

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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ADJUSTMENT.

BY PAUL TYNER.

All sensible things which are apprehended by opinion and sense are in the process of creation, and are creative.—*Plato, Timaeus, 28.*

All life depends on adjustment. Life itself is a series of readjustments. The failure to live we call "death" is simply a refusal to readjust the mind to changed conditions. The man who dies has not "kept up with the procession." The world and everything in it are being constantly made over. Yet the stuff out of which it is made is always the same—constant in quantity and in quality; old as the hills and new as the morning. Variation is in form, not in substance. This is as true of the man in the body of flesh and blood as it is of every other form of the One Life. It is as true of the grasses of the field as of the giants of the forest, and as true of the humming bird that flashes as a jewel in the sunlight as of the whale propelling his enormous bulk through ocean's depths.

Let us grasp clearly Herbert Spencer's exact scientific definition of the great law of growth:

"Evolution is the change from an indefinite, incoherent, homogeneity, to a definite, coherent, heterogeneity, through continuous differentiations and integrations."

The higher forms are developed from the lower, it will be noted, by a continuous series of breaking up things and putting them together again. In another connection, the same philosopher points out that all life is absolutely conditioned on the power of adaptation to environment. In species and individuals throughout nature, we find in the adaptation to environment an exact measure of the persistence of life. Weakness, disease, decay, death are all simply indications of lack of such adaptation. The sense of unrelated environment finds striking illustration, in our common comparison to "a fish out of water." Water is the natural environment of mind in the fish stage of evolution. The fish seeks no other, and if suddenly taken from that element is literally frightened to death. Yet somewhere on the evolutionary spiral the mind in the fish frees itself from all tendency to the limitations of a form fit only for a life in the water, and mounts into the upper air as a bird, or wades awkwardly along the shores as an amphibian, struggling against the old tendencies while acquiring the new, until at last the new become stronger than the old.

No thoroughly healthy man or woman is afraid of the water. The attractions of fishing, of boating and swimming, are all stirrings of the transformed fish—at last master of his environment, and indulging in reminiscences, so to speak.

"Home-sickness," which is said to cause nearly as much suffering as is caused by wounds or camp-fever among soldiers in war time, is plainly lack of adaptation to environment. The man who makes himself at home wherever he finds himself is the man who enjoys happiness, health and power. One place as much as another, and all things as they come, serve equally to minister to his growth. He has only to keep on being at home everywhere to live forever.

In making over a garment we must be ready to take it apart before we put it together in the new way. So in the endless combinations and recombinations that make up life. If we seek to avoid them by a process of simple addition, piling new experiences, new wealth, new knowledge, on top of old—holding on to the old, yet wanting the new—the result will be "a thing of shreds and patches." To attain the new we must be willing to break up and let go of old ideas, old ways, old tendencies, loves and hates, griefs and pleasures. "We cannot eat our cake and have it." There are people foolish enough to prefer having the cake to eating it; they starve for lack of the very things they store up. It is not fixed but circulating capital that produces increase.

Nature abhors the old and fixed as she abhors a vacuum. Stagnation means death. "Move on, or get off the earth!" is the imperious command which all must obey.

There are people who think it is all right to get old and die because "change is the law." They succumb as gracefully as may be, to what they consider the inevitable. For the benefit of these people I want to show that old age and death are caused not by willing and intelligent obedience to, and co-operation with, the law, but by blind resistance to it. The peace of the grave is like "the peace of Warsaw"—or the "pacification" of the Filipinos. "They make a slaughter and call it peace." Hurling themselves against the law, they are broken and crushed by it, and then blame the law—attributing to order their own foolish disorder. Let the constant death and renewal of the cells in all the body be accompanied by mental transformation, and we will no longer know any more violent and disorderly death and break-up, preliminary to new birth. We will die daily and be born anew daily—and enjoy it all.

Plato's saying, "God geometrizes" finds modern recognition in the axiom, "All is mind." This matter of adjustment to environment is a mental process. It is mathematically exact. Harmony is the result always attainable. Happiness is the true aim and end of life because happiness is harmony. The law is universal.

Yet every man is a law unto himself, for the happiness of each must be sought and found through the fullest understanding and expression of the individuality of each. According to the old theology: "Every man should be content and happy in that station of life in which God has placed him." There is a sense in which this is unquestionably true. In whatever station, condition, employment, or environment you find yourself contented and happy, that is where you belong. The God in you has placed you there. Stay there as long as you are content and happy—and not an hour longer. We make the mistake of thinking happiness (and with happiness health always; a happy sick man would be as rare a bird as a white crow) we make the mistake, I say, of thinking happiness consists in the environment itself. It consists entirely in the *adjustment* of oneself to the environment. This is always a state of mind. Being so, it is within the control and at the command of every grown man and woman. You are not dependent on the wife or husband, the parents or children, friends, business, fortune, profession, position or employment in whom or in which you find content and happiness. The happiness (harmony) you associate with persons and places, circumstances and conditions, arises wholly from right adjustment. This adjustment is dependent on nobody and nothing but your own royal self. It is a state of mind creative and creating by your order. The power to adjust oneself to one's environment properly includes the power to adjust environment to one's need. So with unhappiness and all diseases. You make a mistake in attributing unhappiness to the loss of friends or fortune, place or power. Nothing that is yours can be lost—nothing that is really essential to your happiness. Times change, but men change with them. What is your own will come to you (or you will go to it), if you don't fall out of the procession. "The old order changeth and giveth place to the new." Let the dead past bury its dead; let your God be the God of the living.

I spoke of the sum total of substance being constant in quantity and quality. Whether we call it force or matter, mind or spirit, is not essential. There is as much of it as there ever was, or ever will be, and it is all of one quality. It is all good and there is plenty for all practical purposes. So we may call it infinite and inexhaustible, if these terms help us to feel how unstinted is the supply. Here we have the raw material, so to speak, in what Herbert Spencer calls "indefinite, incoherent homogeneity." Of course no one ever saw it in this state, although oceans of water, our luminous atmosphere, masses of earth and the amoeboid cell in protoplasmic chunks "paddling its own canoe," offer crude but sufficient analogy for our imaginations to work upon. When we really begin to know anything about this universal and infinite energy (which is really a big name for God), it is measured out with exactness and nicety. This is where mind comes into operation. It counts, measures, ordains, establishes and maintains perfect order and adjustment everywhere; not less in the shaping of a leaf or the tinting of a butterfly's wings than in the building and swinging of the solar system. It counts and measures and discriminates and apportions to a hair's breadth—and all that there may be right adjustment, harmony, continuance of life in growth everywhere.

The ancient mathematicians, after puzzling for ages over the question of the pentagon or five-sided figure within the circle, found the problem solvable only through a complicated calculation by which the radius of the circle might be divided into "extreme and mean ratio." In our own time it has been discovered that this ancient problem of geometry is perfectly exemplified in nature in the spiral arrangement of leaves around a stem in series of fives, the fifth leaf or bud standing directly above the first. It takes mind to figure out and arrange a plan by which every leaf of the five shall be so arranged as to receive its full share of air and sunlight. But the mind is there, precisely where it is wanted. It is in the leaf itself, in every atom of it. All is mind, and the all of mind is available in the growing of every leaf and the assignment to it of its own place. Man is not less mind than the leaf. To make and maintain brain and nerves, bone and muscle, blood and organs in perfect harmony and true adjustment, he has all the mind-stuff in the universe to draw upon, and intelligence equal to all his demands in manipulating it. He need not fear for lack of material nor for lack of skill in the new creation involved in all readjustment.

No one now denies the bases here laid down, when considering things in the abstract, or the universe as a whole. Modern science has familiarized us with the well demonstrated doctrine of the conservation of energy, and the consequent indestructibility of matter. Taking things in the large, we know that not an atom of matter can really be destroyed, that not an atom of energy is ever used up. Force and matter are constant in quantity; the form that disappears only changes—vanishes in one form to appear in another. We think of forms as fixed, but the essence of form is flexibility—capacity for change; no form comes into existence except through change, and if one change is possible so is another. All this is now matter of general knowledge. But when it comes to making individual application of these great truths—truths as applicable to the subtler forms of energy we call love, faith, courage and skill, as to the grosser in which these qualities are embodied—the world has much to learn. And it seems to have been left to the Mental Science of the twentieth century, as the logical heir and successor of the physical science of the nineteenth century, to supply this need in development and fulfillment of so splendid a heralding.

In this mission we shall be helped also, no doubt, by an understanding of the wealth of wisdom stored in the ancient philosophy of the East. It is a well preserved Aryan tradition, for instance, that the first race of men who inhabited the earth were immortal in the flesh, and that even when, by the sin of fear, death entered the world, men did not cease to communicate face to face with angels, or denizens of other spheres—the door between the "spiritual" and the material worlds being an open one; so that men commonly passed from one to the other. Our present outreaching towards bodily immortality, taken together with the constantly increasing frequency of development of such psychic powers as clairvoyance, clairaudience, telepathy and projection of the astral image, show us that this tradition is credible.

They show also that as man develops he will not have to die to enjoy the companionship of the denizens of the spiritual worlds. His spiritual eyes and ears

will be open. All the interesting journeys and experiences of Swedenborg were enjoyed by him while continuing in excellent bodily health. All worlds are only various sides of the one world, of which the highly developed immortal man is a citizen endowed with fullest freedom of travel or residence.

Another oriental doctrine that has a practical bearing on our problem is that of a primordial and universal substance, termed by the Hindus, Akasa. This ancient conception finds close correspondence in the modern western hypothesis of a cosmic ether pervading the solar system. Everything becomes visible, according to this Hindu theory, by the condensation of Akasa into physical form. It may be made invisible again; that is, the form may be resolved back into its super-etheral state, by changing into repulsion the attractive power that held its atoms together. There is, it is further held, a tendency in the atoms that have once constituted a form to rush together again in the same order that constituted that form. Any form may be apparently destroyed and then reproduced by making use of this law of polarization, and this tendency to repetition. In this way the Hindus account naturally for such "miracles" as the multiplication of the loaves and fishes, and the changing of water into wine. The Yogi to this day performs similar miracles, we are informed. Sinnett in his "Occult World" gives several interesting instances of such multiplication which he witnessed at the hands of Madam Blavatski; and Annie Besant, when in Denver three years ago, wore a replica of the famous ring of her great leader, which she assured me had been produced out of the Akasa in this way.

It does not seem to me that this matter of adjustment—marvellous as it is in its nicety when we come to the individual human life—is so very complicated or difficult a matter. The intelligence necessary to adjustment is inherent in us, is us, we are it. Columbus was not the only man who could stand an egg on end. We hear much in these days about the delicate and ingenious instruments contrived for weighing, measuring and registering things; about the spectroscope with its wonderful dissection of light into its component color rays; about an instrument that will draw a thousand lines in an inch of space; about microscopes revealing the otherwise invisibly little, and of telescopes bringing into vision worlds to the naked eye invisibly remote; balances there are so fine that they may be turned with a hair or a speck of dust. But this human body of ours is many times more accurate and trustworthy as a measuring instrument than any made by hand of man. It weighs and registers every thought from moment to moment and from age to age. The state of mind as to adjustment to environment is recorded by it with a certainty and accuracy that is unailing. So unerring and constant an index is possible only to mind registering itself in mind at its highest organization.

"A hair, perhaps, divides the false and true,"

sings Omar Khayyam. I have noticed that gray hairs come one at a time. The same is true as to lines and wrinkles and as to certain warning little twinges or twinges that suggest waning strength in eyes, or ears, or voice, or digestion. What do these things mean? What are we to do about them? Shall we adjust ourselves to the false or to the true? to strength or to weakness? to health or to disease? It depends on whether

we want to live or die. Gray hairs and feebleness are in no true sense an "index of the passing years." We can count the time and mark it without these. It is not time they measure, but thought, emotion, desire. They mean negative thought, and for balance call for more positive thought; they show lack of balance in the thought forces: that is all there is to it. Some people get anxious about this registering of thought in the bodily condition; others are careless. Gray hairs are not to be laughed away, any more than they are to be wept or worried away. We are weighing something infinitely more precious than gold from the refiner's fires. Shall we be less heedless than he of the movement of the scales, or less wise in supplying what the movement calls for?

"It's never too late to mend" and, once we know how to restore balance, we can do so even if the disturbance has been so long continued as to turn all the hair white and otherwise intensify and aggravate the symptoms of maladjustment. But would it not save time and trouble to right things at the start, and keep them right? Take the first faint suggestion of lack of balance that comes along—the first gray hair, the first wrinkle, the first difficulty with the hearing, or the voice in singing or speaking, the first difficulty with the breath. Why tinker with the mere symptom, the effect, and neglect the cause? Dying the hair, or fooling with the hair follicles, facial massage or Madame Somebody's skin beautifier won't do. Despite the proverb, beauty is more than skin deep. Surface symptom doctoring has no place in Mental Science; that sort of thing may be left to the old school medicos with their pills and potions. Let us go deeper, to the causative and creative thought. Passing by your merely outward attitude and action, are you in your heart of hearts playing fair in the give and take of life? Is your giving balanced by taking and your taking by giving? Or are you apt to think it smart to get more than you give in any particular direction? Possibly you go to the other extreme—as did our loving and devoted little Eva Hulings, in Denver—giving all you have and not getting fair return; expecting to receive, yet afraid to ask, and ask definitely for your fair due, depending on "voluntary contributions." Heeding the line or wrinkle, the turned hair or rheumatic twinge as faint signals of disturbance, do you neutralize promptly the meanness, or weakness, fear or anxiety they indicate by throwing more gold into the scale, desiring, cultivating and emphasizing in thought and deed an attitude of love, of courage, of generosity, of serene and gentle strength? Do you balance rest by activity and activity by rest?

All these things enter into the matter of adjustment. How much or how little, or in what proportion to each other, every man may tell for himself better than another can tell him. Each knows when he is happy or unhappy. He knows where the shoe pinches. As there are among the millions of men no two faces or voices exactly alike, no two who even breathe or walk exactly alike, so the adjustment of self to environment and environment to self for one man may not be adjustment for another man. What is adjustment for Mr. McKinley, for instance, would not be adjustment for Mr. Bryan; and so it runs all the way through. Phillips Brooks was a splendid man as well as a great preacher; but his famous townsman, John L. Sullivan, had to find health and happiness in a very different adjustment to envi-

ronment. If you want to be strong and happy and live long in the land, honor your father and your mother by striking out for yourself; be original, be yourself. I do not believe in telling children to be like other children, or to "be good" (which means, "see how good I am; be like me.") The one thing necessary is to be true, true to oneself. It is an individual matter entirely. One must know oneself, and be oneself to begin with, and always. This individuality in the requirement and the result really simplifies the problem immensely. Think how easy it makes it. The question no longer is how good, or great or talented or beautiful you are in comparison with some one else or some one's else standard. It is merely, *are you yourself?*

Is that expression of countenance, that carriage of the body, that tone of voice, that kindness or unkindness, that "good" or "wicked" action really you? If it is, emphasize it and cultivate it; if not, you need tuning. You are the tuner, and you are the note to which you are to be tuned. Dare to be true.

You have a vibration that is peculiarly your own—to it every atom in your body responds in well-being, in joy. This atomic vibration has a perfect correspondence in sound vibration which gives us musical notes, in light vibration, which gives us colors, and in thought vibration which gives us ideas. Any one of these vibrations when found will give the key to all the others. Through conscious desire operating in the vibration of your dominant note, color or thought, the entire system may instantly and always be tuned, balanced and re-adjusted—transformed into wholeness, harmony, health.

But this is too tempting a digression. I have not space at this time (which means it is not the time or the place) to go into this side of the subject in any detail. For those who are ready, the hint here thrown out will be sufficient; those who are not ready will, I trust, have the grace to bear with me if I seem to them to have wandered into what is called "the occult." The occult is such only to those who have not yet explored it. To those who understand, it is no longer occult. "There is nothing hidden which shall not be uncovered."

C. F. BURGMAN'S LECTURE TOUR.

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

Sacramento, Cal. - July 20-22	San Francisco, } Aug. 3 to 10
Auburn, Cal. - - July 23	Oakland, }
Grass Valley, Cal. July 25	San Jose, Cal. }
Nevada City, Cal. - July 26	Pasadena, Cal. - - Aug. 12
Vallejo, Cal. - - July 30	Los Angeles, Cal. - Aug. 14
Stockton, Cal. - - Aug. 1	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 P St Street, San Francisco, California.

There is a lovely furnished cottage of seven rooms here now vacant. Some student or students ought to take it while studying Mental Science.

WOMEN AND DEAD BIRDS.

[From The Mayflower.]

I am tired of the everlasting nagging at women for the wearing of birds on their hats. Don't think I approve the fashion; far from it. I'd just as soon wear a dead cat or a dead rat, and for that matter, a dead snake, as to wear a dead bird. Nor do I wear breasts, wings or quills, but I think the women have had their share of the scoldings, so please turn your attention to the sportsmen (?) who every time they go out with a gun, shoot birds, just for the pleasure of killing something. They do not even care for the plumage of their victims. They are enjoying the manly sport of killing something, or perhaps half killing it, and leaving it to suffer until it dies of its wounds. And yet these same *noble men* will rail at the vanity of woman, are horrified at the cruelty and depravity that will permit her to bedeck herself with dead birds. I admit the sin and wickedness of it, yet maintain that not one woman in five hundred would deliberately kill a bird just for the pleasure of seeing it die.

When the men have had their part of the scoldings, turn your batteries on the boys who are making collections of eggs, and from them to their parents, who not only permit, but sometimes encourage them in this nefarious pursuit. They do not take just one egg to add to their own collection, but take every one, to exchange with other boys who have had the pleasure of despoiling the nest of some different variety of bird. I knew one boy, the son of a preacher of the gospel, who was aided and encouraged in his wholesale robbery of birds' nests by both father and mother, who were much pleased with the interest he took in the pursuit. They even talked of buying Audubon's works for him when he was a little older. It is all right for men and big boys to kill birds just for fun. It is all right for boys, big and little, to rob birds' nests, right and left, but let women bedeck themselves with dead birds and feathers, oh dear! and oh dear! Such a cry as goes up from these outraged brothers!

There are laws to protect (for a part of the year) certain species of birds. And why are they thus protected? That men may have sport, the pleasure of killing them during the few months they are not thus protected. Not one in fifty who kills the birds in open season needs them for his own consumption, nor does he need the money that would accrue from the sale of them; oh no; it is pleasure to kill them. The noble hunter who kills the largest number isn't vain or proud of his exploits. Certainly not.

Until the men refrain from shooting birds just for fun, until they are quite willing to sleep without feather beds or feather pillows, until they are willing to go without chicken pie for Sunday dinner, until they are willing to go without Thanksgiving turkey or Christmas goose, until they are willing to give up trap shooting—until then let them hold their tongues about women wearing dead birds, birds' feathers and wings.

Yet I sincerely hope the time is not far distant when every woman in the civilized world will be ashamed to be seen adorned with feathers.

There is a question I have pondered long and seriously: How much worse is it to kill birds, wild or domestic, for their plumage, to adorn the person, than it is to kill them to gratify the appetite?

DOROTHY LINCOLN.

EVOLUTION.

Conclusion of Mr. Post's Lectures.

In a series of short lectures, such as I am to close to-night, it is impossible to do more than point out a few of the evidences—the more or less closely connected links, which go to make up the chain of evidence supporting the evolutionary theory. Had it not been decided, partially at least from lack of time on my part, that this should close the series, I should, I think, have been able to show that the same principle of growth, unfoldment, by which all material forms, including man, have assumed their present form, has also been in operation in shaping man's social relations, his ideas of government and his religions. To-night I can do no more than to briefly review the evidence already adduced, with, perhaps, some slight addition, to prove man, the highest known intelligence, to be an expression of the impersonal life energy, evolved from the infinite, through all the lower forms of life and in accordance with a perfectly natural law.

In the different strata of rock which form the crust of our earth is found, not only evidence that the earth's age is to be counted in periods of millions of years, but also evidence of the various plants and animals which flourished during each period.

As the rocks, broken and ragged from their upheaval during the formation of the earth's crust, were disintegrated, washed down and ground into pomace by the action of the elements, they partially filled the valleys and caverns; and as the mass accumulated its lower portion, partly by the enormous pressure of the mass above, partially from chemical action, was formed into rock of an appearance quite different from that portion of the original crust, which still retained the form and character which it assumed when changed, by cooling, from its molten state.

It is probable that vegetable life first sprung into existence in stagnant bodies of water, in lakes and ponds shut off by mountain ranges from the more severe storms that still swept the open sea with a violence greater than anything we know, or can, perhaps, conceive of. Any one who has observed how rapidly the waters of a stagnant pool in midsummer become covered with a scum of green, one of the lowest forms of vegetable life, will not find it difficult to imagine the same, or some similar growth, to have sprung into life in still water when the world was young, as the combined effect of the sun's rays and the chemical action, which could not but be constantly taking place between the different elements of which the earth's crust was composed.

Gradually higher and still higher forms of vegetable life appeared; flourished for a time and perished only to give place to other forms better adapted to the changing conditions of climate and surroundings. During all this time portions of the higher ground continued to be washed down into the valleys, and with it went, of course, portions of the vegetable matter; and so another strata of earth was formed differing from each of the succeeding ones; and it is in these differing strata of rock or earth that the record of the earth's age and material proof of the slow change from lower to higher forms of both vegetable and animal life lies buried.

While in the nature of things there could be no unbroken and positively defined line dividing one period of earth's history from another, since each must of ne-

cessity run into another, yet the different strata are in places very distinctly marked.

Let us suppose a portion of low country, a valley which for hundreds of years had been receiving the washings of the surrounding hills, upon whose vegetation and in whose lakes and ponds had lived those animals and fishes which were native to it; then suppose that by some upheaval this land is elevated, while some other portion of the earth's crust sinks, the portion thus upheaved will contain the record of its time. Its soil will be found to contain the washings of the hills, mingled with traces of such vegetation as grew during that period and with the bones of the animals which lived then; and if, as has unquestionably often occurred, that portion, after being elevated for many thousands of years again sink, it again would have received the washings from lands newly elevated, and would afford sustenance for, and support a vastly different kind of animal life from that which occupied it before its elevation. So that we have in these cases a clear record of the change and growth of both animal and vegetable life, and can trace the development, step by step, of the lower to higher forms, and can tell with some degree of accuracy at what period this or that species of animal existed, and at what time man first made his appearance; and can follow him through all the centuries of his struggles with the elements for existence, and with the great beasts and monster reptiles with which the earth was at one time populated; can tell when he first learned to use weapons of offense and defense, and when he became an architect and builder; when he first learned to work the metals, and what metals he first used; can do so because in certain strata of the earth is found, mingled with the bones of certain animals and the traces of certain species of vegetation, specimens of tools or weapons which could only have been made by men, and the material of which the implements are made and the degree of perfection with relation to their adaptability to the use to which they must have been put, clearly indicate the degree of intelligence of the maker.

Thus we have first what scientists have agreed to call the stone age, the age when man knew nothing of the metals, and when their only weapons and utensils were crudely shaped of stone. Later came the age of bronze when man had learned to unite tin with copper in the production of instruments showing a great advance over the age of stone. Back of the stone age was the cave man. Back of him we can find no direct and positive evidence connecting him with the anthropoid ape, the nearest link in the chain; but such direct evidence is not needed to sustain the claims of evolution. I cannot truthfully say that I have seen an ape that, had he not possessed a tail, I would be willing to consider a man and brother, but some of us have possibly seen men that would be counted among apes but for the absence of a tail.

As I showed in a previous lecture, all mammals and many other animals and birds, while in the embryonic state before birth have tails; and the embryo of a dog, a chicken, a turtle, an ape and a man are equally indistinguishable one from another. It is a law of nature that an organ or a muscle not kept in use shall dwindle and finally perish. The right arm of most men is stronger than the left because used more, and an athlete training for an exhibition of his powers exercises in

various ways, so as to bring into play and strengthen each separate organ and muscle of his body. No one would consider it unreasonable to suppose that any particular species of the ape family might in a long series of years become slightly more intelligent than formerly—no one who does not know that some monkeys are more intelligent than some other monkeys, just as some dogs and some horses are more intelligent than others. Well, if, some time, millions of years ago some species of the ape family became more intelligent than others; and if some individual ape became more intelligent than the rest, this would be evolution as far as it went. There is a certain species of apes now existing, called the arboreal apes, that make for themselves a kind of shelter in the trees, a little as birds build nests. If the monkeys had wings they would not need tails; not having wings neither sharp claws by which to stick to a limb or the body of a tree, as have most climbing animals, they find a tail convenient; and as long as they continue to use them monkeys will continue to have tails.

But suppose that at some period of the world's earliest history the large birds of prey become so numerous that the apes found it less safe in the trees than on the ground; or suppose that both the birds and the beasts of prey became so numerous in the wooded districts as to drive the apes to the treeless mountains. There their tails would be of little use, might even be a distinct disadvantage. I remember when a boy there used to be a saying among farmers that it took a bushel of corn to fatten a pig's tail, and many farmers cut all their pig's tails as soon as the pigs were born. They never, as far as I know, succeeded in producing a breed of tailless pigs, but I do not doubt that in a million years or so it could be done, and I am wondering now if it is not true that the improved breeds of hogs have shorter and less thick tails than the native stock. I believe they do.

If a family of apes driven to the barren mountains, and with the inadequate food supply which they would find there, had no use for their tails it is unquestionable that in a long series of years, of generations succeeding generations, the life forces would gradually go more and more to other portions of the body; the legs would strengthen and straighten with the natural inclination of the animal to stand erect in peering over rocks, and the tail would dwindle and finally disappear, and the ape, sleeping in the mountain caves would in time become the cave man, a being but little above the ape from which he had evolved. If he advanced at all; if, first an occasional individual, and then all individuals gained in intelligence as the result of experience, sometime some of them would have passed the line where it could no longer be said that they should be classed with the other animals as brutes, and would rightfully be entitled to be called men, men of a very low intellect, of course, but still men rather than brutes.

And now to briefly bring together some of the evidence adduced in previous lectures going to establish my position.

We have found that all life starts from a single cell; that there is no way known to man by which cells of some of the very lowest of vegetable life can be told from a cell that may produce a bird, a turtle, four-legged animal or a man; that in incubation these animal cells

multiply by division, and that the intelligence of the creature that is to result depends upon the number and arrangement of the cells; that there is afloat in our waters cells like bits of jelly, too small generally to be seen by the naked eye, which look exactly like the other cells referred to, and which also multiply by division of themselves: we found that a very large class of animals, including man, has at one stage of its embryonic life gills like fish, and that all have clearly distinguishable tails at one period before birth. We noted that certain animals born in water entirely changed their form and came out to live upon land, and instanced the case of the tritons that voluntarily came out of the aquarium in Paris and changed into land animals, a thing never before known of the species. I do not think I mentioned in this connection that certain sea worms, called by the scientists *syllis prolifica*, multiply by dividing themselves in two. The operation begins by a portion of the ill-looking body contracting a little and forming what I suppose the worm regards as a head, and then the thing breaks in two; then the part that has no tail grows a tail, and later divides again in the same way.

There exist large numbers of forms of life that propagate themselves in an entirely non-sexual manner, organizations in which no sex exists, and of others in which both sexes unite in the one individual.

It is only as we approach the comparatively higher forms of life that the life force, the creative energy, becomes individualized, so to speak; and still further back it exists simply as a life energy, a force in nature drawing matter into form, attracting and repelling, shaping and reshaping all things that are, *creating out* of the infinite ocean of the unformed new expressions of the same omnipotent, omniscient and omnipresent life, of which we ourselves are expressions, and therefore parts.

And what do I deduce from this fact? Why the very plain one that the formative, the creative power, the power to call organized life into being, lies enfolded in the impersonal; that in nature herself lie hidden the elements of sex, both the male and the female elements that, commingling, produce animated life; and that therefore it is not necessary to imagine a direct creation as was, and by some still is, deemed necessary in order to account for the existence of animals or men or any thing.

If within nature lie all the forces through which animated beings come into existence, what logic is there in arguing that such forces are never operative? And if operative, then they create and no further explanation of the creation of the world or the universe is necessary. If an effect is equal to a cause that ought to settle it.

At least seeing the effect and knowing a cause sufficient to produce the effect, it is logical to connect the two, and to say this effect is the result of such cause. All things are but differing expressions of the one law, and are parts of it. Having worked his way up to the head man is entitled to command all things below, but he is unwise to forget that he is related to all things, and all things to him, and that his future further unfolding lies within himself.

For what we are is the result of what we have been; of the experiences, the struggles and the victories over conditions and over ignorance of those that have pre-

widely separated as if there was strong jealousy existing between us; but he has none of it, and no one ought to have. We should be united—if not in opinion—at least in generous affection for each other.

I am expecting another message from Major Britton, and I am writing with such nervous energy that the printers won't be able to read my copy, but I am going to crowd in a few words about our own convention that will come off in a little more than a year from now. Ladies, go to work and get ready; put lots of ruffles on your white gowns; you will need white ones here; and your year-old gowns will just strike us right as far as the fashions are concerned.

And, gentlemen, hold yourselves in financial readiness to make us a visit at that time. There is nothing to prevent you from coming if you will put enough vitality in your desire. The convention at this place is going to mean more than any convention ever yet meant in the world.

What tremendous things are just ahead of us!

H. W.

CLARA FOLTZ.

There is no limit to what we may attain; within us all are seed germs of infinite possibilities, but some of us are able to manifest the law more quickly and plainly than others. One of the bright souls, whose light shines before the world with clear and steady radiance, is Clara Foltz. She is a being so vital, so full of life and power, that but to look upon her is enough to strengthen the most feeble. Every word she utters is so charged with all the force of her strong individuality and vital nature that it is fairly driven into one's consciousness, to there become an essential part of one's being. But it is not so much what she says as what she is. She is so much greater than her words, and my words are inadequate to express the delight and admiration with which she fills me; and she is nothing now to what she will shortly become. From her gold-crowned head to her feet she is the embodiment of life. When she says she cannot conceive it possible that she could die, one can almost laugh aloud at the absurdity. Clara Foltz die? Impossible. One of her greatest charms is her sincerity; she so evidently believes and is all she says. Another charm is her courage. Though describing herself as an infant, a mere freshman in Mental Science, she yet has the courage to speak out boldly the truth as she now perceives it, though she knows that to-morrow's truth will be far in advance of to-day's. If I could be so brave! But I will, I must.

The story of Clara Foltz' life is an inspiring one; none but a strong soul could have overcome all obstacles, studied and raised herself to the highest position in the legal profession, at the same time giving her children every educational advantage. I am not personally acquainted with Mrs. Foltz; this is a voluntary tribute of love and gratitude to the glorious woman who has inspired me and given me one of the purest joys of life—the feeling of unstinted admiration for another's genius.

F. E. Hawson.

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.

FROM MR. BURGMAN.

COL. C. C. POST:—At the conclusion of our Convention, and after a day of good rest, I am able to make a brief report.

During Sunday, July 1st, three meetings were held at Ranke's Hall, with a seating capacity of 1500. These meetings were well attended throughout—especially that held in the evening which taxed the seating capacity of the hall to its very utmost.

In the morning we were welcomed by the mayor of Seattle, Hon. T. H. Humes, who proved that he had a fair grasp of the essential ideas embodied in the philosophy of Mental Science. Professor F. M. Knox presided throughout. I made an address of one hour's duration during the morning session, and occupied the entire evening with my discourse on "Mind the Master" and the stereopticon exhibition. The interest and enthusiasm manifested throughout Sunday by those in attendance surpassed by far all my expectations. All eyes are set on Sea Breeze, our people there, Helen Wilmans and yourself above all else, and beyond that the college, the college, the college. It is the universal desire of all our friends that it shall be built—and I feel certain that this desire will find fulfillment.

The work of the Convention proper was transacted in Masonic Temple, and was mainly accomplished on Monday July, 2nd. The constitution of the Mental Science Association formulated at Sea Breeze was adopted in the main, with some modifications. Helen Wilmans was elected president for five years, yourself first vice-president and F. M. Knox second vice-president. Your writer remains secretary, treasurer, and all at present on executive and advisory boards remain for five years. The branches continue as "Temples." The Executive Board of the national organization has been increased to seven members. Knox is the sixth and Mrs. Wilmans appoints the seventh. I will make a copy of the changes made and forward the same with next mail.

The next Convention meets at City Beautiful on Thanksgiving Day, November 1901.

From what I have seen and heard and experienced throughout my journey thus far, if interest and enthusiasm are any criterion, you may expect a pilgrimage of at least one thousand people, who will come to Sea Breeze during that convention, and I feel that I want to hurry home to assist in the preparation of plans in making this the largest gathering ever held in Florida.

I find in F. M. Knox a very earnest, energetic, enthusiastic man—one of the "hustler" type, well qualified for public work. He issued the call for this Convention without a backing of any kind, and he has succeeded in attracting wide-spread attention for our cause. The work of this Convention lifts the organization out of the realm of a supposed private enterprise, and gives it a national aspect and importance, as well as investing it with the spirit of democratic elasticity.

I have reached one conclusion from my experience in travelling so far to this point; it is that active men must be kept in the field.

Many people are ready to come to Sea Breeze, and others will make investments. Work of the kind I have carried on during the past month has a telling effect, and should be kept up if possible.

I have little opportunity to write. This is the reason why nothing has come for FREEDOM. It is enter-

ing town, hunt up our friends, locate hall, set up the instrument, get someone to help to unpack and repack, reship baggage again after lecture, talk to all who crowd around after the lecture, get what sleep I can, and hurry to get the train again. I found that I crowded myself in visiting too many places. However, things are coming out all right, and we are setting fine forces into motion.

I will send my FREEDOM articles right along now. The Convention will be described later. Other letters, and many of them, need attention and I must close.

Yours sincerely,

CHAS. F. BURGMAN,
Seattle, Wash., July 5.

FROM A. Z. MAHORNEY, WHO IS VISITING HIS OLD HOME

[Mr. Mahorney is the young man who got up off his death bed in Brooks, Kansas, a few years ago, and with only five dollars in his pocket made his way to Sea Breeze where he soon got well.]

In spending a week with former acquaintances and neighbors in Kansas, I was much impressed with the different stages of mental progress made in the past five years.

They were all compelled to admit the facts in the case, which were these. I had been sick there for years; they had seen the outflow of puss from an abscess in my lung until it seemed impossible to keep breathing; they had heard doctors declare my death-warrant; they did not believe I had any chance of life from week to week, much less of complete recovery; in fact, if any one had predicted a possibility of what has transpired since then, he would have been called a fool.

Those being the facts, let us look at the various manners in which different minds analyzed them.

First comes a strong, active man seventy-five years old who says: "Well, well, I would not have believed any one under oath if he had told me what I see. I never thought you could get well. I have seen dozens of people die who had a thousand chances of life to your one. Three doctors who expected to see you buried, are now dead. What we see we must acknowledge. Tell me where I can get the knowledge that makes such things possible."

He subscribed for FREEDOM.

The next was a conservative old fogey. "Air you right stout now? Air you as peart as you ever was? Aint it strange how you summed up your courage to go to Florida that time you was so weak? There's curious things in natur. I seen a man get well once by travelin' that way, but he died after all. Do you feel purty chirk most of the time now?"

The next party was one who is blinded by religious bigotry. "What is your teaching about the hereafter?"

"I do not care anything about the hereafter."

"Don't you believe we are put here to prepare for a future life?"

"No."

"Don't you believe that the Bible is the inspired word of God?"

"I acknowledge no authority but reason, and no inspiration that does not apply to the present."

That was all he wanted to know about such a wicked philosophy. If there was danger of losing his soul in hell by studying into the powers of the mind, why he would prefer to go on in the old way, and run no risks.

The next party spoke something like this: "Of course you got well, but so have hundreds of others. You will get sick again when your time comes, the same as all of us do. I hope you will be able to do what you claim is possible, but I am glad my hopes will be disappointed. These cranky whims are disgusting to people of brains."

This man considered himself a deep thinker who could not be imposed on. He believed in a species of fatality, and therefore, man could have no rule over his

life. Each must die sometime, but nothing can kill him "till his time comes." He has many infirmities, is pessimistic and unhappy, and I had hard work to keep from being provoked with his ignorance and bigotry. I had the argument my way because I had both record and facts on my side, but he took great comfort in his conviction that I would get sick in spite of any power of mind, and then past success and happiness would go for nothing. His mental attitude towards every one was domineering and impudent, and the principle argument was brow-beating.

The next party said: "If I could just get on to the combination so as to be able to use my mind in the manner of the Mental Scientists, I should be happy in the highest degree. I seem to believe it all, and I try and try, but demonstration is very slow. My courage and determination never leave me, and I must conquer eventually. I know it can be done, because it has been done by others. I am proud of the examples that are being set us as a standard of excellence."

My next call was at the home of a French-Canadian, a bachelor whose droll sayings and oddities constitute a large addition to the stock of neighborhood fun. "Dearn ze poverttee," is one frequent expression. He never was known to be getting along any way but slow, and his bad luck is proverbial. His horse died, and his cow died and his dog died, and his crops failed. He was sick very often, and always was overwhelmed with work that had to be done. He had no time to read, and his atmosphere was devoid of hope or pleasure. I do not wonder that even the animals were glad to die to escape the pestilence of such conditions.

The next neighbor interviewed me thus: "Is your lung really growing again? Of course it was partially destroyed, but it seems impossible that it could be rebuilt. I must admit that the shoulder does not look as sunken as it did when you were sick. I would like to study up a little about this here Mental Science and see if I could understand it any. And besides we ought to take a paper so as to have some about the house. I often need them for the pantry shelves, or to put under carpets or for wrapping things. If I can get the old man to let me have the money I will send for the FREEDOM."

I did not urge her to subscribe.

The next family were apparently liberal and progressive to a greater degree than ordinary. They were often taken to task by their fellow church members for their loose views in regard to shows and theatres. But they stopped when it came to questioning the authority of the Bible. They considered that some persons interpreted it wrongly, but as for thinking perhaps it was really not based on the supremest authority, that would be blasphemous. They did not understand why God made so many oversights, and let some things go on which ought to be suppressed.

A very striking example of the inconsistency and short-sightedness of the ordinary methods of living was the following case: A man's health broke down from mental worry, and he could neither eat nor sleep. The doctors dosed him, but he got worse. He tried a mental healer, and was relieved. His nerves were quieted and his digestion was made excellent in three weeks, when he stopped treatment. After a week without treatment, he began to relapse. His former physicians then put into his mind such suggestions as these: "You have been monkeying with those faith healers, and it is a wonder you are alive. If you are not very careful after this, you will get beyond the reach of our power and will never be able to recuperate."

They hypnotized him so completely that he forgot that the only help he had ever received had been from the mental healer. He began "swilling" the prescriptions again, even when he had proved their inefficiency.

The doctor congratulated him on his escape from the clutch of those crazy fanatics. There was little possibility of his dying now except by the regularly ordained process. He had shown that he was a man of sense because he had not let such vagaries hold him

long. Some who got wheels in their heads never got over it.

Just think of it. The physicians cannot keep well themselves, and they are always studying disease, and this particular doctor had not cured the man, and has not done so yet, but he would not admit a possibility of any cure other than drugs.

A young man was sick with consumption, but he studied medicine and graduated as a physician. He learned that the only possible hope was for him to go to a dry climate. So he went to Arizona and lived out doors in the sunshine, but he died within six months after he got there.

I am telling all these conditions to illustrate that everything is based on mind.

One will ask, "Can I cure myself by just believing that I am not sick?"

No. The mere matter of belief has little to do. It is necessary to understand the reason for your statements, before you can demonstrate by belief.

As an example of the misconception existing among ignorant persons, I heard a man ask another; "What is this Mental Science? Do you just plant a grain of corn in the sand and then believe it is a foot high?"

Then why do they not try to study and understand the teachings of mind development, instead of saying, "It is all Greek to me. I cannot get anything out of it."

If they were cultivating a field which was overgrown with a thicket of noxious weeds, they would spare no trouble to clear away the rubbish so that new plants could be made to flourish.

Can we not liken the mind in its present state of progress to such a field? Self protection will compel people to take the time and attention necessary to clarify the brain-swamps that have been caused by a mistaken line of thinking.

It is so easy for one to stop on some idea and act as though that was the end of evolution. He will shut himself out from the further growth by thinking that he has the highest truth. No fact or demonstration will have any effect against his theory or prejudice. No promise would be an inducement to leave what he has concluded is truth. His reasoning stops at the point where his past convictions are grounded.

It is this class who watch the progress of thinkers who are trying to embody possibilities before undreamed of, and who sneeringly say, "I notice that they do not substantiate all their claims. They talk health and strength and success and eternal life, but they have sick spells; and I know several who died."

I have heard as many as a dozen persons who are "agin" Mental Science from motives of religious bigotry, or other causes, express themselves in somewhat the above manner, with especial reference to a man over seventy years old who has been thinking and talking on the most radical lines for several years. He had suffered from a lame shoulder for twenty years, and his joints were stiffening with the recognition of old age. At present he is perfectly well and is ten years younger than he was ten years ago.

But he is not yet able to keep out the overwhelming influence of the negations that sweep in on him, and this gives people the chance they want.

He is much more healthful than formerly, is very happy and proves himself master of each negation as it presents itself, but as yet he is not complete master of all.

Ought this not be an incentive to make it worth while to investigate, instead of adding to the sum-total of discouragement by the influence of doubt or fear? Is there not more pleasure in the practice of idealism, even if there is still an element of uncertainty in results, than in the old methods that have been proved inadequate to fulfill our desires?

We are learning from experience. We are trying to solve all problems. We want to put an end to sorrow by establishing a trust in the desire for happiness. We want to hasten the time when joy will be the normal

condition of life; when intelligence and vitality will replace bigotry and weakness; when every one will know his power to create under the law of justice, all that he wishes for his own satisfaction.

Evolution is pledged to bring all this about, and evolution works through the processes and methods that obtain at each stage of growth.

Therefore the very inharmonies by which we are surrounded are parts of the law of good, which is producing the intelligence necessary to eliminate the discord. Let us use our reason as fast as we can, and thus get out of our short-sighted conceptions of all adverse conditions.

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Mrs. M. K., Hays, Kan., writes: "My life was worthless. I was so wretched all over, both mentally and physically, I wanted to die. But now what a change! I will not take up your time in description. I will say this, however: Five years ago I was an old woman. To-day I am young, not only in feeling but also in looks, and my health is splendid. For all this I am indebted to you and Mental Science."

D. B. P., Arlington, Vt., writes: "For four years I made every effort to get relief from a trouble that finally reduced me to a deplorable condition, but without the slightest success. Immediately after beginning the mental treatment I was benefited in a way that drugs do not have the power to approach. Now, after a study of Mental Science, it is very clear to me why my cure was not effected by the old methods. Understanding the law by which cures are worked through the power of mind over matter, it is easy for me to believe that the most deeply-seated diseases can be cured as easily as the slightest disorders. Too much cannot be said for this method of healing; and an earnest study of Mental Science is finding heaven on earth."

Miss I. B. Edmonds, Wash., was cured of ovarian tumor; and dozens of cases of cancer cures have been reported, as well as others of every form of disease recognized by the medical books.

These testimonials—the full addresses of which will be given on application—have been taken at random from hundreds of letters, all testifying to the wonderful power of mind healing. A good many other letters, wherein the addresses of the writers are given in full, have been published in a pamphlet called THE MIND CURE TREATMENT, which is sent free to all who want it.

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.

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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.

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