

# FREEDOM

A JOURNAL OF REALISTIC IDEALISM.

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

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

VOL. VI., No. 27. SEA BREEZE, FLORIDA, DECEMBER 14, 1898. SINGLE COPY 5 CENTS.

## THE MISSING LINK AND NO MISTAKE.

The missing link between man and the ape is found. It was discovered in Java by Dr. Eugene Dubois.

Science had already thoroughly established and proved its doctrine of evolution, as was fully told in the Sunday *Journal* two weeks ago.

It had demonstrated that man is descended from a common parent with the apes. Science knew that somewhere there existed an animal midway between man and the highest type of ape. It has now been found.

This missing link is Pithecanthropus Erectus, the ape-man of Java.

In his now celebrated address made at the Congress of Zoology in Cambridge, Professor Haeckel recently declared that the doctrine of evolution was established. In saying this he expressed not only his own opinion, but that of the leading men of science of the civilized world. He is the most eminent zoologist in Germany. Those who now oppose the doctrine of evolution are an inconsiderable remnant in the community of scientists.

Attention has been attracted chiefly to Professor Haeckel's leading assertion that evolution is fully proved. The public was surprised to find that the entire scientific world had advanced to the point of making this assertion. Evolution, indeed, has made immense strides within a few years.

Professor Haeckel briefly sketched the recent history of the doctrine of evolution. He declared that there was no missing link and spoke of the fossils discovered by various investigators, and finally by Dr. Dubois, as links in the chain.

When Professor Haeckel declared that Dr. Dubois' discovery was the missing link he made a statement even more interesting than that evolution was proved. It has not yet received the attention it deserves.

Dubois brought his discovery to Europe in 1895 and it was received with incredulity or without favorable expressions of opinion. The unscientific public then lost sight of it. Meanwhile it was slowly and thoroughly studied by men of science until the conclusion was finally reached that it was the missing link.

To-day the world is startled to learn that the remains have been discovered of an animal lower than any living man and higher than any living monkey and yet so obviously combining the features of both that it can be nothing else but a link between the two.

Professor O. C. Marsh, of Yale, the foremost geologist of this country, and one of the leading scientists of the world, unhesitatingly affirms that the remains discovered by Dubois are those of the missing link. The leading scientists of Germany, England and France now agree with him.

Clearly these remains—known to science as Pithecanthropus Erectus—are destined to play an important part in the future of science and the race. Everything that can be known about them must be of the profoundest interest.

In Pithecanthropus Erectus we behold a long lost relative, who is dragged from his grave beneath the dust of countless ages to tell us the story of our remote and hitherto unknown origin.

Dr. Eugene Dubois is a surgeon in the Dutch Army, and was for some years stationed in Java, the great Asiatic possession of the Dutch. He is an ardent scientist and naturalist. He devoted all his leisure time in Java to scientific study and exploration.

It was on the bank of the river Bengawan, in central Java, that he came upon the fossil remains of an animal hitherto unrecognized by science. They consisted of a skull, a left femur or thigh bone, and two molar teeth.

They were found at different times in the same stratum, imbedded in the volcanic tufa, below the dry season level of the river. The tooth was found first in September, 1891, in the left bank of the river, about three feet below the water level in the dry season, and thirty-five or forty feet below the plain in which the river has cut its bed.

A month later the skull was discovered, only three feet from the place where the tooth lay.

In August, 1892, the femur also was found, about forty-five feet from the locality where the other specimens were imbedded.

Later, in October of the same year, a second molar was obtained at a distance of not more than nine feet from where the skull was found and in the direction of the place where the femur was dug up a third tooth, a lower premolar has very recently been found.

Dr. Dubois, a trained zoologist and physiologist, was quick to perceive that the remains were those of either a man or an ape.

Then a question of tremendous importance presented itself to him: Was the animal neither man nor ape, but a link between the two?

He measured the skull very carefully. He found that the brain cavity was much larger than in the highest ape, but less than in man. The capacity of the skull was about two-thirds that of the average civilized man.

The head is an elongated oval in outline, and therefore belongs to the type known as dolichocephalic or long-headed. It has an index of 70 degrees. It is distinguished from that of anthropoid apes by its larger size and its higher arching on the crown. The upper surface is also without ridges.

It is easily distinguished from the skull of the orang-

outang, which is brachycephalic or broad-headed. In its smooth upper surface and general form it shows a resemblance to the skull of the chimpanzee, and still more so to that of the gibbon. These are the varieties of apes whose skulls are most human in appearance. Pithecanthropus lacks the enormous bony crests which mark the skull of the gorilla.

Although the skull is not human it is, according to Professor Marsh and Dr. Dubois, nearer to man than the ape, and intermediate between the two.

One of the teeth found is the last right upper molar. It is very human in appearance. It has a triangular surface and three roots. The grinding surface is concave and less rough than in existing apes. The diverging roots are an apelike feature.

The thigh bone, which is from the left side, belonged to a full adult animal. In form and size it resembles a human femur so strongly that only a very scientific examination would distinguish one from the other. The bone is very long, its greatest length being over eighteen inches (455 M. M.). The shaft is slender and nearly straight.

The formation of the skull and thigh bone both indicate clearly an animal constructed to stand more upright than any existing ape.

In view of all these facts Dr. Dubois gave to his discovery the name of "Pithecanthropus Erectus," meaning "erect ape-man."

In 1895 Dr. Dubois brought his specimens to the Congress of Zoologists, held at Leyden. Among those who saw them and heard his statements were Professor Virchow, of Germany; Sir William Flower, of England, and Professor O. C. Marsh, of the United States.

These and other scientists now declare themselves convinced that the remains are those of the missing link. Professor Marsh asserts that they belong to the Pliocene age, the last division of the tertiary period, which preceded the present geological period. It has hitherto been believed that man did not exist as early as the pliocene age.

Hitherto the normal human skulls nearest the ape have been those discovered by the naturalist Spy and in the Neanderthal in Germany. They are known as the Spy No. 1, Spy No. 2 and the Neanderthal skulls.

The lowest existing human being is the Papuan, who is allied to the Australian bushman.

Spy No. 1 skull is universally recognized as human, but it is about as far below the Papuan skull as that of Pithecanthropus is above the highest ape. Starting at the bottom with the chimpanzee and rising to Pithecanthropus, to Spy No. 1, to the Neanderthal man, to Spy No. 2, and to the Papuan, you have the evolution of ape into man without a missing link.

The naturalists have long recognized that anatomically there were no important differences between man and the ape. The great divergence in brain capacity is now disposed of by the discovery of the missing link.

Man's physical resemblance to the ape may be traced in every feature of the body down to the smallest details. The hair of man and the ape grows in the same direction. Man once had long, pointed erectile ears like a donkey, and their former existence is indicated by a knot in the top of his ear. His cousin, the ape, shows the same trace of former pointed ears. Darwin pointed out these facts long ago.

Professor Haeckel traces the evolutionary descent of

man further back than the ape. According to him, man, the apes and all mammals are descended from a common ancestral form which lived in the Triassic or Permian period. This form was derived from some Permian or carboniferous reptile allied to the plesiosaurs, which was derived from a carboniferous amphibian of the groups stegocephala. These amphibians in turn descended from the Devonian fishes, and these again from lower vertebrates.

In conclusion, let us remember that the chimpanzee is our cousin, that if his forefathers had had the blessings of education he might now be occupying the position we hold to-day, and that it is our duty to evolve as far above him as possible.—*New York Journal*.

### TRUE DOMINION.

IN FREEDOM of Nov. 9th. I noticed an article on love for animals and also what the editor of a science paper said, A. Sabro of Norway. There is a vast difference between dominion and true dominion. The former rules by sheer force of will power, might, strength, the latter by love alone, that does not know it is being ruled only led, loved. We can rule any animal by love, without ever speaking one loud word, it is the silent voice they know without being told. All animals know it, all insects know it, all flowers know it, all machines know it, all clothing, all furniture knows it, everything in the universe knows it, for everything has intelligent life. It is the voice of the soul that is love without speaking. You may tell children you love them many times, if from the lips only, they know it, and if from the heart you don't have to tell them, they know it already.

If you expect to have true dominion over everything it must be by love alone.

A moth miller will not eat your garment when you do not seek to kill it, a mosquito will not bite you when you do not want to kill it, and so with any animal, the ants will go from your house, the fleas from your body, worms and bugs from your vines, when you will not seek to kill them and give them no power by being afraid that they will do you damage. Love is the ruling power, love is life, hate is death.

This science of Life as I call it, for life is a science not a blundering motion, does not stop at just healing the body as many suppose, freeing it from disease, but it means freedom in its broadest sense, freedom from all discords, freedom from poverty, freedom from the fear of all animals, freedom from the insect world that hold us to-day in its grasp, true dominion over all things, whether it is a flea, cockroach, or a mouse, means to master all things by love; for everything returns to you, freighted with the same you sent it out with. If you speak health to your food it returns health to you. I would not hire teachers that did not love their work, or dress makers that did not love theirs.

Freedom is true dominion, the first conquest being over yourself. When you have mastered yourself you have mastered everything in the outside universe, because the inside universe has been conquered. Then all things are added. They could not be added before, for you would not have been ready to receive them. Unless we are ready to receive our good we would not know it when it comes and would not receive it any more than a baby would receive a five dollar gold piece instead of a cup of milk. If both were offered the baby would take the milk every time, not knowing the money



was of any value. Love answers to love whether in man, animal, or insect. It is the voice of the soul and is heard by the one spoken to. In this still small voice there is no judgement, no criticism, no condemnation, no envy, it is hands off from every one.

When you have gained self-mastery you have mastered animals and the elements as well, "the winds and waves obey his voice." It is done by keeping still and knowing your power. Storms can be quelled, and are.

I was living at the beach near the waters edge in a small cottage. All know how those beach cottages are, just put up for the summer. This was winter, and there came a severe storm at sea, the waves rolling mountain high and the wind blowing a hurricane. I spoke the silent word of peace, that the storm be stayed; that no plague should come nigh my dwelling and I sat down to my writing table and wrote. My cottage stood amid the wreck. Not one thing was hurt or touched while some cottages were unroofed, out houses blown down, awnings torn to shreds, tents rent from top to bottom and much damage done. Each individual has the power to control all things by their own thought force, silent but all the more powerful. This is only one instance out of several where the elements have been controlled. All storms must be controlled within ere the outward ones can be. Let each learn their power; what they can do and then do it. Our thoughts protect us when we learn how to think, omnipresent love in us and we in It.

FLORA P. HOWARD.

MY DEAR MRS. WILMANS:—Yours of Oct. 26 at hand. Your letters always just touch the spot, and either your editorials are getting more and more explicit in FREEDOM or I am growing more towards that point where I can understand you through the sense of feeling—for truly this truth must become flesh and bone. One must take it in bodily and feel it through and through, which is but another proof of the importance of these bodies, or so it seems to me. I am so glad there is one belief in the whole world that is entirely in touch with nature and her unerring laws. One certainly feels as if Mother Earth was indeed a foot stool or foundation to build upon and draw from. It is nice to have good solid walls to hang our ideal pictures upon. This floating misty sensation one gets when thinking about separating the soul or thought life from the body makes me feel weak when I indulge in it, which I very seldom do. I wish to thank you again for keeping my name inserted in FREEDOM and shall be glad to see it there as long as you can afford the space. It is bringing me beautiful letters and much valuable literature.

I am going to try to get up a class of children for Mr. Post's Bible lessons. It seems to me that others might do the same as there are many that take FREEDOM who like myself have no children—with perhaps more time than many mothers to read to the children; for my part I am getting anxious to have those lessons commenced. I have been a great Bible student always and I do want Mr. Post's ideas of it. He has surely a happy faculty of bringing things right down to one's level.

M. A. BOSWORTH,

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.

## VEGETARIANISM.

Editor Dr. Paul Carus of *The Open Court* (Chicago) in a recent number makes some interesting comments upon this much discussed question as follows:

A famous German materialist who denied absolutely the existence of the soul used to say, "Man is what he eats." Hence questions of religion gained a culinary foundation, and morality was identified with the dietics of the stomach. This is consistent with the principles of materialism, for if man were the matter of which his body is made, his diet would be the alpha and omega of his life. But this is not the case. \* \* \* Man is man on account of the ideas that prompt him to action, not on account of being made up of carbon, nitrogen, hydrogen, oxygen, a few other elements and some salts. Man is not what he eats but what he thinks and does; his character is not in the way he chews but in the way he acts; he is judged not by digestion but by words and behavior. \* \* \*

A mixed diet is apparently the best food for man. It is possible for man to subsist on vegetables alone, but he will have to take larger quantities of food and eat more frequently during the day; otherwise his energy would scarcely be sufficient to meet all the requirements of active life. Yet on the other hand, man cannot live on a meat diet alone, for experience has proved that excessive indulgence in meat is injurious to health. \* \* \*

Pure meat diet apparently reduces in the system the power of resistance to infectious diseases, while the drawbacks of a pure vegetable diet are rather negative than positive, and some of them are avoided if food is taken in sufficient quantities. \* \* \*

We cannot help utilizing lower life for the enhancement of the higher life, for otherwise we must either starve or at least be satisfied with a great reduction of human life and a restriction in the unfoldment of its capacities.

J. M. BATCHELOR.

## THE RIGHTFUL HEIRS.

As the tiny spark among the ashes partakes of the same nature as the great luminary that lights up and warms our solar system, so we partake of the Divine nature; we are one with the Infinite.

The little spark has such latent power as can be developed to warm and comfort those who are ready to perish, or it can be kindled to destroy a city.

Man has such latent power that when he realizes it and learns to use it he can control his destiny.

All things are ours! we are the rightful heirs of all the bountiful earth supplies; where there is the sting of poverty, there is poverty in the mind, a lack of faith hope and loving trust in the All Good.

The new thought teaches how we may reach out and partake of all that makes life a divine joy to ourselves and others.

E. S. HILL.

The Japanese are persistent in their tampering with nature. If they decide that they want a bird or an animal of a certain shape and color they set about manufacturing the animal, so to speak, by the exercise of exceedingly clever ingenuity and untiring patience. Here, for example, is how the white sparrows are produced. They select a pair of grayish birds and keep them in a white cage in a white room, where they are attended by a person dressed in white. The mental effect on a series of generations of birds results in completely white birds.

—Ez.

## BIBLE CLASS.

## CHAPTER II.

NOTE.—In my article last week I referred to Moses as living, according to the Bible, about 1600 years after the creation. I had in my mind the time between Moses and Christ, which is about 1600 years, according to Bible authorities. Some say 1320.

Clothe not the truth with vanity, neither conceal the truth against your own knowledge.—*The Koran*.

The book from which the above quotation is taken is the Bible of the Mohammedans. They look upon it with the same reverence that Christians feel for our Bible.

Those who believe in the Koran and Mohammed are called Mohammedans, just as those who believe in the Bible and Christ are called Christians.

Chambers Encyclopedia says there are one hundred and three million Mohammedans and one hundred and one million Protestant Christians in the world. There are more Catholics than Protestants and more who believe in the religions of India and China than all the rest put together.

Also there are learned men among the Mohammedans who are known as commentators on the Koran just as there are learned men whom we call commentators on the Bible; and just as we have Baptists, and Methodists, and Presbyterians, and Episcopalians, and many other sects among Christians, so the Mohammedans are divided into different sects, all claiming the Koran as authority just as all Christians of all sects claim the Bible for their authority.

The Mohammedans, too, claim descent from Adam through Abraham, and they accept of the Old Testament, though their version of it differs in some respects from that of Christians. They also regard Jesus of Nazareth as a prophet, and they claim that Jews and Christians have lost, or failed of understanding, the true meaning of the teachings of Jesus. They claim Mohammed as a greater prophet than Jesus, because the last, but deny that either were the Son of God as Christians understand it, and think it an insult to God to say that he has a son.

I have thought this brief explanation of the Mohammedan religion desirable at the start, and I hope all who intend to follow me will read this carefully.

I also suggest that both the children and grown folks look at school Geography or other maps and find the countries in which the Mohammedans live, and that they do this in regard to all other people that we shall mention, as also locate in the different countries the principle cities in which great events have occurred. You will then be able to understand the relation which nations and events bear to each other and will not become confused in your minds and will, I know, greatly enjoy the readings. To such of the older ones as feel an especial interest I would even suggest the jotting down of some few principle events with dates in a little book. You will find such a great convenience later on.

I do not propose, however, to go much into details; only just enough to make the chain complete, and will remember that the children as well as older people are my scholars. I think also that I shall not need to take up more space, either now or later, with suggestions or explanations of the course to be pursued, but can push straight ahead with our regular work, endeavoring, in the spirit of the text quoted from the Koran at the beginning of this article neither to clothe the truth with vanity, or hide it against our own knowledge.

I am supposing now that the class have all read the

lesson suggested last week, which was the first nine chapters of Genesis. Each of you, then, know the Bible story of the creation and history of the race down to Noah and the deluge, but have you heard the other stories of the same events as they are told in other Bibles?

The Mohammedans say that God first sent three angels to earth to get different kinds of dirt to make Adam of, but the earth cried out and the angels went back without taking any dirt. Then God sent another angel who got clay, which is nearly white, red earth and black mud, which God set other angels to kneading, after which he took it and shaped it into the form of a man and left it to dry for forty days. There are those who think this accounts for the three principle races of man, white men, red men and black men.

God told the angels they must worship Adam, and they all agreed except one Eblis, who refused, and intimated that he was a better man than Adam was or ever would be. He even kicked Adam, but apparently Adam was already too well sunbaked to be greatly injured for the account says that "he rung."

Eblis, having disobeyed God, was now the devil, and told God he would make trouble. When God had put life into Adam and had also created Eve, and put them in the garden of Eden up above the earth, or in Paradise, Eblis, that is the devil, tried to get into the garden to tempt them, but the guard would not let him in, so he went first to one and another of the animals and tried to get them to smuggle him through the gate, but none of them would do so until he came to the serpent, who took him in his teeth and carried him into the garden. Then he tempted Adam and Eve, and they sinned and fell out of Paradise to earth. One of them alighted on the island of Celon, and the other near Mecca, and it took them 200 years to find each other.

There is another Geography lesson; where is Mecca and where Celon?

In this account God first asked the angels what were the names of the different animals, but they could not tell. Then he had Adam tell them.

These are the stories taught to Mohammedan children just as the Bible story is taught to the children of Christians, and the learned Mohammedans discuss, and argue, and explain as Christian commentators do the Bible.

And here is the story according to the ancient Greeks.

First, they say, was Chaos, who married Darkness. They had two children whose names were Terra, or Earth, and Uranos, or Heaven.

Terra and Uranos married each other and had two boys, Titan and Kronos, and one girl, Cybele. Kronos married his sister Cybele, and Titan agreed that Kronos might be the ruler over all provided he, Titan, should have all the little boy babies that should ever be born to eat. Kronos agreed, but when Cybele had a little boy baby she hid him. Titan found it out and was terribly angry and attacked Kronos, and made him prisoner. Now the little boy that had been hidden was named Zeus. He was the child of Cybele and Kronos, and being grown up he made war on Titan and they had an awful time of it.

The following is a part of the account of the fight as given in Clares' Library of Universal History.

"After the war had lasted ten years Zeus called the Cyclops to his aid, and also some powerful giants tha



he had released from captivity. These assisted him in the war. Mount Olympus was now shaken to its foundation. The sea rose, the earth groaned, and the mighty forests trembled. Zeus flung his mighty thunderbolts. The lightning flashed and the woods blazed. The Titans in return attempted to scale the skies, throwing mighty oaks at the Heavens, piling up mountains upon each other and hurling them at Zeus."

But Zeus finally whipped the Titans and "cast them into the Abyss."

There was once a people who lived a very great many years ago, nobody knows just how long or exactly where, only that it was most probably in the region of the Aral sea, (another Geography lesson). There are a great many Bibles belonging to these people, that is the books of their Bible have never been all brought together and published in one volume as have ours, and if they were they would make a monstrous big one. I have a few of these translated into English, but some of them never have been translated, and others still are supposed to be lost. We have enough, however, to enable us to understand their teachings. Here are the names of some of them:

The Dinkard.

Zad-Sparam.

Fo-Sho-Hing-Tsan-King.

Fo-Pen-Hing-King.

Sin-hing-pan-k'i-King.

Sang-kia-lo-c'ha-sho-tsih-fo-hing-King, and many others.

These contain the teachings of Zoroaster and the Buddha, and are known as "The Sacred Books of the East."

It is not known how long ago Zoroaster lived and taught. Different scholars give different dates. The nearest to us is 630 years B. C., while other authorities are inclined to put the time as far back as 5000 B. C. I think it more probable that it was between two and three thousand, judging from all the evidence I have been able to examine. But these books mention other books referring to a time and a religion before the time of Zoroaster, showing that men lived and had a religion and wrote books and had a Bible before his time.

According to these Sacred Books of India, the first man was Gayomard and his children were Masye and Masyaoi. God, in their language was Auharmazd, and he gave the animals to Masye and told him their names.

"The creator showed them the sowing of corn as declared in the words of Auharmazd. Thus: This is thine O Masye! which is an ox. Thine, too is this corn, and thine those other appliances; henceforth thou shouldst know them well."—*Dinkard, Book vii.*

These books contain a list of those who descended from Gayomard, the first man, down to the birth of their Zoroaster, or Zaratust, as he was commonly called, the Christ of these books, just as the Bible does from Adam. If I were sure you youngsters had gotten your tongues rested after trying to say Fo-Sho-Hing-Tsan-King, and Sang-kia-lo-c'ha-sho-tsih-fo-hing-King, I would give you a few of these.

Shall I?

All right, here goes:

"Zaratust was the son of Porushaspo (no, *not* porus plaster, be careful of your pronunciation children) son of Padiragtaraspo, son of Urugadhasp, son of Haekadaspo, son of Kikhehnus, son of Paetrasp, of Aregadharsn, of Hardhor of Spitham," and so on down through a list of thirty-eight or forty more names to "Masya, the son of Gayomard the first man."

But I guess that will do for this week.

C. C. Post.

## MUST WE?

We readily admit that a chain cannot be stronger than its weakest link. Then why claim wisdom and freedom while permitting ancient ignorance, that most paralyzing chain of bondage to force us to give up the greater part of our lives to the carrying out of Mrs. Grundy's very worst superstition, viz: "We must eat flesh to live" and "We cannot live on air," etc., thus denying the power of the higher forces. It is not to restrict any one from accepting the pleasures of nature's bountiful provisions, but to call attention to perhaps the very weakest, most vulnerable point in the popular belief that I am writing. It is high time for Mental Scientists to get out of that most miserable "Slough of Despond" which so muddles their intelligence that they keep saying to themselves, "I must eat my three meals a day to keep my strength up." It is absurd, even on the plane of the lowest searchers after truth—the old school of medical doctors—when they have informed the world that "More disease and suffering is produced by flesh foods and over eating than by any other cause." Evidence accumulates even on the negative side of life to substantiate their statement. Now, when Ephriam is forsaking "his idols" it is surely time for Reuben (intuition) and God (intellect) to rise to the privileges of their higher birth, and repudiate the falsehood of such misstatements. The average life of man or beast can be sustained on air alone many days, and on air and water without other food a still longer period, while without air life goes in a very few minutes. Does not this prove conclusively that there is more of life giving food in the atmosphere than in the more negative substances called solid food?

Life is action and in the absence of any incentive to expression on the mental plane we show physical, or muscular and chemical action. Our desires go out very strongly at first in their accustomed paths toward such things as we have formerly digested and assimilated. Is not habit the momentum of life? Is not, whether we can digest and assimilate or otherwise use a thing the test of its—to us—good or evil quality. That which we can use is good to us, and what we neither use, dominate, nor be free from is intolerable.

A quantity of that which is more negative than our bodies, such as our life forces can dissolve and transform into life, our life, it is "meet, right, and our bounded duty" to take and use for the glory of "I am!" but such gross material or such quantities as may overpower the life forces, the I am in us, and bind us down to inaction, or to menial service which we despise and deplore, is not to be recommended as a means of gaining that fine poise which can make our mental control over ourselves absolute.

Much has been done on the negative plane to ascertain facts which, had we been free we never should have needed to learn, because to the higher and finer intelligence they are self evident. Vegetarianism, so-called, is the most natural and therefore the most easy, pleasant, safe, economical scheme for the eating department of life; it is the self evident course from which we have been driven. If our desires still draw us to eat let us eat the best, that from which no part of us will shrink. The unprejudiced mind recoils from even touching the dead body of bird or beast, even though the creature might have been in a healthy state, and killed instantly without fright or pain to turn such of energy as re-

mains to antagonism against the destroyer; but when we induce a condition of blood poisoning by stall-feeding until the uric acid has disintegrated the flesh so that instead of being tough and elastic as flesh should be, it becomes tender and juicy; it is unreasonable for Mother Grundy to insist on our dependence on it for strength, and irrational for us who are engaged in a struggle against this race habit of superstition and blind obedience, to lessen our self control and our study hours by adding our hard earned power to the enemy's laurels, and abdicating the throne of sovereign will. From our positive stand point this so-called poisonous condition of flesh foods may be the least of the reasons for seeking better things, still it is a good weapon of defence against both outside meddlers with our affairs and against the negativeness of ourselves during the transition from the negative to the positive condition of life, therefore we may as well take note of it. In noting the unprovableness of the popular position we should never lose sight of the main point that it is self abnegation to admit that we must have any one particular thing or starve.

Looking around us and joining evidence to evidence (negative evidence such as is received by negative people) we find this admission of overpowering necessity for this one item of the bill of fare is what binds them down to the greater portion of the unproductive and uninspiring labor of cooking and cleaning up as well as the—to them—terrible train of inflammatory and neuralgic diseases.

Thousands of women who would gladly read and profit themselves and families by the weekly teachings of our beautiful FREEDOM are bound to this wretched juggernaut 'must.' (Whew! the mustiness of it) so that instead of using their time profitably, they use it in piling up wrath against the day of wrath in the negative organisms of the helpless husband and children. Husbands the while working overtime or binding themselves with inexorable debt, to pay for it.

Why even natural flesh is said to be 80 per cent water and water can be gotten free, we must not pay 10 cents a pound for it. Aside from the water, flesh has less of nitrogenous or other food in it than many seeds, cereals and nuts. The product of an acre of land in almonds, peanuts or filberts is, by exact chemical measurement, worth more as "a body builder" than the cattle that can be raised on the product of 7 or 8 acres. In the open market the finer, more rational foods are far cheaper, in natural productions, and we have "butter of nuts," "milk of nuts" etc., which are all ground and cooked and the dishes washed at a far less price per ounce of real food values than the cheapest meat. If Mental Scientists choose for development to use their powers in cooking and cleaning up the things, let them do so as long as they choose! but let us strike out that "father of lies" "must" from our vocabulary, by turning on the light.

When "truth" makes us free we are free indeed, and we find the chains that hitherto bound us were always chains of sand. Yours for "a hundred-fold more in this world,"

N. E. ARNOLD,  
Daytona, Fla.

*"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.*

### WHITE HAIR GROWING BLACK.

John H. Tapping, a well known resident of New Brunswick, N. J., is undergoing the unique and somewhat unusual experience of having the hair of his head and beard, which has been perfectly white for five years, beginning to gradually assume its former color of jet black. Recently Mr. Tapping noticed that his hair was beginning to turn black, and called the attention of his acquaintance to the fact, and in a short time the remarkable instance of rejuvenation became not only a subject of talk both in New Brunswick and in Metuchen, but it was taken up in medical circles, and then Mr. Tapping was besieged with letters from anxious inquirers who wanted to know what preparation he was using to bring about such a desirable result. Had the change in the color been due to some preparation, instead of the result of Dame Nature's work Mr. Tapping would be assured of a comfortable fortune from the sale of the preparation.

I called at the home of Mr. Tapping, on Schureman street, in New Brunswick, a few nights ago, and by him was told all that can be told regarding the strange phenomenon of nature, for such it certainly is. Mr. Tapping is a man of sixty-five years of age, about five feet nine inches, of commanding figure and fine presence. He has a strong, frank, open face, with a high forehead, aquiline nose and wears a full beard. His eyes are dark blue, and his hair and beard have for five years been as white as snow.

Some weeks ago Mr. Tapping noticed that there were a large number of black hairs noticeable in his mustache. They first appeared on the right side, and later on it was noticed that a number of these black hairs had made their appearance among the white hairs of his head.

"They seemed to come," said Mr. Tapping, "in the same manner as the gray hairs usually come when a person's hair begins to turn gray. It was a reversal of the process. I have not the slightest idea what makes them come, but simply know that from day to day there are more black hairs in my beard and head, and if they continue in the way that they have in the past month in time my hair will have assumed its original color."

A change of this sort will take a long time, as Mr. Tapping has a fine head of hair, and, although it is pure white, it becomes him well and does not add to his age so far as appearance goes.

### CHANGE TO WHITE.

Mr. Tapping was born in Rhinebeck, N. Y., a little more than sixty-five years ago. When he was a young man of sixteen he suffered from a fever of ninety days' duration. Immediately after this his hair began to come out, and he consulted Dr. Varick, a prominent physician at that time. The doctor was somewhat of a joker, and he advised the young man to try some noted hair preparation. He told him that his hair would continue to come out, notwithstanding the application of the hair restorer, but in the end it would all come in again. Thinking he had something back of his recommendation, Mr. Tapping persisted in asking the reason, until, in a humorous way, the physician replied:—"Well, your hair will come in anyway, and possibly the hair restorer would not do it any harm, but just see what a fine testimonial they might get from you."

Mr. Tapping said that while he had no hair on his head he went to church one Sunday, and the annoyance



## THE BIRTH OF CONSCIOUSNESS.

There is an article in "Fred Burry's Journal" that is very aptly named "The Birth of Consciousness;" the name is suggestive; it is a powerful essay all by itself.

The birth of consciousness is the birth of Mental Science; it is the birth of that positive phase of life that conquers death; it is the birth of individuality which is the birth of the "I," it is the birth of self mastery and the birth of freedom; it is the birth of genius and means the liberation of the world from every hateful condition; it is total emancipation. Here is what Mr. Burry says:

"We are becoming conscious. The world is awakening out of its long years of slumber, out of its dreams, its fantastic visions of another world, and it is beginning to realize the tremendous truth, that it bears within itself the embryonic foundations of a long looked for paradise.

Not only is man rising into greater consciousness, but the whole animal, vegetable and mineral world with him, for nature is inseparably united. We are all animals yet—our bodies are subject to pain, and always will be until we have learned to be men. 'Animal' is derived from a word which means 'life,' and 'man' is from a word which means 'mind.' So the part of our being that is living, that is moving, is the animal or conscious part, and the creative force that produces this vital expression is the thinking part—man. We thus see man to be omnipresent, the creator of the universe—wherever there is intelligence, we find the presence of man, and intelligence is in every atom—so the atom is the seed of man. Man is all, all is man.

"The purpose of existence is individualization—conscious personal expression of being. In the lower planes of existence—the mere animal and human-animal planes, consciousness consists simply of an instinctive apprehension of life. The next stage is the sensitive one, when a dim feeling of a supernormal condition comes to the individual, and an ideal subjective realm is created, which however is imagined to be external. This is the religious stage—a stage of transition—when the ego is between the dormant condition of animal and the conscious condition of man. This period is full of fanciful dreams, the ego is in a state of perplexity. It is seeking—it knows not what. At times it rises to heights of rapturous ecstasy, and with the heart's deepest devotion pours itself out in sacrificial worship to an outside God. All this time intelligence is ripening. Where there is the greatest worship there will be found the seeds of a powerful brain—for what is worship but the beginning of wisdom, the fruition of which is self-knowledge? The man who can worship is the man of strong desire, the man of deep affection, the man who is unconsciously seeking the truth. Worship on, oh man, and you will find that which your soul delights to honor.

"During this religious stage of man's life, he is supremely sensitive and emotional. His temperament is intense, he seems to float through life, and he is unconsciously revered by all who come in contact with him. Remember, I am speaking of the truly devout man, not the man who goes to church on Sunday and forgets all about his religion during the week, a hypocritical scion of an inane deity. The truly devout man is entirely different to this. While he puts implicit faith in his religion, his intelligence is advancing, and his very devotion will eventually drive him out of his church, and he will look back upon the days of religion as a period that was necessary to his soul's growth.

"To see God, to feel at one with God, to live consciously in the presence of God, is the never ceasing desire of such a soul, and as he seeks the divine vision, a mixture of ecstatic experiences, fears, doubts, emotions of various kinds come in rapid succession, and the devotee's brain seems to be turning. In how many cases is such a period fraught with disaster—are not our asylums filled with men gone mad over religion? It is a critical time, but the man who is honest with himself

will come out of it, purged from the erroneous teachings that were stultifying his reason.

"It is a great blow to the man to have his toy-gods—his idols shattered, to be told that he must stand alone, that there is no God to help him, and save him, that he must save himself. The man whose mind is too shallow to grasp an ideal is rather glad to get rid of God—he is quite satisfied with the statement that the universe is self-creative, he glories in the idea of man being a victim of circumstances and incompetent to direct his fate. This is a nice lazy way of looking at life, and this is the way of the materialist, who is always too lazy to think. But the man of ideals is lost in a world without a Creator, without a God. When he is told that man is creator, that man is God, he shrinks from such a thought, he imagines such a statement to be blasphemous; this is because the man is yet dominated by the animal, the intellect is yet under control of the emotions, intelligence has not sufficiently evolved to acquiesce without resistance to the promptings of truth—in other words, man is not willing to manifest God.

"But his brain is ripening—nothing can for long keep back the birth of consciousness. Oh man, you are becoming alive, your body is to show forth vitality. The universe exists for no other purpose than to be conscious. The being you have idealized and called God, is nothing more nor less than the merest glimpse of your own self. Have you ever seen yourself? You have seen certain organs composing your body. Do you know how to run yourself? When you instinctively take food into your mouth do you know how to digest it, and make it assimilate into flesh and blood? And yet you do accomplish all this, do you not? No other being does it for you. You have been having too poor an opinion of yourself. You have been imagining that the machinery of your life was run by an outside power. You are now told that there is no power outside of you. You are now told that there is no outside of you. You are in positive touch with everything in the universe.

"That which you call your body is the manifestation of your soul—it does not encompass the soul. You are everywhere, and I am everywhere, for we are both one being.

"The birth of consciousness can only take place through matter, there is no perfect condition of consciousness without flesh and blood. Intelligence must become incarnate before it can become animated. Oh, what is it to be animated, but to be full of life, full of animation—full of the animal? Full of the animal! Why, is not the animal part of our nature to be destroyed? No, indeed, it is the very root of our beings, its future office is as servant for the intelligence, in this capacity its grossness will be eliminated, in fact the animal will evolve into something higher than we possess just now, in other words man will grow new senses, new functions suitable for an immortal body. As man becomes master all his nature becomes a conscious freed organism, acting more and more in obedience to the creative human will, which is the centre of every atom.

"Man is actually becoming God incarnate. In this generation there are individuals who are going to live forever, conscious personal entities manifesting the glory of life in flesh and blood. Are you going to be in the vanguard of the race, in the front of humanity, and lead mankind out of the slough of death into the realms of life immortal, which sooner or later must come to all? Are you willing to listen to the voice of your own reason, which is whispering to you of your own stupendous potential greatness, your own infinite capabilities? You are yourself your own Almighty God.

"Tear away the false glamour that hides the majesty of your being from yourself—the glamour of superstition that did very well for a past unconscious race. Let the past die—it always was dead, it was never conscious. This earth is now giving birth to the personification of life. You, you are at once parent and child, out of your own being shall be born—consciousness."—From *Fred Burry's Journal, Toronto, Canada.*

# 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.

### PLEASE NOTICE.

The illustrated edition containing views of the hotel is exhausted. Hereafter the 10 cents subscription will begin with the number containing the illustrations of the Fiji Islanders in the *lovo* oven of which we have been compelled to get out an additional issue to meet the demand. We can supply any number of these.

When the new thought—the new knowledge called Mental Science—has progressed so far as to produce *unconscious* obedience to it, the same as our present mistaken beliefs are now doing, we will then show forth the results in our bodies that we are so earnestly working for by our efforts of concentration.

Our old habits of thought which show forth in our bodies as weaknesses chiefly, have become unconscious in their action; that is they act involuntarily like our breathing whether we notice it or not. These beliefs have been established in us by centuries of ignorance; centuries of misconceptions of the truth, and they have left our bodies the standing monuments of these misconceptions; "as a man believeth so is he."

But oh, the intelligence that is flowing in on us now, and the interest that is awakening all over the world. There is scarcely a week but some new journal on the new line of thought comes to me from somewhere. They are springing up all over Europe as well as America, and I am so glad to see them; most of them are

very small and they are monthlies; evidently they have no money to back them, but they are not going to fail on that account. The truth is their support and it will not die. Many of them are weak little searchers for light and have not much to tell the advanced thinker, but they have a place to fill and they are bound to do good, and they are going to live and grow; they are full of life and hope; and they are as sure to supersede the thousands of kicking reform journals as day banishes night. I wish them all success, every one of them, and I am ready to put them all on FREEDOM's exchange list.

If it should happen that the new papers are not receiving FREEDOM it may be necessary to drop a line to Col. Post about it. There is no neglect in this matter, but sometimes papers go astray quite mysteriously. It is so grand a thought for us to know how these advanced ideas are spreading that it is difficult to keep down our exultation. I trust that the proprietors of these new papers will let nothing discourage them; they must consider that the simple fact that they are searching for truth *unprejudiced* will guarantee their success. But they must be careful to keep their minds free from prejudice and envy too, since these two disturbing forces will defeat them when nothing else will.

If people in any walk of life will only keep clear from envy, jealousy and prejudice they may live free from disease a hundred years longer than the average age even on the unconscious plane of existence. Think how constantly we tear ourselves to pieces by indulging in such feelings as these! But now I am so happy; and as I examine into my case I find that my only reason for happiness is because I am free from these dreadful mental diseases. Being free from them I have nothing to fear. If a rival rushes past me and reaches the goal of my ambition before I get there I can look on and enjoy his position by entering into his pleasure. Nor is my ambition crushed in the least. I bring a keen observation to bear on the matter and start with fresh enthusiasm in the race for more truth.

We never get anything but truth. Even when we feel ourselves defeated, the situation is what we need; it is what is best for us; there is a lesson in it we must learn before we can go farther. For many years I have known that my defeats were as valuable to me as my successes, and at this time they do not daunt me in the least. And again, the success of another person becomes my success through the bond of an intelligence that is universal. If I keep my mental eyes open I do not have to go through every piece of experience necessary to my education; I can look on and get it from the experience of my neighbors; so in this way their failures and successes too—the same as my own—are lessons to me. Thus education is hastened. We are hurrying forward in these latter days with great speed; infinitely greater than in the old time, simply because our intelligences have become so quickened that we grasp facts with a cool almost unerring vitality that is simply wonderful.

And what does it mean? It begins to look as if we knew it all now, and were slowly awakening to the fact of our knowing. Heavens, what a thought this is!



And in one mighty sense it is true. We are seed germs of an infinite potentiality, and now that we are evolving into the *conscious* process of growth we are able to note our own unfoldment. It is as if the lily bulb should become conscious of the stalk and leaves it began to send forth, and of the gorgeous flower that would soon appear. Becoming conscious of this the bulb would seem to itself to be the whole plant in full development. And what is this but the banishment of time, and the condensation of the all into the present moment. This is exactly what it is, and it is by this process that we become bigger; our growth on the mental plane is entirely in the consciousness; it is an enlarged mental seeing. What we see we are; seeing is being.

This enlarged mental seeing I am speaking of is breaking bonds more and more every moment. There are no bonds but ignorance; to be ignorant of our own possibilities is our only bond. This it is that checks our thoughts which would lead to effort and eventually to a series of grand successes, such as make life valuable. To come into this power is to come into a higher state of consciousness concerning ourselves, our antecedents and our possibilities. We have to learn thoroughly the fact of our own creativeness. This fact puts us entirely in our own hands and makes us masters of ourselves and our surroundings. There is nothing in all the world that so quickly establishes us in every desirable condition as the knowledge of our own creativeness. A consciousness of this one thing is enough.

A man is his own statement of truth. Every power of the body builds up to his highest demand; and what is more, the body never ceases to build until he ceases to demand. And who is the "he" who makes the demand? It is the indefatigable spirit or will that has struggled against his stupid non-recognition of its presence always.

H. W.

How rapidly the onward race movements are following one another; the new departure began with Spiritualism; it was followed by Christian Science, then Theosophy and last by Mental Science.

It is a fortunate movement that does not get enough fools in it to retard its progress, even if not to ruin it; all of these movements have had their fools to the manor born, as it were, and yet each movement grew and grew and developed into something greater than it began with. The power of thought always acts in this way; it never rests; it is surely the most vital thing in the world.

I have a good many friends among the spiritualists, and yet I am not a spiritualist; or if I am one I do not know it. I acknowledge the presence of an unseen force at their seances, and I know that—with here and there an exception—the mediums are honest and the meetings are conducted honestly; but what the force is that they manifest I am not decided about. At one time I had no doubt but the communications all came from spirits; but after a time new truths and new experiences raised doubts in my mind that have never been silenced.

I know how ardently and honestly spiritualists believe that they know the truth of their own theory; I believed I knew it too; not one of them was more thoroughly convinced of spirit return than I was. But when the mighty forces of the human mind began to show forth

in so many ways I came to the conclusion that while there was nothing impossible in the idea of spirit return, yet there might be another explanation of the phenomena that has not developed yet, and that the wisest thing to do was to wait until more light came.

In the meantime all my ideas were traveling away from death and a life after death. I concluded that no matter how alluring the spiritual heaven might be, nor how painful the earth life is, that the vital principle led in the direction of the earth life, and in the conquest of death. This mental condition has strengthened with me from the first moment of its conception. Every barrier in the way of its realization has melted into nothingness as I came close to it; and the whole mighty scheme of evolution, past and present presented me with a system of reasoning on the subject that is to-day converting thousands of people, and is to me the most incontrovertible piece of logic ever presented to the human mind.

And yet all of this when it is unfolded does not prove that the spirits do not live after death, and that under certain conditions they do not visit their earthly friends.

But Mental Science does correct one error in spiritualism. That error is the belief that spirit life is far more desirable than this life of flesh and blood. The spiritual philosophy has invested the life after death in garments of such beauty as to eclipse the present life, and to render the present life endurable only because of the promise it holds out for the future.

This condition, which by the way is beginning to lose its hold on a considerable body of spiritualists, has the effect of creating a sense of indifference to the concerns of earth, and of postponing the tense, high interest that makes the present life successful, to the heaven of their hopes which death alone can reveal.

In other words the summer land of their anticipation drains the life forces out of present existence.

And this is the only charge I can bring against spiritualism. I have never said that it was not true; either it is true or there must be some other way to account for the phenomena it exhibits, for I know that much of its most remarkable phenomena is true. I have seen it under conditions that defied deception, and I was not deceived.

I am writing this in answer to so many questions on the subject. Here are two letters. One says:

"I suspect from your paper that you are a spiritualist. If so I want no more of it. I have investigated that thing and know more of its frauds than you can count in a year.

Another friend says:

"I have read your paper with the earnest hope of discovering that you are a true spiritualist, but must confess that I am still in the dark about it. Won't you give us some ideas on the subject in FREEDOM?"

My answer is that I hope it is true. I hope people live after this life and I hope they have the power to come back and visit us. But as to whether they really do come back or not I cannot say. There are two or three things I do not know, and this is one of them.

H. W.

Mr. Geo. Osbond, Scientist House, Norman Ave., Devenport, is agent in England for our publications. Any of our publications can be had of him as cheaply as of us. C. C. Post, Business Manager.

### THE WASTE-PAPER BASKET.

This thing of getting young again is a very slow operation. When I first found out how slow it would be I was almost discouraged; I tried to go back to the old thought; but the old thought was nothing but shreds and tatters of mistakes and absurdities; I wondered how I had ever lived in such a mental rag-bag.

The mere fact of my being able to see the difference between past and present states of thought showed that I was progressing; looking back a day might prove nothing; but a year told another tale.

And so I trudged along the road of eternal life and health and happiness and freedom as well as I could, but very slowly. In ten years I had scarcely covered the distance I had expected to cover in as many months. Discouragements came less frequently as I journeyed on. At last something came that stood by me forever night and day, and prevented the possibility of any discouragement ever coming again. This was an unshaken knowledge of the mighty fact that it is in man's power to conquer death. This power is in his intellect; it shows forth in the expansion of his reason. From the hour that I could see this truth clearly I had no more doubt; I had stepped from the uncertainty of mere belief into the substantiality of absolute truth; and I *knew*.

From that time I endeavored more than ever to use my brains and to live in them instead of the emotions.

The race is living in its emotions to-day. The emotions unsubdued, not yet under the control of the brain are uncertain in their action and not to be trusted. Trusting them leads to death. Fear, the bed rock of all disease has its rise in the emotional nature.

"But," you say, "the intellect can go wrong too."

Not when left to its own clear sight; it is the intellect colored by the emotions that go wrong so often. It is the very nature of the intellect to be clear and entirely harmonious and exact.

From life in the emotional nature to life in the intellect is quite a long journey, and one that is decidedly upward. I can mark almost every step of it as far as I have come. It took me quite a long time to find out that I was on a journey at all; I think perhaps I went round and round for a while before perceiving the direction necessary for me to take. But I did take it and could not have taken any other because everything in me was calling out for the truth; "Give me truth, I want truth; I don't care where it leads, I want it."

This was my perpetual "yawp" and everything tried to push and pull me in the right direction; the law of attraction was there as it is everywhere, and I got my start.

It was a long time after I started before I quit asking myself and everybody else if I was on the right road; just as if I could be on the wrong road with the words "All for Truth, and a world well lost," blazoned all over me like circus bills on a barn.

I plodded along evolving more and more truth out of my own mind, but so slowly that to outsiders it scarcely seemed to count. This was during the early days of discouragement, when I frequently had to look backwards to find out whether I was moving at all or not.

I find that I am beginning to count my experiences from the mental side instead of the so-called physical; I am saying for instance, "oh yes, I remember that; that happened at the time I was working out a truth

that gave me much perplexity." And I then recall the entire tenor of my thoughts. Once it would have been yes I remember it; Florrie was a baby then, or something of this kind.

The above paragraph may convey very little to many readers; but the fact is, it is full of great meaning. It indicates the transition now going on from matter to mind, or from deadness to aliveness. It is one of the straws which shows the way the wind is blowing, and I hail it as a valuable piece of evidence in favor of the point I am trying to establish.

But here is something else on this line; as soon as a person begins to do his own thinking his brain begins to unfold; it sends out new tendrils and puts forth new buds I have no doubt. This is a great thing by itself, but a greater thing is, that different parts of the brain which hardly seemed related to each other, so contradictory they appeared, grew into harmony and began to work together. Thus a clearer conception of truth came about.

And what do you think happened when this clearer conception came?

Why the complexion showed forth the improved clearness of the brain, thus adding new testimony to the fact that a man is all mind. The brain became clearer and the skin cleared with it; the two are one; a man is all of one piece.

I was talking with Ada Hill on this subject just after dinner. She says "this one truth heartily endorsed delivers a person from death."

Then we got to telling each other about persons we had seen who claim to be Mental Scientists, and who honestly believe they are, but who yet consider that the body is one thing and the mind another; these persons as yet betray no signs of returning youth or vigor; so far as I know they are getting old at about the usual rate of speed.

Some two years ago when so many persons were talking about vibrations and putting a lot of what they considered saving faith in them I became well acquainted with one of the most earnest students in that line of thought.

Again and again she assured me that unless a person's vibrations were harmonious he could not conquer death nor anything else of consequence.

I met her the following year and found her in the same tracks mentally. She had curbed or eradicated from herself every particle of hate, jealousy and fear; she was the most reposeful woman I ever met; she was very charming too; she had a tender interest for all, and her whole nature seemed attuned to harmony.

Not long ago I met her again. I told her frankly how I had been watching her and that she had not stood the test. She said she knew it; she knew that she was older and the lines in her face were deeper than two years previous.

There was something wrong with her theory; it had not produced the expected results. What was it?

You may talk about vibrations and practise the new methods as much as you like, but the result will not be the conquest of old age and death. You may attain ease, for ease is the natural result of holding a rhythmic state of mind; but this is not much to do; neither is it on the main line of the work a Mental Scientist needs to do.

What is the essential thing then?

It is the power to evolve more vitality from these hu-



And with countenance open and peaceful and bland,  
Sang the song of eight 'gators in one.

Oh, I am the boss of this here tank,  
And I am the boss of the pen;  
No other 'gator with me can rank,  
And I scorn the applause of men;  
For I am the blind, and the halt, and lame,  
And I am the healthy and strong,  
I am the short and also the long,  
And I am both wild and tame.

For, oh, I'm a lover of all my kind,  
And I carefully gather in  
Every wandering youth that I can find  
Or healthy and strong, or lame or blind,  
I preserve 'em all from sin.  
Seven young 'gators were with me, when  
A bow-legged darky, one day  
For the Colonel's dollar, dumped me in the pen,  
And not one of 'em went astray.

Oh, I am boss of this whole affair,  
And I lie stretched out in the sun  
While the men look on with a curious stare  
And the ladies recount with a tragic air  
The awful deeds I have done,  
For I am a sight most exceedingly rare;  
Eight 'gators rolled into one.

I told the Col. that was not good poetry, but he insisted that it is. He said it might not be as good as he could do if he had more time, but with the exception Shakespear and Milton and a few others, he didn't slow down before any of the great poets, and he pointed out the fact, (he said it was a fact) that not only did the lines in his poem end with words of a similar sound, that is they rhymed, but that he described accurately the condition of things as they existed, which he insisted is a merit not common in poetry and evidence of genius of a high order, poets commonly being compelled for lack of true genius to draw upon their imagination for their descriptions, whereas he had combined poetry with facts. He explained that one of the little gaiters had lost a leg when he got them, and another was blind in one eye, while the others were "healthy and strong" all as set forth in his poem. And he wanted to know if I could dispute his statement that none of those young alligators had gone astray, or if I did not recognize the fact that his big alligator was the "long and short" of the whole show.

Of course I refused to argue the matter with him and now he thinks he is a sure-enough poet and is liable to break out in the most unexpected ways and places and I fear I shall have lots of trouble with him. I ought not to have published his dogrel but I had to have something and the girl had burned my usual source of inspiration and supply so what could I do.

If my readers will withhold, for a few weeks, any letters of commendation of the Waste Basket articles which they were intending to write I may be able to convince the Col. that his poems could never be popular with the public and so bring him down to earth and ordinary affairs of business again, otherwise I am afraid his days of real usefulness are over.

The river is full of ducks. There are thousands of them. Some one said millions, which is an exaggeration of course, but thousands, even some tens of thousands

would not be. At a distance they seem to cover the water completely over large spaces and sportsmen are shooting them all day, and by moonlight at night. One night last week I think they hunted all night, for I heard shooting at all hours when awake, and I was told next morning that they had done so. It seems cruel sport, especially as many must be wounded that are not taken, but men and alligators seem not to mind the wiggings of their prey, and so long as men eat flesh I suppose the cruelties of preparing it for food will continue. "The boys" have revived a joke of last year on Maj. Britton, whom they assert shot ducks out of the office window, in his excitement at seeing a big flock feeding close in-shore, forgetting to raise the sash. That was when the office was first moved down here and while in temporary quarters in the Casino. Now we have a large and finely appointed office on the second floor of the Apartment Store Building. We do not yet do our own press work, but have a large composing room and storage for our stock of paper and published works that is quite up to date and shall put in presses whenever we feel that it will be true economy. Our publishing business is increasing rapidly, having nearly doubled in the last year, with every prospect of still more rapid growth.

Really and truly the world does move. The old is giving place to the new, and a higher and better civilization is being ushered in.

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.

#### AND THE ISLES OF THE SEA.

Mrs. WILMANS:—I feel impelled to add my tribute of gratitude and love to you, for being brave enough to give to the world such beautiful and acceptable thoughts; thoughts that are daily becoming more and more my own, making life grander, nobler and better in every possible way giving me hope, and drawing me away from those negative conditions which were making life such a dreary affair to me.

I thought, maybe, you would like to hear that even in our small island of Tasmania, you were not unknown. I have purchased all the works that I can find of yours from Sydney (there are no works of that description to be had here) and have ordered your weekly paper FREEDOM through Mr. Cardew, and hope to have a copy shortly.

I have not the least trouble in accepting all your statements. I have long felt that sickness and the feebleness of old age were not a necessity, and as soon as I read your statement that death could be overcome, I felt and knew it to be true.

We are at a disadvantage in our small town, for we do not get much help from other and more enlightened and freer parts of the world, and the people as a whole, are conservative and do not easily take to new ideas, but there are a small band of men studying your lessons (I am sorry that women are not admitted to it) then a friend, my husband and myself meet once a week for study of the same.

I am already able to overcome any illness that I may have, by simply dwelling upon the good within, knowing and feeling that our higher selves cannot sin or be diseased and then ignoring any trouble by filling my mind with whatever duty lies nearest to hand, thus creating new thoughts which show immediately on the body, but I know that is nothing compared to what I will be able to do when I have made all your ideas my own, which by continuous study I mean to do. I know that you can only put me on the right path, I must do the rest.

But I feel that I cannot express my admiration, love and gratitude to you for your uplifting and noble work, which you have shown to be an endless journey of progression through eternity. I feel to you, as I have never felt to any other being in my life, a feeling which is too deep for words. I can feel the struggle you have had, and I know that you have never once thought of turning back.

But after reading what you said about Col. Richard Realf and all he had done for you, and then expressed his life a failure I felt that my duty would be to let you know how you are helping me, and (perhaps several) others that I know of in our small city, and do my part to prevent you from ever expressing your life a "failure." I am, dear Mrs. Wilmans, very sincerely yours,

ELIZABETH WORTH.  
Albyn Villas, Tasmania.

### WEARING CRAPE.

Does the wearing of crape and other conventional habiliment of mourning and grief conduce to the spread of melancholia among women?

Dr. Bayard Holmes, one of Chicago's best known nervous specialists, asserts that it does.

"I hardly know about insanity," declares Dr. Holmes, "but I am sure that melancholia is frequently aggravated and even caused by the heavy crape veils and trappings of conventional woe.

"The wearing of mourning is but part of an artificial and false state of existence, according to my ideas. It cannot fail to produce a depressing effect upon all but the least sensitive natures. As depression and melancholia are by no means widely separated, in many cases at least, there is more than a grain of truth in the story that the crape garments occasionally pave the way to the sanitarium or the insane asylum.

"Intelligent women should take careful thought about this matter and forego such outward expression of their troubles as serves to depress not only themselves, but others."

Many physicians are more conservative in expressing their opinion about this matter, but, with few exceptions, the mourning garments by means of which women proclaim their bereavements to the world at large are strongly deprecated.

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?

Old age is sometimes beautiful, sometimes pitiful, but it is never desirable now that Helen Wilmans and a few other advanced thinkers are looking toward a life that never grows old and perhaps never ends. We will hold our breath and quietly await results. *Western World.*

### "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.

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. (100 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.

"Their value to every reader is too high to be estimated in money.—Boston Ideas."

The subjects are as follows: "Rest," "The Universal Heart," "The Universal Mind," "The Conquest of Death," "Immortal Youth," "The Secret of Opulence," "The Source of Health and Beauty."

The price of the set is \$1.

Address 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.

The mind t  
form of disease  
ured. There a  
it that are of  
the lower condi  
lark, that ther  
This is true to  
are putting the  
all other system  
cured by the m  
Mrs. R. P. V  
logue. She say  
boy was cured  
cases like this  
failed. Also s  
potency, etc.  
C. A. A., Jes  
my knees have  
tentent."

C. A. R., Ru  
My health is be  
M. T. B., Ke  
to wear glass  
used to be whit  
H. W., Menl  
O. S. A., Ma  
trouble, and of  
J. S., Eureka  
mental method  
tobacco habit,  
W. S. R., Ch  
near and dear  
prostration. N  
nervousness is  
the old beliefs  
healing is going  
Mrs. F. C., I  
liver and kidn  
M. L., Pione  
pepsia sleeples  
Many person  
is lack of self  
that stand in th  
H. S., Sedali  
tirely recovered  
undergone a r  
my soul power  
me. Such stre  
J. K., 19th  
with this ment  
tain of vital po  
body with new  
Mrs. M. K.,  
so wretched a  
But now what  
I will say this,  
I am young, r  
splendid. For  
D. B. P., Ari  
effort to get rel  
ble condition,  
beginning the  
do not have the  
Science, it is ve  
old methods.  
through the p  
that the most d  
slightest disord  
healing; and at  
earth."

Miss I. B. E  
ens of cases o  
every form of  
These testim  
cation—have b  
fying to the wo  
letters, wherein  
been published  
MENT, which  
Persons inte  
which are mode  
ers. Each one  
case, age, and  
may be no trou



## 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. L., 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.

H. S., 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 will power stronger. Mental Science has breathed new life into me. Such strength and courage as I now have are beyond price."

J. K., 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	Jc. 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 needful 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 unfolding 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 despondency; 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, miscalled 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 reformatory 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, Eltweed 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 reformatory 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 Homœopathy 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 98-1y 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.