricity. In fact, I think it improper to class them with any thing with which we are acquainted.

"Johnnie," says the father to his boy, "go and fetch me my umbrella." Johnnie obeys and returns in a short time with the desired article. Now what was the acting force that brought the umbrella? The boy, you say. No, he was only the medium through which the force acted. The force was the word of command. The spoken word did the work. How? By being converted into bodily energy? No, merely by stimulating the boy to action.

[The boy could not have been stimulated to action but for the force—the actual substance in the words.—Ed.]

This is just what our thoughts do with our bodies. The brain, the vigilant guardian of the body, discovers something lacking in the harmonious arrangement of the body, and directly speaks the word of command for the missing part. The word, if sufficiently positive, stimulates the vital forces to action—to supply the thing needed. No one will argue that the spoken word is changed into nerve force, for, if so, the thought must have created such force. The force was there all the time though in latency, and the thought brought it out in action. To say that the father's command *created* energy in the boy would be the same as saying that the boy would have been unable to get the umbrella unless the father had told him to. It is therefore obvious that thoughts *do not create, but merely stimulate to creative action.*

With other forces it is the reverse. Take, for instance, the sun's rays acting upon a plant. Everybody knows that a plant cannot live without light. Place the plant in the cellar and watch the change. In a few days the leaves turn yellow and sickly, and if kept there for a longer time the plant will die. Now, place the plant in the warm sun light and see what a marvelous change. Life is instilled into the plant, the organs expand, the leaves regain their natural color, and in a very short time it will have grown into a form entirely different from the sickly plant. The light actually *created* the life energy; there was no energy to create with while the plant was in the cellar, because the supply was shut off. The energy that made the plant grow was in reality the sun's rays in a different form. The force was converted into a different force, which second force created the plant substance.

If thoughts are not converted or lost, what becomes of them? Helen Wilmans says they form the thought body or spirit, and I believe this is true. Our thoughts form an atmosphere around us that *yards off* evil and attracts good, or attracts evil and wards off good, according as our thoughts are positive or negative. But thoughts yield to the power of attraction.

If thought, as according to Mr. Muller, resembles the electric current, going from the positive to the negative, then it is obvious that it is superfluous for the healer to "send" her thoughts, since the thoughts will flow of their own accord from the positive pole (the healer) to the negative pole (the patient), provided the patient is

negative enough to attract the thought. Then all the healer has to do is to pronounce the healing word, and the patient can be healed without even consulting the healer, if he can come within the thought sphere.

But how would it be in case two or more patients are taking treatment at the same time? Can the thought divide and pass to two or more individuals at different places at the same time? If not, would it not be possible for some designing person to attract the thought intended for the regular patient, who may be less negative than the other? If so, are not the healers in danger of being robbed of the fruit of their labor?

Verily, what we don't know about thought would make, not only a big book, but a whole library of big books.

C. A. NELSON.

[Ed. Thought is actual substance; it not only acts upon other substance, but it can affiliate with other substance and become a part of it. But it is time Gustav Muller wrote another article for FREEDOM, and here is his chance. He can answer this article.]

### C. F. BURGMAN'S LECTURE TOUR.

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

Tacoma, Wash. - - -	July 8	Vallejo, Cal. - - -	July 30
Portland, Ore. - - -	July 12	Stockton, Cal. - - -	Aug. 1
Yreka, Cal. - - -	July 16	San Francisco, Cal. - - -	Aug. 3 to 10
Redding, Cal. - - -	July 18	Oakland, Cal. - - -	Aug. 3 to 10
Sacramento, Cal. - - -	July 20-22	San Jose, Cal. - - -	Aug. 3 to 10
Auburn, Cal. - - -	July 23	Pasadena, Cal. - - -	Aug. 12
Grass Valley, Cal. - - -	July 25	Los Angeles, Cal. - - -	Aug. 14
Nevada City, Cal. - - -	July 26	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 St., Seattle, Washington. After July 1st. address all such letters to C. F. Burgman, care Porter L. Bliss, 320 Post Street, San Francisco, California.

### COLLEGE FUND.

Amount previously reported.....	\$2,399.00
Helen S. Garrett, Wilmington, Del.....	5.00
S. E. Wrangle, Santa Paulo, Cal.....	1.00
Total to date.....	\$2,405.00

### TREE FUND.

Geo. Lines.....	\$2.00
Albert Key Klingender, Statesville, N. C.....	2.00
Mrs. G. T. Patten, Boston, Mass.....	2.00
S. H. Barnum, New Haven, Conn.....	2.00
Mrs. S. H. Barnum, New Haven, Conn.....	2.00
Mrs. Cora Jacobs, North Jamestown, N. Y.....	2.00

Responses to the tree fund of the college are beginning to come in. Next week we think the planting will begin. Remember the offer; for two dollars a palm tree twelve to fifteen feet high, will be planted on the college grounds, and your initials branded into the trunk. We want to plant a thousand such on the campus and boulevards belonging to the college.

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

## THE MAN WHO DOES.

Say,  
 Do you know the kind  
 Of a fellow who's  
 Just the world's mind?  
 The kind the world  
 Can't lose?  
 The kind that folks enthuse  
 Over  
 And take off their hats to?  
 Why, it's the Man-Who-Does!  
 He's the fellow!  
 Not the man who's grandpa  
 Got there;  
 Not the fellow who would  
 If he could;  
 Not the gentleman who's going to do  
 Some day!  
 But the Man-Who-Does  
 Now,  
 To-day!  
 No sitting around  
 Waiting  
 About him;  
 No expecting something to happen;  
 No looking for something to turn up.  
 No, sir!  
 He calls the turn  
 And turns 'em.  
 He takes off his coat  
 And doesn't care  
 If he starts a little perspiration.  
 He doesn't need a big  
 Brass-buttoned copper  
 To tell him to move on;  
 He keeps the procession  
 Humping  
 To keep up with him.  
 He's hustle from his feet  
 Up  
 And from his head  
 Down. He's not only in the Push,  
 But he's the push,  
 The whole thing;  
 And say,  
 The way  
 He makes things come,  
 And business hum  
 Is a caution.  
 The way the world  
 Takes that fellow up  
 And is good to him  
 Makes your heart glad.  
 He's all right.  
 He is.  
 He greases the wheels of Progress  
 And keeps the world spinning round.  
 And that's why I say  
 Here's to the Man-Who-Does!  
 Bully for him!

If the author of the above signed his name to this it has mysteriously disappeared. I found it in the ammunition drawer, the one we keep copy in, and that is all I know about it. But, "here's to the Man that does!"

H. W.

## WORKING UP A SICKNESS.

"A nervous man recently called on me," said a New Orleans physician, "and asked, 'In what part of the abdomen are the premonitory pains of appendicitis felt?' 'On the left side, exactly here,' I replied, indicating a spot a little above the point of the hip bone.

"He went out, and next afternoon I was summoned in hot haste to the St. Charles hotel. I found the planter writhing on his bed, his forehead beaded with sweat and his whole appearance indicating intense suf-

fering. 'I have an attack of appendicitis,' he groaned, 'and I'm a dead man! I'll never survive an operation!'

"Where do you feel the pain?" I asked.

"Oh, right here," he replied, putting his finger on the spot I had located at the office. 'I feel as if somebody had a knife in me there and was turning it around.'

"Well, then, it isn't appendicitis at any rate," I said cheerfully, 'because that is the wrong side.'

"The wrong side!" he exclaimed, glaring at me indignantly. 'Why, you told me yourself it was on the left.'

"Then I must have been abstracted," I replied calmly. 'I should have said the right.' I prescribed something that wouldn't hurt him and learned afterward that he ate his dinner in the dining room the same evening. Oh! yes; he was no doubt in real pain when I called," said the doctor in reply to a question, "but you can make your finger ache merely by concentrating your attention on it for a few moments."—*New Orleans Times Democrat*.

## OCCULT SERIES.

ISSUED QUARTERLY.

Vol. I., No. 2, Occult Series, "Men and Gods" is now ready and orders are coming in. Send in your order for eight copies (\$1.50) before the present edition is exhausted, as the sale of this edition will indicate our order for the next. This number will be the same size and style as "A Conquest of Poverty." It will contain the first half of the series of lectures delivered by C. C. Post during the winter of 1898 which created great interest, drawing people for miles around. There was a great demand for the publication of these lectures in book form at the close of the course, but it was not convenient to do so at that time. The International Society has now secured the right to publish and will bring them out as a part of the Occult Series. Price, postpaid, fifty cents. Address

INTERNATIONAL SCIENTIFIC ASSOCIATION,  
 Sea Breeze, Fla.

## THE VALUE OF THE LEMON.

No family should be without lemons. Their uses are almost too many for enumeration. The juice of a lemon in hot water on awakening in the morning is an excellent liver corrective, and for stout women is better than any anti-fat medicine ever invented.

Glycerine and lemon juice, half and half on a bit of absorbent cotton, is the best thing in the world where-with to moisten the lips and tongue of a fever-parched patient.

A dash of lemon juice in plain water is an excellent tooth-wash. It not only removes tartar but sweetens the breath. A teaspoonful of the juice in a small cup of black coffee will almost certainly relieve a bilious headache.

The finest of manicure acids is made by putting a teaspoonful of lemon juice in a cupful of warm water. This removes most stains from the fingers and nails and loosens the cuticle more satisfactorily than can be done by the use of a sharp instrument. Lemon juice and salt will remove rust stains from linen without injury to the fabric. Wet the stain with the mixture and put the article in the sun. Two or three applications may be necessary if the stain is of long standing, but the remedy never fails.

Lemon juice (outward application) will allay the irritation caused by the bites of gnats or flies. Lemon peel (and also orange) should be all saved and dried. They are a capital substitute for kindling wood. A handful will revive a dying fire.—*Ex.*

## MIND IS MASTER.

"Thoughts are things." Thought transference is an established fact. The state of the body and the conditions that environ it are the result of the state of the mind, and the state of the mind can be changed by mental treatment.

# FREEDOM

WEEKLY.

IN AMERICA : : : : \$1.00 PER YEAR.  
IN EUROPE : : : : \$1.50 PER YEAR.

HELEN WILMANS, Editor and Publisher.

## ADVERTISING RATES:

For advertising rates address E. F. BRITTON.

Subscriptions received in money order, bank draft, cheque, express money order or currency. Stamps also received, but those who can send remittance in other form will oblige by so doing. In ordering change of address it is necessary to give former address as well as new one.

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.

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

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

## THINK FOR YOURSELF.

Read the letter of Anna Mills. Note what she says about Eddyism creeping in and crowding out the high principles of self-hood that Mental Science inculcates. What does it prove but the weakness of the race which requires some one to lean on? Mrs. Eddy says to the people, "Lean on me and let my strength be your strength." In this way she weakens them, and will foster their weakness until it ends in death. Her doctrine is most pernicious, acting as it does upon a half-fledged people not yet aware of their own strength, and, who being in this negative condition, are only too ready to lean.

But these leaning ones are all in process of passing away. They cannot remain since it is not possible to do so under the Law of Growth. Every individual must stand for himself. Mrs. Eddy can stand for herself and grow for herself, but she cannot stand and grow for another; and when others depend upon her to do it for them they will surely fail. It is the blind leading the blind, and the ditch into which they must fall lies directly in the path they are traveling.

Eddyism is a bridge between old theology that demands an outside savior, and the new thought that puts the human ego at the head of all things. To pass at once from the old belief in man's helplessness, his inability to save himself and his need of a personal God to save him, into the superb attitude of individuality wherein a man stands upon the bed rock of his own self-hood and develops upward through his acquisition of wisdom, is an almost impossible step to take at this stage of race growth. The two positions are so far apart in the negative condition of the first, and the positive con-

dition of the second, that a bridge is absolutely essential. Christian Science is the bridge and Mrs. Eddy is the bridge keeper. She is the toll gate man. Her position is an arduous one, and I do not envy her the possession of it.

Nearly every person crosses this bridge in coming into the conception of true individuality, and into the knowledge of self salvation. Mrs. Eddy has been a blessing to the race, and she is so still. But the race is crowding her hard now; and it begins to look as if she and her creed would be run over and broken down. We who have passed her, and have come into the calm and sweetness and strength of the personal Ego, are showing faces of such reposeful, such high and noble content, that all the world's thinkers are looking at us and either wondering what the matter is with us, or they are perceiving that they must leave their present position, and come where we are.

The thought of the personal Ego, self-strength, is so far ahead of leadership—dependence on another for strength—that it must eventually prevail. Find the person who is willing to forever lean, and you have found one who is not worth saving; one who is already nothing and nobody, and whom no salvation can reach.

Somebody brought a baby to our house this evening. I looked into the clear depths of its innocent eyes and I thought of the road of growth it would travel. It was a delicate little creature and it was in my heart to help it along. But how? Surely not by carrying it in my arms all the time. I could only cripple it in this way. I could not make my strength stand for its strength forever. What was to be done? The question was easy to answer; I must develop its own strength; I must get it so that there would be no necessity of its leaning on any one. This baby was rich in the possession of its selfhood; no telling into what superb creature it might develop; how its development might become a new joy to me and the whole world.

We want diversity of individualities. We do not want all persons pressed into the same mold. The possibilities of human expression are absolutely infinite. Just think of this! No limit to the variety of people; no limit to the variety of things they can do; no limit to the diversity of happiness they can create.

This being so, how can any reasonable person say to the world, "I have found the ultimate of wisdom and have put it in a book, so that you may read it and depend on it and let my thought serve you in the place of your own thought." This is what Christian Science, no less than the churches, is doing to-day. I am often asked if Mental Science is not the same as Christian Science; no, it is not. It is the exact opposite of it. Christian Science says through its founder, "Lock up your brains and throw the key down the well; take my word for the expression of truth, and seek no farther."

Mental Science says to the individual, "Do your own thinking; you are as capable as I;" it lays down no statements as infallible, but calls upon every person to come and join in the search of saving truth. It does not worship leaders; it recognizes no leader except truth. The very moment one jumps up and proclaims himself the superior, and endeavors to push his way to the top, he is simply laughed at. Do not our principles proclaim that every one of us is a seed germ of immortal growth, and that we are all on the road of infinite pro-

gression through the power of *our own brains to generate thought.*

Reflect on this a moment. There is only one way to grow. Growth is a necessity of life; not to grow is to die. The way of growth is by the enlarging power of the brain to do its own thinking; now suppose that I can shut off the necessity of thought in all the many thousands of FREEDOM's subscribers; suppose I say, with that form of magnetic strength, which characterizes leaders, "My thought is sufficient for you; search no farther; pin your faith to my sleeve and I will pull you through." I say it boldly—in such a case I should feel myself a murderer. To stultify a human brain is to murder a human body; for all growth proceeds from the brain.

Here comes two of my clerks; they have rich, sweet laughs; they are not at all overworked; they meet my eye with eyes that show forth the level of perfect equality. They do their own thinking as much as I do, and they are on the road of endless development the same as I am. I am not leading them; they are not following me; they are panoplied in distinctive and characteristic individualities; they stand alone, and each grows from the tap root of her far away beginning.

Suppose that I should deprive them of what they are, of what all the ages of growth has done for them, by convincing them that they had better stop thinking and swallow whole every idea I choose to ladle out to them. I say again it would be their death; it would destroy them without increasing my power.

Mental Science is a just thing. It recognizes the rights of all; it believes equally in the development of all; it glories in the strength of all; it works for the liberation of the genius of all; it, above all other truths, has measured the heights and depths of human possibility and is jealous of every particle of waste that could by any means happen to it. It is Mental Science that says, "Not a sparrow shall fall to the ground uncounted."

Human life, human genius with the absolute freedom of its unfoldment in each individual, is the platform upon which the Great Wisdom School of the next century is to be founded.

That so many of the people are babies now; just such tender and helpless creatures as the baby who visited me last night—shall their efforts in the accomplishment of individuality be crushed? Has any one a right to say to them, "Trust my power and shelve your own personal efforts?" To me, with the growing sense of justice, which the study of this mighty subject is bringing, the very suggestion seems monstrous.

Moreover, I am a social being above all else; and it is my equals that I wish to meet and mingle with, and not my inferiors and my dependents. H. W.

We shall soon have reports from the Seattle convention. We have written inviting that body to fix upon Sea Breeze for the next one, and to let it be in the fall of 1901. That will give us a little over a year for work, by which time we will have numerous Temples, and expect to have a thousand, at least, of our friends visit the place and attend the meeting.

Have you sent 50 cents yet to Prof. M. F. Knox, Seattle, for a printed copy of the proceedings of the convention? If not it is not yet too late to do so. They will be in pamphlet form.

## WHAT IS MENTAL SCIENCE?

The subject is so tremendous it will hardly be possible for me to give you an idea of it in the space I must necessarily occupy.

It is a new philosophy. Just as there are new religions springing up all the time as the race advances in wisdom, so there are new philosophies which come to modify the old ones, and perhaps to do away with them entirely.

The constant change in thought which is going on all the time should make as tolerant of each other's opinions, even though the change is so great as to tax our powers of belief to the utmost.

Some thirty years ago there was a physician in Massachusetts who proved to be—in my opinion—the greatest thinker of the age. Experimenting with sickness all the time, he came to the conclusion that every form of disease had its rise in the mind; *that as a man believes so is he.* After coming to this conclusion he quit treating his patients with drugs and began to reason with them. It is a fact that he reasoned them out of a belief in the *power of disease*, and that their diseases left them. This was treating by the power of thought. It was healing through an understanding of a very great and heretofore undiscovered truth. Therefore healing became a matter of education and schools were started in which the principles of a natural science were taught, the understanding of which established the patient in a knowledge of his own power.

It would take too long to enter into particulars. Many books have been printed on the subject, and more are being written; for this thought is spreading with great rapidity, and scarcely any person doubts it who makes a study of it.

Christian Science was started by Mrs. Eddy, whose book, "Science and Health," made a tremendous impression. Mrs. Eddy had her own way in this field of thought for years, until another school sprung up which now threatens to drive hers out of the field. The acknowledged leaders of this latter school are Mrs. Helen Wilman Post and her husband C. C. Post. At the time they first began to publish their ideas they lived in Chicago; but longing for a home in a more congenial climate, and especially where they could see the flowers grow and where they could live closer to nature, they came South, bringing their printing plant and the books they had already printed on the subject of Mental Science, with them.

They began their public work by *teaching* people how to get well and how to remain well. They sought to render their patients more positive; to strengthen their will power, knowing that he who possesses a will sufficiently strong can rise above disease. Disease is a negative condition that positiveness will eradicate.

Mental Scientists really heal by teaching the patient to trust his own will power. They encourage him to do so by frequent letters, and also by using their own will to help lift him out of his negative condition. They keep up this form of treatment for weeks if necessary, though many patients are cured in a month or less. Some, of course, are not cured, because the healer finds it impossible to strengthen the patient's will.

Christian Scientists forbid the patient taking any medicine or employing the regular physician. Mental

Scientists leave their patients free to do as they please in this matter.

Mental healing is *mind control*; it is the power of mind over matter; and it surely does heal in a remarkable manner.

It not only manifests the greatest imaginable power over disease but it strengthens a person's self confidence; makes him know more of the power vested in himself, so that he achieves a position of mastery which serves him in every department of his life, financially as well as otherwise. It is the greatest power of the age as men are beginning to find out. But to know what it really is, it must be studied. It is by far the greatest the most practical and useful philosophy of the age.

HELEN WILMANS.

### PROF. WELTMER.

People are writing asking me why I do not say more about the difficulty Prof. Weltmer is having with the mail service. The reason is that I have been unable to ascertain the facts in the case, or the exact grounds upon which action against him was taken. I wrote the Professor myself, and received a very courteous reply; and the statement that everything was hopeful, but nothing positively decided, and that he would write me again later. He has not yet done so, and I infer that no final decision has been arrived at. He is again doing business, however, with a full force of assistants.

The friends of liberal thought everywhere ought to watch the case, and if it is an attempt to interfere with the work of healing through mental treatments, they should at once organize for protest, and such an one as will make the administration and the whole civilized world take notice.

Weltmer has as much right to advertise his ability to cure disease by mental treatment, as Lydia Pinkham and hundreds of others have to cure by drugs. No congress, no court, no post office official, has any right to judge between those claiming to cure disease, and the people, what physician or what school the sick shall employ. The Weltmer case has the appearance upon its face of being such a case, and to have been incited by the narrow spirit of prejudice that has attempted the demolition of new ideas, wherever there have been new ideas to demolish, but we should know certainly the whole truth in the case before denouncing anybody.

I know nothing personally of Prof. Weltmer except what my friends have told me. Some of my patients wanted to go to him; they were captivated by his big institution and the numbers of people he drew to himself. Of course I consented; some of them kept up a correspondence with me after going to him. In every instance they declared themselves pleased with his instructions and his treatment. They were very resentful when the mail service stopped his business, and they are hoping for the complete restoration of it. Indeed, it may have been restored by this time, for all I know to the contrary.

The Professor is working for the restoration of his business. So far as I know and believe he is a true gentleman.

H. W.

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

FREEDOM on trial six weeks ten cents,

### TEMPLES.

MRS. HELEN WILMANS:—The inclosed is self explanatory. Of course our Temple is booming. We have had to seek more extensive quarters already, and we shall doubtless require a still larger hall within the coming month, as the seats were all filled last Sunday.

We expect our membership roll to enlarge in consonance with the attendance at our meetings.

Without doubt, friend Burgman, when he comes to San Francisco, will be called upon to address a large and very select audience. Faithfully yours,

W. A. C. SMITH,  
3200 16th St., San Francisco, Cal.

MENTAL SCIENCE ASSOCIATION, Sea Breeze, Fla.:—The meeting last Monday night was very well attended; double the number of the week before.

The reading of the Home Course was begun, followed by a friendly discussion.

Word is being received from interested people of the suburban towns and the work is steadily growing.

Yours fraternally,

MENTAL SCIENCE ASSOCIATION,  
Los Angeles, Cal.

The membership of the Home Temple steadily increases, and reports of a growing interest reach us from every side. Mr. Burgman's lectures receive commendation from friends wherever he goes and everybody, or at least, a good many bodies, write to say how lovely the stereopticon views of Florida scenery are.

DEAR MRS. WILMANS:—I wish to say that after a few months' treatment for deafness Mr. Shipley could hear the clock strike in the next room, which he had not been able to do for sometime, and his friends noticed the difference while talking to him, which has been a pleasure. Realizing that deafness is a very hard thing to cure we appreciate the above conditions that have so far resulted from your strong absent treatment. Respectfully yours,

MRS. G. W. SHIPLEY,  
Pasadena, Calif.

A summer school for parents will open at Vrillin Heights, Geneva Lake, Wis., July 9, 1900. Fathers, mothers and educators will gather in council seeking the best good of the child. Self-training for parenthood will be a prominent theme, while all practical phases of home and school education will be discussed in the spirit of love and helpfulness. Leading a child to the unfoldment of inherent powers and forces, requires knowledge that is born of wisdom and love, the best thought of father and mother.

Gathering in the heart of the woods, the pupil, parent, the true student, will be inspired by the song of the birds, the deep of the waters, the hush of night and all of nature's wonder workings.

Competent men and women will each day lead a child study round table, to which all are invited to contribute their best thought and experience. Sessions will be held at 9 A. M., three times a week.

For further particulars, address

ALICE B. STOCKHAM, M. D.,  
56 Fifth Ave., Chicago, Ill.

## THE WASTE-PAPER BASKET.

Florrie's family is getting so large it begins to encroach; and Florrie is so saucy she does not care.

Yesterday Henny Burgman with her seventeen offspring—Muriel and Marmaduke, St. Elmo and Alexander, Antoinette and Queen Calico, Gladys and Algernon, and all the rest were throwing my real estate across the river into Daytona. I caught them at it, and expostulated with them by the free use of stones, but could not hit them nor even frighten them. Then I told Florrie her chickens were tearing up my lawn, and she said I had better take my lawn in the house where the poor little things couldn't reach it. She said nothing would induce her to have them imposed upon, and she expected me to do my duty by them.

It seems as if Florrie can't live without seeing things about her that grow and manifest life. She has a cow that I would give away if I owned her; and the goats that are thoroughly broken to harness, but never hitched up. The children are tired of them, but Florrie won't sell them. She keeps them and waits on them as if they were her own sure-enough babies. This is an exaggerated spirit of mother-hood in Florrie. Ada has it too, but not so with Jassamine. "No, thank you," says Jes, practically "I'm a baby myself, and don't want any competition in this line."

And yet Jassamine is very fond of helpless little things, and always sees that justice is done them.

To-night is the progressive euchre party. I won the first prize last Tuesday night, something unusual for me. I drew a card that seated me at the head table, and I remained there all the time until the last game which I lost. But I won enough games to give me the prize, which was a handsome set of bread and butter plates.

Well, of all the luck any one ever saw we surely have had it with our new house. Every piece of glass in it is plate glass; much of it is bevel edge, and it came from the North; the first shipment had twenty-three immense panes broken. Only the small panes escaped. This was quite a loss and as the bill was already pre-paid, I don't suppose we will ever get any of the money back. Then we ordered again, and never heard from the last shipment for over two months. At last it was tracked and found and only a few days ago the window frames were filled.

Pretty much the same thing has happened to every shipment from a long distance; the gas light fixtures and the fixtures for the big heater in the basement. One thing after another has had to be sent back and exchanged until the house has cost several thousand dollars more than it ought to have done. But it is a beauty now that it is completed; it is the handsomest house we ever lived in.

We are fixing up the yard and lawn now. Yesterday we began to put out magnolia trees; they are quite large and will add much to the beauty of the place. The leaves of these trees are large and look like they had been varnished on one side; the under side of each leaf, however, is brown; a rather objectionable feature, I think. We put out eight trees yesterday and will put out about twelve or fourteen more. A grassy lawn and plenty of trees are all that is necessary to make a place beautiful here.

In addition to the magnolia trees we are going to put out all the palmetto trees we can find room for. Nothing gives a place such a tropical effect as this. A

man here offers to plant and insure the palmetto trees at two dollars each. He is going to begin planting on the college grounds right away.

Don't forget to send along your two dollars to pay for a tree with your name cut on it. You know we intend to live forever, and these trees will do to point out to each other a hundred years from now.

But don't send me the money for the trees; send it to Charley. It pleases him. His whole soul is in that college business, and when he gets a contribution to it he crows like Florrie's shanghai; that is, he pulls himself up his full six feet and talks about how that ground is going to look in a year from now, when we have the mammoth Mental Science convention here.

Yes, as we Florida crackers say, "We are sure goin' to have the Convention," and it will be the greatest event that ever happened in Florida or anywhere else in the world. The effect of it is going to be incalculable. Coming so far, as the most of the people will have to come, the Convention ought to last several weeks; three at least; during which time the thought evolved will *reshape the world*.

Friends, I am getting more earnest in my efforts to spread the truth every day, and you can help do it. In the first place you can just simply make up your minds that you are going to come to our Convention. It is more than a year away; and if you register your desire to come, deep down in your mentalities, circumstances are going to shape themselves to meet your desires; and you will come.

This is one thing you can do; another thing is this; I want as many addresses of your *thinking* acquaintances as you can send me. I especially want the addresses of intelligent foreigners. I want to send these people something to wake them up and start them on a new line of thought. I know it would surprise you if you knew how my foreign mail is increasing. Some of the greatest thinkers in Europe are becoming Mental Scientists.

Lords and Ladies and persons of title generally are no better, no wiser and no more interesting than many of our native sons and daughters; but yet it is a fact that a certain sense of interest circles about them awakening a little curiosity in us to see what they look like. You are going to see some of these people when you come, unless I am mistaken in my guess.

At all events *you* can come; you can get ready now, and I firmly believe the expense money will be ready when the time comes.

This morning as we sat out on the porch—some eight or ten of us—Major Britton hove in sight with a pot of paste in his hand. I said, "Now, just listen to what the Major is going to say."

"What is he going to say?" asked Charley.

"He is going to mention the Waste-Paper Basket," I answered.

All the time the Major was pawing along coming nearer.

"Hello, Major," I said, "did you say anything?"

"The Waste-Paper Basket," answered the Major. He got no further on account of the laugh that greeted him. I dodged off the porch and sneaked home to write it; and here it is, such as it is.

H. W.

## VOICE FROM GRAVE CALLS FOR HELP.

(Interview with Bishop Fallows.)

That a woman buried alive called from her grave for help; that by some merciful and mysterious telepathy of love her husband heard her a long distance away; that she was exhumed with frantic haste, tenderly lifted from her coffin, nursed back to health; that she is alive to-day, but unconscious of her marvelous experience—such must be called the most extraordinary case upon record in its combination of telepathy and of actual rescue from the grave.

It is told by the Right Rev. Samuel Fallows, of Chicago, missionary bishop of the Reformed Episcopal church and professor of mental physiology in Bennet Medical college. This is his account of the case:

The names of the characters in this case must be for the present a secret. To disclose them might be to encompass the death of one, who but for a miracle, would not be above ground to-day.

I am now engaged in an effort to adjust matters, in the interest of science, that the story may be investigated and its truth made as manifest to the most skeptical as it is to me. To achieve this the names of the persons involved must be made known to a limited circle, and some means must be devised to enable the scientists to satisfy themselves as to the voice from the grave and the consequent resurrection without enlightening her who is mercifully unconscious of the ordeal through which she passed.

She and her husband I will designate Mr. and Mrs. Charles Smith. He was a young business man in an eastern city. She was a woman of strong emotions and most delicate perceptions. Between them existed a rare sympathy which extended to all the faculties.

Mrs. Smith fell ill, and after a few weeks of agony, during which her husband waited on her with a constancy not often seen, she died. That is, she appeared to die. There was no question about it in the doctor's mind. The customary phenomena of death were present. A certificate was issued and an undertaker was called in.

But for the fortunate circumstance that Mr. Smith was opposed to embalming there would be no story to tell, unless it were to add another to the list of well-authenticated cases of persons apparently dead reviving for a moment under the lunge of the embalmer's knife.

Saved from that fate, Mrs. Smith was laid out in her burial robes, placed in a coffin and on the third day was buried in a cemetery some distance from the home.

The husband was greatly affected in spirit—so much so that his relatives feared an attack of melancholia. One of his cousins, wishing to rouse his spirits and divert his attention from the evil that had befallen him, stayed in the house that night—a valuable witness, as it proved, of an event so astounding as almost to beggar belief.

For an hour or two that evening they talked, chiefly about the dead, and then went to bed.

Mr. Smith, after long tossing upon his pillow, fell into a troubled sleep. In the middle of the night he heard a voice calling his name:

"Charles! Charles!"

In an instant Mr. Smith was wide awake, listening. All was still. It was a dream, he thought. Nothing of the supernatural suggested itself to him, for his views

were materialistic. He fell asleep again. But again he was awakened by the voice:

"Charles! Charles!"

Strange to say, the tones were not familiar to him. They did not recall the earthly voice of his wife. Still conceiving himself the victim of a dream he again went to sleep.

It was daybreak before the voice came again, and this time it could not be ignored. He recognized it at last as the voice of his wife in sore distress, calling upon him for aid.

"Charles! Save me! Save me, Charles!"

He sprang out of bed, trembling all over. That despairing cry still rang in his ears. So real was it that, although he was wide awake and remembered perfectly the death, the funeral—all that had happened in the preceding four days—he searched the room for her who had thrice called him by name.

Finding that he was alone, he rushed into his cousin's room, crying:

"Get up! Get up! We must hurry to the cemetery! She is alive! She is calling me!"

The cousin, sceptical as he was by nature, was carried away by Smith's impetuous conviction. Both men threw on some clothing, and while one harnessed the horse to a light buggy the other procured spades. Thus equipped they drove at a gallop for the cemetery.

The sun rose as they leaped out at the graveside and began to dig. Mrs. Smith had been buried the previous afternoon. Her husband shovelled away the earth in a frenzy of energy. It was firmly fixed in his mind now that she had been buried alive and that he might yet be in time to save her. His cousin, yielding to the infection of excitement, wielded the other spade with a vigor hardly inferior to his own.

Sweating, soiled and dishevelled, they at length reached the coffin. Together they wrenched off the lid.

Smith uttered a loud cry. His wife was moving; she was trying feebly to turn over in her narrow bed. She looked into his face with eyes that saw not, for she was unconscious of her situation.

He passed his arm about her and lifted her out. Together the two men removed her from the grave, placed her in the buggy and drove her home. Physicians were called in. Under close medical care she slowly recovered from her malady. Every precaution was taken to guard her from a knowledge of what had happened, and all the persons who were in the secret pledged themselves to silence.

To this day it would be a dangerous experiment to reveal to Mrs. Smith the circumstances of her burial and resurrection. The shock might be fatal to her. It is for this reason that I have used fictitious names.

And now I am asked to explain the voice which awakened Mr. Smith to his wife's peril. There seems to be only one explanation. That is that the buried woman's subconscious mind influenced her husband's mind telepathically and warned him of her danger.

There is nothing unreasonable about that explanation. It is as certain as any newly ascertained thing can be that there is such a phenomenon as we designate by the word "telepathy." My researches have convinced me of it, and that the limitations at present imposed on the intercommunication of physically remote minds need only to be scientifically understood to be, in large part, in the way for removal. The time has passed when wise men will stand with bated breath before the phenomena of a psychic experience, such as that involved in the case of Mr. and Mrs. Smith.

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