

FREEDOM

A JOURNAL OF REALISTIC IDEALISM.

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

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

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EVOLUTION.

Continuation of Mr. Post's First Lecture.

I have, in these lectures twice already, defined the meaning given to the word "evolution," to be the growth or "unfolding," according to a natural law, of man and of all things, out of the infinite and impersonal life force or energy, itself self-existent.

If I can establish this as a fact I shall have established several other propositions as true also. I shall have shown men their true relation to the infinite life to be that of expressions of it, and that they are therefore immortal. I shall have shown that the golden rule, "do unto others as you would that they should do unto you," has an existence as an economic law which men would do well to remember and practice; for I shall have proven the race to be a unit, and that a wrong done, must, in time, rebound upon the wrong doer. Further, if I prove that man is an expression of the infinite, all-pervading life force, and has evolved from the impersonal divine, up through all the lower orders to his present comparatively high position, then it cannot be denied that he may—nay, by virtue of the same law of growth, unfoldment, under which he has thus far come—*must* continue to grow, to unfold, to show forth more and more of the powers of infinite life, until all things, even the law of life and of health, shall be his to command to the fullest; and he shall be absolute master in the realm of matter.

In fact, each individual animal life starts with a single closed bladder, cell, or egg; an egg which is but a single cell; and in all that large class of animals, including man, that are known as mammals (those whose young draw their sustenance from the breast) the egg of no one species can be told from another. That there is a difference is unquestioned, but it is not one that can be detected by the physical senses, and only in its development can it be told to be the inception of a human being, a dog, a horse, a hog, a seal or some of the other amphibious, aquatic or land animals.

The difficulty which many people experience in accepting the theory of evolution lies in the fact that they think of the earth as of comparatively recent formation, whereas it has been clearly demonstrated that it is hundreds of thousands, even millions, of years old, and during all this time change has followed upon change, growth succeeded growth. One has but to pause for a moment and consider the changes of vegetation, the different and new varieties of fruits and flowers, the improvement made in the domestic animals, in even the short space of one's own life time to become convinced of the existence of the law of growth; the law by which

there is a constant tendency to advance from a lower to a higher form, from a less to a more intelligent expression of the universal life force. When one does this, considers the improvements in the vegetable and animal kingdom and the increased intelligence of the human race, occurring within even a single generation, it ceases to be difficult to conceive of life having its first inception in a single cell; especially so when we take into consideration the fact that all, even the highest forms of life, are but aggregation or combinations of cells, the degree of intelligence which the organization expresses or possesses being dependent upon the number of the cells and the manner of their combination or arrangement.

It is a fact well understood among medical men and students that the degree of intelligence of an animal or a person is more dependent upon the fineness of the cells of the brain, and their arrangement, than upon the size of the mass of matter composing it. Fineness of texture, compactness and numerous convolutions or foldings of the matter composing the brain, are evidence of a strong intellect; coarseness of texture, a spongy appearance and few convolutions, of one less powerful.

Considering this fact, and remembering that the basis of all organized life is the cell, the number and arrangement of which determine the character of the organization, the evolution of one species from another, even of man, from the lowest form of animated life does not seem so impossible—in fact, seems the simplest of problems; when in connection therewith we recall the fact that the time assigned for its accomplishment is counted in tens of thousands, even in millions, of years.

In fact, given the law of heredity by which the general characteristics of the parent are transmitted to the offspring, and the law of differentiation by which the varied experiences of the parent are also made to show forth in a degree in the offspring, thus assuring a greater or less number, and a change in the relations of, the cells with every new birth—it follows that with the coming and going of generation after generation, through centuries, there *must* come a time when the accumulated changes will have become so great as to constitute a new species; and when, given time enough, man, the many-celled, shall evolve from an original single cell, such as is the beginning of all animated life.

In development the first step is a multiplication of cells occurring by the division, first, of the original cell or egg into two cells, just as the amœba to which I have before referred, the drop of protoplasm fanned in the sea propagates its kind. This division of the female egg after fertilization by the male element continues

until a cluster of cells have been formed. Some idea of the process followed may be obtained by examining critically the egg of a common domestic fowl, selecting for the purpose one that has been in process of incubation for a day, or probably two days, at which time there will be discoverable by the naked eye, if the egg be fertile, a small blood spot a little to one side of the center of the egg. This blood spot is the center of the life forces hidden in the cell or egg. It existed as a minute speck before incubation began, and is known to scientists as "the nucleolus," kernel speck or germinal point of the egg. While the egg of fowls is of such size as known to all of you, the egg of the mammal is only about the one hundred and twentieth part of an inch in diameter, and the kernel speck can only be perceived by the aid of glasses of very strong magnifying power, but it exists in all alike and is in all cases the point at which growth begins. Before the egg divides into two this nucleolus or kernel speck divides within the mucus matter by which it is surrounded, and one speck remains with each of the two parts, each now equally perfect cells; so that in each of the cells which form the cluster resulting from any number of repeated divisions, there is the "nucleolus" or center of growth from which it is possible that a new growth may commence. When this fact is borne in mind it does not longer appear impossible that new organs should, at times, appear, where none had been in any previous member of a particular species.

As the difference in the egg which determines the class or species into which it shall develop, whether horse or dog, seal or man is one of potentiality due to heredity, or the effect of past desires and experiences of its ancestors—so may experiences and desires which shall come to future individuals and generations of individuals, become potent in some kernel speck of some future cell to develop a new organ or reshape one already existing, thus giving a new species, and in periods of time a new class.

When by repeated division the number of cells within the generative organs of the mother has formed a sufficiently large cluster, they cease further division, and the cluster assumes a slightly elongated shape; a kind of membrane is formed which incloses the cluster of cells, which now appears in the midst of a quantity of mucus matter, and has begun to assume shape and embryonic life. It cannot yet be told by any means known to science what species of mammal the original egg was of, nor even that it will develop into a mammal at all. In fact, at this stage of development, and for some further time, it may as probably prove to be a chicken as a horse, a reptile as a man. It may even possibly prove to be a fish.

After the inclosing of the elongated cluster of cells has taken place, there soon appears a thin line of whitish matter extending the entire length of the cluster. This is the "medullary canal," or spinal marrow, and if as the embryo continues to develop, this remains of equal or nearly equal thickness its entire length the birth will be of the lowest form of vertebrate animal—it will be an animal destitute of brains, or nearly so.

But if it is to be a birth of one of the higher orders there will appear at one end an increase in size, a swelling out or accumulation of this whitish matter, and a brain will gradually be developed, which later still will come to be

surrounded by a bony structure, the skull. Gradually also, depending as to time upon the number of weeks or months, which in the different species intervene before birth takes place, protrubances appear at different points of what we may now call the body. These finally develop into arms, legs, wings or fins, according to the class or order to which the being that is to be will belong; but not until near the period of birth can it be told what order that is. Up to within a comparatively short time before birth the protrubances, which a little later develop rapidly into wings, arms or legs, are simply round or slightly oblong processes, while rear appendages or tails are of nearly equal length in all alike, whether the birth is to be a dog, a fowl or a turtle or a human being.

Another important and curious fact also is that at this stage each of these different embryos is supplied with imperfectly developed gills like a fish. Lest I be thought to be mistaken in this statement, and seeking to impose upon the credulity of my hearers, I quote verbatim from the great German authority, Ernst Haeckel, page 307, 1st volume of his "History of Creation." I only wish it were possible to give the illustrations by which he accompanies his statement, and hope if our stereopticon outfit escapes destruction from the baggage smashers on Mr. Burgman's trip, to be able to use it later in a way that will interest all of you in this and other subjects.

Prof. Haeckel says:

"Every one surely knows the gill arches of fish, those arched bones which lie behind one another to the number of three or four on each side of the neck, and which support the gills, rows of red leaves. Now these gill arches exist exactly the same in the embryo of man, dogs, fowls, tortoises and in all other vertebrate animals. It is only in fishes that these remain in their original form and develop into respiratory organs (the breathing apparatus of the fish.) In the other vertebrate animals they are partly employed (changed) in the formation of the face, especially the jaw bones, and partly in the formation of the organs of hearing."

We have then the evolution of the individual in all cases and in all orders from an egg which is but a single cell, a cell which cannot be told from any other cell of any other one of a great variety of animals; we have man sprung from such a cell and evolved through the form of all the lower orders, appearing at different stages exactly as a dog, a fowl and a turtle appear at different stages of their embryonic growth, but shortly before birth losing the peculiarities of form which distinguished the lower orders, and emerging into conscious life as a human being—all within the period of a few months. Surely this is a more wonderful thing than the evolution of the first man from the primordial cell, when we consider that in this case thousands, and perhaps millions, of years passed while the laws of heredity and differentiation were in constant operation and working towards such a result.

But we may go a step further back than we have yet gone in our search for the beginning of conscious life.

Not only is the egg of all mammals and of some other animals and birds indistinguishable one from another, but the spores or seed germs of some of the lower orders of plants cannot be told from the eggs of animals; neither is there any way by which a simple cell, whether of

animal or plant, can be distinguished from an amoeba found floating in the sea or taken from the bottom of old ocean thousands of feet below the surface. Neither can they be distinguished from the white corpuscles of the blood in our bodies.

Now, let us go back a little and consider a known fact in nature. It is this: All substances, no matter what their character, are the result of different combinations of certain natural gasses, and may be changed into their original elements, and, in fact, do so change when what we call death takes place and the bodily form perishes. In other words, it is the combination of these different natural elements in differing proportions that constitutes the body of man as of all other things. If, then, animated life in its inception in form (matter) consists of a single simple cell, possessing the power to reproduce itself by the non-sexual power of division, as in the amoeba, and that all higher forms of life but represent different combinations of similar cells, is it not reasonable to suppose that this first or primordial cell is the result of combinations of the natural elements taking place spontaneously, by virtue of the law of attraction and repulsion, which is inherent in all matter, which in animated life is known as the law of sex, and is the same law which, when referring to the natural elements, we designate as chemical affinity, or chemical action?

What you are asked to accept as a scientific fact is, that there is a self-existent life principle or energy, which under certain conditions discloses itself in what we call chemical action, and under others as the law of growth or unfoldment; and that this is not only sufficient for the production of all possible forms of life, but that the known facts connecting the higher with the lower forms of life, and the latter with the unorganized, or natural elements, establishes as a thing proven the evolutionary theory of creation.

Let us return to our cave man, and see if we can prove him to be entitled to a genealogy connecting him with the birth of matter.

To do this it will be necessary first to know something of our earth at the time the cave man made his first appearance as such.

The theory is now universally accepted that the earth was once a mass of molten matter, which, slowly, as the heat passed off into space, formed a solid crust upon its outer circumference, which crust increased in thickness as the cooling process continued, until, eventually, with the passage of the ages it became in a measure permanent.

Before the present permanent crust was formed, however, the portion first formed was broken up and remelted many times. The instant so large a body of matter, molten and permeated with gases, crusted over, the confined gasses would force upward some portion of the confining crust, and as the gases escaped through the aperture thus made, the internal pressure would be removed, and other portions of the crust would fall back into the seething mass to become again molten; and this process would continue for centuries. We have no way of estimating, or perhaps of expressing the time.

But finally the heat would have so lessened that these liftings and fallings of the crust would cease, leaving the surface not evenly rounded, but thrown into ridges and peaks with their accompanying depressions or valleys.

Such sinkings and upheavals still take place occasionally, more commonly at the bottom of the sea, and a new island is formed in the midst of the sea. If this were to occur upon the portions of the earth uncovered by water, the upheaved portion would constitute a mountain, or a range of mountains or hills, instead of an island.

Until the earth and the atmosphere by which it was surrounded had sufficiently cooled to permit the combination of the gases thrown off to form water, and to fall back upon the earth as rain, there could have been neither lakes or rivers or seas. When this did occur, and the rain began to fall, there was doubtless a long wet spell. The downpour must have continued with little intermission for ages, for the earth was still in a more or less heated condition, and the falling waters were returned in the shape of thick vapor almost as rapidly as they fell, even as water is changed into steam when falling upon a heated stove. There was nothing yet that we call life; no forms animate or inanimate, but only the rocky crust of the earth, being acted on by the fires within and the falling rain, and the chemical forces being given birth. But when the rain ceased the atmosphere had been purified to a great degree; the ocean was in its bed, and from the lakes upon the higher ground, creeks and rivers were making their way down the sides of the hills, sometimes through fissures rent in the rocks, sometimes carving out channels for themselves, but in either case carrying some portion of the hills to the valley beneath, and to the caverns of the ocean, to be added to that already washed down by the rains, where it was again submitted to the grinding power of the waters—stirred to their depths by storms, the fierceness of which we can have but the faintest conception; but in all this fitting the earth and the waters for the first appearance of organized life.

How long this continued before the first bit of protoplasm, the first cell was formed, no one can know, but it eventually came into existence as a result of natural causes, of chemical action combined with mechanical force, the churning of the waters by the winds, the friction of matter upon matter, the electrical energy imparted by the lightning—came because the element of growth—of evolution, the *formative force*—is self-existent and finds its expression in matter. What else than that life, in some form, should result from this clashing of the elements, could possibly follow?

Here were all the natural elements, all the unorganized forces of the universe, playing one upon the other; was no form of organized life to result? Is not effect to follow cause, or is not the cause sufficient?

Here we have the law of attraction and repulsion, the adhesive and repellent forces, that which draws together to-day only to separate to-morrow; is not change to result without ceasing? Must not new combination of the elements constantly occur? Are not all things that we know either as liquids or solids resolvable into just these natural elements, or is it not supposable that these by a natural combination should have formed a first cell from which higher forms came?

Who of you have not watched the formation of crystals of rock salt, or of some similar substance, the result of a natural law, not one whit less wonderful than the birth of a bit of protoplasmic jelly, a single celled life? And do you know it is now asserted that all crystals

actually contain what may be called animated life? Well, it is so asserted. I do not think it is generally accepted as an established fact, but I recently saw the statement over the name of a well known scientific man, that he had demonstrated it to be a fact that all crystals were possessed at formation with life, life which sometime and in some species, lasted but a few hours, or possibly moments, in others possibly for years. If this be accepted as true, then we have, or may have, the evidence of our own eyes in proof of the theory of spontaneous generation, or the birth of life in its lowest form from out the impersonal life force; for the birth of a crystal is then as truly a generation, or creation, as is the coming into existence of drops of protoplasm; and I see no more reason for supposing that monerons are not still being formed by spontaneous generation in the depths of the sea, than to dispute the formation of crystals by the same law of nature. Unless we deny the existence of the law of form, of that instinct or energy in nature which causes all things to assume shape, according to specific laws governing each particular species, we cannot logically deny its power to create that which shall have the power to reproduce itself. For if this be not granted, then it follows that each new organization as it appears is a special creation, and any law of change and growth non-existent.

That which finds expression in the formation of the crystal, the acorn or the egg must have existed in the unformed but formative energy, out of which the universe came; and to concede its existence there is by every power of logic to concede all that any evolutionist claims—is to concede all.

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SAYS PLANTS LOVE MUSIC.

Professor Hans Tietgen, a musician of New York, is the advocate of a new theory.

"There is no reason," he said to a reporter, "why plants and trees should not love music. They hear it and feel it.

"My attention was first attracted to the idea by the published statement of a Boston musician, and since

that I have come to see clearly that it may be true that plants love music as well as sunshine, that they grow more luxuriantly in a studio where there is music, and that the tender buds break more quickly into beautiful blossoms than they do in silence or in discord of sounds.

"Take for instance, the case of my friend, Professor Bernhard Kerle. He is a musician. He never plays any thing but harmonies.

His playing is masterful. And his wife has remarkable success in the raising of potted plants in his studio. All sorts of beautiful shrubs and things grow there under her hand, and no one can equal her in the success with which she meets. It is wonderful.

"When it was suggested to Professor Kerle that his music had something to do with his wife's success in flower culture he agreed that it was probably so."

"Upon what do you base this theory?" the reporter asked.

"I believed in the first place that Darwin was right. All the great thinkers believe it now. We are all the product of evolution. All flesh is grass. The animal creation came up from the original compositions and combinations through the vegetable kingdom. That we know.

"You and I are descended in our turn from some rare and beautiful flowering plants, perhaps. I do not expect that the unreading public will understand this. All the scientists believe it. Nay, they know it.

"Now, we all have nerves. As the animals grow more and more perfect they have finer nervous systems. Mankind is growing in this way all the time. And even the lower animals have nerves. Who, then, shall say, with authority, that some of the higher plants do not possess them? In fact, we know that they do.

"There is the sensitive plant. Every one knows how at any sudden sound this plant will shut up and shrivel into itself. Touch it and it shakes all over and pulls away from you. That plant has nerves. It is not very far, it seems to me, from a very low animal life. And botanists and scientists are all the time bringing from the tropics new and wonderful specimens of plant life from those hot and developing regions.

"This Boston man says that when he plays harmonies his sensitive plant opens and stretches abroad, drinking in the music as it does sunshine, and becoming perfectly radiant with joy.

"But the minute that he strikes a discord! Presto! The plant trembles, shakes itself and closes itself. What more does any sane man want to convince him?

"Now, if the plants have nerves, of course they are perfectly natural. If the growing plants love sunshine, pure water, fresh air and color, why should they not love the other element, pure sound?

"Animals are strangely affected by music. Horses love music. Harmonious vibrations of the air thrill through and through the fibers of the plants, stirring the sluggish juices in the same way that they stir the blood of the animal to greater and nobler impulses. And such impulses, whether they be made by sunshine, by warmth, by an X-ray or by electricity, are generally helpful to the tissues of all animate life.

"I am sure that music has some wonderful effect upon growing plants."

Professor Tietgen is a well known violinist.

An experiment is soon to be made. A plant is to be placed in a dark room and a music box is to be run for ten hours a day, and the plant is to have five hours of electric light.—*New York World*.

HOW TO KNOW AND THAT WE KNOW.

As professed scientists it is not enough for us to think we know, for such knowledge would be but "so-called" at best.

Mankind in general is content with believing, supposing and taking for granted the truth, as shown by the multitudes of dead and dying isms and theories the world over; and it is not too much to say that we Mental Scientists are in part subject to the same criticism, and the more so from the fact that we have entered the highest known school of research in existence.

This is not censuring believers, unbelievers or ourselves who seek more than beliefs, for all are alike subjects of the varied schools and environments of the world, and are doing the best we can from our individual standpoint. Still, in our case, having taken the long step ahead we should be the more careful, and may well be reminded of any inconsistencies in our methods of procedure, if any. I will mention a case or two for illustration:

In our common conversation and much of our printed literature we still make use of many words, names and phrases adapted only to the sentiments we have left behind; and not infrequently in our publications are found the advocacy of non-essential theories and isms, beyond the reach of proof—and these as if related to science.

Definitions are given in certain cases, as of the terms God, evil, sin, etc., to make clear to the non-scientist; but does it really, and would it not be more prudent to confine ourselves to scientific terms, covering the meaning of the inapplicable ones, at least until a definition is asked for? Do we need new terms for the new thought? Then invent them, you editors—the few that may be needed.

No ruts are more difficult to climb out of than old habits of thought and present public sentiment, and many of us are so enshrined in these meshes, that, for sociability's sake, if no more, we join in the talk of disease, death, doctors, medicine and trouble generally, as if forgetting our science. This is weakening to ourselves, and makes us the less able to stand firm under the pressure of opposing thought around us.

The first thing to do is to crawl out of these ruts and become con-conformists—to individualize ourselves, think for ourselves and act for ourselves, judge for ourselves. And true etiquette on our part requires no better than to refrain from disputing the claims of others, and to abide by our own scientific forms of speech in common conversation. By and by the public will perhaps feel curious to know what we mean by our scientific terms in place of theirs, and then will they be prepared, and not until then, to be profited by the new interpretation.

But to know more for ourselves is the main thing to consider, and to the extent of knowing that we possess the knowledge gained. And here comes the consideration of best methods. Technically considered it may be presumptuous to claim an absolute knowledge of anything, and the sphere of our inquiry will necessarily be that under the domain of science as understood and practiced. We ask no more than this, and, indeed, it is all that is practicable at most.

There are two methods worthy of consideration, but only one by which we may demonstrate the certainty of our knowledge.

The first is intuition. We feel that a conclusion intuitively perceived is true, and feel it so strongly as to require, for ourselves, no proof of its correctness. But we cannot teach the method to the extent of demonstrating to others the correctness of our impressions, and in case of an abnormal condition of the system, either physically or mentally, or both, and the mental and moral faculties not known to be most highly developed, we may well question the conclusion arrived at.

Very likely such impressions are right, and that the world would be the better off by the cultivation of the intuitive faculty, and alone heeding its admonitions, but science is not satisfied with likelihood, and would still have its work to do.

The science method is also simple, but requires time and care for its work. It always starts out with an hypothesis, and reasons from it and it alone.

Reason has always been feared by the religious world as being something dangerous, but in itself it is perfect, nevertheless. It is by no means the fault of reason that people differ in opinion; it is the differences of their premises that they reason from instead, for in each and every instance the conclusion adopted is the exact counterpart of the proposition taken. This being essential for our observation; I will illustrate:

Suppose that two theologians, one a Universalist and the other an orthodox, reason each for himself and independently of the other in regard to what shall be man's destiny after death. The former takes the belief that "God is love" for his proposition, and reasons thus: "As God is love the sufferings of men must be salutary in character and all punishment reformatory—in a word, that all evil will be overruled for good, and, therefore, all mankind will eventually become holy and happy."

The latter believes, too, in a God of love, but also in a devil, a heaven and a hell, and this is his premise from which to reason. "As God is love good must be eternal, and as devil is bad evil will always exist, and both heaven and hell being already existent in the spirit world for man's abode, a part of the human family will inhabit one, and the other part, the other forever. The reasoning in both cases is correct, as you see.

But here is a matter that requires great caution in reasoning on the part of the student; it is to keep his premises, adopted, free from all preconceived opinions while reasoning.

The orthodox referred to would have been content with the one statement that God is love, for this is readily granted by all persuasions of Christianity as being the foundation of religion. But would he have reasoned from it alone? By no means, and for two reasons. His preconceived opinion of the devil, heaven and hell would likely have crept in beside his premise unwittingly if not intended; besides, he would not have dared to draw the conclusion of the Universalist, being an orthodox; and this explains why reason is so condemned by evangelical Christians.

But science must first have its hypothesis thoroughly demonstrated and established before starting out in search of truth, and then "it hews to the line."

What is the mental science hypothesis from which, alone, the phenomena of nature may be interpreted aright? And how are we to word it sufficiently clear and simple that all may understand and reason from it

Certainly, all is substance, though in different degrees of attenuation, all the way to thought itself. Each degree has a name, and which of these will best serve as an embodiment of the whole, and what its particular name? If but one name the better for us.

We are now dealing with principle—substance and life, mind, love and force are the four most distinctly fundamental degrees in the principle of being. But which of these four terms shall we use in the making up of our premise? (Some would add that of spirit, but its true meaning being somewhat ambiguous, as yet, I leave it out for the present.) Here is a difficult point to decide, for to think of either life, mind, power or good, is to feel the presence of all.

What then? We will leave it to the choice of terms in naming the science, and we find that the term, *mind* or *mental*, applied to the science sounds best.

From the hypothesis that all is mind, then we are to interpret the works of Nature, to the extent of our discoveries, for this is the fundamental basis of all sciences and all phenomena.

As, perhaps, one illustration of how to proceed will be in place, before closing I will offer it.

Take, for instance, the question of immortality in the flesh; you see that it is altogether a hypothetical enquiry, there having been no precedent discovered as yet to it, making it the more abstruse a question.

All being mind, there can be no limit to its extent; and powerful to its manifestation; and good, to its accomplishment of that which is most desirable. All men in a normal condition physically and mentally, desire to remain in the flesh, and so of the entire brute creation showing it to be a natural desire, and therefore a real one.

A word as to the strength and tenacity of this desire. Through the belief in a spiritual existence beyond death, free from all pain and earthly sorrow, and possessed of far greater enjoyments than this earth—life is general, yet for all this man prefers to remain here, and clings to this life so long as there is one hope left for doing so.

To remove any seeming obstacles in the way, the law of evolution can be referred to, showing its unlimited domain, and its workings from the rock up to man's present development. And if man, having now become the apex of creation and all the works of nature evolving still into higher and higher condition—if man, I say, is to stop where he is, then infinite is but finite at best, and nothing can be proven with certainty, hence forth and forever.

And there are hundreds of facts, if not precedents, pointing towards the goal of continued life on earth, many of them indicating also that man is now on the verge of its fulfillment. Think of them, you who will.

F. WILSON.

—Like an uneasy fool thou wanderest far
Into the nether deeps,
Or upward climbest where the dim-lit star
Of outmost heaven sleeps.

Through all the world thou rangest, O my soul,
Seeking and will not rest;

Behold, the peace of Brahma, and thy goal,
Hideth in thine own breast."

—From a Century of Indian Epigrams by Paul Elmer More.

GEM THOUGHTS FROM "WILMANS HOME COURSE."

There is but one thing to be saved from, and that is the creeping deadness which is even now benumbing the faculties of every soul; and which ends in death.

Desire is the unacknowledged factor in the evolution of man.

The atonement, the at-one-ment of thought and body, must be made by a *conscious* recognition that *we are all mind*.

The world is struggling in the toils of a thousand absurd beliefs, born in ignorance of its true relation to the Law of Being.

We must live longer in order to widen the range of individual experience and so increase the general stock of knowledge.

Since we are replacing the worn out atoms of our bodies day by day, let us see to it that we give them the stamp of immortality.

As the sculptor works out his splendid design in marble, so will the "I" work out his design in flesh and bone, only the chisel with which he effects his work, will be a tool a thousand times stronger than iron—it will be thought.

All along the road of development from low to high, from negative to positive, we have been climbing step by step from animalhood to divinity.

Practical salvation is what the people want.

Plant a truth in thought and its influence is soon seen in the body, for thought determines the condition and quality of the blood, the blood builds the tissues of the body, thus making the body an actual expression of the thought material.

There never was a beggar on earth, until man came. We can and must make ourselves over by the slow but sure process of right thinking, until every atom in our bodies shall come into the understanding of truth.

Truth is a substantial element springing from the human organism in obedience to the demand for it.

In the course of evolution—there is no room at the bottom.

The true leader is the man who believes that something is possible for him that his followers do not believe possible for themselves.

To conquer disease, old age and death, and to start out on a journey of undying progression through self-development, is the thing to do, and it is the thing the race will have to come to.

We all need more than an intellectual perception of truth—we need to be.

IDA E. MATTHEWS.

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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 20
Portland, Ore. - - -	July 12	Stockton, Cal. - - -	Aug. 1
Yreka, Cal. - - -	July 16	San Francisco, - - -	Aug. 3 to 10
Redding, Cal. - - -	July 18	Oakland, - - -	Aug. 3 to 10
Sacramento, Cal. - -	July 20-22	San Jose, Cal. - - -	Aug. 12
Auburn, Cal. - - -	July 23	Pasadena, Cal. - - -	Aug. 14
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.

THE BRAIN WORKING AT ITS BEST.

It is the brain's business to know, to think, to will and to act. All these functions taken together we call the mind. The brain is hidden in darkness, sheltered within a bony box, and from all the nerves of sense it receives impressions of the outside world and of the conditions of the parts of the body. These impressions are the basis of knowledge. All that we know comes to us in one way or another through the nerves of sense. It is all drawn from our experience of the world through the brain.

These impressions are compared one with another, and brought into relation with past experiences, that the mind may deduce the real truth from them. This is the prowess of thought, which has many forms and many variations.

The purpose of knowledge is action. When we see or feel or hear anything, what are we going to do about it? The function of sensation is to enable the body to act safely and wisely. Hence the brain controls the muscles. Hence thought always tends to go over into action. The sense organs are the brain's only teacher. The muscles are its only servants. But there are many orders which can be issued to these servants. There are many sensations and many thoughts, each calling for action, and these actions may be incongruous one with another. How shall the brain choose? This is the duty of the will, to choose the best action and to suppress all the others. The power of attention enables us to fix the mind on the sensations or impressions of most worth, and to push the others into the background. These competing sensations are not alone those of the present; the memory pictures of all past impressions linger in the brain, and these arise, bidden or unbidden, to mingle with the others. To know the relation of these, to distinguish present impressions from memories, to distinguish recollections from realities, is the condition of sanity. This is mental health, when the machinery of the brain and nerves performs its appointed tasks; when the mind is clear, the will strong, the attention persistent, and all is well with the world. —By David Starr Jordan, President Stanford University.

- A CANINE MIND-READER.

Bozzie is a beautiful black Scotch collie, with white breast, white feet, white nose and white tail tip. She is the daughter of Boz, a famous collie that amazed the kings and queens and princes of Europe a few years ago. She belongs to George B. Clason of Chicago, who exhibited her recently to a representative of this paper. Four men were sitting in the room. "Bozzie," said Mr. Clason, "how many men are in the room?" In response came four sharp barks. The skeptic was requested to think of a number and ask the dog to tell it. He thought of "4," and Bozzie gave four barks. Then he thought of "2," and Bozzie barked twice.

John Lick, a bright office boy, had observed Bozzie's performance with admiration. The collie's master invited the little fellow to place his hand on Bozzie's head and think of his own age. Now, no one but John knew John's age. That is, no one but John and Bozzie, and the latter, strange creature, immediately began to bark until she had counted 15. John admitted the collie was correct. That was his age. Then the skeptic placed his hand on Bozzie's head and thought of the number four, but instantly changed it to three. His hand had scarce touched the dog before she began to bark. She first counted three, then hesitated a moment, and added one bark more. A longer pause, and three were counted in sharp, loud barks, with every expression of certainty.

"You thought of seven," said her master.

"No replied the skeptic, "I thought of four first and then of three. The dog knows."

Mr. Clason himself trained Bozzie, but he was in total ignorance of the dog's occult propensities until a well-known professional telepathist saw her, and a few experiments proved instantly that Bozzie could "read minds" as well as any man or woman. It is understood that Nicola Tesla, the electrician, will see Bozzie, and his opinion will be awaited with interest.—Ex.

PARAGRAPHS STOLEN FROM FRED BURRY'S PAPER.

Some people are always desiring to be loved, and seldom think of extending their own love nature, except in that "clinging" fashion. The strongest love is of that quality which is indifferent about "return," knowing that this must come through the law of reaction.

Would you be a leader of the race? Around you are many souls who are just in that stage where they need some sort of guidance from you—help them on to their feet, and you are at once a world savior.

The idea that everything is laid out for us, and that we are children of fate is somewhat far-fetched. We are really creators of destiny, and while principles are unchangeable, we may, by intelligently directing the course of our present actions, mould the character of the future.

Never mind if you don't always live up to the spirit of your philosophy. I don't know anyone who as yet has fully attained such a height of achievement. As we grow, we make so-called mistakes—the latter, in fact, actually help on our growth. We must wait.

What is your occupation? Do you know that this world is to be transformed by the agency of its occupants? How do you spend your time? What is the nature of your work? What do you think about? Are you in the vanguard, in the position of leader? The world sadly needs leaders. Leaders are thinkers. Thinkers are workers. The majority at present don't know how to rule, and they look to the thinkers as guides. The people have to be guided for a while. But every effort must be made to get them to stand alone. Thus shall the army of leaders be augmented. Thus shall the world be transformed. You should place yourself as soon as possible, in that position where you can give your time, in some way, to the work of world redemption. World redemption is self-redemption.

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EVIL.

As all readers of FREEDOM, or at least all persons who have followed my writings with any degree of closeness know, I have always denied the existence of evil; meaning, of course, that there was no devil and no principle of evil in nature.

"All is good, there is no evil" is a phrase than which there is none of more frequent repetition in Mental Science literature, and probably none that has been harder to understand or less acceptable to the orthodox portion of society, since the orthodox religionists regard evil as co-existent with good, or if not that, at least something to which the human heart turns more readily than to good, and against which a continual and unremitting warfare must be waged. My readers will also recall the fact that I have always insisted that there was no contention between Mental Science and physical science; that in the last analysis all was mental and that every new discovery and each added conclusion reached by the physical scientists brought the two nearer and nearer together.

I have recently been reading Le Conte's "Evolution and its Relation to Religious Thought," and have been struck with the clearness with which he states his conclusions regarding certain natural laws; and how, though writing with no real knowledge of the truths of Mental Science, he yet perceives the truth that in nature and in natural law there is only good.

Listen to him:

The problem of evil has tasked the power and baffled the skill of the greatest thinkers in every age. It would be folly in me to imagine that I can solve it. Its complete solution is probably impossible in the present state of science. Yet I cannot doubt that on this, as on every

important question relating to man, the theory of evolution will throw new and important light. All I can hope to do is to throw out some brief suggestions on the subject.

If evolution be true, and especially if man be indeed a product of evolution, then what we call evil is not a unique phenomenon confined to man, and the result of an accident, but must be a great fact pervading all nature, and a part of its very constitution. It must have existed in all time in different forms, and subject like all else to the law of evolution. Let us, then, trace rapidly some of the steps of this evolution.

The necessary condition of evolution of the organic kingdom is a struggle for life—a conflict on every side, with a seemingly inimical environment and a survival of only the strongest, the swiftest, or the most cunning—in a word, the fittest. Now, suppose the course of organic evolution finished in the introduction of man, and from this vantage-ground we look back over the course and consider its result. Shall we call that evil which was the necessary condition of the progressive elevation which culminated so gloriously? Evil doubtless it seemed to the individual, struggling animal, but is this worthy to be weighed in comparison with the evolution of the whole organic kingdom until it culminated in man? Is it not rather a good in disguise?

But organic evolution, completed in man, was immediately transferred to a higher plane, and continued as social evolution; material evolution is transformed into psychical evolution; unconscious evolution, according to necessary law, to conscious voluntary progress toward a recognized goal, and according to a freer law. But in this transformation the fundamental conditions of evolution do not change. Man also is surrounded on every side with what at first seems to him an evil environment against which he must ever struggle or perish. Heat and cold, tempest and flood, volcanoes and earthquakes, savage beasts and still more savage men. What is the remedy—the only conceivable remedy? Knowledge of the laws of Nature, and thereby acquisition of power over nature. But increasing knowledge and power are equivalent to progressive elevation in the scale of psychical being. This conflict with what seems an evil environment is, therefore, the necessary condition of such elevation. It is not too much to say that, without this condition, except for this necessity for struggle, man could never have emerged out of animality into humanity, or, having thus emerged, would never have risen above the lowest possible stage. Now suppose, again, this ideal to have been attained—suppose knowledge of physical laws and power over physical forces to be complete—suppose physical nature completely subdued, put beneath our feet, and subject to our will, and, from the high intellectual position thus attained, we look back over the whole ground and consider the result. Shall that be called evil which was obviously the necessary condition for attaining our then elevated position? Evil it doubtless seemed to the individuals who fell, and still seems to us who now suffer, by the way in the conflict; but is physical discomfort or even physical death of the individual to be weighed in comparison with the psychical elevation of the individual, and especially of the race? Evidently, then, physical evil even in the case of man is only seeming evil, but real good.

But there is a more dreadful form of evil than that which results from external physical nature—an evil far more subtle and difficult to understand, and therefore to conquer. I mean internal organic evil—disease in its diversified forms and with its attendant weakness and suffering, inscrutable often in its causes, insidious in its approaches, contagious, infectious, spreading from house to house, carrying suffering and death in its course, and leaving sorrow and desolation behind. Is there any remedy which can transmute this evil into good? There is. It is again knowledge—knowledge of the laws, and power over the forces, of organic nature. Is it not evident that complete knowledge of the laws of health and the causes of disease would put this evil also

under our feet? Is it not evident that a perfect knowledge of the laws of health, and a perfect living according to these laws, would so entirely subdue this evil that men would no longer die except by natural decay or by accident? Is it not evident, also, that the race will not attain this knowledge unless it be forced upon us by the necessity of avoiding the dread evil of disease?

Now suppose, again, this ideal attained, suppose this dread evil subdued by complete knowledge, and again from our elevated intellectual position we look back over the ground. Shall we call that evil which was the necessary condition of our intellectual elevation? Evil, doubtless, it seems to us individuals who have suffered and are still suffering through our ignorance; but is such individual suffering or even individual death to be weighed against the psychical elevation of the individual and evolution of the race? Is not this seeming evil also a *real* good?

May we not, then, confidently generalize? May we not say that all physical evil is good in its general effect—that every law of Nature is beneficent in its general operation, and, if sometimes evil in its specific operation, is so only through our ignorance? Partly by survival of the fittest, and partly by intelligence, man, like other animals, brings himself in accord with the laws of Nature, and thus appropriates the good and avoids the evil, and Nature becomes beneficent only. But, also unlike any other animal, man by rational knowledge makes the laws of Nature his servants, and uses them for his own purposes, thus increasing his power and elevating the plane of his life.

Le Conte wrote with the perception of one who saw the physical side of nature only, the side which is apparent to the physical senses. Of the mental forces he had no knowledge, yet he perceived with wonderful clearness the law which governs, and he saw that it was good and not evil, and that since the law itself, the directing and controlling power, is good and only good, evil could not follow as an effect. What he failed to see, or at least to express clearly was that man, having acquired a degree of intelligence sufficient to enable him to understand the law, may direct its operations and bid defiance to old age and death equally as well and as easily as to disease.

H. W.

ONE NECESSITY FOR ORGANIZATION.

Friends in Kansas and other western states write us of their disappointment at being unable to get reduced rates to the Seattle Convention, due wholly to lack of organization among Mental Scientists.

One writer says:

MY DEAR MRS. WILMANS:—You will see by enclosed letter from chairman of Western Passenger Association, the outcome of our efforts to go to Seattle; we are trying to take it philosophically and I am not discouraged; next time we shall win, for we have learned many things in the effort that we shall remember. More than all else I have learned the power of organized effort, but that happily will soon be appropriated by the Mental Scientists. I sincerely hope they will officially appoint a committee on transportation granting them full powers to confer or request privileges of transportation companies. We have had three traveling passenger agents here from as many transcontinental lines and they have tried to help us, but they told us we were handicapped—by lack of official authority from "our society;" also from lack of data as to the numbers of the same. You cannot make it too strong to your readers, the importance of each and every one who has the success of truth at heart, to identify themselves with some organization that we may act intelligently and know how many, and who are these, who are in sympathy with the movement.

I am sorely disappointed not to be at Seattle, and I

feel the same to be obliged to write to the numerous inquiries sent me from Kansas, Nebraska, Colorado, Minnesota and Illinois, to tell them our efforts were unsuccessful this time.

With proper organization we could have had representatives of the new thought at Seattle, from a half dozen central western states, and so have compelled the attention of the world to the meeting and the truths to which it will give utterance. As it is, the meeting will be a success; that is assured, but it might have been a much larger and more representative gathering if we had been organized. The next year must be one of strenuous effort in this direction and our own efforts will be largely given to the work.

H. W. AND C. C. P.

FIRST MENTAL SCIENCE TEMPLE.

A new movement in this city is the First Mental Science Temple, which began services at 226 West Fifty-eighth street, a few Sundays ago. A lecture is given every Sunday evening by Paul Tyner, author of "Bodily Immortality," "The Living Christ" and other works. On Wednesday evening popular gatherings for discussion are held, and these are led usually by some one of the liberal thinkers of the city. Some thirty members have already been enrolled at the Temple, but one of its projectors said to-day that the only object in beginning work so late in the season was to form a nucleus to work with in the fall.

The Temple is the first of the affiliated organizations organized as an outcome of the Mental Science Association, which was inaugurated at Sea Breeze, Fla., last December, and has since been incorporated. It is planned to organize Temples all over the country under the auspices of the association, and they have already been opened in Chicago, San Francisco and Los Angeles. The president of the association is Helen Wilmans, editor of FREEDOM, a Mental Science journal, and author of the "Home Course in Mental Science" and other works on the subject.

Eugene Del Mar, a lawyer, with offices in Lord's Court, who is a member of the association, thus defines its purpose and scope:

"The purpose of the association is to promote a comprehension of the laws that govern mentality, this being regarded as the universal primary element. The attainment of happiness is considered to be the sole object and purpose of life, and to be dependent on the comprehension of natural laws. It is of the greatest importance that we should come to a recognition of the wonderful nature and power of thought. It is claimed that the unfoldment of higher power and of fuller life, even to its indefinite prolongation, may be attained through concentration of thought and potency of desire, these being correlated to the thing desired. The association asserts its independence of creeds, and champions liberty of thought and freedom of investigation. It is designed to inculcate a philosophy of life founded on the doctrine of optimism as expressed in the qualities of love, hope and courage."—*New York Daily Commercial Advertiser*.

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.

THE WASTE-PAPER BASKET.

Henny Burgman has got her come-upens. Daisy Ballough's little yellow dog came along with his tail curled into a knot over his back, his usual style of wearing it, and seeing Henny scratching up the soil in a manner to indicate her total disregard of other peoples' rights, proceeded to chastize her, dog fashion. He had removed several handfuls of feathers and scattered them to the wild winds, before relief arrived in the persons of several members of the household. The question now is, did Sliver (that is, the little yellow dog) know what I had written about the old hen and chickens scratching up my flowers, and suppose he was doing a neighborly act in punishing her, for repeating the outrage? Sliver's name does not appear upon our list of subscribers, but he may have done as some others do, may have borrowed the paper, instead of subscribing. The Colonel thinks he must have done so, as, although he is about the place every day, and a large part of every day, he never before attempted an assault upon anything, except that he sometimes fought with another little yellow dog that came to the hotel with one of the colored servants, and was christened Dewey. I guess his name was suggested because he looked as though he had been through the war.

Dewey and Sliver were great friends for a long time. Dewey got sleek and lively feeding at the kitchen door, and Sliver used to come over every morning as soon as he had breakfasted at home, and the two would romp and tumble for hours in the most friendly manner possible. I have seen Dewey lie in the grass in front of the hotel and watch for Sliver, who usually came across through the orange grove, and run to meet him the moment he appeared, in a way and with a manner, such as a young dog has of showing his delight at the coming of a friend. But one day the green-eyed monster rose up between them. There was a big lighter, or flat boat load of something, lying at the little dock; Mr. Ballough was in charge, and Mrs. Ballough went on board, the two dogs following. Mrs. Ballough stopped to pat Dewey, which offended Sliver who felt that his mistress's affections for dogs should begin and end with himself. He growled, Dewey resented the implied insult, some of the men said, "Sick 'em" and in an instant the fiercest engagement of the season was on. Unfortunately for Dewey, he forgot his seamanship, or even that he was at sea at all, and got his back to the edge of the boat, and as they struggled, each standing on his hind legs and with fore paws against the other, and mouths open in a frantic endeavor to bite, Sliver gained some slight advantage, and overboard went Dewey plump into the water. Those who saw it say that instantly Sliver showed every symptom of regret and anxiety, as if he would have undone his hasty act if possible, and asked his friend's forgiveness, but Dewey never did forgive. They have never been more than speaking acquaintances since, and Dewey went off to the barn and formed a kind of chumship with Bulger, a dog a little larger than himself, that has attached himself to the carriage, and runs with it regularly. Bulger is a black-and-white, low-rigged dog, very good-natured, but has the fault of sometimes running after bicyclists. He formed the habit from being invited by different people to follow when they went wheeling, and now when he sees some one riding very fast he seems to regard it as a challenge,

and away he goes barking furiously. He has been shot at with revolvers by bicyclists several times, but up to date has escaped injury. We cannot blame people for shooting at him, for really he looks fierce, and might by getting in front of a rider cause a fall. Neither is the dog greatly to blame; he is only doing what he was taught, and how can a bow-legged black and white dog be expected to know that different people like different things; that what some consider good manners in a dog others regard as insulting.

Bulger isn't our dog; we haven't any dog. That is, we have not bought any, neither has any been given us; they just come of their own accord, and stay until they go away. I have not seen Dewey for a month or more. I expect the colored man who claims him came and took him away. He has done so before; he will probably do so again, for Dewey prefers living here to any place and always comes back after a few weeks absence. There used to be another canine about the place, a larger one, but he is defunct. His name was Jenkins. He accompanied the carriage at times, but was irregular in his attendance, and spent a good deal of his time upon the beach, where he was known by many of the frequenters there, and never molested. Neither did he ever molest anybody or thing so far as I ever heard. He had his peculiarities; was very independent and self-respecting, but never thrust forward either his opinions or his person where he was not welcomed. Finally he took sick and died and was buried, not exactly with military honors, but decently as dog funerals go, by the men at the barn. But I guess that is enough about dogs. It is interesting, though, to note the difference in animals, their characteristics and degrees of intelligence varying as much as do the characteristics and intelligence of human beings.

To-day they commenced setting out palm trees upon the college campus. We have contracted for one hundred to be set at once. Not anything like that number have yet been paid for, but we know they will be; and now is the time to set them, so send on your two dollars for a tree. We intend having not a hundred, but hundreds later; we want to line every avenue and Boulevard with them and with magnolias, by and by, but every thing cannot be done in one season. We do not know very well how magnolias will bear transplanting. I am having an experiment made with some twenty of these trees this season. If they do well we can put out a greater number next season.

Our Temple meetings were rained out twice, tremendously heavy showers coming up just before the hour of gathering, and preventing people from turning out. Last Sunday, however, the evening was clear, and we had a house full as usual. And we had some most exquisite singing by the daughter of U. S. Ex-Senator Call, who is occupying a cottage here with his wife and daughter for the summer. Miss Call has a magnificent voice, magnificently cultivated, not devoid of all naturalness as some supposedly cultivated voices are, but sweet and strong and of wide compass. She sang two solos, and again with the congregation. The Senator and family do not call themselves Mental Scientists, but are interested in all new ideas, and always attend the lectures, and take part in all our little amusements, and we are becoming very fond of them. They may yet buy, and spend a great portion of the year here. H. W.

THE SIZE OF MAN.

[From The Progressive Thinker.]

Newton's discovery of the outworking of gravitation left a great unknown quantity in his demonstrated fact of the attraction existing between distant bodies. No one could imagine how the sun was holding his planets by a force active in what was supposed to be a vast vacuum, called "space." But the fact was there, so the questions continued until at last a satisfactory answer has been obtained. Space may, and does, appear to be empty, but is now discovered to be full of a wondrous substance called "ether." And herein is, at last, an opportunity for a man to learn something of himself and his own powers, since he himself, like every thing else, lives and has his being amidst this wondrous, all-penetrating ether, and is subject to its laws. In most respects ether is the very opposite of matter. It is so rigid that it holds the planets to their play around the sun, which requires more force than if there was a steel rod attached to every square inch of the earth's surface. So ether is more rigid than steel, and yet it produces absolutely no friction. It has not affected our earth's motion by one second in ten thousand years. Since heat is arrested motion, we discover that this wonderful ether cannot itself be heated. The temperature of space is thus simply zero. Ether has waves, longitudinal and transverse, by which energy travels before it is transmuted into light, heat, etc., in the friction of our atmosphere. And it is to-day a generally accepted truth that matter itself is composed of "little whirls" as modes of motion of the ether itself, and of course subject to its laws.

These interesting facts are now accessible to every student, and are already taught in our schools and colleges. I have thus alluded to them because I find therein a key to certain of the mysterious limitations that encompass a mortal in his earth life. It is from that standpoint I am proposing to study them. I want to find out, if I can, more about both the limitations and the powers of manhood in earth life.

Man has been accepting things for just what they appear to be, and we know, from sad experience, that Nature leaves him to work in the dark until he invents his own tallow candle. We have further discovered that man is subject to the laws of both ether and matter.

He is really a compound of both. Certain of his senses are expressions in matter, while others work only through ether. Philosophy has not yet grasped the import of this, or its effect upon manhood, so the student reader and I will try and blaze a path for ourselves through this forest of the unknown.

The limitations of man the mortal appear hopeless to the worshiper of matter. Indeed, in his "Mathematics of the Probable," he first takes the real manhood out of man, and then reduces him to an equation. He calls this the Law of Averages. He will take a large city and tell you how many will die next year, and how many will be sick and get well. He knows how many children will be born and how many will die. He will also tell you the names of the diseases that will kill them. He will not only tell you how many will get married, but knows how many will commit suicide, and will describe the methods by which they will individually leap out into the unknown. In a myriad other details he will show you man in the swaddling clothes of his own surroundings. And this scientific calculator is usually marvelously correct. Give him statistics long enough and broad enough, and he will absolutely prove that man the mortal is really the slave of destiny. Both the man and his calculator are gauging their lives by the limitations of matter. Some day these limitations will not work, and that will be when man knows more of his own powers which work and manifest in the ether.

Now let us look a little deeper into manhood and its place in nature. We have three factors to take into consideration. (1) Man. (2) Matter. (3) Ether.

Man's contact with his surroundings and expressions of his own intelligence is by means of sensory and

motor nerves. To realize what this means we must here, for a few moments, fall back upon the laws of vibration, as taught in our schools and colleges. Let a pendulum swing with measured beat, and the student will discover that eighty such movements in a second will produce a sound which he calls "tone," which is the very deepest base his sense of hearing can grasp. As the pendulum swings more rapidly the "tone" will ascend the scale till at last it vanishes into silence. His mortal limit has been reached in that direction when some fifty or sixty thousand vibrations in one second has been recorded, and the shrill echo has ceased. It has marked the end of his possible power of hearing with mortal ear. Now comes a tremendous gap wherein the scientist finds no foothold even for his imagination. Fancy that pendulum increasing its speed, faster and faster, till it has reached four hundreds of millions of millions of vibrations in one second, and mortal man once again senses its movement, but this time not as sound but as color. He calls his first vision red. Then following the chromatic scale a few more hundreds of hundreds of millions of vibrations he first senses violet, and then becomes blind. He has discovered that on one side of his sight limit heat rays sparkle and burn, and he guesses to-day that beyond the other boundary is the home of the X-ray which laughs at the so-called invisible. But what of that huge gap which has never been claimed by God or man? Intelligence has accepted and acknowledged sense limitation as the foundation of personality. Personality is of course itself a limitation of manhood, and the finite will always be limited. But herein is the trouble. It is all right and natural that manhood should have powers that commence at one end and finish off at the other. But why there should be a huge gap in the middle is the mystery, or rather the problem, waiting a reasonable explanation.

Give a musician a piano with just a couple of notes at one end and a part of an octave at the other as all he can use, and you will have but poor attempts at melody, and a great deal of inharmony as the result. Now suppose a visitor from some other and more favored planet were to see such an instrument and learn that it expressed man's limitation, he would at once infer that there were notes and octaves somewhere that could and might fill up the gap, and let the soul of the musician sing its higher melodies. The visitor would say to the mortal: "You have been accepting this gap as made by natural law, whereas your effort should be to reach out from either end of your instrument, adding note to note, and at every discovery increasing the musician's power of expression." Among those he addressed there would be two classes of minds alike interested. One would say "The gap in our instrument is God's design. Let it alone. Religion forbids your intermeddling." The other class would simply keep toiling on, and finding a new note now and then till, perhaps, a whole octave might have been gained in the name and by the efforts of science. But even then the awful gap remains as a disheartening fact practically unchanged. The idea of a piano is itself a limitation. Let the reader think of an instrument a mile long, with mortal man sounding a few notes at each end, and a great silence between; he will then realize more clearly this great gap and what it means to himself and others. Man is an Ego, ever seeking to express himself by every means at his disposal, and, speaking for myself and the reader, Ego rebels at a limitation which may, after all, be one of ignorance only. Man is continuing to accept things for just what they appear to be, at least until he finds out to the contrary. Thus to-day he calls himself lord of creation, although he can only use a few notes at each end of his sense instrument, and has an awful gap of emptiness between one end and the other. This is the position which I want to discuss and examine, with a divine discontent at my own limitation.

Space has long been counted as filled with nothingness. Five or six miles climb from ocean's level left man gasping for breath, and a mile or two further was

the limit even to bird life. Man has now discovered that space is full—absolutely full—without even a tiny crack, of a substance which is the reality of the All in All, and of which matter is but the passing shadow. Man in his ignorance has talked of empty space between sun, planet and distant star. It was for him just one of the huge gaps, like the one we note in sense limitation, only very much larger. Man the student and explorer now knows there is no gap at all, but just a solid roadway, over which the trained mind may travel back and forth. With his telescopic and spectroscopic motor wagon man wends his way to and fro, stopping if he pleases at comet and asteroid way stations. Or, if he prefer, he travels inward to further and further homes of intelligence and activity. With such experiences the scientist now tells us the great gap in space was imagination and born of ignorance. But all the same that scientist does not yet dare to deny the gap in his own sense limit which leaves him a few thousands of vibrations on one shore, with millions of millions on the other, and all between just nothing at all. At this point the careful student may find a thought of comfort. He now knows, as a fact, that the space between planet and star is filled with ether waves, vibratory with energy. But man himself is immersed in ether as much as is sun, planet or star. So there can be no more vacuum for him than for space. His senses are merely manifestations of his own divine energy. At one end the coarse atmosphere vibrates for him into sound. At the other he discovers it is ether waves vibrating with beauty and love. But there is—there can be—no gap between, since ether is the universal All in All, and man himself lives in it, moves in it and thinks in it. The gap has been the imagination of ignorance—the auto-suggestion which has held him in the same quicksand which buried his grandfather. But all the same the fact remains to-day that man does not seem to have gained many octaves out of the millions that lay between his hearing and his sight. This both demands and justifies a careful examination of manhood itself in the light of the recent discovery that Nature has no such thing as a vacuum, or even a crevice, in her whole system.

We commence with the question, "What is man?" That is an old, a very old question, and has been answered in two ways. One is that he is the direct creation of a Supreme Divinity. The other, that he is the evolved result of aggregations of atoms, and that his brain secretes thought as his liver secretes bile. Neither answer is satisfactory, for both alike leave unfilled this awful gap between his sense limitations. Taking nature as a whole we find intelligence everywhere, but we only perceive it as atmosphere that may be charged with the form of energy we call "electricity," but it is only when it is personified into a brief flash that we recognize it and call it "lightning." Every manifestation of intelligence is a flash from the mighty whole. And in the light of an eternity, without either time or space, it matters not whether personified intelligence counts years by centuries or millions, it is still only a flash, moving in ether-filled space, and subject to its laws.

Such to me is manhood. I count it as a flash of the universal and divine intelligence, born amidst the eternal energy, which has rippled the ether into waves. Another effect of the eternal energy is to compel vortex rings or minute whirls of ether, known to us all as the atom of physical science. So the flash of intelligence, compelled by an energy we call First Cause, because we cannot comprehend it, is playing amidst the ether as lightning plays amid the atmosphere of our planet. But where the ether is whirled into atoms intelligence finds a quick limit. A little sound, smell, taste and touch are the possible manifestations of intelligence amid such cramped conditions. But thought and will power are children of the ether, and compel tiny waves that travel on and on through frictionless space. They linger for a brief hour amidst the atoms, manifesting as sight, nor-

mal or astral, but soon pass on and out, becoming the spiritual glow which ennobles manhood.

Such is my answer to the question, "What is man?" But this answer also involves an explanation of the great gap that separates man's lower and higher self in the life of to-day. Physical sight is necessarily as material as hearing, although born of waves of ether instead of matter. It is through physical organs that man the mortal uses each of his five senses. And whatever other faculties men may possess they must, in earth life, find physical expression or remain silent. So we have as an acknowledged fact a human personality, expressing itself through vibration of material atoms, as the mouth-piece of an Ego who has apparently no other inlet into earth life. We have the further fact that this personality uses, or seems to use, just a few vibrations at each end of key-board, with no reason, that we can discern, for this extraordinary limitation. The personality is man, with a most limited manhood, but there is no reason, we can discover, why Ego should have this marvelous limitation. As a matter of common sense, Ego, being himself personified intelligence, can have no other limitation than the laws of ether and matter compel. There can be no gap in his forceful grasp between one note in the scale of vibrations and another. He must play upon one as easily as upon the others. The only reason of the apparent gap is the limitation of our earth-bound sense, which stops short suddenly, as if it were cut off for the very purpose of making man the mortal a ridiculous parody of what he should be if Ego were in full control.

There are plenty of proofs of the presence of Ego within this gap, where man and nature have seemed to be silent. All the phenomena of psychometry, the whole field of psychic manifestation, which includes clairvoyance, all that we call intuition, and that which is called "subconsciousness," are founded upon vibrations that are outside our normal limit. And the reason they are so imperfectly manifested, so full of errors and perplexities, is because mortal man translates, or tries to translate them into the vibratory expressions of his ever-day life. So let us ever remember that Ego is a flash from the infinite, and cannot be limited to just a few octaves of expression on the mighty keyboard of the universe.

It should now be evident that Ego can strike one chord as well as another, although mortal mind may be silent to one, and count the other as his limit. This gives me quite a different idea of my own personality. I now remember, with glorified humility, that I am an Ego, expressing myself in earth life with so few notes that there is necessarily more of inharmony than melody. All that I have counted woe, misery, and fated cruelty in earth life is based upon my inability to sense the other notes by which my Ego is expressing himself to his brother intelligences. Let us ever remember that every imperfect chord proclaims a perfect chord somewhere awaiting the student's search. Cruelty and hate are only imperfect chords which in fullness would express brotherly love. All the same we have to-day these limitations in our earth life. Things are not what they seem to be in our manhood any more than in the expressions of nature around us. And our Ego is, and has been, thus misjudged, only because we do not see and grasp enough of him to realize that what is called "devil" is only a very imperfect manifestation of godhood.

It is a great advance when we have grasped even a thought of the powers that necessarily belong to every Ego, but that is only the threshold of our theme. I call my theme "The Fullness of Man," because I recognize man the mortal as but a very limited expression of the man Ego, who is himself a flash of the divine. I believe that man in his fullness can play every note in the vast scale.

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Persons interested can write to me for my terms for treatment, which are moderate as compared with those of the medical practitioners. Each one so doing may give me a brief statement of his or her case, age, and sex. The address should be written clearly, so there may be no trouble in answering. MRS. HELEN WILMANS, Sea Breeze, Florida.

WHAT IS YOUR WISH?

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

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

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

HELEN WILMANS,
Sea Breeze, Fla.

CAN POVERTY BE SUCCESSFULLY TREATED?

Why not? Poverty is one form of weakness, not far removed from disease although so different.

Poverty is caused by the absence of self-confidence and will power; back of these is the lack of vitality; not the lack of animal force, but of intelligent force.

Intelligent force, self-confidence and will power can be successfully induced by one who is sufficiently established in mind control as to be able to speak the creative word with a power that never takes "No" for an answer.

When I first came into a knowledge of the power of mind to control matter I said to myself, if there is anything in this thought for me it must express itself in money. I am tired of being poor. Poverty is a bitter thing, and it is natural that we should desire to get away from it. I wanted freedom, and no person can be free who is in the thralls of poverty.

I began to think along the lines that develop the qualities I have enumerated until I became like a giant in that one particular form of power. I spent years in earnest study before I felt myself so fully developed that I could impart it with certainty; but now my treatments in this line are successful; and not in a single instance have I had a complaint from a patient.

Persons writing for treatment must be explicit, and give their addresses carefully. Terms reasonable.

HELEN WILMANS,
Sea Breeze, Florida.

BABY'S BIRTH-YEAR BOOK.

Send me the addresses of the little strangers who have recently come into earth life. I want to tell them about a book I make on purpose for each one of them. The book gives a place wherein "mama" can record everything about the baby; it also gives baby's horoscope, astral stone, color, flower and angel, with facts and fancies of hour, day, month, year and name. Designed, painted and written for each baby individually; no two books alike. IRENE C. HILL, sept 6-11 1524 N. Madison Av., Peoria, Ill.

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One lady writes: "My copy of 'The Journal' was read by twenty-seven people while I was away in the country and they all thought it perfectly wonderful. Surely it gives the right key to the knotty problems of life." Address F. M. HARLEY PUB. CO., 87-89 Washington st., Chicago, Ill.