

FREEDOM

A JOURNAL OF REALISTIC IDEAS

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

I am owner of the
Of the seven stars
Of Casar's hand
Of Lord Christ's

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THE HAROLD FREDERIC CASE.

[Annie Laurie in Sunday Examiner Magazine.]

Harold Frederic, the journalist and novel writer, died in London October 19th. Just ten days from the day he died the Christian Science doctor who attended him was indicted and called to the bar of English justice to answer to the charge of criminal negligence in allowing his death.

Harold Frederic was a great ox of a man, and he over-worked and overate and over-exercised until his magnificent physique gave out. The doctors ordered a complete rest and a strict diet.

Mr. Frederic went into the country to follow out his doctor's orders.

Kate Lyon, his housekeeper, called in Mrs. Mills, a Christian Science healer.

Mrs. Mills urged Mr. Frederic to throw his medicine away, to eat what he chose, to force his weak body into insistent exercise, to put away any thought of disease, to pray without ceasing and to believe.

Mr. Frederic's wife was cured of consumption in a little faith-cure church in New York eight years ago. He remembered the day his wife came home from church, a hopeful and a cheerful woman, and he followed Mrs. Mills' advice.

He took long drives when he was so tired that he could scarcely sit up, and he ate and he drank whatever the capricious appetite of a very sick man suggested.

He grew rapidly worse.

His family and his friends became alarmed. They begged him to put himself in the hands of a famous physician, but Mr. Frederic was completely won over to the Christian Science idea, and nothing could turn him from his course.

He died.

His friends demanded an inquest.

At the inquest it was proved that in all human probability a little common, everyday medicine and some rational attention to diet would have saved Harold Frederic's life.

Mrs. Mills and Miss Lyons have been found guilty of manslaughter by a Coroner's jury, and all England is in an uproar over the question, "How far shall religious toleration go?"

America will watch the outcome of the trial of Dr. Mills and her followers with a keen interest.

There are in the United States and Canada to-day 250,000 followers of the doctrines of Christian Science. There are 400 Christian Science churches in good and regular standing, and there are 5,000 professional Christian Science teachers and missionaries between the Atlantic ocean and the Golden Gate. There is a fine Christian Science church in New York City, and half the people one meets are interested in some light degree in the remarkable teachings of this singular sect.

It is quite simple, in the face of this recent most distressing instance of the faith that did not cure, to arise and demand that every Christian Science believer who tries to keep his sick friends from taking their medicine should be haled before the nearest magistrate and accused of complicity in the heinous crime of murder.

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Some one cer
thing about it is
around who look guilty.

These matters of religion are always so distressingly complicated.

If the allopathic physicians had had their way a few years ago they would have demanded the arrest of every homeopathic doctor who had a patient die under his treatment. When the pleasant little doctrine of cold water for every ill the flesh is heir to first came into vogue, every other orthodox physician in the country shrieked: "Arrest the hydropaths!"

Some of the hydropathic doctors were arrested and set loose again, for no man could say by any amount of autopsy work; "This man surely would have lived if he had not been sprinkled to death."

It is no easy matter to sit in judgment where the three fatal sisters stand by with a satiric smile, which may mean any sort of thing, according to the man who observes it.

It is a dreadful thing that any set of people should be allowed to persuade a man to let himself die without making a reasonable effort at recovery.

But who shall say that the persuasion really killed him?

Belief and conviction is one thing—proof is quite another.

If I give a man poison and he dies—that is one thing.

If some one else gives him poison and I refuse to give him an antidote which I believe will make him worse and the man dies, that is another—separately and distinctly another.

This Christian Science doctrine is no new thing. It passes under a new name—that is all. The Hindus believe in it, under the name of "fate." The mystics of every age and every race have practiced it.

The medicine man of the American Indian is a faith doctor, pure and simple.

Every true Catholic believes in the miraculous cures of the church.

If you arrest the faith doctor, who prays his victim to death, must you not, in all consistency, arrest the devout who drags a dying wife through the agony of a foot journey across the mountains to reach the wondrous grotto of Lourdes?

Let us reason together, Is not the Christian Scientist the really consistent Christian? Does he not practice what he preaches?

The respectable congregation which sits and listens to the parable of the loaves and the fishes gets up and goes home to a very substantial dinner of its own, bought and paid for with good, solid coin of the realm. This is all edifying and highly practical; but is it, after all, quite consistent?

Christian Scientist is a man or woman, usually a

every other person in the world believes and doesn't

disconcertingly honest. It is a pleasant thing to know who say and who are silent. The clergy-irreverent congregation it profiteth a man who thereby loses his religion, but does not. The Christian Science simply practice

a span, really and truly serves particularly well to gain the salvation, but care if they have

probably of very little value.

—the one impor-

tant thing to believe, believe,

if you are not well; believe anyway. What if you do die? What is death? Unbelief is the only real death; faith is the only real life." And, to do them justice, they are quite willing to die to prove their faith.

They may be madmen, but they at least have the courage of their delusions.

Is it all a delirium?

Within the last year seven people within a radius of twenty miles from New York have died from it.

Within the last year there have been, strangely enough, six well advertised cases of what the healers call "prayer" cures within the radius of twenty miles of New York.

Who does not know of nervous, unbearable people who have made a peaceful life possible to their friends by a course of Christian Science?

What if a doctor does give bread pills instead of a double distilled extract of a dozen alphabets?

Who cares what he gives if he cures the patient?

If he does not cure the patient?

Well, then, he will begin to lose his practice. And in the course of time he will be persuaded to believe less in the efficacy of bread pills.

Harold Frederic, the big-hearted, talented, kindly, clever, fine man of genius, is dead. Who killed him?

The Christian Science healer, who bade him throw away his medicines?

The men who made the laws of freedom in religious belief which lets such zealots practice their fanaticism unrebuked?

Harold Frederic himself, who would not listen to his friends?

Harold Frederic, who returned in the weariness of his tired spirit to the world-old doctrine, "What is to be will be," and who deliberately lay back and watched death approach with all the resignation of a Chinese coolie who believes in faith?

What are the laws, what ought to be the laws of this country in regard to such cases?

Is there such a thing as religious liberty which becomes a fanatic license?

The Government of the United States stepped in and interfered between the Mormon and his religious belief.

No Chinaman can come to this country and sell his wife in the open market even though his religion does teach him that she is without a soul, and therefore to be sold like a dog to any man with money to buy.

The Indian who attempted to build a funeral pyre for the burning of the widow of his friend in Central Park would find himself entering into rather strained relations with the Police Department.

Any woman who murders her child must answer for it to the powers that rule this land.

Yet any doctor can tell tales of hundreds of children who die every year from paragonic doping at the hands of ignorant and well-meaning mothers. No one dreams

of calling one of these women by the ugly name of murderess.

I know a woman who died from lack of vitality. Her parents had taught her that it was wicked to eat meat.

No one even hinted at halting that father and mother to the police court to answer for the death of their only daughter.

Some one has thrown a very large and very hard stone. It has hit a lovable and a useful man. The English

Government has set all its ponderous but reliable machinery into motion to find out who threw it.

The whole United States of America will watch for the decision in the case with vital interest.

The stones are beginning to fall a little too frequently on this side of the ocean, too.

A SUBJECT OF THOUGHT.

EDITORS FREEDOM:—I wish to ask a question in the columns of your paper. Being an employe in the Iowa State Institution for feeble minded children, I am brought in daily contact with a class of people who, to me, are enshrouded in deeper mystery even than the mass of intelligent human beings. Here are to be found all stages of deformed mentalities, from the lowest form of idiocy up.

The question is constantly staring me in the face; "What sort of creatures are these? Where is the dividing line between the brute creation and humanity? Almost any of what we call "the lower animals" are superior in intelligence to some of these inmates. The horse and the dog can be trained and they invariably recognize their own names. That is more than some of these creatures do. They do not even know that they have a name. Now I should like to know your opinion and that of any readers of FREEDOM (and especially those who call themselves spiritualists and believe in spirit return) as to the position of these creatures on the plane of human progress, their importance as individualities. Since they are scarcely entities with the exception of their physical forms, how can they be entities after physical death? If our physical forms are the outward expressions of our inward thoughts, how come they to have forms at all, at least anything near perfect human forms? We may talk of intellectual growth and development thro' ages to come; but what is there here to grow from? If the "soul" is the intellect, does not the average dog or cat come nearer possessing it than these? If the spark of life which enables us to move and breathe, be the soul or spirit then it is certainly compatible with all living creatures. If the life principle and the intellect are one and the same, then why is it not more fully expressed in the instances referred to, or else the very power of motion be weakened—the very circulation of the blood retarded?

Hoping this question will be freely discussed by any who are interested in it, I am, an earnest truth seeker,
MISS ALICE McCOMAS.

TO MY FRIENDS.

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

BIBLE CLASS.

THIRD WEEK.

I wonder how many of you children have figured out how many years, according to the Bible, elapsed between the creation and the death of Noah, and of those who did how many got 2006 as the number.

That is the result I obtained. If I made a mistake I shall expect some of you smart youngsters to correct me, for while in some respects it is not a matter of great importance in another respect it is of the greatest importance.

The claim made for the Old Testament of being inspired—of being the word of God—must stand or fall upon the truth of its own statements, and while an error in dates would not destroy the beauty of any moral or scientific truths that the book may contain a plain, positive statement of the beginning of creation, the manner of its beginning, and the name, date of birth and of death of the first man and of his descendants down to any certain number of generations if proven to be wholly and entirely devoid of truth, must be accepted as positive evidence that such statement was not made by an all good and all wise being.

The stories of creation taken from the Bibles of other races of men place the creation back thousands of years beyond the date given in the Old Testament. These different stories contained in the Bibles of different people and so much alike as to suggest the idea of being one are the same story handed down through many generations and preserved as are fairy stories, by being told by parents to children with such changes as to dates and places as would suggest themselves to the teller from any cause, and such is unquestionably the case.

The story of the creation as given in the Bible is the same story that was contained in the Bibles of people who lived and died thousands and possibly tens of thousands of years before the date of creation as given in the Old Testament, and was copied as it appears in our Bible, by whomsoever wrote it, either in ignorance of the facts as to dates, or for some purpose of his own. What that purpose was we do not now need to inquire.

What I wish especially to fix upon the minds of those who are to follow me through these studies is the fact that the claim of the Bible to "sacredness" as being the word of God cannot be admitted so far as the historical part is concerned, and that we are therefore at fullest liberty to examine and pass upon it as upon any other book.

There are some queer stories, also, regarding the deluge.

The Chaldeans, (find out what you can about when and where the Chaldeans lived, youngsters) have two accounts of the deluge which, however, differ only, or principally, in matters of detail. One of these accounts a Chaldean priest and writer gives in his history written for the Greeks. In this account God, (whom they called Ae) appeared to the King Xisuthus, and told him that there was going to be a deluge and when it was coming off, and ordered him to first bury the records and then build a boat and proceed as in the story of Noah. Xisuthus also sent out birds as did Noah but when the boat rested on the mountain top the old gentleman cut a hole in the roof and climbed out that way, evidently forgetting all about having had a door. Noth-

ing is said of how he got the animals out; probably lifted them out with a derrick.

However, Ae was so pleased with him that he immediately transported him alive to heaven, while the rest of the family, including the pilot, built an altar and sacrificed to the Gods, of whom Ae was the principle one. The priest, Borosus, said that parts of the boat were found in Armenia in his day and that people carried them around in their pockets as a protection against witchcraft.

In the British Museum are clay tablets (you kids read up on Nineva) dug up at Nineva, which contain an account of the story as handed down to the Chaldeans. These tablets were, by order of an Assyrian king who lived 800 years B. C. copied from still older ones made about the time assigned to Abraham. How long before them these writers claimed the deluge to have taken place we are not told but I judge it would throw it back of the creation as fixed by the Bible account of that event.

But the account is worth going back a long way to read, and I regret that I cannot give it in full here.

Anyway some old fellow who had leprosy, or the gout, or something, having heard that the man who escaped the flood in the Ark was in paradise concluded to go and see if he could not be healed by him, and incidentally to hear all about the trip in the Ark. He got to paradise all right and found the man he was looking for and induced him to tell the story of his experience in the flood. It began with his being informed that the Gods had held a council and one of them had suggested a deluge as a good way of punishing men for their wickedness, and Ae, the principle god had decided on it and that it would come off at a certain time, for which he was notified to prepare as in the other stories, by building a boat, etc., etc., etc.

I give a short extract as translated from the plates by scholars learned in such matters. As will be seen there are some slight breaks in the translation due to inability of the interpreter (Mr. Wm. Smith) to make out the exact meaning of the figure. These are not sufficient, however, to impair the value of the translation;

"On the fifth day [the two sides of the bark] were raised.—In its covering fourteen in all were its rafters—fourteen in all did it count above.—I placed its roof, and I covered it.—I embarked in it on the sixth day; I divided its floors on the seventh;—I divided the interior compartments on the eighth. I stopped up the chinks through which the water entered in;—I visited the chinks, and added what was wanting.—I poured on the exterior three times 3600 measures of asphalte,—and three times 3600 measures of asphalte within.—Three times 3600 men, porters, brought on their heads the chests of provisions.—I kept 3600 chests for the nourishment of my family,—and the mariners divided among themselves twice 3600 chests.—For [provisioning] I had oxen slain;—I instituted [rations] for each day.—In [anticipation of the need of] drinks, of barrels, and of wine—[I collected in quantity] like to the waters of a river, [of provisions] in quantity like to the dust of the earth.—[To arrange them in] the chests I set my hand to.—. . . of the sun . . . the vessel was completed.—. . . strong and—I had carried above and below the furniture of the ship.—[This lading filled the two-thirds.]

"All that I possessed I gathered together; all that I possessed of silver I gathered together; all that I possessed of gold I gathered—all that I possessed of the substance of life of every kind I gathered together.—I made all ascend into the vessel; my servants, male and female,—the cattle of the fields, the wild beasts of the

plains, and the sons of the people, I made them all ascend.'"

He then placed the vessel in the charge of a pilot and things immediately began to get lively and interesting. Whoever wrote the description of what followed was no common scribler, but could hold a place beside the most eloquent men of to-day. To him, as to those of his time, the elements, and indeed all things, had each a separate God who was especially entitled to rule over his one element or thing while bound to obey Ae who was the supreme God of all.

Ramman, and Nabon and the others mentioned in what follows were some of these inferior Gods:

"Mu-sheri-ina-namari—rose from the foundations of heaven in a black cloud;—Ramman thundered in the midst of the cloud,—and Nabon and Sharru marched before;—they marched, devastating the mountain and the plain;—Nergal the powerful dragged chastisements after him;—Adar advanced, overthrowing before him;—the archangels of the abyss brought destruction,—in their terrors they agitated the earth.—The inundation of Ramman swelled up to the sky,—and [the earth] became without lustre, was changed into a desert.

"They broke . . . of the surface of the earth like . . . ;—[they destroyed] the living beings of the surface of the earth.—The terrible [Deluge] on men swelled up to [heaven].—The brother no longer saw his brother; men no longer knew each other. In heaven—the gods became afraid of the water-spout, and—sought a refuge; they mounted up to the heaven of Anu.—The gods were stretched out motionless, pressing one against another like dogs.—Ishtar wailed like a child,—the great goddess pronounced her discourse;—"Here is humanity returned unto mud, and—this is the misfortune that I have announced in the presence of the gods."

"Six days and as many nights passed; the wind, the water-spout, and the diluvian rain were in all their strength. At the approach of the seventh day the diluvian rain grew weaker, the terrible water-spout—which had assailed after the fashion of an earthquake—grew calm, the sea inclined to dry up, and the wind and the water-spout came to an end. I looked at the sea, attentively observing—and the whole of humanity had returned to mud; like unto sea-weeds the corpses floated. I opened the window, and the light smote on my face. I was seized with sadness; I sat down and I wept;—and my tears came over my face."

Could any of our modern writers draw a more forceful picture of an awful catastrophe?

What follows will perhaps give some idea of the number of Gods which these people supposed to exist, and of their character:

"At the approach of the seventh day, I sent out and loosed a dove. The dove went, turned, and—found no place to light on, and it came back. I sent out and loosed a swallow; the swallow went, turned, and—found no place to light on, and it came back. I sent out and loosed a raven; the raven went and saw the corpses on the waters; it ate, rested, turned, and came not back.

"I then sent out (what was in the vessel) toward the four winds, and I offered a sacrifice. I raised the pile of my burnt offering on the peak of the mountain; seven by seven I disposed the measured vases,—and beneath I spread rushes, cedar, and juniper-wood. The gods were seized with the desire of it—the gods were seized with a benevolent desire of it;—and the gods assembled like flies above the master of the sacrifice."

In the Aramian account the waters of the deluge were said to have disappeared down a chasm which opened in the earth, and these people had a temple built over a crack in the ground, or rocks, which their priests told them was the one, only it had closed up a great deal; and on a certain day of the year pilgrims came from

great distances bringing water to pour down the crack to appease the Gods.

And here is an account translated by Max Muller from one of the sacred Books, or Bibles, of the East:

"One morning water for washing was brought to Manu, and when he had washed himself a fish remained in his hands, and it addressed these words to him: 'Protect me, and I will save thee.' 'From what wilt thou save me?' 'A deluge will sweep all creatures away; it is from that I will save thee.' 'How shall I protect thee?' The fish replied, 'While we are small we run great dangers, for fish swallow fish. Keep me at first in a vase; when I become too large for it, dig a basin to put me into. When I shall have grown still more, throw me into the ocean; then I shall be preserved from destruction.' Soon it grew a large fish. It said to Manu, 'The very year I shall have reached my full growth the Deluge will happen. Then build a vessel and worship me. When the waters rise, enter the vessel, and I will save thee.'

"After keeping him thus, Manu carried the fish to the sea. In the year indicated Manu built a vessel and worshipped the fish. And when the Deluge came he entered the vessel. Then the fish came swimming up to him, and Manu, fastened the cable of the ship to the horn of the fish, by which means the latter made it pass over the Mountain of the North. The fish said, 'I have saved thee; fasten the vessel to a tree, that the water may not sweep it away while thou art on the mountain; and in proportion as the waters decrease thou shalt descend.' Manu descended with the waters, and this is what is called the *descent of Manu* on the Mountain of the North. The Deluge had carried away all creatures, and Manu remained alone."

Another account gathered from very ancient sources states that Yima, who was the man selected by God (Ahurmazda) to be saved was instructed to wall in a large garden and was thus protected from the flood of waters.

According to an ancient Scandinavian legend the Grandsons of the first man killed Ymir, the father of all ice giants and the blood flowed from his wounds in such quantities that everybody was drowned but one man and woman.

But I guess we have had enough for one time. When we have gotten on a little further we shall be able to turn back and see what lesson is to be learned from all these stories.

Tired, children? Class dismissed. C. C. P.

NOTE.—As it is inconvenient both to myself and my readers to give references in support of each separate statement which I may make in these articles I wish here to give a list of the principle authorities which I have examined and upon whose statements I shall rely for my facts. To the list here given I may, and doubtless shall, add others, for my purpose is to make sure of the truth of any statement that I may make.

I think it well also to state that my view of the work I have undertaken has very materially broadened since I first announced it. My first conception of the scope of these Bible lessons was to search out whatever of truth might be found in the book which Christians regard as sacred, without doing more in way of removing the veil of mystery with which it has been covered, than was necessary to enable the coming generation to judge of it upon its merits as a guide to action in the affairs of life.

Further consideration, due in part to further investigation, has compelled me to a somewhat different course. Recent investigation by able scholars, many of them working in the interest of religious bodies, and all more or

less imbued with an enthusiastic desire to uncover the hidden record of past ages, have disclosed evidences of civilizations long since passed away, and of facts connected with ancient religious beliefs to withhold which from the coming generation, while professing to expound the truths of more recent writings, would be injustice to my readers and a stultification of myself, since so to do would be covering up where I professed to uncover.

I propose, therefore, to search for the root whence sprung the teachings of the Bible and to draw from the religious beliefs which lie back of it whatever lessons may be of value to the race and to the children, for whom I more especially write.

The principle authorities so far consulted preparatory to this work are, in addition to the old and new versions of the Bible, and the Bible dictionary by Dr. Wm. Smith, and the apochraphal Old and New Testament; Chambers "Encyclopedia of Universal Knowledge"; "Library of Universal History," Clare; "Home Reference Library"; Alden's "Cyclopedia of Universal Literature"; The works of Josephus; "The Koran"; "Researches in Oriental History," Dr. Brown; Donnally's Atlantis. Some half dozen volumes of "The Sacred Books of the East," Translated by Max Muller, George Buhler, Samuel Beal, Jas. Legg and others. "Ancient Empires of the East," by Prof. Sayce of Oxford University. "History of the people of Israel," by Carl Heinrich Cornill. "The Gospel according to Darwin," by Dr. Hutchinson, all of which volumes are in my library, besides others by less well known authors.

C. C. Post.

THE NAUTILUS.

One of the many indications of the rapidly increasing interest of the public in Mental Science is the numbers of papers and magazines devoted to it that are springing up. The latest to come to our table is *The Nautilus* from Portland, Oregon, whose editor, Elizabeth Lois Steeble, writes us a very saucily flattering letter (such as smart women who want a favor of a gentleman know how to write) asking to be recognized as one of the family of Mental Science publications and put upon the exchange list of FREEDOM. Among other things she says, "So well has FREEDOM taught and so well have I learned, and put in practice the principle of success that here the little *Nautilus* bobs up serenely and maybe a bit saucily along side of FREEDOM, toots her shrill whistle and signals. 'Salute me please,' but if you won't I shall sail along anyhow! Success belongs to us both."

A *Nautilus* that has a horn and can toot is entitled to be saluted; Such as are picked up on the beach down here do not have them. The Pacific Coast kind is evidently another variety. Down here the shell of one is valued at anywhere from two to ten dollars, of the Pacific Coast variety the editor offers twelve for half a dollar, one each month for a whole year. They are worth the money. I have already "scissored" a column article out of the December number which I intend to use in FREEDOM before long.

May *The Nautilus* continue to sail—and toot.

C. C. Post.

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.

SHALL WE RE-ENACT THE LAW

Which Checked all Advance in Knowledge of the Art of Healing Forty Centuries Ago.

BY C. C. POST.

The lengthy article, copied from the *San Francisco Examiner*, relating to the death of Harold Frederic and the arrest of his Christian Science attendants is well worth a careful reading. This not because of it contains anything especially new, but because it offers so many pegs upon which to hang garments of thought.

I am not surprised at the arrest, in England or in this country, of those who practice healing by other than the old accepted methods. I have only wondered that there have not been more arrests and more bitter opposition, and can account for the comparative absence of such only by the fact, first, that the faith of the people in the knowledge and skill of drug doctors has been greatly weakened of late years, and, secondly, that the number who have broken from their old religious beliefs and have begun to investigate along metaphysical lines has become so large as to hold in check that element in society which would hold all things in *statu quo*, and by legal enactment, if necessary, rather than permit of any change from old established beliefs and customs.

It is in the nature of some men to remain at home, to spend their entire lives on the spot where they and their forefathers were born, and it is in the nature of others to prospect for other and fresher fields of action. The former may be, and generally is a good citizen, but it is to the latter that the world owes by far the greater debt of gratitude. It is the wanderer from home, the leaver of beaten paths, that has opened every avenue of wealth in the fields both of physics and metaphysics; the material and the mental universe.

But for him the gold fields of the Pacific slope and of Klondyke would have remained undiscovered; but for him America would still be unknown to the people of the Eastern Continent; but for him the earth would still be thought to be a plane whose four corners rested upon pillars upheld by giants of mythical birth, and the shadows cast by mythical gods would still rest upon and darken the minds of men.

In every department of human thought and action it is the breaker of idols that lead the way, and ever and forever the stay-at-home-and-never-go-where-father-and-mother-never-went protest at what they term the foolishness, the criminality, of disturbing old beliefs or searching for treasures outside of one's own door yard.

Religion and science number their martyrs by the score and hundreds, and every advance which the race has ever made has been in defiance of those who claimed to be the rightful keepers of the consciences of the people, the possessors of the world's storehouse of knowledge.

A few centuries ago the medical practioners, claiming, as do their successors of to-day, the sole rightful authority to attend upon the sick, made up their prescriptions largely of insects and reptiles the most filthy, and from the excrement of animals and men, and were as ready then as now to denounce any who denied the healing properties of their compounds of filth, or the perfection of their own knowledge. When Harvey announced his discovery of the circulation of the blood in the bodies of men and animals he "had to meet the objections raised by the skillful anatomists (doctors)

of his day." When Hahnemann came forward in 1810 with his homopathic system of medicine every old school doctor in this country as well as in Europe jumped upon it with both feet and sought, both by ridicule and by appeals to the law of the land to crush it out, just as later the two joined hands in opposition to any other innovation upon old established practices.

The writer of this article can remember when cupping and bleeding was a most customary "remedy" prescribed and practiced by the regular school physician for half the diseases flesh is supposed to be heir to. That the number of victims of the lancets of these legally authorized practitioners and practices were numbered by the thousands, even by tens of thousands no one, even among the doctors themselves, will now be inclined to dispute. The fact that they have abandoned the practice entirely, or practically so, is itself conclusive evidence of their former ignorance and convicts the medical fraternity of that day of being absolutely incompetent, either to treat the sick, or pass judgment upon the value of any method which might have been suggested by others.

Most people in middle life can remember when a fever patient was denied the cooling draughts that now are prescribed by every intelligent physician and given with the best results in all cases. How many fever-stricken men and women and children have gone to untimely graves because of the failure of "doctors" to possess even a common sense understanding of the requirements of the case.

If there is any profession known to men whose devotees have continually and successfully convicted themselves of ignorance regarding that which they professed to possess all knowledge of it is the doctors—in that they are continually themselves abandoning and condemning as destructive of human life, the practices they formerly adhered to, the "remedies" they administered, and in general the entire method of treatment of disease.

How can they in the face of these facts, known of all men, continue to set themselves up as competent judges of the value of any form of healing.

Medicine was esteemed a science in the early ages of written history. Some scholars say that the successor of Menes, who founded the first Egyptian empire five thousand years before Christ, wrote works on anatomy, and all are agreed that works on medicine were extant at an early period of the first Egyptian dynasty.

Prof. Sayce, one of the best known Egyptologists says in his "ancient empires of the East" that at the time of the eighteenth dynasty "medicine was in almost as well advanced a state as in the time of Galen; the various diseases known were carefully distinguished from one another, and the symptoms were minutely described as well as their treatment. The prescriptions were made out in precisely the same way as the prescriptions of a modern doctor. The medicines used were four kinds, draughts, blisters, powders and clysters. Minerals as well as vegetables being employed in this composition." He then adds:

"But the progress in medical knowledge, as an art, was checked in the time of the Middle Empire by the rule that new medicines and treatment were adopted by the doctors at the risk of being put to death if the patient died."

Is the law which prevented any advance in knowledge of the art of healing for forty centuries to be re-

enacted to-day, and in countries that claim to lead the van of progress?

It would seem so if we are to judge by the Harold Frederic case in England, and by others in this country. *

It has been repeatedly proven, is in fact a matter of almost universal information that no two physicians will diagnose alike any case of disease which is the least complicated or concealed, and that if ten doctors are consulted ten differing diagnoses will be rendered and ten differing remedies prescribed.

If arrests are to be made and punishment inflicted for failure to apply the proper remedies, then under what rule is judgement to be given as to what the proper remedies would have been in each particular case? If two physicians disagree, and the patient dies under the ministrations of the one, will the other be considered a competent witness against him, and (since in the mouth of two witnesses a thing shall be established) will the evidence of two physicians that if prescribing for the patient who died under the care of the third they should have prescribed differently, convict on a charge of manslaughter?

I regard this question as eminently practical, and one upon which the courts may be called to pass.

In the case of Harold Frederic, the Christian Science ladies who attended him are bound over upon a charge of manslaughter upon the evidence of physicians "that they failed to administer proper remedies."

The case came near being reversed in the person of Harold Frederic's wife who was cured of consumption a few years since, by a Christian Scientist, after the regular physician had pronounced her incurable. Had she continued under his care and died could he have been convicted of manslaughter on the evidence of the Christian Scientist who healed her because he did not administer the proper remedies?

I have said that these are questions which the courts may be called to pass upon. It is not to be supposed that the adherents of the new school of thought will submit without protest to the application of a rule which shall apply to themselves and their methods of treating disease only.

The doctors should think twice before leaping. It is possible for them to dig a pit into which they may themselves fall.

Thinking men and women are becoming weary of being dictated to in affairs which concern themselves more directly than others, and such dictation becomes especially offensive when attempted in a matter involving death or life, and by a class, the most honest and intelligent among whom acknowledge that the practice of medicine has not arisen above a series of experiments of which each new case that comes under their care is but one more experiment added to those already made.

The new school of thought and of practice numbers its adherents by hundreds of thousands, among whom are some of the best minds, as well as the most wealthy and influential people in America and Europe. It has, too, a considerable following in every other civilized country and is spreading with a rapidity which is explainable only by the fact that those who practice healing according to its formulas have everywhere met with a marked degree of success.

Among the tens and hundreds of thousands of cases of persons healed by Mental and Christian Science healers after the drug doctors had abandoned them, are

not a few that would have been considered miraculous in a more ignorant age; but which, to those who have investigated with a desire only to know the truth, prove the existence of a law, through the intelligent application of which, the use of drugs with their too often baleful effects may be entirely dispensed with, and humanity relieved of its many infirmities without them.

Is further investigation of this law, and its application in removal of disease to be stopped by the re-enactment, at the close of the 19th century, of the statute of an ancient Egyptian monarchy?

I think not.

The thousands of those who have been healed by Mental Science and Christian Science methods will not consent to be compelled by law to return to the arms of those who failed to give relief, nor will they permit the hands of those who did relieve them, after the holders of diplomas had failed, to be tied against rendering aid to them and theirs in the future should they require it, nor will a public sentiment, rapidly becoming enlightened upon these subjects, fail to protest against such outrage. The sick must be left free to select whom they will to attend upon them, and whom they call must be equally free to answer without fear of punishment for failure to use the methods which another would have used had he been called instead, and those who seek for more light upon the source of life and of the ailments of the body must be free to prosecute their search without fear of molestation from a class that, dating their history back six thousand and more years, have not only failed to remove disease from the land, but under whose ministrations disease has increased and multiplied among men.

Yet is there something to be said upon the other side. That there is lack of a perfect knowledge of the law of Mental healing no intelligent man or woman among us will deny. That practitioners of both Mental Science and faith healing sometimes act foolishly is unquestionably true. I have personally known of such, due to the over confidence of healers new to the thought, and in experienced in the practice of healing. And I am agreed that all such shall be hung, or burned at the stake, along with the young and inexperienced holders of diplomas from medical colleges who have also failed to understand just what was the wisest thing to do in any case to which they may have been called. There ought, properly, however, to be added to these all those older physicians who, being called together in consultation, are disagreed in their diagnoses and the remedies that should be applied.

The Mental or Christian Scientist who insists against the will of the patient or his friends, upon excluding a regular physician from attendance is acting very foolishly, especially so if the case is acute. By so doing he assumes a responsibility which he does not need to assume and which public sentiment as at present constituted forbids his assuming, and which also, he is possibly not fitted to assume.

The writer claims no authority to speak for Christian Science, or the adherents of Faith Cure, but may without egotism assume to speak authoritatively upon the tenets of Mental Science.

Mental Science asserts the absolutism of mind; the superiority of the mental over the so-called material or physical; but Mental Scientists do not deny that drugs, like all things else, have a "character" "an individuality"

peculiar each to itself, or that, coupled with the faith which the race has in drugs, they may at times be made useful in the healing of disease. That those who are licensed to prescribe them understands the principle lying back of their effect upon men and animals, I personally, do not believe, and in common with all other Mental Scientists I hold it to be, not only possible, but practical, to dispense entirely with their use and to develop a system of mental healing, through an understanding of the law, by which all disease may in time be eradicated from among men.

I believe it to be easily susceptible of proof that the proportionate number of people healed of disease by the different schools of healers, from faith cures up to Mental Scientists, far exceeds those healed by the regular physician, and among those so healed are innumerable cases not only abandoned as incurable by the doctors, but the healing of which must demonstrate beyond cavil to every fair minded person the existence of a law of Mentality, of the power of thought over the body and over all material things. This is evidence such as the race cannot afford to, and will not ignore.

Old things are passing away and the new is becoming manifest. The race is fast outgrowing its swaddling cloths and no edict of the stay-at-homes in any or all of the professions can prevent it from casting them aside for more comfortable and becoming garments.

They mistake, who think to stay the onward march of the race with edicts from the schools.

Progression is the eternal law of nature—and it is omnipotent as well as omniscient.

*Since the above was written and a portion of it in type, the London cable announces the quashing of the case against both Mrs. Mills and Miss Lyons, the Christian Scientists, under arrest, charged with manslaughter in the Harold Frederic case.

I congratulate the public upon such unexpected evidence of wisdom on the part of the prosecution. C. C. P.

HOW RUDYARD KIPLING SOOTHED THE ELEPHANT.

Mrs. Wilmans' mention of Rudyard Kipling's story, "Mowgli," reminds me to tell the readers of FREEDOM of a story I saw in a recent *Munsey* which well illustrates the ruling power of mind. The story goes that a newly arrived elephant at the Zoological Garden in Regent's Park, London, was giving his keepers much trouble by his ugly temper.

On entering the Garden Mr. Kipling heard the bellowing of the elephant, and remarked to his friend, "The beggar's homesick."

Mr Kipling approached the cage of the great beast, and spoke to it in the Hindoo language, using the quaint pet names of the Hindoos, and saying to the elephant, confidentially as it were, that "there wasn't any use in his rebellion; he was there to stay and might just as well make the best of it.

Under these sounds, understood evidently to some extent by the elephant, he quieted down, making many queer interrogatives and affirmative gruntings, as if on his friend's representation, he accepted the situation.

Apropos of Mrs Wilmans' impression of "Mowgli," the writer declares that Mr. Kipling himself suggests in his personality the hero, who was "blood brother to all the beasts of the Rukh"—that he has an intuition that is instant and absolute, which goes to the heart of a fact or event and plucks out the core of its mystery.

VIRGINIA D. YOUNG.

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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.

A correspondent says, "Mental Science will cure disease and deformity when all else fails."

Mental Science is right thinking.

Right thinking shows forth in the body in health and harmony.

That is to say, if one can think the truth—the main point of which is, that all is life—the body will become a record of it, and will show forth the fact in absolute freedom from all those conditions we call evil, chief of which may be classed the various forms of disease, deformity and weakness now prevalent in the world.

The greatest thought of the century is that which is embodied in the statement that all visible phenomenon is mind; that Nature as we see it in all its many forms, mineral, vegetable and animal is, in every instance, but the recognition of the infinite law that runs unseen through all things, and is itself solely the life principle of the universe.

The idea, of itself, is not new; but in its practical application to the needs of the race, to race redemption in fact, it is new.

When the poet—speaking on this subject—said of the universe, "Tis one stupendous whole, whose body nature is and God the soul," he had not the faintest idea that he had enunciated a thought which held the absolute salvation of the entire race in its latent depths. Nevertheless he had done this. Had he followed out his idea he would have discovered that each individual in nature—no matter how small or how great, no matter how apparently dead (as the stones for instance,) or how intensely alive it might be, represented in each instance precisely as much of the infinite law of Being as it could comprehend.

Because all nature is but the comprehension or the understanding of the infinite law, it is at once apparent that all nature is mind and not matter; matter being everywhere considered dead substance; a substance that simply masquerades in living forms because it is infused by spirit, and that becomes dead the moment the spirit leaves it.

This old fallacy that assumes the possibility of anything in the universe being dead is at the bottom of all our beliefs in disease and sin and old age and death.

Change this fallacy by admitting that life and nature are one and inseparable, and that nature in every one of its forms is an individual conception of the life principle, and immediately it will be seen that there is no disease and no death. Under these circumstances to see is to be. Seeing is being.

Yes, just as soon as we know that we are—as to our individual selves—but the mental expression of our mental status concerning the great truth that the law of Being is our infusing life principle, and that the more we know of this law, the more we are, it then becomes apparent that seeing is being. In other words that mental seeing is knowing; and that the more we know of the law of our being, the greater and more powerful we are.

It may seem a strange thing to those who have not as yet thought on this subject that a single idea could be so wide-reaching and so mighty in its effects as to remodel every social, political and religious form of life, and to lift the entire race from the death-dealing plane where a belief in dead matter has placed it, to a plane of pure and ever progressing mentality in which each individual knows that truth alone is his salvation, and therefore seeks it with an earnestness and zeal that places him at once entirely outside the pale of the world's old superstitions, and makes him glad to discard the prejudices that held him in the death belief so long.

Right thinking heals the sick. Right thinking is thinking the truth; and as the body is not dead matter but one of the many forms of condensed or expressed thought, right thinking heals the sick.

If you cannot think the right thought yourself from being submerged in the ignorant beliefs of the past ages, then you can do the next best thing and get some one who knows the truth of the matter to think it for you.

This was Christ's method of healing. He said, "I and the Father are one." He knew that every soul in the world was one with the Father (the law of life or the life principle) just as he was. He knew that to know this tremendous fact was to banish disease and death; but he also knew that the common people did not know it, and were not prepared to receive the truth. Therefore he did for them the best thing he could do under the circumstances; he told them that if they could con-

join their thought with his by simply believing in his power to cure, that he could cure them.

And he cured them in proportion to their faith in him; for faith in him was faith in the truth he represented. If they could have understood the truth of their oneness with the law of life as Jesus understood it, they could have cured themselves, and Jesus need not have acted as mediator between them and the truth.

It is just so with this same truth as now taught by Mental Science. If people will study it and learn from it what their true relation to the law of life is, they need not apply to a Mental Science healer to cure them of disease; they will be well in simply understanding the truth. But if they will not learn this mighty truth for themselves, then those who have learned it and who know its power can cure them of their disease by becoming conjoined in thought with them, and thus lifting them—or the time being—to their own intellectual plane.

This ineffable truth is not a religion but a science. It is exact truth, and as truth, it demonstrates itself in wonderful power.

These claims are not too great; and they are not irreverent. Did not Jesus say, "Greater works than I do shall ye do;" he surely said this, and he meant it. He knew that truth was the healer; he knew that he had no monopoly of truth, and that such a thing was impossible. and he knew that as soon as the world should have grown up to a conception of the truth as he understood it and applied it, that there would be many persons who could heal the sick, restore the blind, cleanse the leper, cast out devils and raise the dead.

For all of these things Jesus did; and we have his word for it that we shall not only do these things but greater.

WHEN SHALL WE DO THEM?

We are doing them now, but not the greatest. We are curing hundreds of sick whom the doctors have given up to die; and though not curing all cases, we are certainly curing a large percentage of cases.

And we are daily coming into greater power to heal as the truth of our oneness with the life principle grows in our perceptions.

Our power in healing is proportionate to our knowledge of our oneness with the Infinite All Life that men call God.

For in deep truth this All Life and man are one; and as it is not disease and death, but life and health, it becomes clear that as soon as a man realizes this fact, his belief in disease and death is changed to a belief in health and endless life.

And a man—so far as his personality is concerned—is all belief. "As a man believes, so is he."

Belief is a word that presupposes mind or intelligence. Is the universal mind or life principle indivisible?

It surely is; and by its indivisibility the universe is one; it is a universe and not a diverse.

If this is so how come the individual lives that are manifest in nature?

These individual lives are but individualized recognitions of the one life.

"This is Pantheism," cry the moss backs.

Call it what you please; it is truth; and truth is no longer to be frightened out of the world by throwing names at it.

Truth is demonstrable in works.

That which calls itself and which manifests itself only in words minus acts is not truth at all; it is vapor; and though it may delude the public eye for a time with its many phantasmal forms, yet they all disappear in the clear light of intelligence, and prove themselves nothing.

But truth, real truth endures; it takes shape; it incarnates itself in the understandings of men, and shows forth in pure, strong, healthy, incorruptible, ever progressing, ever improving, ever refining, ever strengthening flesh and blood.

The substantializing of truth, or the expression of it in flesh and blood is the mission of Mental Science.

Truth is not a non-entity. It is real substance. It becomes ours through our ability to comprehend it; and in proportion as we do comprehend it, it establishes indestructible properties in our bodies and renders our bodies indestructible.

H. W.

Only the ignorant are quick to deny to others the possession of knowledge or talents not possessed by themselves.

We publish elsewhere in this issue a communication from Mrs. Mada Paddock Sprague.

Her powers of mental vision as related to colors I have no reason for disbelieving, and indeed do not think her case altogether an isolated one as I have personally known one or more persons who possessed it, though in a much less perfect degree. As to its application to the reading of character, too, I am of opinion that such visions must be a great aid, as unquestionably every person emits an aura, or emanation, peculiar to himself alone, and though this must change in character and therefore in color with changing thought there must yet be a basic, a more or less permanent aura, emanating from each individual and characteristic of the one from whom it emanates, and which, if seen and understood would be an indication of the character of the person.

I plead guilty, however, of failing to see the relation between the date of birth and the stars, or between the stars, the hour of birth and the character of the individual, but that may be due wholly to our ignorance.

I am not so ignorant as to suppose I know it all.

We have admitted the advertisement of parties claiming to read character by knowing the hour and day of birth with some little hesitancy. Because of our lack of knowledge of the subject of astrology, we have not felt that assurance that our readers would receive the benefit from patronizing Astrologers which we wish all to receive from those to whom we open our advertising columns, but decided that to exclude from an opportunity to investigate a subject claiming to be a science during all past ages was hardly in keeping with our character and professions of investigators and searchers after truth; we have admitted them to our columns, and leave our readers to judge of their merits or demerits. Only those who fear to know the truth need fear to investigate.

C. C. P.

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.

THE WASTE-PAPER BASKET.

It is said that the worse a pun is the better it is; that its most absolute measure of no-accountness is also the top round of its merit. I have been reading over Mr. Post's poem in a late number of *The Waste-Paper Basket* and it struck me that it might be a humane idea to judge it by the same rule.

And yet the silly thing made me laugh, and then I meandered farther along in my thoughts and came to the place where I wondered if it would not be a good idea to create another department in *FREEDOM* on purpose to hold some of the dreadful poems that I receive; those that are so bad they have the right to be called good? I might inaugurate the beginning of this department by writing a poem myself; I am sure it would be bad enough to stand at the head.

I must have had literary aspirations very early in life. We had a hired girl named Nancy, who was anxious to have an original valentine written to her lover. She could neither read or write, but she had ideas in spite of this trifling drawback. She said she had used up—in former years—all the valentines then in vogue, and she must have something new. A few of the old ones—back numbers I suppose we may call them—she repeated to me; they were very short and to the point; "Roses red and violets blue, sugar's sweet and so are you." "The world is round and has no end, so is my love for you my friend."

These are only a couple of samples; it would take me some time to recall them all, though I could do it if I thought it worth while. My memory of those early events is wonderfully clear.

But oh! what a turmoil my poor little brain was in during the period in which Nancy was exacting the original poem from me.

"You must put a heap of love in it child; that'll tickle him mighty nigh to death," she would say; and I scarcely knew what she meant, I was so much more interested in cakes and candies than in tender emotions. She knew this fact and put me in debt to her in advance, so that I ate my dainties with a heavy heart, not knowing whether I could pay for them or not.

But I worked away on sheets of blank paper as hard as I could; I suppose I tore up full twenty-five cents worth of paper, and that was really great money in those days; but Nancy furnished the paper herself, though she grumbled too.

One day we both felt that the situation was becoming desperate; Nancy said, and I agreed with her, that I had to get aboard of my ideas—such as they were—and "pole out." This expression was the result of living close to a river where transportation was accomplished by means of small boats that were pushed about with long poles.

So I took a fresh sheet of paper and made ready to begin.

"Tell him that he is sweeter than peaches and cream," said Nancy.

"But Nancy, I can't get that to go into the tune."

"Yes you kin; you haint never used your wits to try to do it right; you're too fat."

I remembered that I had had about all the good things I could reasonably expect out of that transaction, and was half inclined to throw down my pencil and quit trying; but I did not; I overcame my temper and made an effort to get the tune in my head upon which we had

agreed to base our poetical measure. I began to sing it:

Sweeter than strawberries,
Sweeter than cream,
Sweeter than anything
Ever yet seen.

"That won't do said Nancy; you must work the word 'dream' in thar in the place of seen; I've got my heart sot on that word; I'll have it in thar if I spile the sense completely."

So I began again:

Sweeter than strawberries,
Sweeter than cream,
Sweeter than visions
Beheld in a dream.

"Oh that's heavingly" cried Nancy, at which my spirits rose and began to tread on air that was considerably above my mental reach, but I did not care so long as Nancy was pleased.

I think I ground out three "stanzy" in all, and I believe Nancy accepted it and sent it; but I have forgotten the result. Whether she obtained the privilege of frying bacon and "flap-jacks" for her adored one the remainder of her mortal life or not, I cannot say.

But I do remember the weddings of more than one of our hired girls that took place at our house. I recall how one of them wanted me to lace her corsets because I was so strong in the arms, and how I put my foot against her and threw my whole weight backwards on the string just as a cowboy straps the saddle on his horse; I felt no more consideration for her uncomfortable condition than if she had been a lamp post; I simply obeyed her directions and that was all.

The thoughtlessness of children seems almost incomprehensible to me now; but it has its rise in the fact of their enforced obedience. They do not reason because we have done their reasoning for them and forced it upon them; they simply do as they are told without any particular thought.

And this is the reason why children are so troublesome and so little to be depended upon. Reason should be used in a child's training all the time; not one particle of force; argument and explanation; above all else teach a child to do its own thinking. If growing children could be taught to think for themselves, to reason out all the questions presented to their minds the very babies of the race would be completely changed in less than a generation. Thought shapes the body. The only reason why children are like their parents is in consequence of a similarity of thought. An aunt of mine took two little girls to bring up. She was called one of the most beautiful women in the state; the children were very plain and ignorant; we youngsters called them "green-horns" and wondered why the cows did not eat them on account of their verdancy. Year by year those girls grew to look more and more like their adopted mother until they were as beautiful as she had ever been.

Now why was this? It was the result of planting her own thought in them on every subject that ever came up between them for discussion. If the children had been original thinkers and had rejected my aunt's ideas they would not have grown to look like her. But she was gentle and kind and never awakened their opposition and they simply fell into her groove of thought and lived there until it had made them over in her image.

Parents as a rule do not teach children to think; the schools crush out the thinking capacity with a vengeance;

they stuff the child with a lot of mental garbage that stultifies original thought; and the churches do the same, and enforce their efforts with a penalty besides,—“if you don't think as your fathers did the devil will get you.”

This state of affairs cannot last much longer; it is passing rapidly.

Wherever I go I hear people talking about the new method of cure; some call it Christian Science; others Mental, and some faith cure. They don't seem to know the difference, but they have not much doubt of its efficacy. The other day I listened to a long conversation about myself in the car. I found out that I could raise the dead without any difficulty; also that I could take a man's arm off and make another grow out in a few minutes. I got a personal description of myself too by a lady who professed to have seen and talked to me. I discovered from her that I was known to be over one hundred years old, and it was believed that I was one of those old theosophists from Thibet, who have overcome death and are numbering their ages by centuries. Her description of my person would, if printed, stand equally well for the ruling spirit of a mediumistic circle. I was tall and slender and willowy, and my eyes were like two unfathomable wells that made your head swim when you looked in them.

When I heard this I turned my eyes away, my real eyes, not the unfathomable wells, but the superficial pale blue buttermilk eyes I use for every day wear towards the window, and sneaked down a corner of veil over my mouth, and smiled a smile more than a mile long; it spread all the way between two stations.

H. W.

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?

Mr. Geo. Osbond, Scintor 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.

Mr. LeRoy Vermilyea of Cohoes, N. Y., wishes to correspond with A. E. C., who had an article in the issue of FREEDOM of November 23.

A subscriber asks why we so frequently publish accounts of people who have lived to a great age.

The answer is simple. It is because we wish to replace in the minds of our readers the idea of death with the idea of life, and of early death with long life.

If we can do this, or to the extent we can do this, we will increase the length of life of our readers.

SPECIAL OFFER.

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

A NEW EXPOSITION OF ASTROLOGY.

I cannot remember when I did not see names in colors, and not only names but all combinations of figures to express numbers. All my life, every letter of the alphabet, and each of the nine symbols for the elementary numbers has had its distinctive coloring. These colors vary in tone and quality, in combinations, in words, names, or numbers; but never has one varied from the original color tone which has been familiar to me from childhood up. When thrown upon my own resources as a child, I could always entertain myself as with a mental kaleidoscope of inexhaustible variety by simply letting words pass before my mental vision, with my thought actively observant. Proper names, especially, gave me great delight because the capital letters individualized the colors so beautifully.

Every printed page is, and always has been, to me like the page of an illuminated manuscript of the middle ages. So accustomed have I been to this that I gave it no conscious thought, except at will, more than one is conscious of the coloring of the sky and landscape on any particular day. And not until I was “grown up” did I know that this was an individual peculiarity. Incidentally, accidentally, one day I was led to speak of these things; my facts were met with so much surprise that I entered more into detail to prove them, but the more I tried to prove the more sceptical my listeners became, with the result that I set myself down for a mental freak, and resolved to keep still about it forever after.

Occasionally, as the years passed, I would be led to speak of these things with the desire to discover whether I was really all alone in this peculiarity; but always with the same result i. e. no one had ever heard of such a thing, and I would lapse into silence again.

During the summer of 1896, I was for a brief half hour in conversation with Prof. Bjerregaard, well known to students of psychic subjects. Once more I was courageous enough to speak of my mental-vision peculiarity. Instantly Prof. Bjerregaard said: You see the aura of people,” and added “I have never heard of such a thing before.”

At that time the word “aura” was in the frontier of my vocabulary, and that which it is the technical name for was so vague to my conception that I could interpret his statement to my comprehension only by substituting the common-place-ism. “You see the character of people.” It was enough. Instantly the names of persons whom I knew came in single file, in double file, in troops, in crowds, inviting me to read them. The whole world seemed to be resolving itself into color with animated names instead of human forms. I noted that identity of color meant identity of characteristics. It would take long to tell how the whole psychic realm poured its revelations through these color-names.

To go back a moment. Four years ago, in the fall of '94, my attention was, by chance, drawn to the subject of Astrology to the end of awakening a keen desire to study this science. I became deeply interested, fascinated. I made but little progress in practical results, however, because I had no incentive. I had not the slightest desire to become an Astrologist; but the science itself held my attention firmly. I became fairly familiar with the technical and elementary facts of this science during two years and a half of often interrupted study, but I noted that the symbols of the signs of the zodiac and of the planets all were beautifully and spontaneously

colored in my mental-astral maps, and that I could not read an astral map after I had drawn it unless I dwelt upon its colored duplicate in my mental vision. There came a momentous day in the fall of '96. Like a flash from a cloudless sky there came the full-fledged consciousness that I had the key to the reading of a horoscope through the colors of the persons name; and, vice versa, through my study of Astrology the life history of a person was as an open book before me with the mere knowledge of that persons name and the date of birth. For a few days thereafter I was overwhelmed by the comprehensiveness of what had opened to me. Names were like story books, biographies, romances, tragedies. The humanitarian possibilities that spread before me, the insight into educational ends and methods, the possibilities for human achievement and happiness when it could be believed that such help for human beings really exist—the beauty, and the joy, and the wonder of it all overwhelmed me. I knew that I had stepped over the threshold of an exact science, and that the ultimate and practical value of this science lay in the educational and in the preventive-reformatory work of the world.

MADA PADDOCK SPRAGUE.

"HOW GOOD TO LIVE AND LEARN."

In the "vision of Sir Launfall" by Lowell we see the true hearted knight after consuming his means youth and strength in a fruitless search the wide world over for the Holy Grail, returns worn and old, to find it within his castle walls.

So it sometimes happens with the soul seeking means of development; it wastes its powers running hither and thither, depending on the light and guidance of other minds while neglecting to look within for that light that lighteth every man that cometh into the world.

What though dim at first, seeming as a mere rush light, yet if carefully tended it will increase and illuminate the whole pathway of life with a divine radiance never gained from without, for it is adapted to the needs of each individual.

The glowing thoughts of others may stimulate to effort and suggest helpful ways; they prove a rich blessing in the measure that they induce us to look within.

We must live our own lives, no one can live them for us; and it rests with us whether we shall live them nobly or otherwise; for our destiny is in our own hands.

We have latent powers that may be developed sufficiently to tide us over any obstacle that can rise up against us.

E. S. HILL.

CENTENARIAN LEADS A DANCE.

As has been her custom since girlhood, Mrs. Catherine Watts of Sellersville, Pa., celebrated her birthday by leading a dance. Mrs. Watts was born October 5, 1790, and has always lived here. Her 108th birthday was celebrated with speechmaking, dancing feasting. Upwards of 500 persons were present. Mrs. Watt's seven children, fifty grandchildren, nearly 200 great-grandchildren and twenty great-great-grandchildren took active part in the celebration.—*New York World*.

"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.

Progressive preachers will admit that all animals do think some in less or greater degree, as they are advanced in the scale of development; but for a long time we had not heard so cutting and truthful a statement as was uttered by the Rev. J. H.—— in the regular church service in Olathe on the 2nd Sunday of Oct., when he, in short, substantially stated that altho the human family was considered the highest type of the animal kingdom, the most of its members very much dislike to think if they could help it, and would only do so when compelled by pressing circumstances, and even would avoid it if possible.

This coincides very much with what we have stated many times before in many ways. We believe that all living creatures have some power to think, but as a rule they use that power only to obtain the daily necessities and their improvement on old customs are very slow; and it seems surprising that men, who have made progress on so many lines, will not stop to think on the most most essential things—which are also the simplest, if they would only exercise their thinkers.—*Progressive Thought*.

"A SEARCH FOR FREEDOM."

"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.

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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.

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.

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 mind 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. Miama 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 6.10 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 8.50 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.

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12 10 p	3 25 p	Ar. Orange City Jc. Lv.	12 25 p	3 35 p

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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."

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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 unflinching 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."

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BY HELEN WILMANS.

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

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

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

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

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

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

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

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

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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."

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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-Builders. | 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. |
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"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.'

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