

FREEDOM

A JOURNAL OF REALISTIC IDEALISM.

*He 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.

VOL. VI., No. 26. SEA BREEZE, FLORIDA, DECEMBER 7, 1898. SINGLE COPY 5 CENTS.

CONCERNING FRICTION.

In the case of any sort of machine designed for doing work or for going ahead, (such, for example, as a sewing machine, a printing press, a carriage, a rail-car, or a bicycle), one of the problems presented to the maker or user of the machine is how to overcome friction as much as possible; for friction does two things: it wears out the parts of the machine which rub against each other, or against outside things, and, to a greater or less extent, it prevents the machine from doing its work, or from going ahead.

Friction is produced by two surfaces rubbing against each other, and if the two surfaces press against each other very hard, or are rough and sticky, friction is greater than if they touch each other lightly, or are smooth, or not sticky.

Now, we human beings are living machines, built for doing work and for going ahead. By going ahead I mean developing our faculties and powers; developing our characters. We come under the law that governs other machines, the law of friction; for there never was a machine of any kind which was not subject to friction. The friction of the human machine is like that of any other. It is produced by the parts rubbing against each other or against outside things. It arises from the fact that we are not harmonious with ourselves. What is pain, for example, from which none of us are entirely free? It is simply a burning produced by friction, by inharmony. If we were harmonious beings, harmonious with ourselves and with our surroundings, we should never have pain, we should be free from the friction that produces pain. If what I eat or drink disagrees with me, produces pain, I know that I am out of harmony with what I have taken into my stomach, or with myself, or both. I have thought something, or said something, or done something that has made the potato, or biscuit, or glass of milk, or cup of coffee, my enemy, and what I have thought, or said, or done has given this enemy power to hurt me.

What is mental unhappiness or discomfort in any of its many forms, as, for example, remorse, the pangs of conscience; or mental depression, despondency, or discouragement; or discontent, forgetfulness, irritability? This mental discomfort is simply another form of pain arising from friction. I have done something not in accordance with my own sense of what I should have done. I have rubbed up against my own moral sense and produced a pain which we call remorse. Or I have failed to adjust myself to my environment or my environment to myself, and so produced a pain which we call despondency, or forgetfulness, or irritability.

And this leads on to the second cause of friction, viz:

That we are not in harmony with our surroundings. Our surroundings are made up of the people, the things, and the circumstances up against whom or which we are constantly rubbing.

The circumstances that we rub against are the conditions under which we live, and this refers mainly to the amount of our income; it refers mainly to whether we have enough money to buy the things we want, to live in the street we want to live in, in the kind of house we want to live in, to furnish the house as we like, to engage in the kind of work we like, to enjoy the kind of amusement we like, to associate with the kind of people we like, to go where we wish to go and when we wish to go, and to return when we please; to give what we wish to give to those whom we love or whom we wish to help. If we have sufficient income for all this, or in proportion as we have sufficient income, we are apt to feel less friction with our surroundings, but if we have not sufficient income we are apt to feel more friction with our surroundings.

The things that surround us are the air we breathe, the water or whatever it is that we drink, the food we eat, the clothes we wear, the houses we live in, the vehicles we travel in. If we like the sort of things we have—the climate, the sustenance, the covering, and the shelter—we are conscious of less friction; if we do not like them we are conscious of more friction.

The people that surround us, are, in the first part of our lives, our parents and our brothers and sisters, our playmates and schoolmates, and later in life our husbands and wives, our children, our friends, acquaintances and business associates. If we like or love the people who surround us we have less friction. If we do not like or love them we have more friction.

Now, the business of the human machine is to be happy; that is to say, the business of the human machine is to work and to go ahead, to develop its faculties and powers, to develop its character. If it is always generating much friction it cannot work well nor go ahead very fast. By just so much friction as we generate, are we hindered, stopped, in our work and in our going ahead; and for that reason we have to be always doing what the people who invent and build and run machines are doing; we have to be studying how to reduce the friction of life, how to live in harmony with ourselves and with our surroundings, in order that we may be free to work and to go ahead.

And how are we to get ourselves in harmony with ourselves? That is a most important question, for if we are not in harmony with ourselves we can never be in harmony with our circumstances, or with the things and the people about us. Unless we are in harmony with

ourselves food and drink will poison us, fresh air will give us colds and rheumatism and neuralgia, clothing and houses will not keep us warm, money will not contribute to our happiness, and our best friends will not be able to do us any good. I know people who do not have to take poison to be poisoned. They are poisoned by everything they eat, a draft of air makes them ill, no amount of money could make them happy, and no matter how kind and good everybody is to them they are still disagreeable and miserable. All this comes of not being in harmony with one's self, of not living according to the law of one's being, of being full of fear, of not being honest and truthful, of not being true to one's self, of getting into debt, living beyond one's means, of being willing to get something for nothing, of not controlling one's appetites and passions, of hating somebody or some thing, of getting angry, of being uncharitable, of seeing people's faults, of making the most of trouble and difficulty, of general dissatisfaction with one's self and other people and the world in general.

Now the way to get into harmony with ourselves is to change all that. It is to find out if possible what the law of being is, and if we cannot find out what all the law of being is, to live up, at least, to so much of it as we do know. We know that it cannot make us happy to do what we know to be wrong, and we know it is wrong to be dishonest, or untruthful, or untrue to ourselves, or to live beyond our incomes, or to hate any body or anything, or to get angry or in any way give ourselves up to the inordinate control of our passions or appetites, or to say unkind things or do unkind things, or to be cold and cruel to people whom we live with, or to be neglectful or indifferent to them. And we know that the opposite of all this is right and that if we cultivate the habit of doing what we know to be right we shall be in harmony with ourselves.

And if we are in harmony with ourselves it will be comparatively easy to be in harmony with our circumstances and with the things and people about us. I think that even poison would not poison the man who was in harmony with himself, and fire would not burn him, and cold would not freeze him, and water would not drown him; or that if I am wrong in this and any of these things could hurt him it would not make any difference to him. It would be just the same as if the thing had not hurt him. And I think that while, as a general proposition, it is inestimably more agreeable and more profitable in every way to be rich than to be poor; I think that, while other things being equal, riches are a blessing and poverty is a curse, nevertheless the man who is in harmony with himself can be poor without suffering from friction to any appreciable degree. And while I think that the man who is in harmony with himself would never be sick, nevertheless, could such an one be sick it would not trouble him.

And I think that if a man or woman were in harmony with himself or herself he or she would have no difficulty in getting along with any one else, be it husband, or wife, child, friend, or the passing stranger. If I have difficulty in getting along with any one I do not blame him or her, for I know that the trouble is in me. If other people are not beautiful and kind to me it is because I cannot see their beauty, the fault being in my own eyes; or it is because I do not call out their beauty by some beauty in myself; or because I have not deserved or attracted kindness from them. Therefore if

my husband, or wife, or child, or friend does not suit me what am I to do to avoid friction? Point out his or her faults? Harp on his or her faults? No, if I do that I shall hurt his or her feelings and make, as far as I can, him or her miserable. I shall utterly fail, for the reason that I go at what I want to accomplish in the wrong way. I am trying to make him or her do something to himself or herself for the purpose of being pleasing to me, which is absurd. Why should anyone do anything to himself for the purpose of being pleasing to me? It is not the object of anybody's life that he should be pleasing to me. But what am I to do? Why, if my husband, or wife, or child or friend does not suit me, I am to know that the defect is in me. I do not see straight, or I am short-sighted, or long-sighted. That either of these people do not suit me, if that is so, is owing to the fact that I am not good and beautiful enough myself to see how good and beautiful he or she is, and instead of trying to change him or her I am to try to change myself so as to come into harmony with him or her. There is beauty and goodness in everyone. If we do not see it, the fault is in us, not in them. I am not sure but that everybody is all beauty and goodness, and that what we call faults are really beauty and goodness which do not appear to us to be beauty and goodness. I know that what I consider faults in some people are considered by others to be virtues, and I guess that if we could see people through and through, and around and about, and up and down, in all lights and all shades, and with everything considered in infinite detail by an infinite mind, we should find that all people, even those of our own household, whose faults are always before our crooked eyes, are essentially and actually beautiful and good.

If that is true, and indeed, whether it is all true or not, it should be our effort, if we are to reduce the friction of life, to develop in ourselves the capability of seeing the beauty and goodness of others, rather than to encourage the distressing, disturbing and friction producing habit of seeing and pointing out to others what we consider their faults. If others have faults it is not our business to correct them. We shall have our hands quite full if we engage them in working out our own problem of development. Or if it is our business to correct the faults of others, the only way in which that work can be done agreeably is by showing to others in our own conduct what it is to live faultless lives.

I offer one other thought in conclusion. Friction plays a very important and even necessary part in mechanics and in human life. I have said that friction is a hindrance to work and to going ahead, but that refers only to friction in the wrong place. The other side of the question is that a machine could not work nor go ahead if it were not for friction. For example, an engine could not work if it were not for the friction of the steam against the piston plate, and its power could not be transmitted to other machines if it were not for the friction between the belt and the pulley wheel. A wagon, or cart, or bicycle could not go ahead if it were not for the friction between the wheels and the ground or the rail. If the belt in the one case or the wheels in the other slipped, nothing could be done. That is why a locomotive engineer has always with him a can of oil to reduce friction in the place where it is a hindrance, and a box of sand to put on the slippery track, to increase friction where it is necessary that there should be friction. And in like manner the whole science of living

consists of having with you and knowing how to use plenty of oil and plenty of sand; the oil of self-harmony and adaptability to circumstances, the oil of self-control, patience and kindness, with which to reduce friction where it isn't needed and is an irritation and a hindrance, and the sand of wisdom to know how to rub up against circumstances and people, as a pulley wheel rubs against a belt, in such a manner that they keep you at work and going ahead.

HUGH O. PENTECOST.

EVERY MAN HAS A SONG.

I read a story to-day quite in the Mental Science line of thought. Indeed it seems that of late no matter what I chance to read bears on that great theme, which is only another proof of the great power of thought; as I have been thinking so much on that subject lately, I, of course, draw that kind of literature, since under the law of correspondence a thought, if strong, draws its own kind. The thought of want brings poverty, and the belief in plenty brings wealth, which is an exemplification of the scriptural teaching. "To him that hath shall be given, and to him that hath not shall be taken away, even that which he hath." But to return to my story.

A planter, passing through his cotton field chanced to hear a happy young colored boy singing a charming song, and asked him where he got it. The following conversation ensued:

"It was bornd wid me, sah."

"Are you sure it is yours?"

"Oose its mine, w'en it was bornd wid me. Every man has er song born wid him, ef he can only git it out. Er song is one of the heritances dat a pusson gits from de Lawd. But maby he kaint git it out, an ef he kaint, it aint de Lawd's fault, fur de song is certainly dar." The story went on to tell of Jim's struggles to get his song published and before the public, and of his final great success due to his pluck and perseverance; two things which, by the way, will win all our desires for us if we know the law and use faith.

But the thought, "Every man is born with a song, if he can only get it out" impressed me forcibly. Born with a song! Beautiful thought! And when the race has reached that development where each can sing his song, then we shall have attained the millennium.

Most people desire to succeed in life, but it is often only a dreamy wish, and that does not count. To "get out the song" needs work, and work with the brain too. An author has said that "All that is most worthy in a man he must work out and conquer for himself." No one can do it for him. If he sings his song, he alone must make the effort.

One of our hardest lessons is that others are not interested in our pet themes, and that we must work out our own problems. The sooner we learn this and overcome our belief that we are abused, the sooner can we concentrate our minds thoroughly on the desired object and thus draw it to us.

Make up your mind that you must work out your own salvation, and go about it pleasantly, patiently and persistently. Look over your stock and determine what your song is, and then learn to sound each note as you reach it, in the full round tones of perfect harmony. If you do not do this, be sure it is your fault and not the Lord's for "de song is certainly dar."

ALLA HOYT BROWN.

THE CREATIVE FORCE.

We cannot possibly conceive of a time when there was no space, neither can we comprehend or measure its immensity. It was without beginning and is without end. It cannot be created nor can it be destroyed. Forever and eternal and without bounds.

While space seems to be empty, it is not. Floating in it and moving in circles around a materializing center, are all the elements of life in solution. These elements of life are given a personality by many, and are called God. They are omnipotent and omnipresent, the first cause or the universal life, from which all individual lives are projected and made manifest.

This universal life is space-filled with mind, with intelligent and living atoms of various kinds. Each atom loves to be with its kind, because each are benefited, are better satisfied and become more powerful through co-operation.

An atom or an organized individual life loves its kind. It can, when it learns that it will be benefited, love any kind that it will, and it will *desire* to be with, or unite with whatsoever it loves. Its desire persistently held to produce vibrations and vibrations cause the things desired to move in ever narrowing circles toward the life from whence the desire originated. When two or more atoms have united and are held together by love, they have become an individual life; yet in the universal life they move and have their being through the law of attraction. If you will thinly cover a piece of paste-board with flour or fine dust and cause the board to vibrate by tapping it with your finger you will quickly see the individual formed out of the universal. You will perhaps also notice that if the vibrations are kept up, the formations will pass through many changes, the larger will attract the smaller, then separate again owing to the slowness or rapidity of the vibrations; but *they will never return to the universal life* (which we call death) that is will not be again evenly distributed *as long as the vibrations last*.

And thus an individual life is created; but what a frail unconscious thing it is at first; and yet what a grand and glorious future is before it.

In the great store house of the universal life is all the material necessary to build the individual life from an atom to a God. It is ours for the asking. "Ask and you shall receive" are the words of Him who *knows*, for He has counted the ties all the way from an atom to the highest individuality ever attained. As it is the desire of the universal life to make itself manifest in the individual it will supply every demand made upon it—intelligently made; for the individual desire must not conflict with the universal. Therefore to desire the destruction of life or to stand in the way of a more perfect development of life is not an intelligent demand and instead of producing vibrations that will draw to you the elements of eternal life, will cause the vibrations to cease. To love and desire, is to vibrate with life—is to grow.

Continual growth is eternal life, in this present world and now.

Love is the fulfillment of the law. What a glorious and everlasting future before us. We have begun to eat of the tree of knowledge and are becoming as gods, because we know how to make intelligent demands on the great store house of eternal life.

WINTERSVILLE, IND.

ROBERT MOULTON.

WIRELESS TELEGRAPHING AND WIRELESS TRANSMISSION OF ELECTRIC POWER.

The San Francisco Examiner of Oct. 30th contains a long interview with professor Albert Van Der Naillen who has returned from Europe after spending seven months among some of the most important technical institutes of the old world. He paid special attention to schools devoted to the study of electricity and the modern appliances for the application of the electro-magnetic discoveries of the men learned in these matters. We clip the following from *The Examiner* interview with the eminent German:

"I spent six weeks with Dr. Riccia studying this new branch of the science of electricity, and it was due to his studies and experiments that the world knows that the results obtained by Marconi are incontrovertible and can be proved and demonstrated by scientific engineers everywhere. It was shown that signals may be sent through the densest fog-banks a distance of thirty miles, that is to say, a ship may at that distance make its presence known, by the undulations or Hertzian waves, and the other vessel could reply similarly, 'I am here.' At a distance of seven miles perfect conversations may be had, just the same as by any telegraphic apparatus over a thoroughly constructed telegraph line. I was present and witnessed transmissions between the Montifiore Institute of Electrical Engineer's Association, a distance of about six hundred yards. These buildings are in the center of the city and the messages were therefore transmitted through the walls of the house, brick and stone, and through or past the immense plumbing-pipes that would interfere with such transmission more than any other thing, perhaps; yet the delivery of the messages was entirely satisfactory. There was no sensation experienced by the spectator while the transmission was taking place; no more than would be felt by a person who was in the same room with an ordinary telegraphic instrument. Indeed, the amount of electrical force required is much less than is utilized in ordinary telephonic operations.

"There is nothing mysterious about the apparatus for wireless telegraphy, except the coherer or reception tube which is a glass tube about six inches long. In it fit two cylinders of silver, and between these is a space of one-sixteenth of an inch, filled with coarse mixed filings of nickel and pure silver; these cylinders are fixed to platinum wires, one of which is connected with a single dry cell, the other running to a morse telegraphic machine. These filings offer a resistance of about two thousand ohms to the electric current, so that the weak current of the one dry cell cannot go through these filings; but as soon as an electro-magnetic wave is transmitted through the spark of the Rhumkorf coil and reaches the coherer, these filings lose their resistance and the current is able to penetrate through the filings and transmit the pulsation to the Morse machine.

Just why the mixed filings of silver and nickel lose their resistance upon the application of the Hertzian wave nobody can tell, but the action is unvarying and as certain as anything in science.

Professor Van der Naillen was asked to suggest the manner of operating the wireless telegraphic instrument at sea.

"Well, suppose the good ship Bounding Billow is running at full speed through a dense bank of fog, and the skipper wishes to be sure that there is no danger

ahead. With his Marconian apparatus he sends out the signal, 'this is the ship Bounding Billow, running twelve knots,' giving the direction, etc. This signal he repeats every two minutes, and if no reply is received he is safe in going ahead full speed. But all at once there is an agitation of the receiver, and the Morse machine gives out a slight click, so that he knows that somebody has sent a Hertzian wave in search of his receiver. Instantly everybody aboard is on the *qui vive*, and the signals are kept up constantly, only pausing to give a chance for a possible reply. If there is no further evidence of the presence of a stranger, he may take it for granted that the other ship has passed, or, if he wishes to make assurance doubly sure, he may fire his cannon or slow down, according as his judgement dictates. At any rate, it is easy to see that a collision could not possibly occur between two vessels thus equipped."

To be able to telegraph at sea from ship to ship or from ship to shore through miles of fog or sunny weather is a wonderful exhibition of man's power over the laws of nature, but Mr. Tesla promises to transfer the power of Niagra Falls through the air without use of wire. We clip the following from the *New York Sun*:

Tesla has pushed his investigations of the possibilities of electrical transmission through natural media far into the realm of what even in these days might almost be called fairyland since the public last heard of his then latest discoveries, inventions and visions. "Wireless telegraphy," luminous cylinders diffusing radiance throughout a room without visible wires, or familiar forms of illuminers, seem like tame achievements compared with what he now proposes, the transmission of great power, without other media than the earth and the air, to distances of hundreds of miles, over mountains, over sea—only a little less than launching thunderbolts in the ether to distribute their energy under men's guidance at remote points. This latest advance of the electrician in the possibilities of his science, the *Electrical Review*, in which he records it to-day, says "will, if successful on a large scale, open up unlimited sources of practically costless power. The success of his efforts means that power from such sources as Niagara will become available in any part of the world, regardless of distance."

His work in this field, the *Review* says, has passed the stage of mere laboratory experiment and is ready for a test on an industrial scale.

His last invention is briefly, the apparatus for the production of great electric power and for the collection and utilization of that power at a point distant from the seat of its production after the power, or the electric current in which it is comprised, has traversed without wires the intervening atmosphere at an altitude such that the rarefaction has made the air of that stratum a conductor of the electric fluid.

"I have devised means whereby I am able to generate with safety and ease electrical pressure measured by hundreds of thousands and even millions of volts," he says, and adds that with pressures of such magnitude and character he has found that the ordinary atmosphere becomes in a measure capable of serving as a true conductor for the transmission of the current.

A second highly important fact which he came upon in pursuing his investigation was "that the conductivity of the air increases so materially with the increase of electrical pressure and degree of rarefaction that it becomes possible to transmit through even moderately rarefied strata of the atmosphere electrical energy up to practically any amount and to any distance."

A NEW FORCE THAT COULD SPLIT THIS CONTINENT.

A new explosive of tremendous power is being tried with startling results by the Anglo-Egyptian army in the Soudan. Dynamite is a toy compared to this new explosive. It has been called Lyddite, from the German town in which its inventor lives.

A single pound of the new explosive would smash the New York Post-Office to fragments if exploded on the second story.

Less than one thousand tons would blow a big crack across North America from New York to San Francisco. Ten thousand tons, if exploded simultaneously, would be powerful enough to smash the whole earth.

But ten thousand tons of lyddite will never be collected on this earth. The terrible power of this explosive was demonstrated when a shell filled with it was dropped into a mosque at Omdurman a few weeks ago. One hundred and twenty Mahdists were worshipping there. Only twelve were left alive to tell the story. Death for the others had been swift and painless, for in two seconds after the lyddite shell had dropped the mosque and its inmates had been blown to pieces.

THE POWER OF LYDDITE.

Lyddite, under ordinary conditions, has seven times the destructive power of dynamite. It has the added advantages of being more cheaply manufactured and of being so constituted that its handling is not attended with danger.

It consists of carbolic acid treated with a small portion of nitric acid, resulting in picric acid, which is fused by a secret process. The great destructiveness of picric acid and the fact that it is impossible to handle it in a crude form without great danger is known.

The lyddite process so fuses picric acid that the explosive is handled with safety and its power increased tenfold.

It is more than likely that the experiments with lyddite conducted by the British against the Dervishes in the Soudan will result in the adoption of the new explosive by the great powers of Europe, instead of dynamite and gun-cotton.

When this state of affairs comes about the peace rescript of the Czar will be no longer a necessity, as the possession of the explosive will make warfare so awful that no Government would ever declare war against another.

AN EXPERT DESCRIPTION OF LYDDITE.

Little or no information regarding the properties of lyddite has been allowed to reach the public, but James J. Pearson, of No. 40 Wall street, who has long been connected with the Armstrongs as an expert, is conversant with the powers of the new explosive, and in conversation with a Sunday World reporter said:

"These successful experiments with the new explosive which the Egyptian Government has instructed Kitchener to carry on in the Soudan undoubtedly mean that a big revolution in warfare is near at hand, and the next great war will bring about startling revelations.

"Lyddite has from four and one-half to seven times the power of dynamite, weight for weight. A single pound of the new explosive could blow to fragments the New York Post-Office if properly placed.

"It would require five times as much dynamite to do the same thing.

"The difference would be that in placing the pound of lyddite in position the engineer would have ample

time to decamp to a safe distance, while the man with the dynamite might meet his own death in the ruins.

DANGEROUS GOODS TO HANDLE.

"There have been other explosives devised which have been proved more powerful than dynamite, just as lyddite has done, but the trouble with all of these is that they are too dangerous to handle.

"Lyddite is wrapped up in what is termed a 'petroleum heart,' and in consequence it can be handled without possibility of its unintentional explosion. When placed on a stone slab and burned in the open air lyddite will vanish with a bright flame, but without exploding. It is only when confined in an airtight space like the interior of a torpedo tube or projectile and exploded by detonation that it is destructive. Even if struck by a rifle ball it will not explode. Melanite and all the other 'ites' that are more powerful than dynamite will not stand such usage as that.

"Another big advantage that lyddite has over dynamite is that it will not make gunners sick to handle it. In loading dynamite the gunners get some of the nitroglycerine on their hands, which gives them nausea until it is washed off. After the firing of a dynamite charge the men are compelled to wait for twenty or twenty-five minutes to allow the sickening vapors to pass off before they can approach the gun to reload. Of course this means so much waste of valuable time.

"But with lyddite all this is different. In making it clean and safe its inventor has caused it to lose none of its power, but rather to augment it.

"The shell in which lyddite is packed for artillery purposes is a long conical one, similar in shape to a six-inch shell. It differs from the ordinary six-inch shell in having its base and walls of unusual thickness, to obviate danger of explosion from concussion in firing."

"A SEARCH FOR FREEDOM" READY FOR DELIVERY.

"A Search For Freedom," the volume of Mrs. Wilmans' personal experiences, is now ready for delivery. It contains Mrs. Wilmans' latest picture taken in May, 1898. The book contains 367 pages, and the price is \$1.50 unless taken in connection with some of our other publications. With FREEDOM \$2.00. With "A Blossom of the Century" \$2.00. With "The Home Course in Mental Science" \$6.00. With any of our publications amounting to \$1.00 it will also be put down to \$1.00.

This is a delightful book; it is wisdom made easy of acquirement; not the least admirable of its features is the sense of humor that runs all through it; it makes you laugh while it instructs; and it instructs without any effort to do so. It is a transcript of human nature from first to last; and as such it is graphic, grotesque, tender, earnest, and diffuses from every page the unmistakable atmosphere of freedom. No one can get more for \$1.50 than by buying this book. Address C. C. Post, Sea Breeze, Fla.

SPECIAL OFFER.

One dollar and fifty cents will get FREEDOM for one year and both volumes of the "Express Condensed," now called, "O World! Such as I Have Give I Unto Thee." Those friends who have already paid \$1.00 for FREEDOM can have the books also by sending 50 cents more. Now, these two volumes contain over three hundred pages of the most glorious ideas ever put in print. They are lifting, ennobling, inspiring and grandly instructive. No books have ever made more friends for the New Great Truth than they have. They have always sold for 50 cents each, but are now reduced one-half if taken with a year's subscription to FREEDOM. Address C. C. Post, Sea Breeze, Florida.

THE FIJI CEREMONY WITNESSED BY MEDICAL MEN.

In support of the truth of the account given with illustrations last week, we give the following taken from the *New York Herald*. Evidently the *Herald* account is of the ceremony held upon a different occasion from the one we gave. In the former fourteen persons took part and there were present government officials. In the *Herald* account there were but seven Islanders entered the pit, and the principle witnesses were the two physicians mentioned. The *Herald* says:

Two New Zealand medical men, Drs. Hocken and Colquhoun, recently visited Fiji, where they had an opportunity of witnessing the now rare fire ceremony of the natives. It is so rare that the power is now confined to a single family living on an islet 20 miles from the Fijian metropolis, Suva.

These people are able to walk, nude and with bare feet, across the white-hot stony pavement of a huge oven. An attempt was made on this occasion to register the heat, but when the thermometer had been placed for a few seconds about five feet from the oven it had to be withdrawn, as the solder of the covering began to melt. The thermometer then registered 282 degrees, and Dr. Hocken estimated that the range was over 400 degrees.

The fire walkers then approached, seven in number, and in single file walked leisurely across and around the oven. Heaps of hibiscus leaves were thrown into the oven, causing clouds of steam, and upon the leaves and within the steam the natives sat or stood. The men were carefully examined by the doctors both before and after the ceremony. The soles of their feet were not thick or leathery, and were not in the least blistered. The men showed no symptoms of distress, and their pulse was unaffected.

Preliminary tests failed to show that there had been any special preparation. Both doctors, while denying that there was anything miraculous about the experiment, expressed themselves as unable to give any scientific explanation.

HELPS AND HINTS.

Take two men similarly circumstanced, every way alike and the one who has the greater courage and grit will be longer lived. Many die who might just as well live if they resolved to live, and myraids who are invalids would become strong if they had the native or acquired will to vow they would do so. Those who have no other quality favorable to life, whose bodily organs are nearly all diseased, to whom each day is a day of pain, who are beset by life-shortening influences, yet do live by will alone. The whole body is the instrument of the mind and it is ruled by "thought," as thought is ruled by will. It is because people fail to recognize their own resources that they ask so often for other help and they will continue to suffer the consequences of their ignorance until they learn to give nature a chance; exert their will power or force and trust to the healing potency within themselves which, by the working of an infallible law will, when relied upon, express itself in health, strength and physical power.

It is a great cause for rejoicing when we find out by experience that great power dwells with cheerfulness; that it is a part of the actual healing power and that those who are ill more than anyone else must be cheerful in self-defense. If the spirit is discouraged or desponding, health is an impossibility. It is like building a high wall across one's own path, requiring just so much extra effort to climb over it. The cause and cure of illness often lie deeper than in physical conditions and we shall, I trust, realize some day that health of body is secondary to health of mind.

A STRANGER.

OLDEST OF PEOPLE.

If you want to be introduced to the slowest people in the world you must visit North Africa and make your way across the scorching desert that separates from the rest of the inhabitants of Africa the race known to the ancients as the Troglodytes, from the Greek "troglois," a hole. They were given this name on account of the habit of living in holes in the ground, a habit that probably owes its origin to the fact that Old Sol in that quarter is a very merciless old tyrant, and life above ground is scarcely bearable except when the sun has retired for the night.

The Troglodytes are in the line of caravan travel, and are visited by these freight trains of the African desert. No outside influence has been able, however, to wean them from their ancient habits, their antique garb, and their peculiar manner of living. So far as is known, the manners and customs of the Troglodytes have not changed since Bible times, and any one coming upon a group of these people in the present day and comparing their appearance with descriptions extant, that some historians have regarded as fabulous, will see that they are precisely the same now as they were many centuries ago.

A STRANGE CITY.

A Troglodyte city is the most curious dwelling place in the world. From the exterior it presents the aspect of a Roman circus. The habitations are built in layers, one above the other, and form a circular wall, with a single entrance from the outside. All the doors of the houses open on the interior of the circular city. Each habitation has a door and a window. To get to them you climb a flight of steps cut in the wall, which brings you to the lower layer of houses. If you wish to go higher, you climb another flight of steps to the houses above, and from here to the third row, if you are visiting some one living on top of the pile. The doors are all fastened with a most primitive lock that is turned by means of a wooden key.

Besides providing protection from their enemy, the sun, the circular habitations with the dead walls outside form a strong fortress to guard the inhabitants from the attacks of neighboring tribes. In these more peaceful days, however, they have no such fear before them, and so they use the walled city mostly for the storing of crops, while they live in holes dug in the ground within the walls, and frequently change their position in search of pasture for the animals.

The age of the cities is immense. The exact date when they were built is unknown, but it is believed that they ante-date the birth of Christ. The people are peaceably disposed, in which phase of character they are the superior to most other natives of northern Africa. They are intelligent and hard-working, tending their flocks and farming their land with patient energy. The approach to their country is so difficult and dangerous on account of the frightful gorges it is necessary to traverse and the risk of being overcome by the deadly sirocco, that these interesting people have been disturbed but little by Europeans. Now that archaeologists are turning their attention to the ancient people something more is being learned of them than was known heretofore.—*Sunday Times Union*.

When a fellow becomes too boozy in New Zealand towns the police have him photographed and the photos are posted in saloons as a frightful example. A man on the picture list cannot get anything more for a specified time. The plan works better than the lock-up.

THE PRISON MIRROR.

It will doubtless be news to most of our readers when told that a weekly paper of very good typographical appearance and of an entirely respectable, even thoughtful tone, is edited and published in one of the State's prisons of the country and entirely by the convicts. Yet such a paper is *The Prison Mirror*, whose office of publication is the Minnesota State Prison at Stillwater. Its purpose is declared to be "to encourage moral and intellectual improvement among prisoners." It is dependent the same as other publications upon its subscriptions and advertising and is sent to subscribers anywhere at one dollar per year.

We clip the following from the editorial page of the paper:

I would also like to enlarge somewhat on what might be called the thought bacillus. It has been well demonstrated by many so-called psychometric readers, mind readers and telepathists that thought is a force which may be conveyed without being expressed by any outward agency. It is contended by one school of students in this line that a thought is imperishable; that it exists always, and awaits but the opportunity or a mind open to its reception in order to be uttered in some form or to merely pass through it.

The probability that this theory may be true opens up an interesting field for conjecture and study, especially in connection with an institution like this. If dangerous and evil thoughts are ever lurking in the air, awaiting a favorable opportunity for an entrance to a mind then we may with reason liken them to the microbe of disease. The law of attraction would naturally make a prison the most favorable place of assembly for evil thoughts, and consequently it would be an especially dangerous place from a mental point of view.

These speculations will probably seem far-fetched and chimerical to many. On the other hand a few may perhaps follow the idea with interest. From personal experience and conversation with others I believe that some very good arguments may be presented in favor of the probable truth of the theories above advanced.

THE OLDEST WOMAN.

A mission Indian, who answers to the name of Felipa, and who lives at the San Luis Rey Mission, is perhaps the oldest human being in California, if not in all the world. She was born in 1769, before this Republic was founded, in the same year that the Mission Church was erected at San Diego—the first church built in Upper California. The age of this remarkable old woman is proven by the baptismal records in the Mission Church at this place. Felipa was among the first converts to be baptised, and still lives to tell the story of the founding of the first church in California.

She was born in what is now known as "Old Town," and belongs to the tribe of Indians that lived where stood the San Diego of former years. She recollects the earthquake of 1812, which visited this Coast, doing considerable damage to the mission buildings, and completely destroying the missions at San Juan Capistrano, killing several and wounding a score of others while at mass one Sunday morning. Felipa also remembers the visitation of the pirate Buchard in 1818, when all of the natives fled to the foothills. The treasure of the church at this place was secreted in the mountains, as were those of the other mission churches along the coast.

Soon after this event Felipa moved to San Luis Rey valley, at an age which may be considered rather late in life. She has lived in her present home nearly seventy years. Felipa and her children of the third and fourth generation live at their little rancheria.

Just across the creek from the old mission of San Luis Rey, on the same ranch, lives another antediluvian, known as Josefa, who owns to 123 years. Unlike Felipa, she is a little more dudish in her dress, and is not quite so doubled up. Felipa's figure is at an angle of about 30 degrees when she hobbles along with the assistance of her cane, and her skin is as parched as that of a dried pumpkin. These old women are inveterate cigarette smokers, and when Father Ubach visits them in his rounds of the missions, his fears that the old women have died since his last visit are removed as he enters their hut by the eager question: "Father, did you bring us any tobacco?" When they cannot get the American cigarette they use the native tobacco gathered from the woods, and which is said to be very strong.

The cigarettes for these dames are rolled by some of their children who are ninety or a hundred years old. Another of this group is Joaquina, who is 107 years old, and Maria, her sister, is 102 years of age. Andres and Gertrude are an interesting married couple, both aged ninety-five years. They have been married nearly three-quarters of a century—perhaps the longest instance of matrimonial bliss on record in California or in the United States.

Father Ubach, who has for many years had charge of the church at this place, states that these are no doubt the oldest Indians in California and perhaps in the Southwest. Their ages are proven by the church records. He thinks their longevity is due mainly to their simple and plain mode of living. "They have no cares, nothing worries or troubles them, the brain is at ease, and there is no strain upon the nervous system. They are far beyond the three score and ten, and still enjoy life; their descendants cultivate little patches of grain, kill rabbits and birds, and thus subsist in a primitive manner, as they did a hundred years ago. Simplicity and a quiet life, free from anxiety, is the cause of longevity."—*San Francisco Examiner*.

Does the man who is addicted to vice in any of its many phases use his brains? On the contrary he ignores them, pushes his logical faculty into a corner, and foolishly allows his enjoyment of a temporary pleasure to interfere with his lasting good. If he were to spend half an hour a day in examining himself, and could do it as impartially as the naturalist examines a weed or an insect, would he voluntarily allow himself to be poisoned by an evil habit, or would he expect to avoid the consequences of immoral courses? His difficulty is that he does not think half enough, nor even makes an effort not to think at all, knowing in a vague sort of way, that if he thinks he will be forced to condemn himself. If I could persuade men to think more profoundly about consequences which are the effects of causes, I should be a benefactor of my race.

MYRON W. REED.

He who gives of himself (his love, his sympathy, his highest) to humanity gives far more than food or money, for he gives of his character, and while food and money cost labor, character costs suffering, and the stronger, the sweeter, the richer the character the more suffering has it endured.

HETTIE.

Let no reader be misled by directing letters to or making out money orders on "The City Beautiful." This is our prospective name. Our present address is Sea Breeze, Fla.

FREEDOM

WEEKLY.

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

HELEN WILMANS, Publisher.

HELEN WILMANS and C. C. POST, Editors.

C. C. POST, Business Manager.

ADVERTISING RATES:

For advertising rates address C. C. Post.

TO SECURE PROMPT ATTENTION address all orders for lessons, books or papers, to C. C. POST, Sea Breeze, Florida, which is headquarters for the publishing business. All orders to be accompanied by cash. We will send on no other terms.

Address all applications for treatment to HELEN WILMANS, Sea Breeze, Florida.

Subscriptions received in money order, bank draft, cheque, express money order or currency. Stamps also received, but those who can send remittance in other form will oblige by so doing.

In ordering change of address it is necessary to give former address as well as new one.

Please take notice that 48 copies count for one year.

Entered at the Postoffice at Sea Breeze, Fla., as second-class matter, August 28, 1897. Removed from Boston, Mass.

The date at which subscriptions expire is printed on the wrappers of all papers sent out and this is a receipt for the money received. We cannot send a receipt for single subscriptions any other way, since to do so is wholly unnecessary and would be a very considerable expense in time and postage.

EXTRA COPIES

Of the June 1 illustrated edition of FREEDOM can be had at the rate of 10 cents for single copy, three for 25 cents, six for 50 cents, thirteen for \$1. Address C. C. Post, Sea Breeze, Fla.

FREEDOM six weeks for ten cents.

Do you want a tonic for the new day? Then take this:

I am on top and the world serves me.

I accept the position, and expect the service.

I carry no more loads; I am not a beast of burden,

But a winged creature that floats above burdens.

My message to a dying world is this: There is hope for you; there is hope for us all. There is present hope opening up true happiness for us on this earth, and right here now. It is not that phantasmal stuff to which our priests point, and whose promise can only be realized after death; for how can they tell what happens after death any more than we can; and by what right do they give us through tickets either to heaven or hell "when this fitful dream is over?"

This fitful dream is—in point of real truth—the only thing that concerns us now. To learn how this fitful dream may be made an ever present and an ever progressing reality is the real hope of the world, and the only religion that is worth a fig.

Disease and old age and death are nothing but the denials of the ubiquitous life principle that fills the universe; they are the denials that man makes in his ignorance of the fact that *Being* is a self-existent truth, and that the simple recognition of this fact in its fullness renders a man *one with it*, and as diseaseless and deathless as it is.

The intelligence gives birth to the will. The will is the latest development of the man. The intelligence looks abroad and perceives the hundreds of negations of the individual will called disease, old age and death, and accepts them as realities—which, on his present plane of thought they are, for a man really *is* as he believes—and he takes the consequences of this mental acceptance and shows the negations forth in personal manifestations. But after ages and ages of this recognition of the negations or denials of his will, the intellect has ripened to a point where it begins to see its own power to generate more will than it ever yet deemed possible of doing before.

Then the whole position begins to change. The intellect still recognizes the diseases; quite as clearly as ever, but it also recognizes their true character; it *perceives* them to be denials of man's power, which it had not known until the will had made its appearance and acquired certain proportions of robust growth. Then disease no longer appalls; neither does old age and death threaten. Their master has arrived. They may deny as much as ever; but the will overrides all their denials and annihilates them as the sun annihilates the darkness. The will is a higher function than the intelligence, being itself the intelligence or recognizing power, with the power to *choose and to reject added*.

Therefore the will also recognizes the disease, or the beliefs in disease, but it says "I do not want you; I am here to make my own statement of life, and you are not a part of it."

A former student of mine, who is a successful teacher and healer, writes that she is beautifully berated now and then for taking pay for her work. She says:

"I know full well that I give a hundred times the worth of the money I take; I know also that when people pay for a thing they value it more than if they received it for nothing.

"Truth is really above all money considerations, because the merest trifle of it is worth more than all the money in the world. If I knew that there was some one on the other side of the globe who could give me more of this soul-saving, body-saving truth than I now have, I would sacrifice every cent I own in order to get to him.

"And, aside from the worth of the truth to me as a means of growth, I should know that it was a good speculation from a financial standpoint; because paying out money for more money. The truth brings opulence of every description. It not only brings opulence of character and love, and of holy and life-giving principle, but it brings the needed means in the shape of money for the dissemination of all this good.

"Every step farther that I have advanced in truth has drawn after it richer and more beautiful surroundings. I have not sought riches; I have not sought lovely surroundings; I have simply delved in my own organism—as you taught me how to do—for truth; and every effort I made in this direction was rewarded; I found the never failing well of intuition—that link between the Eternal Fountain and myself—always ready to yield to my perceptions what I most earnestly sought. This is the heaven within of which the master spoke. And I have proved the correctness of his advice, when he said, 'Seek first the kingdom, and all things shall be added unto you.'

"Those who seek the external things first have no certainty of finding them, and no reason to feel secure in them if found. Unless there is a spiritual development within the body—a spiritual opulence that is co-related to external riches, and that draws the external surroundings as the positive end of the magnet draws the negative end—there is no security in their possession; the person does not truly own them; they are not his; and they do not make his heaven, no matter how magnificent they are. But they make his hell. They put him in the position of a watch dog who must eternally look after them to keep them from being stolen; so there is no peace for him."

The letter stops here. But I think the writer might have said farther, in regard to taking pay for her healing and teaching, that to create an obligation by refusing to take pay from the student or patient would be to discriminate against their manhood or womanhood and in favor of her own superiority. I know of nothing so ennobling as a sense of freedom; and of nothing so prostituting as a sense of dependence; a sense of having to receive without giving a fair equivalent. I want every one to be just to me, but I don't want generosity; because generosity implies a difference between the donor and donee very greatly in favor of the donor.

It shows a very wretched state of feeling—this thing of desiring something for nothing; it shows the utter bankruptcy of the individual's character, and it ought not to be encouraged. And I have observed that this class of persons neither study the lessons you give them, nor profit by the treatment. They are sunken so low in the negation of all useful and noble pride of character as—under the law of use—to be beyond saving. They are beyond saving because there is nothing in them to save—no manhood, no spirit of honor or noble will; nothing but the animal part that must die out of man before he can come up higher, and this part they will not release.

I do not want to be misunderstood in speaking of this class. I am not speaking of them as I do because they are too poor to pay; this is quite a different matter. The bankrupt class (bankrupt in character) of whom I speak exist among the rich even more numerous than among the poor; it is not a question of ability to pay at all, but one of inclination. I have had many strange revelations of character in my experience as healer and teacher, and my conclusion is that the proper thing is to keep up the honest business relations of the world in all transactions of a business nature; never losing sight of the principle of perfect justice, nor of benevolence where it is needed.

H. W.

Our offer of six weeks subscriptions to FREEDOM including both illustrated editions still holds good.

MY DEAR MRS. WILMANS:—As you say in your letter, it is indeed a beautiful thing to "live and grow;" and how much the present generation has to be thankful for in Mental Science. With its undeviating principle of right and justice, always in pursuit of happiness and happiness only secured by right thinking, and right thinking carried into right acting. It brings all the faculties and latent energies to the front with a true spirit of liberality which no isms could possibly object to. If the whole structure were a fallacy, it would be still higher than any past belief, and worth every human effort to follow its teaching.

Yes I do enjoy FREEDOM, and especially—it is always especially—when FREEDOM arrives. In your editorial of October 12 you say, "It is my leading desire to learn to desire more than I do now and more than I ever have done." That is a far reaching sentence when we take into consideration that desire in the very spirit of growth; and growth is but more and more life. It reminds me of a prayer I heard President Chas. G. Finny of the Oberlin College make when I was a little girl, and which made a lasting impression upon me. The prayer commenced, or ended, by saying, "Lord give us more than we can ask or think," which might be put in these words, Let us grow in wisdom and knowledge so we can appreciate more than we can ask or think.

Our present thoughts are wonderful things, but they are yet in their infancy. They are like babes learning to stand alone and it takes a mighty effort to put one in operation outside of the ordinary routine.

I am enjoying Mr. Post's Metaphysics in Doses for children, and as an adult I find the doses most agreeable. The last dose, October 5, is certainly a very vivid picture of the creation. "Once upon a time—a long time ago it was, and in a place where there was nothing that anybody could see and with nobody to see it if there had been anything, why a little bit of a breeze started up and went roaming all about over the place," etc., etc. Although we are as blind as ever regarding the first cause back of the little breeze yet the little breeze is a very graphic description or statement of evolution, and makes one feel as if there really was a little something at the beginning, even if there was no one to see it.

The world is moving fast. Very Sincerely,

M. A. BOSWORTH.

It seems, from the number received, to be as easy to get ten cent subscribers, as to pick apples or oranges. If you have not sent us a club had you not better do so?

MAY HE LIVE LONG AND PROSPER.

Smith has sent me another chair. He sends one about once a year; that is as often as he makes any improvement or takes out a new patent.

I hope he will continue improving and taking out new patents. It saves me buying chairs.

The last one sent is a daisy. The back of the chair is *flexible*, and it is so arranged that it can be raised or lowered, and thus be made to fit and sustain the body of the person occupying it. For invalids or persons who love to have a support to the back in sitting it strikes me that Smith's latest is the best thing out. Long live Smith, and may he patent a new chair every six weeks as long as he and I live.

His address is E. J. Smith, 1746 Oregon Ave., Washington, D. C.

C. C. P.

TO MY FRIENDS.

It will be a great help to me if my friends will send me the addresses of sick people; especially of those who have chronic diseases. *I can cure those whom the doctors have failed to cure*, and I want their addresses so that I can let them know it; for Mental Science does surely cure when all else fails; and my charges are moderate. Write the addresses plainly and send them to me here, and accept my warmest thanks in advance. Address Helen Wilmans, Sea Breeze, Florida.

THE WASTE-PAPER BASKET.

I have a small quarrel with the astronomers. Why can't they extoll the greatness and majesty of the "starry heavens" without drawing a contrast between its magnitude and man's littleness?

There is no law holding us to earth. Nothing holds us to the earth but an erroneous belief in dead matter.

The refining process of the present times renders beauty a necessity.

I found the above paragraphs not exactly in the waste basket but on little scraps of paper among a lot of scraps on a corner of my desk. I do not remember writing them but expect I did. Looks like my handwriting and I am in the habit of jotting down an idea as it comes to me to be either thrown away or elaborated into an editorial. If I did not write them some other smart woman did. Or I may have stolen them from a man. I can't tell. Men do, they actually do, have ideas at times that are worthy of acceptance.

Anyway I have started in to quarrel with the astronomers and I am going to do it. I could do it a good deal better, that is I could quarrel harder with them if it were not that by the very fact of the knowledge which they possess of the wonders of the heavens they prove how great they themselves are. For to understand a thing is to possess it, and these men who have measured the stars and learned their orbits, who can announce with certainty the day, and almost the hour, of the reappearance of comets that consume years, even centuries in making their rounds, these men have almost conquered space and time and are little less than gods.

What they lack is a recognition of the fact that there is but one substance in all the universe of worlds, and that that substance is mind; mind in its myriad forms of expression, and that man, instead of being the midget which he is represented as being in comparison with the rest of the universe, is rightfully lord and master over all.

There is *no law* even that is not subject to man if only he could recognize his power. When the physical scientists will stop talking of matter as if it were dead; when they come into a recognition of the fact that there is positively nowhere anything dead, they will have grasped a truth which will enable them to do things which now simply to suggest as possible would be to be considered crazy.

Everything is alive, everything is under the law of attraction which is the positive pole of being. Everything grows. The rocks grow, and metals grow.

Our ancestors away back yonder used to worship the sun thinking it a god, and gold they believed to be the tears of the God. The moon was also a God, but less powerful than the sun, (about 16 to 1 I suppose) and silver was the tears of the moon. Until recently it was thought that the deposits of gold were formed in some convulsion of nature thousands of years ago and all at once. Now we know better. The chemists have recently proven that gold is not only soluble but that it grows by accretion; that which is held in solution being drawn into form under certain conditions which they are able to produce. And still the scientific world joins with the religious world in declaring the littleness of man, as did the ancient worshipers of the sun who thought gold the tears of the Sun-God.

But I can't put in all my time quarreling with anybody.

I don't think quarreling, the real sincere pure regulation kind such as religionists and sometimes the Scientists indulge in is good for one any way. It interferes with clearness of thought and produces a confused condition of that expression of thought which the body is, and that means bodies not altogether beautiful, and beauty is more and more becoming a necessity.

A savage may be content in a smoke begrimed hut in the midst of a jungle; he, or she, may be content with a partner and with children that are bow legged, splay footed and cross eyed, but civilized people are not, and the more we become civilized and enlightened the more we desire beauty both of person and surroundings. We ought to cultivate our love of beauty more than we do. When the desire for beauty of person becomes great enough to prompt to action, then beauty of person will follow. The Greeks possessed it, it is said, to a greater degree than any other people have ever done, and they obtained it by a purely mental process. They erected everywhere statues of men and women perfect in their proportions in accordance with the Grecian idea of perfection, and the people looking upon these daily, formed mental pictures which became physical expressions in themselves and their children. The statues were helps to form the model in the mind, which being formed showed forth in the body. The same effect can be produced by the same process without the marble statues. In fact the race as a whole is the expression of the race idea of beauty and perfection of form in man.

What is needed is a higher conception and a greater desire for beauty in the race. H. W.

Any one, man, woman, or child, can go through a little town in which they are acquainted and get ten cents for a six week subscription to FREEDOM from three out of every four people they meet. Try it and see. If there is opposition to Mental Science ideas among your neighbors six weeks reading of FREEDOM will remove much of it.

IF HE HAD ONLY FOLLOWED HIS MA.

MY DEAR MR. POST:—When you told the children about the crooked streets of a certain city which were made by following the course of the "poor little wabby calf that had lost his ma," you said "Just think of it! Whole generations of men and women following after one little calf"—and in parenthesis—"I like to include the women, because they are beginning to think they can do things better than we men can." And they can. Now, that women have taken a hand in affairs, we are seeing the crooked paths made straight. You remember when that city was laid out, women were silent—and you know the reason why.

And as for the poor little wabby calf—if he had stuck to his ma there would never have been a crooked path to begin with. E. W.

"Freedom" is the only paper published whose leading and constantly avowed object is to overcome death right here in this world and right now. If you want to learn something of the newly discovered power vested in man which fits him for this stupendous conquest read this paper, and keep on reading it.

THE BIBLE CLASS.

Although the full thousand names of children asked for have not yet been received the addition of the names of grown people swells the list to very near that number and is sufficient evidence of the desire of our readers to decide me to begin the work.

The more I have considered the matter, however, the more clearly I have perceived the necessity I shall be under of depending upon the assistance of parents in instructing the children. My proposition is to read the Bible *entirely through* and to comment upon it. If the Bible is the inspired word of God as claimed, there can be nothing in it that children cannot properly be made acquainted with, if the information is conveyed in proper language. Or if there are things therein that are not fit to impart a knowledge of to children, then it is evidence that that much of it is not from God.

I say "fit" if imparted in proper language by the proper person.

The writer is not the proper person to make all needed explanation to all children, and a public Journal is not the place. In a general way only can I point out the religious customs, practices, and acts of some of the principle characters in the Bible, and upon the parents of the children I shall rely for such further information as their natural inquisitiveness demands. And here I would remind parents that it is often better, *always* better, for a child to learn the mysteries of birth from the lips of a loved parent than to pick it up in the street.

And now to begin with, let us clearly understand what the Bible claims to be.

It claims to be the testament or "will" of God. To be his instructions given directly, sometimes by word of mouth, sometimes by dreams, sometimes by visions to men whom he especially selected because of their so living as to please him and to be fit to receive his commands and tell them to others. The Old Testament claims to be the account of God's dealings with the Jews and of what the Jews did at his command, or in disobedience to it. The New Testament or "later will" is devoted to an explanation by God, of his plan of salvation; that is of saving men from the effects of their wrong doings. Men often made wills telling what shall be done with their property when they are dead, and afterwards because they have gained more property or lost some, or for other reasons, make a new will, and always when they make a will they have some one or more people witness or testify that it is the will of the person making it. Then it is that persons "will" or Testament. So we have the Old Testament, and New Testament, or old and new Will of God.

If the claims of the Bible are true it is of the greatest conceivable importance that all should know it since not to know and believe it will in case it be true, result in the unbelieving being cast into torment that shall never end. If it be not true, then it is time that the fear with which its teachings have inspired past generations be lifted from off the hearts of the coming generation, and the race be left free to search for the truth wheresoever it may be found. Until the forest is cleared away wheat cannot be raised; until the old beliefs are dissipated the race cannot accept of new ones. If the old faiths be true we need no other. We seek to know if they be true. If part true and part false, or if there be truths not perceived by any because hidden beneath

veils, we should search for the truth and hold fast to the truth which we find.

Those, then, who wish to follow us in our research will begin with Genesis, first verse of first chapter and read as they find time, trying to get as far as the death of Noah during the next week. There is little comparatively demanding special thought, but try and keep the principle points in mind. The children can skip the hardest of the words, but there is a nice little example in addition that I want them to do. In chapter 5 is given the age of the principle decedents of Adam down to Noah. I want you to figure out for yourselves just how many years it was after the creation, or after Adam was made, before Noah died. It will require a large array of figures and there is a chance for a mistake, but it will be a good exercise and you will have the pleasure of knowing for yourselves, and not have to take any body's word for it.

Read carefully the account of the creation and about Abel and Cain and note that Seth was the third child of Adam and Eve. Try and remember who were the three sons of Noah.

Keep a few of the principle points firmly in mind. At first it will seem hard but in a little time it will come easy and will greatly strengthen the memory. A good way where one cannot fix a number of dates or names or any such thing in the mind at once is to jot them down on a bit of paper to be carried in the pocket and whenever, during the day, the mind reverts to the matter if it is not clear as you wish look at the paper. You will be surprised to find how easy it is to acquire a fund of information in so doing, and how great will be the pleasure it will bring to you. If, for example, you get clear in your mind the principle characters in Genesis, then you will have virtually the history of the world as given in the Bible for about 1600 years or down to Moses, and will find that as we read on each week, fixing a few principle events in the mind, you will each have a clear idea, and a general knowledge of the events and teachings of the Testament and can compare it with other histories and religions to which I shall refer and so judge for yourself as to the value of each and all.

I promised for the sake of the children especially, to avoid going too much into detail and will endeavor to interest all if possible.

There is nothing to prevent any who choose from reading in advance of the chapter set for the lesson. If one has time it is often well to read rapidly over a number of chapters in order to get a general idea of their contents, and then re-read carefully carrying each separate event in its proper connection with others, in the mind.

I am making these suggestions largely to the older ones so that they may be the better able to assist the children.

Next week I will comment upon the matter of the first nine chapters of Genesis. C. C. POST.

In buying railroad tickets at any point in the North or West for any point on the East Coast of Florida, be sure that you get it over the East Coast Railroad via St. Augustine. There are two lines of road, running parallel and only a few miles apart, for a hundred miles, when one branches off at Palatka and crosses to interior towns. If your ticket compels you to come by this road you must make a change and are liable to a detention of hours. Be certain therefore to come via St. Augustine.

BLACK MAGIC.

A lady writes asking our opinion upon a certain case which she states materially as follows:

"A certain person claiming to be a Mental Scientist becomes angry at a neighboring young woman and threatens her. 'Look out' she says, 'for I can use my power both ways.' Shortly after the young lady was attacked with a severe pain, etc."

I am asked first if the pretended healer is a true Mental Scientist and secondly if I think she really caused the young lady to be stricken with the pain.

Certainly the professed healer is not a Mental Scientist. The first truth taught by Mental Science regarding the relation of man to man is that the race is a unit and that a wrong done to another inevitably and invariably rebounds upon the wrong doer. If the race ever (and it will) accepts of the truths of Mental Science there will be no further need of armies or policemen, neither of jails or poor houses, for all men will feel compelled to deal justly with every one because all will realize that they themselves must suffer from any attempt to wrong another. Secondly there is no doubt in my mind that one so disposed can effect unpleasantly or cause pain to another as easily as to cause them to be healed of disease. The whole power in either case lies in thought, and the degree of concentration of which the thinker is capable plus the susceptibility of the patient or victim. In other words in proportion as the one is positive and the other negative the effect may be, and fear is the open door through which the positive thought of one seeking to cause pain finds not only an easy passage but an invitation to enter.

It is not in the least strange that the result of a desire to do an injury existing in the mind of one and the fear of it in the mind of another should produce the injury suggested by the two. In fact it is the law and follows naturally as an effect follows a cause.

And the remedy?

Why a consciousness of your own power; a realization of the fact that you are yourself a part of the infinite life into which no evil can come except through your own acquiescence, your own letting down of the bars through ignorance or fear.

No statute law can reach the one, to punish, who wishes ill to another, neither is punishment in accord with the eternal law of equity. An eye for an eye and a tooth for a tooth may be the measure of the ability of men to perceive the true law, which is love and not hate, but it is not the law. It may be a rule necessary of enforcement among ignorant men but it is not the law whereby we overcome, and to overcome is to conquer—to conquer not only ourselves but all things below us, and to ascend higher.

The thoughts of the ignorant—of those who seek their own good regardless of the welfare of others—the disorganized and impure thoughts—the thoughts of disease and of danger—of poverty and sickness and death—these are the cause and the only cause of the sorrows and pains, the poverty and suffering and death that is in the world. Every one who holds such thoughts whether of a particular individual or of the race as a whole adds to the sorrows and poverty and death of the individual members of the race, and only when the race has learned to know the power of thought over the bodies of men and over all material substances will pain and poverty and death cease to prey upon the race, and man come into his heritage of eternal life.

C. C. Post.

The Law is perfect and wherein we manifest of the Law we must manifest perfection. But how much of the Law do we manifest? Just as much as we recognize. We have just as much of health, wealth, strength, beauty, intelligence, wisdom, goodness, greatness, life, truth and love as we recognize. Can we not at once recognize and be all of these? It is a continual striving to reach the goal that wins. In our striving we take great pleasure knowing that we do not labor in vain. Can we labor without knowing how? do we not have to learn to work? Then practice makes perfect; just so in Mental Science, if we want to know how just study "Helen Wilmans Home Course in Mental Science" with FREEDOM once a week and you will be fitted to practice.

A READER,
Dexter, Mo.

WANTED—Board in a Mental Science family in either Wilmington, Del., or Philadelphia, Pa., for a boy eight years of age who will attend school. Address, with terms, Mrs. E. E. Martin, care T. D. Donaldson, 2049 Lancaster Ave., Wilmington, Del.

KEY TO POWER. (160 p.) 30c. postpaid. List of 10 and 30 cts. books on Occultism, Hypnotism, etc., free. W. E. Towne, Holyoke, Mass.

SEVEN ESSAYS ON THE ATTAINMENT OF HAPPINESS.

BY KATE ATKINSON BOEHME.

The highest truth I know is made practical and easy of realization in these essays. I do believe that the person who studies them will find peace, prosperity and power in them. The names are as follows: "Rest," "The Universal Heart," "The Universal Mind," "The Conquest of Death," "Immortal Youth," "The Secret of Opulence."

The price of the set is \$1.

Address, Mrs. C. M. CHENEY, 1528 Corcoran St., Washington, D. C.

Do You Wish to Know Yourself and Your Latent Possibilities?

Psychometry reveals soul power; gives principal characteristics; leads to a recognition of undeveloped faculties, and is a means of encouraging those who are seeking higher conditions in life.

Send handwriting, date of birth, and full name for a psychometric character reading.

Price, One Dollar.

MRS. CHRISTIANA HOLDEN,

Watkins, N. Y.

Testimonials from authors, actors, artists, and people everywhere showing the great good these readings are doing. nov 3m*

FREEDOM**AT REDUCED RATES IN CLUBS.**

Until further notice we will accept of new subscriptions to Freedom at the following rates in clubs:

Five new subscribers (one year) sent in at one time - 80c. each
Five new subscribers (six months) sent in at one time 40c. each
Ten new subscribers (one year) sent in at one time - 65c. each
Ten new subscribers (six months) sent in at one time 35c. each
Twenty new subscribers (one year) sent in at one time 50c. each
Twenty new subscribers (six mos.) sent in at one time 30c. each

For \$1.00 we will send four issues (four weeks) each to ten different addresses.

Subscribers at club rates must all be such as are not already on our books, as the rates given do not more than cover cost, and in the larger clubs is less than cost. Names and money must all be sent in at one time, otherwise it would necessitate the keeping of accounts, which we cannot afford to do. The subscribers need not all be at one postoffice, but may be at any number of different postoffices.

Our object is to extend a knowledge of Mental Science through increased circulation of the paper, and at the rates offered we think almost any one can get a few subscribers and thus help on the work. There are thousands ready for the truth who as yet know nothing of Mental Science. Help them to a way into the light.

In size and general appearance Freedom is a paper no one need be ashamed to ask another to subscribe for, while in the matter contained it is clearly the strongest Mental Science paper published, its editors being the acknowledged founders of the Mental Science school of thought. Send names and money in all cases to C. C. Post, Sea Breeze, Fla.

TO THE SICK AND DISCOURAGED.

The mind trained to a knowledge of its own power can cure every form of disease. The potency of right thinking has never been measured. *There are divine attributes from higher realms entering into it that are of themselves so elevating and ennobling, and so positive to the lower conditions wherein disease and misfortune and inharmony lurk, that there is nothing too great to expect from a contact with it.* This is true to such an extent that the very elite of the world's thinkers are putting their strongest faith in it, and advocating its efficacy above all other systems of healing. I give a list of a few out of the thousands cured by the mental method:

Mrs. R. P. W. P., Omro, Wis., of nearly every disease in the catalogue. She says she is "so well and happy." In this same place a boy was cured of secret vices after nearly ruining himself. Many cases like this have been perfectly cured when every other effort had failed. Also sex weakness in many forms; loss of vital power, impotency, etc.

C. A. A., Jessup, Md., writes: "My catarrh is well under control; my knees have ceased to pain me, and I feel so cheerful and contented."

C. A. R., Rutledge, Mo., says: "I will discontinue treatment now. My health is better than for years." He had consumption.

M. T. B., Kearney, Neb., says: "Grandpa and grandma both used to wear glasses, but they neither wear them now. Grandma's hair used to be white, but it is gradually turning into its natural color."

H. W., Menlo Park, Cal., was cured of hemorrhages of the lungs.

O. S. A., Malden, Mass., was cured of chronic constipation, throat trouble, and other things.

J. S., Eureka Springs, Ark., was cured of the use of tobacco by the mental method. He is only one of many so cured; not only of the tobacco habit, but also of drunkenness.

W. S. R., Cheyenne, Wyo., writes: "I wrote for treatment for a near and dear friend who was in an alarming condition from nervous prostration. Now, I am delighted to say, in one month's time the nervousness is almost entirely gone. And, the grandest feature of all, the old beliefs (insanity) are fading from his mind. The work of healing is going on rapidly."

Mrs. F. C., Earlville, Iowa, was cured of heart disease; also of liver and kidney trouble and a tumor in her side.

M. . . Pioneer Press Building, St. Paul, Minn., was cured of dyspepsia, sleeplessness, and sensitiveness.

Many persons are being cured of mental and moral defects; such as lack of self-esteem, lack of business courage, and other weaknesses that stand in the way of a successful career.

J. N., Sedalia, Mo., writes: "Under your kind treatment I am entirely recovered from nervous dyspepsia. And this is not all. I have undergone a marvelous mental change. My memory is better and my power stronger. Mental Science has breathed new life into me. Such strength and courage as I now have are beyond price."

J. E., 19th St., West Chicago, Ill.: "There is nothing to compare with this mental treatment in its ability to heal; it draws on the fountain of vital power within the patient and supplies every part of the body with new vigor."

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.

FLORIDA EAST COAST RAILWAY.

Time Table No. 16—In Effect July 18, 1898.

South, Daily. No 35—Lv. Jacksonville 9.20 a m, St Augustine 10.35 a m, Hastings 11.10 a m, Palatka 10.45 a m, Ar. San Mateo 12.45 p m, Lv. San Mateo 7.20 a m, East Palatka 11.30 a m, Ormond 1.00 p m, Daytona 1.11 p m, Port Orange 1.22 p m, New Smyrna 1.55 p m, Oak Hill 2.24 p m, Titusville 3.02 p m, Cocoa 3.43 p m, Rockledge 3.47 p m, Eau Gallie 4.18 p m, Melbourne 4.28 p m, Sebastian 5.12 p m, Ft. Pierce 6.20 p m, Eden 6.49 p m, Jensen 6.54 p m, Stuart 7.05 p m, West Jupiter 7.52 p m, West Palm Beach 8.30 p m, Linton 9.00 p m, Ft. Lauderdale 9.44 p m, Ar. Miami 10.30 p m.

South. No 39 daily, except Sunday—Lv. Jacksonville 3.20 p m, St Augustine 4.35 p m, Hastings 5.13 p m, Palatka 5.05 p m, Ar. San Mateo 6.55 p m, Lv. San Mateo 3.20 p m, East Palatka 5.30 p m, Ormond 6.59 p m, Daytona 7.11 p m, Port Orange 7.22 p m, Ar. New Smyrna 7.45 p m.

North. No. 78, daily—Lv. Miami 5.30 a m, Ft. Lauderdale 6.14 a m, Linton 6.58 a m, West Palm Beach 7.30 a m, West Jupiter 8.07 a m, Stuart 8.55 a m, Jensen 9.06 a m, Eden 9.11 a m, Ft. Pierce 9.50 a m, Sebastian 10.50 a m, Melbourne 11.35 a m, Eau Gallie 11.45 a m, Rockledge 12.18 p m, Cocoa 12.22 p m, Titusville 1.04 p m, Oak Hill 1.44 p m, New Smyrna 2.20 p m, Port Orange 2.41 p m, Daytona 2.52 p m, Ormond 3.03 p m, Ar. San Mateo 6.35 p m, Lv. San Mateo 3.20 p m, Palatka 4.10 p m, East Palatka 4.38 p m, Hastings 4.53 p m, St Augustine 5.35 p m, Ar. Jacksonville 6.45 p m.

North. No. 32 daily, except Sunday—Lv. New Smyrna 6.30 a m, Port Orange 6.52 a m, Daytona 7.02 a m, Ormond 7.14 a m, Ar. San Mateo 12.45 p m, Lv. San Mateo 7.20 a m, Palatka 8.20 a m, East Palatka 8.48 a m, Hastings 9.05 a m, St Augustine 9.45 a m, Ar. Jacksonville 10.55 a m.

NEW SMYRNA BRANCH—Trains Daily, except Sunday.

10 10 a	2 25 p	Lv. New Smyrna. Ar.	1 25 p	5 35 p
12 10 p	3 25 p	Ar. Orange City Jr. Lv.	12 25 p	3 35 p

JANE W. YARNALL'S BOOKS.

PRACTICAL HEALING FOR MIND AND BODY. Price, \$2.00. Is the best book ever written on Mental Healing. **THE GOOD TIME COMING; OR, THE WAY OUT OF BONDAGE.** Price, \$1.00, is a scientific exposition of the theological trend of the day.

F. M. HARLEY PUB. CO., 87-89 Washington st., Chicago, Ill.

THE ESOTERIC.

The Esoteric is devoted to methods, scientifically religious, for bringing body, mind and soul into harmony with God and nature. Those seeking Holiness of heart and life should read it. Also those who are studying magic will find in it the secrets of the Power of the Christ, of his knowledge, and of his understanding.

Subscription, \$1.00 per year.
Sample copy 10c.

Esoteric Publishing Company,
APPLEGATE, CALIFORNIA.

THE MIND CURE PAMPHLET.

This is a pamphlet of twenty-three pages, and it is a splendid thing for free distribution, as it is certain to awaken much surprise because of the power of Mental Science that its pages disclose. Send for as many as you want to give away to your friends. When ordering mention the number you want. It is especially calculated to awaken interest in sick people. Free for all. Address **HELEN WILMANS, Sea Breeze, Florida.**

FRANCIS SCHLATTER THE HEALER.

We now offer for sale the life of this remarkable man. It contains 200 pages, an excellent picture of him, and other illustrations. Price, 50 cents. Address **C. C. Post, Sea Breeze, Fla.**

WARS CAN BE STOPPED

By removing the cause of wars. Send four cents and get a sample copy of *The New Road*, with an octopus map inclosed, showing why wars and usury go hand in hand. Address **THE ROAD PUB. CO., P. O. Box 1574, Denver, Colo.**

TWO NOVELS BY C. C. POST:

DRIVEN FROM SEA TO SEA,

—AND—

Congressman Swanson.

These two works, written by Mr. Post some years ago, have had a wide sale, the former one being now in its 55th thousand. They are classed as fiction, yet are founded upon facts, and are valuable as imparting information regarding many public and semi-public questions, while at the same time being intensely interesting. As we were not the publishers we have not before placed them upon our regular list of books kept for sale, but have now decided to do so. They are each books of upwards of 350 pages, and will be sent post-paid at \$1.00 for the two or 50 cents for either one. Address **C. C. Post, Sea Breeze, Fla.**

Descriptive of Our Publications.

A BLOSSOM OF THE CENTURY.

BY HELEN WILMANS.

This book has been inordinately praised. It has been called the greatest book of the age in its power to bring out the latent faculties of man and render him the all-conquering creature he has the right to be. I quote as follows:

"The idea that the race has reached its ultimate development is the most absurd of all its ideas. It may be that the human form has become a crude expression of the shape best adapted to the highest use, and in that case there will be no higher race of animal creatures than man. But if this is so, and I believe it is, then the improvement to be made in him by a constantly growing belief in his own unlimited power will show forth not in any marked change of bodily structure, but in an ever-strengthening, refining, and beautifying process of his present structure."

"A man can be just what he believes he can be, after he understands the Law of Growth or Being."

"Therefore, personal power is simply a matter of knowledge, simply a course of mental training in the right direction; the direction leading towards freedom from his old hampering beliefs in his limitations, and a consequent emancipation from every form of fear."

"The whole tendency of evolution is from inertia to activity, from deadness to life, from obedience to the no-law of inert or unawakened substance to the intelligent attraction which is the law of living or conscious substance."

"Man becomes more free from the no-law of dead matter with every acquisition of intelligence he makes. And he is now approaching a plane of knowledge where he will realize that by the Law of Attraction he can break his allegiance to the earth and float in the air. And this will simply be the beginning of his exploits in this direction."

"The intellect is the shaping power of the body. Every higher thought a man has records itself in some added power in the body; and if this could go on day by day, the body would become more and more a revised edition of a revised mode of thinking."

"The idea that the race has achieved even a minimum of the power that is in store for it is absurd. The idea that the race must continue to wear its fetters because they are 'God-imposed' is still more absurd. Man has no fetters but those of his own ignorance, and nothing but more intelligence will liberate him. You may take from him every visible environment, you may heap him with wealth, you may place him in high position, but unless he has come into the saving knowledge which an intellectual perception of his own boundless resources yields him he is not free. Ignorance still holds him and will pull him down to feebleness, old age, and the grave."

"And what but these—feebleness, old age, and the grave—are our real fetters? What have we gained though we conquer everything else and these remain? Even if the spirit survives the body, who can prove that it has not sustained an almost irreparable loss in the body's decay? Is it reasonable to suppose that true, healthy growth can proceed through the tortuous weakness of old age, decrepitude, and death? No; but instead it is in the conquest of these negations or denials of life that life itself in greater strength and potency is to be found."

"A Blossom of the Century." Handsomely bound in cloth, \$1.00. Address C. C. Post, Sea Breeze, Florida.

O WORLD! SUCH AS I HAVE GIVE I UNTO THEE.

Formerly called "Wilmans' Express Condensed."

BY HELEN WILMANS AND ADA WILMANS POWERS.

We have two volumes with the above heading. They are made up from editorials printed in the first paper published on this line of thought. They have had a very large sale, and still sell more rapidly than anything we have. These books can speak for themselves in the following selections:

"We worship souls in proportion to their ability to stand alone, even though we lean upon each other in abject helplessness while doing it."

"Each man is not only an embryonic world, but an embryonic universe, co-related in his faculties to all there is in the infinite. He is a creature of perpetual unfoldment. It is in his mental organization to expand forever. But his expansion waits on his recognition of his own nature and power, and he does not recognize them. Lost in the struggle for small accumulations, with eyes bound, he makes his own limitations and becomes the football of fate and circumstance, praying for deliverance to some far away, imaginary God, when all the time the power that would deliver him lies within himself, unrecognized and undreamed of."

"Man is an outlet for the universal force. He is God's necessity for expression."

"We are world builders, but we must build the builders before we build the world. When once we have learned—through the mastery of mind—how to govern, we shall find ourselves the delegated power of creation; we shall be creators."

"Love is no weak, dependent thing. It is strength's overplus; and strength is not generated by self-denial and self-abasement, but only by affirmation of the glory of self."

"How can I respect any man's opinion unless his opinion is his own? If he is simply an atom in the great integral pot of mush called humanity, and thinks and believes and feels and acts with it, of what use is his opinion to me? Do I not already know it, and know that it is nothing? Have I not already measured its ignorance, its stupidity, its cowardice, from my own personal contact with it?"

"All power is in individualization. The greatest word in the language is the word 'I.' The word 'I' is the sign manual of the conqueror. Put the 'I' in the lead and every force in life follows. I vindicate myself against all the man-crushing, humiliating creeds ever formulated by the simple pronunciation of the word 'I.' You who are looking for God, turn your eyes inward and find Him in the 'I.' And when He is found what will be the result? A revolution the like of which the world has never seen. We shall arise like giants who had been bound in sleep by some fairy spell for thousands of years, to find ourselves no longer dumb slaves to time and circumstance, but masters of time and makers of circumstance."

"No law makes sickness and death compulsory; man is neither doomed nor damned except by his own ignorance."

"Trust thyself. No gentle string is touched upon life's cords when these words are spoken."

"I am here. I cannot shirk my own responsibility. Nay, there is a word just fitted to the place and worth a thousand 'cannots,' I will not do it. Though the life I feel stirring within me may be the feeblest bantling of a life ever born out of the deep abyss whence all life issues, yet it is mine; my one life is looking abroad upon the illimitable panorama of universal life; pushed and jostled by a thousand stronger lives, yet—such as it is—it calls for a response which I speak in those old, old words, 'Lord, here am I.'"

"By these words am I pledged to stand fast by myself: to trust myself. I will give loose rein to my imagination and thereby magnify myself. I will hold myself up in my own thought as a creature of supreme worth, of unfailing integrity, of constantly unfolding gifts of the rarest merit, of benevolence, charity, health, strength, and beauty. All the gifts of a human being develop under the life-inspiring influence of self-trust, and it is in this way I will train myself in this the most useful of all possessions."

These two volumes contain 360 pages. They are gems of literature. "O World! Such as I Have Give I Unto Thee." Paper bound, 50 cents. Address C. C. Post, Sea Breeze, Florida.

THE BEGINNING OF DAY—A DREAM OF PARADISE.

BY HELEN WILMANS.

This booklet is descriptive of the attempts now being made by "The Idealists of Sea Breeze" to actualize higher and happier conditions, than the race has yet achieved. I quote from it as follows:

"I am doing what lies in my power to bring thoughtful people here in order that we may solve the purpose of our being, in the development of many high and advanced truths upon the understanding of which the growth and prosperity of the race depend. The object of such a movement is nothing less than divine. That the race will derive fresh impulse for good from it I firmly believe."

"But what is the character of such a movement?"

"This question is hard to answer because the answer involves a knowledge of unknown things. I can state positively that its aims are the highest ever yet projected upward. Where it will lead I can no more tell than the seed of a flower can tell what the flower will be. The only condition agreed upon by those who come will be one that liberates each brain to the greatest freedom of thought. There will be no creed and no effort to press thought into ready-made grooves. It is for the purpose of liberating thought, leaving it free to search untrodden domains of mind that we come. We come as students to a school: the subject of our study is the latent powers of man. Knowledge of man alone is freedom and happiness and power."

"I believe that heaven is self-evolved, and regard its postponement to a future world as a grave mistake. I accept the old adage, 'A bird in the hand is worth two in the bush,' and so prefer to make the best of what we have here, rather than trust the unproven future—that 'better world.'"

"Though even if there are better worlds, thousands of them, the fact would furnish us no excuse for postponement of our individual development as the present citizens of a world nearly all of whose forces are unknown to us as yet."

"Intellectual power in the individual comes from the concentration of the mind upon an idea until the truth or falsity of the idea becomes apparent. Likewise the power of the race in the unfoldment of a race problem must come from a concentrated effort to discover a hitherto unfolded racial capacity; and this is the meaning of the movement I am inaugurating here."

Send for the pamphlet. It is cheap. It will interest you.

"The Beginning of Day." 92 pages, 25 cents. Address C. C. Post, Sea Breeze, Florida.

METAPHYSICAL ESSAYS.

BY C. C. POST.

This book consists of twelve lectures on the following subjects: The First Cause; Life; Individual Life—The Universal Energy; Of Matter, Mind, and Spirit; Thought; The Will; Matter; Understanding; Faith—Desire; God and the Devil, or Good and Evil; Influence of Fear upon Individuals; Love—Selfishness; The Value of the New Faith.

"The title to this book, 'Metaphysical Essays,' sounds like dull reading," so writes a correspondent, "when in reality it is one of the clearest, most vivid, and life-giving volumes I ever got hold of. Its power to hold the reader grows from the first to the last chapter. Long before I had finished it I found myself turning over the leaves with a feeling that I must hoard them, as they were giving out too quick. The student who fails to purchase this book will make a great mistake. The chapter on Fear alone is worth ten times the price of the book."

"Metaphysical Essays." 130 pages. In paper covers, 30 cents. Address C. C. Post, Sea Breeze, Florida.

THE HOME COURSE IN MENTAL SCIENCE.

BY HELEN WILMANS.

All the books heretofore enumerated in these columns are but trickling streams flowing from the philosophical and scientific statement of the Law of Being, which this Home Course of study surely is. We talk of Oriental Occultism and the individual power evolved from an understanding of it, but these lessons in Mental Science embrace all that has ever been known in these fields of thought, and much more. They show the slow unfolding of man's powers in the past, a showing that leads up to the present varied expression of these powers, and that points with unerring knowledge to the way these powers can be still further unfolded, until man can be master of all things; master of disease, old age, and death, and, what is better still, master of life—life eternal in this world here and now.

I will not mince the truth with regard to these lessons. They do literally overshadow every form of philosophy and every scientific explanation of the cosmos yet offered the reading public. They explain all; they make the great problem of "how we came here" as clear as spring water; they show who our creator is and by what means creation came and is still proceeding.

The knowledge of the life principle which is unfolded in these lessons is nothing less than the law of all organization, of all growth, to understand which puts a man in a position of unrivaled power with regard to his own body and his surroundings. With the understanding of this law there will be no more weakness of any kind; no more fear or anxiety or dependency; no more failures in any department of life; no more poverty, no more of the sorrows of existence, but only its joys, its triumphs, its happiness.

It seems too much to say even what I have said, and yet the half has not been told. The race has lived in the negative pole of its existence and been submerged by mistaken conceptions of its own weakness; but now it is passing to the positive pole, where all its ideas are beginning to undergo the most radical change imaginable; where, instead of seeing its smallness and incompetency, it is seeing its embryonic greatness and potency, and also how to develop these latent powers and bring them into such active and practical use that the whole world will take on new force and character. We have been infants in intelligence, but we are ready to spring into manhood and womanhood through the simple understanding of the Law of Growth, and how to apply it to our individual needs. All this is taught in this Home Course in the most clear, concise, and forcible manner. No extracts will be offered from them, but the names of the different lessons will be substituted instead. The names of the lessons are as follows:

- | | |
|---------------------------------------|---|
| 1. Omnipresent Life. | 12. The King on His Throne. |
| 2. Thought, the Body-Builder. | 13. Mental Science a Race Movement. |
| 3. Our Beliefs. | 14. Mental Science Incarnate in Flesh and Blood. |
| 4. Denials. | 15. Personality and Individuality. |
| 5. Affirmations. | 16. The Stone the Builders rejected. |
| 6. The Soul of Things. | 17. A Noble Egoism the Foundation of Just Action. |
| 7. Faith, Our Guide through the Dark. | 18. Recognition of the Will the Cure of Disease. |
| 8. Spirit and Body Are One. | 19. Practical Healing. |
| 9. Prayer and Self-Culture. | 20. Posture of the Will Man. |
| 10. The Power Behind the Throne. | |
| 11. The Power Above the Throne. | |

There are twenty of these lessons in twenty individual pamphlets. The price of the set is \$5.00. Persons have the privilege of sending \$1.00 and obtaining four lessons at a time. Address C. C. Post, Sea Breeze, Florida.

OUR PLACES IN THE UNIVERSAL ZODIAC.

BY W. J. COLVILLE.

This is a work on astrology, containing thirteen chapters, giving character tendencies common to the twelve different houses of the zodiac. Many persons are interested in the delineations which apply to their case. It is really an extremely interesting work. Such books are among the curios of literature, and at this time they are being much sought.

Mr. Colville differs from other authors on this subject, inasmuch as he is entirely free from the spirit of fatalism that runs through every other publication of this kind. While he admits the power of planetary influence, he does not admit that such power is final in its effects upon character. He believes that, no matter what the influences are that make or mar a man at his birth, he can change them to suit himself when he shall know how; and his book abounds in instructions regarding the way to do it. Mr. Colville says:

"The wise man rules his stars; the foolish man obeys them. This is a grand and truthful saying indorsed by all really enlightened astrologers. What is astrology, after all, but the psychic side of stellar science, astronomy as such, dealing only with its physical effects. We teach that every world is alive, that intelligence is universal, that—so called—dead matter has no demonstrable existence, for life is everywhere and every form in nature is in some degree an expression of omnipresent intelligence.

"The error of astrology as commonly taught consists in the constantly reiterated statement that there are good and bad, benefic and malefic influences continually at work upon us, and that we are so subject to these by turn that we are at best but little more than automatic pieces of mechanism operated by agencies entirely beyond our control. Whatever may be thought of the teaching conveyed through our lessons, of one thing we are certain, and that is, we are teaching a view of astrology at variance with all such fatalism; and our entire aim is to induce people to arise in their might and declare their individuality."

"Our Places in the Universal Zodiac." Price in paper cover, 50 cents. Address C. C. Post, Sea Breeze, Florida.

POVERTY AND ITS CURE.

BY HELEN WILMANS AND LIDA HOOD TALBOT.

The fact that this pamphlet has sold so rapidly is evidence of the wide-spread curse of poverty and of the desire of the people for relief. I quote as follows:

"Can a person by holding certain thoughts create wealth? Yes he can. A man by holding certain thoughts—if he knows the law that relates cause and effect—can actually create wealth by the character of the thoughts he entertains. And this law is easy to understand if one will only take pains to investigate it."

"A mental poor-house projects from itself the spirit of a visible poor-house; and this spirit expresses itself in visible externals correlated to its character."

"A mental palace sends forth the spirit of a visible palace with results that correlate it."

"Mental wealth, which is the recognition of innate ability or native genius, is the only true root of external wealth. External wealth that has not this root is but a floating air plant, and there is no dependence to be placed in it."

"The kingdom is within. What kingdom? Why, the kingdom that represents our highest ideas of opulence, of course. Many people think that to seek religion as it is taught by the creeds is to seek this hidden kingdom. But this is not so. Do the creeds teach the opulence of man's innate capacity? Do they teach that the infinite spirit of strength and health and intelligence and beauty and power is in man? No; they teach just the opposite. They teach man that he is nothing; and this one assertion is his condemnation to perpetual poverty. They teach him that he is the most poverty-stricken wretch in life; that he is destitute of all merit, and deserves nothing. Of all the poor-houses ever erected there is none so utterly given over to destitution as that which the creeds have erected."

"As man is purely a mental creature, so are his surroundings all mental states; and as tone resounds to tone so do your surroundings repeat your mental condition far and near. It is deep calling unto deep all through the shoreless ocean of mind. The sound you send forth comes back to you; no other sound can possibly reach your ears but the one you send out. Your poverty is the protracted echo of your own belief. Learn the science of mind that will change your belief, and by changing it change the whole world for you."

"Poverty and Its Cure." Price 25 cents. Address C. C. Post, Sea Breeze, Florida.

A HISTORY OF THEOSOPHY.

BY W. J. COLVILLE.

This is Mr. Colville's latest book. Mental training, or soul growth, is the noblest type of culture of the age. All people who are truly alive (alas, the world is full of dead ones) are now beginning to find their highest interest in books which throw light upon this mighty subject. This book may truly be classed among such. I quote from it as follows:

"First, satisfy yourself definitely as to what it is you want to learn, then determine to put yourself in relation with it, and thereby draw yourself to it and it to you."

"Second, if you can find in the ranks of your acquaintance one mind more fully developed than the rest, more fearless and original in its thought and action, you may profitably place yourself *en rapport* with such a mind and vibrate with it; as through the law of consociative action two are better than one, when the two agree as to the object of their search; and, further, it is but reasonable to decide that one who has already advanced in a given direction can help another to advance along the same road."

"Third, keep your own counsel regarding your determination. Do not invite all sorts of prying, curious thoughts to invade the sanctuary or laboratory where you are working; but if you come across two, three, or indeed any number of congenial spirits who are seeking for what you are seeking, admit them to your fellowship, and, whether you can or cannot meet together bodily at stated intervals, agree to unite psychically, regardless of where your flesh may be."

"Fourth, take note of all your successes, but make no note of non-success, mis-called failure; for in reality there are no failures. You either have or have not yet succeeded. If you press steadily forward, regardless of seeming lack of results, you will surely awake some day to the glad consciousness of genuine triumph. 'Heaven is not reached by a single bound.'"

"Fifth, steadfastly refuse to accept anything as true because someone says it is so. The gnostic and the believer are always two. No believer is a gnostic, and no gnostic is a believer; for the gnostic attitude concerns what we have inwardly discerned or outwardly perceived, as truth has been confirmed to us by our own experience. What lies as yet outside the range of our experience is unknown, but not unknowable to us."

"The true mystic" is the calmest, strongest, sweetest, most patient, hopeful, and industrious type of man or woman conceivable, living in a haven of rest, where the tempestuous billows of conflicting authorities and opinions disturb him not. Insulated though not isolated, he is surrounding himself ever more and more completely with an envelope which is a protecting cloak of genial atmosphere, shutting him securely in from all the storms about him."

"Though the true mystic becomes such through silent, patient interior development, no sooner does he receive a truth and see through a proposition than he leaves for a while his mental hermitage to give out this blessing to mankind in whatever way seems to him most appropriate. The sure results of such a life must show themselves in ever-increasing wisdom, strength, and beauty. Thus the true mystic is a wellspring of peace and health, a benediction to all humanity."

"The History of Theosophy." 248 pages, paper cover, 50 cents. Cloth bound, \$1.00. Address C. C. Post, Sea Breeze, Florida.

Are you interested in vital, social, economical and ethical problems? Do you want to enjoy the best thought from master minds of our age among liberal advanced and reformative thinkers? If so subscribe for

THE NEW TIME

A Review of Social Progress under the Editorial Management of
B. O. FLOWER and FREDERICK UPHAM ADAMS.

This new review, which is meeting with such phenomenal success, is a magazine of conscience as well as thought. It boldly and bravely champions the cause of the people and advocates the Initiative, the Referendum, Proportional Representation, the Imperative Mandate, Scientific Government, and Justice for all the people. It exposes the corruptions, the shams and the hypocrisies of the hour, while being distinctively constructive in character.

A PARTIAL LIST OF CONTRIBUTORS:

Prof. Frank Parsons, Abby Morton Diaz, Ernest Howard Crosby, U. S. Senator John T. Morgan, President Geo. A. Gates, Will Allen Dromgoole, Helen Campbell, U. S. Senator R. F. Pettigrew, Eltwed Pomeroy, Prof. Edward W. Bemis, Justice Walter Clark, LL. D., Mary A. Livermore, U. S. Senator Marion Butler, Hamlin Garland, Frances E. Willard, President Thos. E. Will, William Ordway Partridge, U. S. Senator Wm. M. Stewart, Henry D. Lloyd, William Matthews Handy.

A FEW OF THE SUBJECTS DISCUSSED:

A Government of the People and for the People, and How to Realize it; the Benefits of Public Ownership of Natural Monopolies, Direct Legislation—a series of papers by the President of the National D. L. League, accompanied by Symposiums to which William Dean Howells, the Marquis of Salisbury, Frances E. Willard, Governor J. R. Rogers, Congressman McEwan, Senator Pettigrew, Lyman Abbott, Henry D. Lloyd and other eminent thinkers contribute—Art for the Millions, Human Brotherhood as Political Economy, The Eclipse of the Ideal.

SPECIAL FEATURES:

In addition to able and brilliant discussions of the fundamental problems which are so profoundly stirring the best minds of our age, THE NEW TIME is brightened by choice, original stories, biographical sketches and thrilling pages of history, also humorous and entertaining reading matter. In a word, it will be the aim of the editors to make THE NEW TIME indispensable to all true, earnest thinkers, and entertaining to each member of the family circle.

These subjects merely indicate the trend of thought especially emphasized in this popular new Review of the People.

SUBSCRIPTION PRICE ONE DOLLAR.

In answer to the general demand for an authoritative and original review of liberal and reformative thought published at a low price, we have placed the subscription price at \$1 a year. This will place it within the reach of hundreds of thousands of our people who do not feel able to pay a large subscription price. Send \$1.00 for The New Time to

CHARLES H. KERR & CO., Publishers,
56 Fifth Avenue, Chicago.

YOUR HOROSCOPE. For 30 cents we will send you a new book just out, by Charles H. Mackay of Boston, containing the twelve signs of the Zodiac. It gives your character and success in life, also of your children, relatives and friends. This book is pocket size, and can be conveniently carried with you. The entertainment given reading the character of friends when conversation lags will repay tenfold the cost of this little volume. Other books published containing the twelve signs cost from one to five dollars each. 30 cents in stamps brings this to you including the Western World, a 16-page family paper, one year. Address The Western World, 88 W. Jackson st., Chicago, Ill. may 25-6m.

THE WOMAN'S TRIBUNE.

[Founded in 1883.]

TERMS, \$1.00 PER ANNUM.

Trial subscription: Five copies for ten cents.

CLARA BEWICK COLBY, Editor and Publisher,
1325 Tenth St., N. W., Washington, D. C.

I know that an ad. in my paper will bring you lots of subscribers. Put me down as one of your best friends.—Helen Wilmans.

Thank you for the Woman's Tribune, which is right on the edge of things. isn't it? and, like its editor, so breezy and true.—Frances E. Willard.

I consider the Woman's Tribune the best woman's paper published.—Elizabeth Cady Stanton.

If, among the thousands of newspapers that seek to convey information to the people of the United States there is one more educational along the lines of women's work for women, more persistent in its earnestness to do good, more up to the "high water mark" of progress and more interesting than the Woman's Tribune, we would like to see it.—The Pacific Ensign.
Send for sample copy

SEND
US
10 cts.

FOR A COPY OF

THE COMING LIGHT,

California's new illustrated magazine; progressive; unique features; corps of contributors unsurpassed.
COMING LIGHT,
621 O'Farrell st., San Francisco.

IDEAL LIFE.

An educational journal devoted to the Science of Mind and Man's Mastery over all conditions through mental growth. Published monthly. One year 50 cents. Six months 25 cents. Single copy 5 cents. Thomas J. Morris, editor and publisher, Columbus, Texas.

THE TEMPLE. A Monthly Magazine devoted to Human Emancipation and Elevation.

Edited by Paul Tyner. This publication is unique, both in form and substance. It has the genuine vitality found only in originality of ideas, freely and earnestly expressed. The Temple is the first monthly publication in the world to proclaim and prove the actual immortality of man, embodied as well as disembodied. Every issue contains one essay, story or lecture presenting with point and pithiness one particular phase of the new scientific thought and discovery, spiritual and material, which is remaking the world. Bodily Immortality and Thinking All Over are among the subjects of recent numbers.

Subscription price \$1.00 a year. Send stamp for sample copy.

THE TEMPLE PUBLISHING COMPANY,
412-414 Barclay Block, Denver, Colorado.

DO YOU WANT one of the finest Mental Science journals there is? If so subscribe for "SELF KNOWLEDGE." The knowledge of self brings personal power, and this is the benefit you will get by a steady reading of this paper. Monthly, \$1.00 per year. Address "SELF KNOWLEDGE" 895 Park ave., Baltimore, Md.

FAITH AND HOPE MESSENGER.

A monthly magazine devoted to Philosophy and Philanthropy, edited by W. J. Colville. Published at 242 Huntington av., Boston, Mass., by Faith and Hope Association, Mrs. M. C. Kirby, President. Subscription, 50 cents per year. Advertising at liberal rates. Send 5 cents for two sample copies, and for subscription to Wolfcat, 497 Franklin av., Brooklyn, N. Y.

POPULAR BOOKS.

CONDENSED THOUGHTS ABOUT CHRISTIAN SCIENCE.
By Wm. H. Holcombe, M. D. Price, 25c. Ninth thousand.

"The Power of Thought in the Production and Cure of Disease." A paper originally read before the American Institute of Homoeopathy by Dr. Holcombe, Ex-President of this Institute. Price, 15c.

THE INFLUENCE OF FEAR IN DISEASE (Holcombe, 10c.)

DR. GEO. FOOTE ON MENTAL HEALING. Price, 25c.

We can furnish any book or periodical published. Send your orders to

PURDY PUB. CO., McVicker's Theatre Bldg., Chicago, Ill.

TO HIM WHO WOULD KNOW HIMSELF.

Do you know who you are and what your soul is worth? Would you like to know what you may do with the great riches whose possession you do not even guess? I can tell you more about yourself than you know. For further particulars address

Mrs. JAMES FRENCH-KING.

Send for circular.

Lock Box 141, New York City.

JUST OUT.

In response to a demand I have gotten out an edition of a pamphlet Mrs. Wilmans wrote some years ago. It is called "A Healing Formula." Some of our friends assert that it is the most helpful thing she ever wrote. The price is 15 cents.

Also a pamphlet by Mrs. Ada Wilmans Powers, called "The Universal Undertone." It is one of the most beautiful things ever written. Price 15 cents. The two 25 cents. Address C. C. Post, Sea Breeze, Fla.

MENTAL SCIENCE

Taught through correspondence by a graduate of Mrs. Wilmans' school. Questions answered. Rates reasonable. Write for terms to
MRS. DORA A. BALLOUGH,
may 98-ly Sea Breeze, Fla.

GLOVE FOR HOUSEWORK.

Ladies who do their own housework, send for our improved glove pattern. Easily made of ticking or canvass. Saves your hands, keeping them soft and white. Wear when washing and ironing, and for all housework. Give glove size. The Glove Pattern sent for 10 cents. Address Marie DeGruchy, 88 W. Jackson st., Chicago, Ill. may 25-6m.