

FREEDOM

A JOURNAL OF REALISTIC IDEALISM.

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

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

VOL. VII., No. 12.

SEA BREEZE, FLORIDA, AUGUST 16, 1899.

SINGLE COPY 5 CENTS.

MORE MARVELOUS THAN THE X-RAY.

The discovery of a new force in nature unlike anything known hitherto is announced by Franz Rychnowski, the Polish engineer, of Lemberg.

Not only does it generate a new light and heat, but it has the power, defining it broadly, of controlling the action of anything within its zone.

"Electroide" is the name that has been given to this new force.

For the simplest illustration of its effect an ordinary spider is used. The insect is placed on a metal disk.

"With this small machine," said Rychnowski, "I am able to revolutionize the atmosphere for at least one metre. With a more powerful machine there is no doubt that I shall be able to control the movements of all bodies for at least 100 metres.

"Look at this spider; it is active enough, but directly I place it upon this electroide-charged disk the centrifugal force of the rays causes the legs, as you see, to be spread out in a highly ridiculous manner. The tiny insect cannot move until I release it.

"But, to better demonstrate the attractive power of my electroide, here is a wooden doll, which I will place in contact with the machine. The arms, legs and hair are of twisted wool. You see that directly they are charged the limbs fly violently apart. Now, dart your fingers at any part of the body, or throw these pieces of rolled-up paper toward the hands. You notice that the doll is too quick for you and has 'caught' the foreign body.

"Instead of a spider we will imagine a ship, or a fleet, or, say, a body of men, and for the doll let us substitute an enormous electroide machine. We have but to concentrate the rays upon the fleet and, obedient to the law of attraction, the ships would be powerless to get away and would be compelled to move round in an elliptical orbit. With these same rays I could render the men *hors de combat* without killing them."

The machine by means of which electroide is generated looks uncommonly like a sewing machine covered with flaps of canvas. Two or three transmission wheels, a crank, and a small funnel-like orifice—that is all that meets the eye.

Rychnowski turns the crank. A faint gurgling and crackling are heard, and in the dark a pale bluish-violet flame plays around the orifice like the ghostly light of tradition. The surrounding atmosphere becomes suddenly charged with the invigorating odors of fresh mountain air. A subtle, imponderable gas is being emitted from the orifice into the space around, only to be absorbed into every object in the neighborhood.

A disk is brought near and then plunged into water.

A phosphorescence floats like a violet cloud upon the water. This is nothing less than the gas visible.

Rychnowski fetches from a corner what looks like a lamp and winds it up. It sheds a faint fluorescence, which has something of the luminosity of feeble daylight. It is a lamp filled with clockwork instead of oil.

Indeed, the electroide lamp, with its strange, new artificial light, was the first appliance made. It was not until afterward that Rychnowski discovered the force.

Some of the queer things done by electroide are thus described by the writer of the article which first announced to the scientific world Rychnowski's discovery.

"Meanwhile some of the strangest imaginable phenomena are being enacted before my eyes. His invisible energy causes all light and freely suspended objects near the gaseous jet to revolve round their own axes, and to describe a movement in an elliptical orbit. Each object exerts an attractive influence upon a contiguous one, although in the case of an induction current the direction of movement is exactly opposite to that of the larger one. Detached incandescent lamps become charged with a fluorescence when held to the orifice and the light is made to revolve by the aid of a magnet applied to the outer surface.

"A set of balls and concentric rings representing the physical universe perform the most complicated and involved movements. Pieces of cotton wool, attracted by the electroide-charged bodies, would fly to them, remain hanging for a time and then be just as violently ejected again. Here was some subtle energy of which the like had never been seen and the nature of which the word 'electroide' only vaguely expressed. Hence one is inclined to believe anything which shall explain approximately its peculiar character, even to accepting with blind faithfulness the claims of Rychnowski to having chained the dynamic forces of the sun to the service of mankind.

"'Electroide,' said this wonderful conjurer, 'was nothing more or less than that universal energy, that 'urkraft' of nature which Korschelt spoke when he declared that the man who succeeded in transforming the ether rays direct into motive power, warmth, light and electricity would be the greatest inventor of all time. Rychnowski claims to be able to demonstrate that the sun is no light and heat distributing agent, but merely sends forth in its rays some universal energy which is transformed into these physical forces on meeting with resistance from our planet. Visible electricity, some one has dubbed it.

"Practically, all bodies absorb these life-giving rays of the sun and radiate them again from the surface, from

the tiniest cell to our own planet. Resistance and other conditions are responsible for their transformation into light and heat waves, electric phenomena and even gravitation. Hence it is possible to find light in all bodies, as I have already proved by experiment, and on the basis of these experiments I am directing my attention to photographing the interior of the human body as well as of the earth.

"Rychnowski at this point demonstrated to me how he could photograph invisible objects without the aid of lens or light. He placed a piece of iron made into a pattern inside a box. Almost touching it was a photographic plate. The box was then closed and the air impregnated with electroide. After a short time the plate was removed, and on being developed was found to contain a photograph of the iron. The positive showed the iron radiating light from its entire surface. In a somewhat similar way Rychnowski had been able to photograph his electroide, which appeared upon the plate as a radiating nucleus, not unlike a sun distributing its pointed rays regularly from its periphery. On the positives I noticed that the photographs were in colors, and expressed my surprise at this.

"Electroide will completely revolutionize photography," rejoined Rychnowski. "Photographing in colors now presents few difficulties. Every photograph contains the colors of the object, it is only necessary to reproduce them in the positive—a problem which as you see I have been able to solve."

"What is then the future of electroide?"

"Electroide is, I firmly believe, destined to become that universal energy which will supplant all other forces in the service of mankind. In one of its physical phases, it is nothing more nor less than daylight, and there is no reason why it should not be the illuminating agent of the future. It is destined to furnish us the key not only to the origin of life in organic bodies, but also the laws governing the movements of the heavenly bodies. With its aid I have moreover been able to demonstrate the tendency of all bodies to assume the spherical shapes, such as is followed by the simplest cell. With it we shall be able to preserve our food-stuffs, destroy micro-organisms, disinfect wounds through the bandage, give young wine the flavor of the old, purify the atmosphere, extract for us the volatile substances from uncut flowers and give us their unchanged perfumes, distil our liquors in a cold state, and above all disabuse our minds of many a fallacy which now finds credence in our text books on physics.

"Depend upon it, there is no such thing as solar light and heat. The sun is not necessarily warm, and doubtless obtains its energy from some other body. These dynamic rays, passing round our planet from east to west, cause the earth by virtue of their attractive power to revolve from west to east."—*The New York World*.

EXAMINATION-DAY.

One day I went to visit the primary school around the corner. There were some fifty children in the classroom. After recess, which was in progress when I arrived, there was to be an examination for promotion to a higher grade. Several children were at their desks, studying away for dear life. Others lounged about the room, discussing possibilities of various orders. I listened.

Said one bright sunny little maid, who was chatting

with another close beside me, "I'm so glad it's examination day." "Why?" asked the other, in surprise.

"It gives you such a good chance to show what you know. And then, if you pass you're promoted, and if you get very high marks, you get a prize."

"But it's horrid if you don't pass. I wonder what the questions are."

"Oh! I don't care what they are. Teacher can't give us anything we haven't studied, and I've got the whole term's work by heart."

"Well, you hadn't better be so sure, sometimes they give us things that we haven't studied at all. Don't you remember that problem last month?"

"Oh, Susie! I'm not afraid of those things. You can think them out. That's what they give them to us for. What's the good of going to school if you don't learn to think? That is what my papa says its all for."

"Oh, dear! I don't care, anyhow, if I only pass. I do hope she'll give us the things I know. But they always manage to ask just the questions I don't know."

A boy in the front seat was doing his best to annoy a companion sitting just behind him, who was rehearsing for the fiftieth time the conjugation of the verb to be. "Say, Hal, why don't you stop? You aint going to pass, anyhow. Come and have a game at Naughts and Crosses. The bell'll ring in a minute."

I left the schoolroom, and went out into the great world these little ones are to inherit in years to come. How very like the schoolroom it was, and how like the children were its people! Trials were its examination-days, and I noted that the men and women met them in various attitudes of mind, just like the children.

Said one, "Have I not the wisdom of the ages, and the power of divine love to meet every trial? Besides, these trials are the stepping-stones to greatness of heart and soul. Every time one of them is surmounted, a higher plane of consciousness is attained, a wider vision unfolded, a deeper love revealed. They are opportunities to prove one's power. To be sure, if you give in to them, they become troubles, but what need is there to do so? Our great teacher, Infinite Intelligence, will demand of us nothing more than we are able to perform in our present degree of development. All of that will be demanded, and unless we meet the test of trial with it, how shall we progress to higher degrees of attainment?"

I was uplifted by the greatness of this man's soul, and rendered him due homage. There were others, I found, who sometimes triumphed and sometimes failed. It was with them according to circumstances. Some trials they were prepared to meet, and others completely crushed them. They seemed to have no foothold in the Infinite, and though they often gained a higher plane, they as often failed to climb when the trial came, and slipped back instead to their former level. And they always blamed the circumstances, as if the Infinite Examiner would demand of them aught but that which they should have been prepared to render.

There were some who did not care whether they advanced or not, and some who not only did not care to progress themselves, but even strove to hinder others. Careless happy-go-lucky beings these, playing with life, and prostituting the divine gifts with which they were endowed, in the mere pursuit of pleasure. Sadly wasted their lives. Trials may come and pass, as examination days in the schoolroom, but these never mount higher thereby.

ANITA TRUEMAN.

BIBLE CLASS.

By C. C. Post.

THIRTY-FIFTH WEEK.

Note.—Being absent for a few days last week I did not see the proof of my Bible lesson which will account for several errors in the use of words, and also for failure to give the chapter and book of the Apocryphal writings quoted. These were from 1st book of "Infancy," a part of the 4th, 16th, 17th and 19th chapters.

The following is from second Infancy and is copied verbatim including headings:

THOMAS'S GOSPEL OF THE INFANCY OF JESUS CHRIST.

[The original in Greek, from which this translation is made, will be found printed by Cotelerius, in his notes on the constitutions of the Apostles, from a MS. in the French King's Library, No. 2279. It is attributed to Thomas, and conjectured to have been originally connected with the Gospel of Mary.]

An Account of the Actions and Miracles of our Lord and Savior Jesus Christ in his Infancy.

CHAPTER I.

Jesus miraculously clears the water after rain, 4 plays with clay sparrows, which he animates on the Sabbath day.

"I Thomas, an Israelite, judge it necessary to make known to our brethren among the Gentiles, the actions and miracles of Christ in his childhood, which our Lord and God Jesus Christ wrought after his birth in Bethlehem in our country, at which I myself was astonished; the beginning of which was as followeth.

"When the child Jesus was five years of age, and there had been a shower of rain, which was now over, Jesus was playing with other Hebrew boys by a running stream; and the water, running over the banks, stood in little lakes.

"But the waters instantly became clear and useful again; he having smote them only by his word, they readily obeyed him.

"Then he took from the bank of the stream some soft clay, and formed out of it twelve sparrows; and there were other boys playing with him.

"But a certain Jew, seeing the things which he was doing, namely, his forming clay into the figures of sparrows on the Sabbath day, went presently away, and told his father Joseph, and said,

"Behold, thy boy is playing by the river side, and has taken clay, and formed it into twelve sparrows, and profaneth the sabbath.

"Then Joseph came to the place where he was, and when he saw him, called to him, and said, Why doest thou that which it is not lawful to do on the Sabbath day?

"Then Jesus, clapping together the palms of his hands, called to the sparrows, and said to them, Go, fly away; and while ye live remember me."

"So the sparrows fled away, making a noise.

"The Jews, seeing this, were astonished, and went away, and told their chief persons what a strange miracle they had seen wrought by Jesus.

CHAPTER II.

Causes a boy to wither who broke down his fish-pools, 6 partly restores him, 7 kills another boy, 16 causes blindness to fall on his accusers, 18 for which Joseph pulls him by the ear.

"Besides this, the son of Anna the scribe was standing there with Joseph, and took a bough of a willow tree, and scattered the waters which Jesus had gathered into lakes.

"But the boy Jesus, seeing what he had done, became angry, and said to him, Thou fool, what harm did the lakes do thee, that thou shouldst scatter the water?

"Behold, now thou shalt wither as a tree, and shalt not bring forth either leaves, or branches, or fruit.

"And immediately he became withered all over.

"Then Jesus went away home. But the parents of the boy who was withered, lamenting the misfortune of his youth, took and carried him to Joseph, accusing him,

and said, Why dost thou keep a son who is guilty of such actions?

"Then Jesus, at the request of all who were present, did heal him, leaving only some small member to continue withered, that they might take warning.

"Another time Jesus went forth into the street, and a boy, running by, rushed upon his shoulder;

"At which Jesus, being angry, said to him, Thou shalt go no farther.

"And he instantly fell down dead;

"Which when some persons saw, they said, where was this boy born, that every thing which he says presently cometh to pass?

"Then the parents of the dead boy, going to Joseph, complained, saying, You are not fit to live with us, in our city, having such a boy as that:

"Either teach him that he bless, and not curse, or else depart hence with him, for he kills our children.

"Then Joseph, calling the boy Jesus, by himself, instructed him, saying, Why doest thou such things to injure the people, so that they hate us and persecute us?

"But Jesus replied, I know that what thou sayest is not of thyself, but for thy sake I will say nothing;

"But they who have said these things to thee, shall suffer everlasting punishment.

"And immediately they who had accused him became blind.

"And all they who saw it, were exceedingly afraid and confounded, and said concerning him, whatsoever he saith, whether good or bad, immediately cometh to pass: and they were amazed.

"And when they saw this action of Christ, Joseph arose, and plucked him by the ear; at which the boy was angry; and said to him, be easy:

"For if they seek for us, they shall not find us; thou hast done very imprudently.

"Dost thou not know that am thine? trouble me no more."

These will answer for samples. There are many more chapters not dissimilar to those quoted. They are what was formerly accepted as truthful accounts of the infancy and childhood of Jesus and those who refused to believe them were, of course, infidels or pagans.

Not all of the Apocryphal writings however relate to the infancy. By far the larger portion deal with the lives and teachings of Jesus and the apostles and in the reading could not be detected from those writings still accepted as inspired. They do in fact doubtless contain some historical truths, and are as much to be accepted in matters of fact as are the other books of the Bible.

I cannot quote at length from the Apocryphal books however. They can be obtained I think of any large book dealer, and at a price not beyond the reach of any of my readers.

I am not of those who would arouse antagonisms or engage in useless controversies, but in as much as our Orthodoxy neighbors insist upon thrusting upon others their views and teachings, refusing to regard as worthy of happiness after death those who find themselves unable to believe the Bible as it now stands I think it not improper, on occasion, that they be required to explain by what authority they have dared to eliminate from that book so very much of what they formerly commanded to be accepted upon pain of the same penalties they now declare will be meted out to those who refuse to accept as inspired that which remains.

The truth appears to be that, as the world grew wiser and better, these stories of the childhood of him they were seeking to cause to be accepted as a God came to be seen to be not only childish absurd in character but so far below the standard of the world's clearer conception of what a God should be that it became nec-

essary to reject a portion as spurious, in order that all be not lost, together with the priestly authority which sustained and was sustained by it. The evidence of the truth of this statement lies in the fact that if the church were to-day to attempt to compel the acceptance of the apocryphal books along with those now regarded as canonical the world would laugh it to scorn and the power of the Clergy would be broken in a day.

Yet without these Apocryphal books it is impossible to get a clear perception of the authors of any portion of the New Testament or of what was their conception of the rights and duties of man in relation to his fellows or to the Deity. The Bible of to-day is not the Bible of the early Christian church, it is that Bible "edited" to meet the requirements of a more intelligent conception of man's relation to the source of his being, and the few (for they are indeed few) who longer claim for it the character of inspiration, are those only who clutch greedily at the rapidly vanishing power of the priesthood, or are the blind and deaf (though seldom dumb) followers of creeds whose only title to reverence is their age and general mouldiness.

As this generation does not know the Bible as it existed before being "edited" by the council of Nice and those that preceded it and by the commentators of a still more advanced and thoughtful age, so the coming generation will know nothing of it as we knew it in our earlier manhood and womanhood. Already upon every side and in every denomination of the so-called Orthodox church new "editors" are eliminating this or explaining that until it is dangerous for a Synod to meet in conference or a "Conference" to admit of discussion lest the fact be made apparent that a portion of its members reject some of the doctrines heretofore regarded as "essentials."

In fact the Bible of our childhood no longer exists; it has been "explained" and edited out of existence. What now remains to be done is to learn, if possible, the source from which it originated and how much of it is entitled to be regarded as in some sense historical.

Although a little out of place as having reference to The Old rather than to the New Testament myths I print here a brief reference to the work of the German scholar, Edward Stucken just out, as taken from a review of the book in an exchange. It constitutes but one further bit of evidence in support of the proposition which I advanced in earlier chapters—that the Old Testament stories are made up, compiled, from more ancient traditions and the more or less authentic history of people other than the Jews into which was of course, woven some bits of local color—some lesser events in which the Israelitish tribes were actors.

But this is the synopsis of the book above referred to:

Edward Stucken, the Assyriologist, has just published in Berlin the third volume of his "Astral Myths of the Hebrews, Babylonians and Egyptians." In this volume he asserts that the Biblical David and Jacob are identical and at the same time mythical characters. According to Stucken, the history of both Jacob and David originated in the mythology from which sprung the folklore of the Egyptians and Babylonians, the same mythology being also the source of the Aryan legends. In support of his theory Stucken compares the biblical stories with the legends of Perseus, Peleus, Theseus, the German Brothers' legends (Grimm), the Egyptian brothers' legends (d'Orbigny papyrus) and the legends of the brothers of Guatemala.

Stucken traces some twenty characteristic *motifs* common to these stories—such, for instance, as the refusal

of the promised bride. Saul's daughter Merab, promised to the slayer of Goliath, was given to Adriel; Rachel was refused to Jacob after he had served the necessary seven years. Similar refusals are found in the Wieland, Perseus and Peleus legends, though in the case of Theseus the hero, after slaying the Minotaur, actually became the husband of Ariadne. Another parallel Stucken lays stress upon is the motif of "unfounded jealousy." As Joseph, the son of Jacob, was falsely accused by Potiphar's wife, so, too, was Theseus's son Hippolytus accused by Phædra. In the Nimrod epic Istar makes the declaration of love, and there are similar parallels to be found in the legends of the Egyptian brothers and Peleus.

Stucken also draws many other parallels between the Biblical stories and the Greek legends. For instance, the story of Joshua commanding the sun to stand still is compared with the story of Atreus, in whose favor Zeno commanded the sun to return eastward. A similar story from the Rig-Veda is referred to.

Again I am requested to explain the method of crucifixion of the woman reported by Mr. Barber. It did appear to me that the language used was plain and in no way misleading. "Having driven a wire spike" not four wire spikes, "in turn through her feet and hands."

She used but one spike, drove it through a foot, withdrew it, drove it through the other foot, withdrew it, drove it through her left hand, again withdrew it and drove it through the other hand.

There was no hokus pokus and no misstatement of facts. We are especially careful *not* to state things as facts that are not well attested. This is, and it is simply an example of the idea of self-renunciation or self-crucifixion taught by the church, and we gave it as such. In this day and age and in this country such things are looked upon as abhorrent, but only a few centuries ago such things were regarded as proper and to be approved as evidencing a true religious spirit. That they are not so regarded now is evidence of the growth of the people in a knowledge of the truth and the law.

I hope the above explanation is clear enough to be understood by all. C. C. P.

MENTAL FORCE.

DEAR MRS. WILMANS:—1. In No. 6 of FREEDOM, page 10, you acknowledge a quandary over the question if thought-power, directly applied to inanimate objects, can without the intervention of physical means produce physical results. "Can faith alone move a mountain?" "Can thought unaided manufacture a desk?"

You find a parallel to the former question affirmatively answered by the fact that thought may remove a tumor. You might have found a parallel to the second question, also affirmatively answered, in the story of the growing of a new tooth, some time told in FREEDOM.

The parallels—thus assumed to show "direct" thought-action—are both false! The thought which removes a tumor or creates a tooth does not work without physical agents. Suppose you thus cure a tumor absently; do you address your healing thought to the tumor? You do not. You address it to the patient's mind. Thence, having roused the patient's own health-thought, the combined power goes (unconsciously, just as the ordinary normal building impulses in the system) from the patient's brain through the nerves to the absorbent lymphatic vessels, which furnish fluids that dissolve and carry off the tumor-substance, and bring it through the regular circulatory apparatus, into the channels for ex-

cretion from
goes over
glands th
was forme
tells them

Thus it
in healing
ordinary
direction

Hence,
mountain
parts of
brain tele

2. Bu
Brahmin
gregates
ing out
weighing
the court
him? "2
Post did
ber). W
sical phe
ing those
I wish M
tightly, t
while the
iron ring
covering

Now, t
their cor
rectly by
wholly u
called sp
their pos
the "soul
the ordin
itation, c
higher so
the opera
as he has
in effect,

3. W
mountain
takes mo
(even M
develope

This v
to do suc
all) only
muscular
the brow
fashioned

Hence
inaccura

"If fa
without
for us wi

And: "
do the th

Had y
your stat
to think
things w
"laborio
"laborio

cretion from the body. In the case of the tooth, the power goes over the same road, to the constructive cells and glands that have lain dormant since the previous tooth was formed. They build the new tooth; but your thought tells them to.

Thus it is in all the phenomena we are familiar with in healing; the thought invariably operates through the ordinary bodily agencies, merely giving them a specific direction and working-chart to follow.

Hence, from these parallels, it seems we cannot move mountains nor build desks; because these objects are not parts of our organism, which are connected with our brain telephone circuit.

2. But, here are other parallels: How about the Brahmin who, by hours of meditation, develops or aggregates such attractive force in his nerves that, stretching out his hands toward a colossal rock-cut vase weighing tons, not even touching it, he makes it slide on the court-yard pavement some paces' distance toward him? "Not duly authenticated," you may say (as Mr. Post did of some other Hindoo magic in a recent number). Well, how about the million-fold witnessed physical phenomena of the so-called "Spiritualists," including those told by Mr. Post in his "Essays?" (By-the-way: I wish Mr. Post had held in his hand, clenched-over tightly, the medium-finger on which grew slate-pencils, while they grew; also that he had insisted on seeing the iron ring go through the medium's arm, devoid of the covering cloth!)

Now, those are physical phenomena (if you accept their correctness as told) which look to be produced directly by thought! The "Spirit" hypothesis I reject, as wholly unnecessary to explain any and all of the so-called spiritualistic phenomena. I have always justified their possibility to myself on the simple assumption that the "soul" of the so-called "inanimate" object (that is: the ordinary "natural forces" animating it, such as gravitation, cohesion, and the like) being negative to the higher soul of man, is dominated by the nerve-force of the operator—he be a Brahmin or a "medium," as soon as he has established magnetic relations with it. He, in effect, "hypnotizes" the object.

3. Well, if a table or vase can be hypnotized, a mountain can, too; only—the latter being heavier—it takes more nerve-force to move it, more than anyone (even Mahommed) has so far been recorded as having developed.

This very fact shows that "effort" is indeed required to do such things (assuming that they can be done at all) only that this is purely nervous or mental effort, not muscular. Does not the perspiration often rolling down the brow of the demonstrating medium or of the old-fashioned "magnetizer" show the trace of his effort?

Hence, you will please acknowledge error—or at least inaccurate expression—in your statements:

"If faith or understanding can remove mountains without the use of implements, then a new world opens for us wherein effort becomes useless."

And: "Christ believed that faith without effort could do the things we now do laboriously with our hands."

Had you said "without muscular effort," I believe your statement would have been correct. I am inclined to think we shall indeed some day be able to "do the things we now do laboriously with our hands," by simply "laboriously" concentrating our minds on them. But "laboriously" will be there all the time. Of the latter

law, there can be no doubt. "Life without effort is a living death." These, I believe, are some of your own words—"or to the same effect."

4. Now, indeed, I am ready to come back to the "tumor" business for an illustration. If we ever do develop into systematic use the "direct" application of thought-power to the producing of purely mechanical, chemical, and other "non-biological" effects—that is, effects not to be made apparent in what we now classify as "sentient organisms"—then I believe it will be (as I think it is to-day in supposedly authentic "spirit-demonstrations") through a temporary conversion of the "thing" into a "being." That is, the nerve-force of the operator, passing into the so-called "inanimate" object (like a table, f. i., in the "spirit-rappings"), converts it for the time being into a part and parcel of the operator's own organism; animates it temporarily. It may be animated sufficiently to partially overcome its gravity so as to produce the phenomenon of "tipping;" or overcome its cohesion in some part, so as to produce "rapping" (a sort of cracking apart of the interior fibres?) These phenomena being wholly en rapport with the operator's mind, of course the table, etc., by their means gives intelligent and correct answers on any matter known to the operator, or known to some of those present with whom he happens to have come into telepathic rapport.

5. Thus, the "tumor" analogy is not quite so far off as it at first seemed. The performance is also here, in the "spiritualistic" example, carried out through the operator's mind influencing the physical organs of the object (as he does—through the patient's mind—those of his patient). The fibres of the wood in the table which cohere, but which are partly loosened for an instant to produce a rapping sound, are analogous, then, to the lymphatic vessels, etc., of the patient's body in the tumor example. Of course we must presume, for this, that the same nervous filaments which made the living tree to feel, f. i., the sun's light and to turn its leaves toward it, are now revived temporarily under the higher nerve-force of the operator so as to carry his mental impression to the cohering and "rapping" fibres, etc. (Here is abundant room for, perhaps, fruitful speculation; and later on demonstration, of some of the inner workings of the lower strata of nature!)

Where to find the organs in the mountain of Jesus' prophecy, or in the Brahmin's rock-vase, is not so readily explained. I mean organs for carrying the adept's thought-force, organs corresponding to the nerves of the patient and the once-sentient filaments of the wood. In crystalline rock formations, the axes of crystallization might be thought to take some such function. But if the vase be cut from lava or from sand stone, or if the mountain be a pile of loose earth, the telepathic wires are difficult to imagine. But when gravity only has to be overcome, as in these cases, probably the "all pervading-ether" of modern physical hypothesis would be a sufficient messenger for taking the anti-gravity thought to each molecule of the stony or earthy mass at once. The ether, then, would be the physical agent employed as the thought's instrument of work.

6. This leaves me free to discuss the "desk" question as you put it. If thought can produce rappings in the medium's table by temporarily breaking the cohesion of fibres in its wood, it can permanently break cohesion of fibres in a fog and thereby cut a plank from

it. There is no reason why it can't even break the cohesion between the cells composing single fibres, in such a way that the plank shall issue forth perfectly planed, bevelled, and polished, as if plane, chisel and emery paper had been at work. And so on through all the details of the desk—to the dovetail mortising of corner joints and the shaping of wooden tenon pins, buttons, and cornices. The operator, of course, must give each detail to the obedient wood—passing each through his own consciousness first. It seems to me the operator had therefore better be a cabinet-maker by trade, originally. Or, can he, dispensing with this practical knowledge, merely start in with a model desk or the proper builder's design for one, and command the wood to shape itself accordingly? I don't see how he could then help passing each constructive detail through his consciousness; for only *thence*, from the man's thought, and not from the mute pattern or design, can the crude wood, be it ever so willing, take its directions.

7. Here I am content to leave the "desk" affair, without further inquiring whether the hitherto unsolved feat of chemical synthesis of woody matter from the crude elements in the atmosphere and earth could be performed by thought-power, to provide wood when the mental desk-builder needed it. Probably it could; but we have more urgent fish to fry to-day, than to synthesize wood while we can more easily chop it from the forest.

And this last sentence disposes, in my opinion, of the practicality of this entire line of inquiry when pushed to its logical sequences. It simply doesn't pay, as a matter of thought economy, to work mentally alone at mountain-shifting, or desk-building either; for the same amount of thought-force expended in devising machinery of the ordinary physical kind will probably move, or build, indirectly, a vast host of such objects while, directly applied, it might move or build one.

This does not say that our very mental constitutions may not yet become so changed, in future evolution, that the reverse of the above stated ratio of force expenditure might prevail. Does not Mrs. Wilmans—our teacher—in a recent editorial tell us that the "fire-atmosphere" or "photo-sphere" of our sun (whose radiation keeps the whole solar system alive) is merely the thought-matter thrown off by millions of sun dwellers? Does not the same Mrs. Wilmans confess to a belief that some time she will be able to float in the air without wings or apparatus—just by overcoming gravity with thought?

But these things are yet afar off!

8. This latter example of prophetic prevision suggests a further line of inquiry. Suppose man to have attained the power, not only of overcoming gravitative attraction, but of producing gravitative repulsion enabling him to leave the atmosphere of this planet and enter that of another. He must develop circulatory, respiratory, and calorific conditions in his organism that will enable him to exist in the vacuity of the interplanetary space at what the physicists estimate to be a temperature of 440 degrees below zero. His organism is evidently not yet shaped for all his ulterior purposes. Once, back in the cycles, when he still walked as much on "all fours" as on the "hind two," owing to the dense jungles he had to crawl through, the physiologists presume he had a third eye, in the centre of what is now the top of his head. A faint rudiment, or rather rem-

nant, of this abandoned organ is still extant in man's anatomy; and its purpose has long puzzled naturalists, until the above explanatory hypothesis was found.

Well, here we see, in the examples cited, sufficient indication to show how occasion may arise for the development of new organic powers or agencies in the human body, as well as for the abolition of such as may become obsolete.

Hence, I attach little weight to that part of your argument which rests on the assumption that man's form as we see it to-day, is a typical finality. You say, Man's form does not go for nothing. I would beg to reply that man's form has not any directive or limiting influence on his future evolution. If any part of it is outgrown, it will surely be dropped. If any non-extant part be needed, it will surely be grown. The form is negative to the soul. The form will as it has hitherto done, always follow the mental evolution.

9. Thus, I see nothing impossible about the ultimate reduction of man's physical apparatus to a pure thought-centre, devoid not only of external organs of motion, but even of external organs of sense, (for we may all become clairvoyant and clairaudient). You yourself have written that you will eventually possess a body of material more elastic than steel and more resistant than diamond, a body absolutely indestructible. So you admit that at least the chemical composition of the tissues is not a finality. You must allow as much for the "form."

Really, if it were desirable that man should be a mere reasoning machine and utility—creator—there is nothing to prevent his appearing some time in the shape of a transparent and smooth crystal like sphere floating at will through endless space as the monad does through the tiny drop of water.

But I do not hold that supposed end to be desirable. There is satisfaction in utility because there is justice in it. But justice is only the negative pole of intelligence, as utility is of action, and as satisfaction is the negative pole of achievement. The positive pole of achievement is enjoyment, which is higher than mere satisfaction. The positive pole of action is beauty, which is above all utility. The positive pole of intelligence is love, which infinitely transcends plain justice.

Then, as justice creates utility, which gives satisfaction, so does love create beauty, which gives enjoyment. This, then, is the higher end for man's physical organs of work, not that he be a builder, a mechanic; but that he be an artist, a poet!

10. Of course, we can imagine even pictures painted without hands, poetry sung without language, music felt without undulations of sound from an instrument. But I cannot find the sense of enjoyment (our ultimate aim in all things!) in that imaginary, purely spiritual exercise of the beauty-cult. Seems to me some feeling of personal manifestation by physical organs of my own on the outer plane of existence, would be the only solid substratum for the full enjoyment of the beautiful!

It is true, the composer revels in his unwritten score; the sculptor sees the fine outline of the goddess in the untouched marble block before him; the poet is carried in his fancy through heights and depths of ecstasy and passion before penning a line of his conceived ode or epic. This is all granted: the conception, purely mental, precedes in full the work on the plane of the senses.

And yet, the triumph over the implasticity of matter—of stone, of colors, of language and sound—is felt but by him who executes the conception, not by him who only holds it. And to execute it with hands instead of doing as the mental cabinet maker was supposed to do, gives the intensive enjoyment of the chase, of the battle, of the maneuvering of the ship in the storm, as against the tame satisfaction of the marksman at target practice, of the general at the chess-board, of the navigator solving a problem in spherical trigonometry in his cabin.

11. Therefore my exorcism to the problem that disturbed you; "Rest, perturbed spirit!" "all things come to him who waits." If we shall ever exercise physical force directly by sending out thought-power, it will only be for emergency cases, or for demonstration or study. The world's work will be done, as far as mechanical and chemical resistances are to be overcome by machines and tools designed by our thought, but themselves fashioned by previously extant machines and tools. Thought force is too valuable, to be as a rule wasted on direct mountain-shifting, or on desk building without tools. We will also probably always be too fond of the active use of our arms and legs, eyes and ears, and all the rest of our organs of communication and motion, to be ever willing to give up the pleasure of seeing how much and how well we can put them to our mind's service.

The coming "golden age" of this world will see the unfolding of unthought, of possibilities of growth and creation; but it is not likely—not in the beautiful sense of economic harmony in evolution—that any categories of forms, uses, or types of nature now extant shall be extinguished. They shall be developed.

The Son of Man says: "Let me be lifted; and I will lift them to me." The mind of universal man says: "Let me evolve; and I will evolve all that is under me." Evolve, not destroy. Intensify, not abolish. Beautify, not discard. Your friend, GUSTAV MULLER.

DESTINY.

MY DEAR MRS. WILMANS:—You write that we must have some new thought every day and I am sure you mean that things we have thought or read suddenly will show new meanings.

This morning I read this—which is nothing new to me and yet how wonderful a vista it opened—as if a fog suddenly lifted and a beautiful landscape showed itself.

"Every man is his own destiny."

"No happiness is secure as long as it depends to the slightest degree upon anything outside ourselves."

"It is well worth the price, if we lose all we think we have possessed and are thus awakened to the fact so often stated that the 'kingdom of heaven is within' while we are always expecting it from without."

"There is no real possession but self-possession. When this has been accomplished we will know that we cannot fail to win anything belonging to us and life will manifest affluence."

"Until a man has become wholly independent of his environment he has not learned to live."

"When he has reached that point of development he finds that it is the point at which he absolutely controls his own surroundings as a result of his spiritual progress."

C. B. NEWCOMB.

What this means to me is—it is possible to be happy in any environment and when we are not it is not be-

cause of the environment but of ourselves and until we overcome our dislike we have not taken the step upward that conquers.

Therefore the lesson is kept before us until we learn it.

We should never think "when I get that I shall be happy," but "I am happy now and always moving on to greater happiness."

Never stifle your desires but know because of your self-possession all these things will come to you in their own right time.

You are not in *any* sense to drift but do with all your might and find happiness in the mere doing. Lovingly,
LOUIE P. IRVING.

FREEDOM six weeks for ten cents.

FIGHTING HAILSTORMS WITH ARTILLERY.

"In London some twenty-five years ago," says the Roman correspondent of *The Lancet*, "a fog of almost unprecedented duration and density inflicted such damage, notably on a great cattle show held at Islington, that it was seriously proposed on future visitations of the kind to clear the air by artillery, even at the cost (as then estimated) of £10,000 [\$50,000]. The proposal, transferred to Italy and applied to her hail-storms, has quite lately been energetically carried out—mainly on the lines recommended and practised in Styria by Signor Stiger. At Turin a member of Parliament largely interested in agriculture, Signor Ottavi, has shown that the mortar used in Styria, and still more the 'Unger cannon,' also in use there, may be constructed in any well-appointed Italian foundry—so simple are they in construction and operation. The mortar, for example, with a charge of from 80 to 100 grams of gunpowder, rammed in not very tightly and plugged at the mouth with a stopper of unseasoned wood, can when fired off in repeated volleys keep a hail-cloud at bay and even break it up and disperse it. Throughout Italy, but more particularly in the more robust, wealthier, more enterprising North, one reads of experiments tried with the most gratifying results in this new method of dispersion of hail. Let me quote an instance just communicated to me. In various districts of Monferrato in the Alta Italia a violent thunder-storm accompanied by hail was devastating a series of upland farms at Trino Vercellese, Camino, Pontestura, and Quarti. The storm was signaled to the people of San Giorgio Monferrato as 'terrible,' so they lost no time in preparing to give it a 'warm reception.' They had quite a park of artillery prepared, the cannon, as described by Signor Ottavi, being in great force. On came the storm-cloud and out flashed the volleys in rapid succession, till after two hours' bombardment the cloud revealed to the eye-witnesses a large rent through which the blue sky was visible. It thereafter drifted away, leaving the 'colles apertos' [open hills,] of which, according to Virgil, 'Bacchus' [the grape-vine] is so enamored, in full possession of all their menaced riches and smiling at the destruction they had escaped. Not a hailstone fell, but from the ragged edges of the retreating cloud there dropped a gentle and not unwelcome dew, hardly amounting to rain. The vine-dressers, turned artillery men for the nonce, find the practise more amusing and less costly than insurance. Of the two 'charges' they prefer that of the 'Unger cannon.'"—*Literary Digest*.

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

HELEN WILMANS, Publisher.

HELEN WILMANS and C. C. POST, Editors.

C. C. POST, Business Manager.

ADVERTISING RATES:

For advertising rates address C. C. Post.

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

Subscriptions received in money order, bank draft, cheque, express money order or currency. Stamps also received, but those who can send remittance in other form will oblige by so doing. In ordering change of address it is necessary to give former address as well as new one. Please take notice that 48 copies count for one year.

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

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

Mr. Geo. Osbond, Scientor House, Norman Ave., Devonport, 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.

FREEDOM six weeks for ten cents.

PLEASE READ.

Dear Friends:—If I should send out a thousand copies of "The Mind Cure Pamphlet" to-day, nine out of ten of the persons receiving them would drop them without reading. But if you were to hand the pamphlets to your friends asking them to read them they would do it. This would double my business in a year.

Right in this spot on this page I asked you to send me addresses to whom I could send sample copies of Freedom. You have sent me at least two hundred thousand. I need no more now, but I do need your help in the other matter. Wont you send to me for as many of the pamphlets as you are likely to use in giving away? I believe you will. I have never yet asked for your assistance without getting it. Your past favors have made me feel your generosity so much that I dare ask for others. Therefore, I ask you to help me distribute the pamphlets which are a splendid advertisement of Mental Science. They cost you nothing. With many thanks in advance, I am trusting your generous kindness. Just think how you responded to my other request! Two hundred thousand addresses! Friends, you are very, very good to me. My appreciation is most sincere. With much love I am your true friend.

Helen Wilmans,
Sea Breeze, Florida.

"DEAD AND ALIVE FOLKS."

This homely old expression is, it seems to me, applicable to at least nine tenths of the human race. There actually is not, as a matter of fact, one man or one woman in every ten that is really and vitally alive. They move about and attend to business and household affairs it is true, but when some great new thought is born into the world, they are absolutely dead to it. It may carry within its bosom the key that would open up new mines of intellectual wealth, new vistas of beauty; may even point the way to salvation from poverty and suffering and death, but if it requires concentration of attention, thought, to understand and apply, or if it is the opposite of what "our party" or "our church" has taught it might as well have remained hidden in the womb of time so far as these people are concerned; these dead and alive folks; these people dead to the possibilities in nature and in man to overcome all things.

What a pity it is that an idea once finding lodgment in a human brain should persist in remaining to clog the circulation of ideas and so prevent new ones from entering. Can't somebody invent a machine for moving ideas that have "stuck" in the mental elevator shaft so as to let later and better paying guests up on the top floors?

Such an invention would benefit the race incalculably. If only some way could be found of blowing up the direct ideas that have been floating about upon the ocean of the public mind for hundreds and thousand of years getting in the way of and wrecking newer craft, making it a hazardous investment even to put a new idea afloat it would be a great blessing to the race. But I suppose it can't be done, and we must await the slow action of the law of evolution which in the end accomplishes the work of transforming all things into other and better things and will continue to do so until the end of time.

The end of time. What a sentence that is. Will time ever end?

In a sense, yes. The day will come, is coming, when men will no longer reckon the years with reference to their "being called hence;" when no one will be heard to say "if I had time;" for time in the sense of a limitation will have ended to them. They will be living in the flesh still, but in eternity instead of in time.

No doubt it will still be convenient to divide eternity into days and months and years the same as time is now divided. Men and women are not to cease action but rather to be more active because more vital in eternity than they now are. And they will act in concert, co-operate together more than they do now because recognizing the fact of the unity of all things. How then, will it not be necessary to be able to say, "At such or such an hour do we assemble to discuss the problems of life, and seek to know more of the infinite?" I think so. I have no sympathy for, and but a moderate amount of patience with those who still cling to the idea that there is a place somewhere where "redeemed" souls have nothing to do but play on a harp and sing.

I really admire the "sard" of the dude who died and was received in through the pearly gates and handed a harp, a crown and a long white robe by St. Peter. Dude put the crown on his head and took the harp with "thank you, don't yer know," but declined the robe, saying, "I couldn't, don't yer know, weally, St. Petah I couldn't don't you see, weah a weady made gown."

FREEDOM.

Dude's idea of what makes a man was surely not very high, but such as it was he hung to it. Even St. Peter and the jasper gates failed to over-awe him into surrendering his idea of what was his due. He held to his idea of what was necessary to preserve his self respect in the face of the very saints and I admire him for it. And I couldn't respect and would not wish to associate with a lot of folks who were willing to wear ready made robes and sit around anybody's throne all day. Neither would you, or you. Even the "dead and alive crowd" would get sick of it in a month, and in six months half of them (the men) would sneak out some night and go off to the other place for a jamboree, and lots of them would not get back before daylight and so would not be able to pass the guard and get in again. And I do not believe they would want to. I know the Colonel would not. He wouldn't stay anywhere three days if there was nothing to do.

I don't see how any man or woman of brains *could* stay anywhere where they were denied action—opportunity to expand and grow and do.

And if none willingly submit to inaction that proves the law of evolution to be the true law, and that the road by which we have come.

For if there is that in man which prompts, compels, to action, then, since effect ever follows cause, change, growth, must follow action as action results from the promptings of nature, and growth is evolution.

"False to our destiny" is the heading to an article in one of the daily papers that I have spread upon my table to keep it from becoming ruined with ink spots. It, I had not spread the paper upon the table I should never have seen the article, and now I am wondering if it was "destiny" that caused me to do it, and if the not doing it would have made me "false" to that destiny. Only that this aforesaid article has a big name attached to it, as its author and the editor of the paper in which it appears, he being another big man, but for these two big men being against me I should say that the idea is ridiculous.

A person's "destiny" as implied by the meaning of the word is that end or condition which is unavoidable, which is to be.

How can one be false to that which certainly is to be?

And if it does not have to be, and it doesn't, unless we permit, why then it is not our destiny and we cannot be false to that which has no existence. Won't our big men please talk more sensibly when they discuss questions of grave importance to the nation?

Let us stop talking about "destiny" and "the demands of Karma," and go to work to fix things up to suit us. We can do it, and neither destiny or Karma can hinder. Why, this idea of Karma is coming to be as great a stumbling block in the way of progress as the old theological idea of preordination, is in fact a great deal the same idea, the difference being that the pre-ordinationist thought a god had created men with the fore-knowledge of what should happen to them, while the Karmist thinks the whole matter of what each must do is fixed by what each has done in previous incarnations.

Now I don't believe that. Not that effect does not follow cause, but that an intelligent, reasoning *wilful* being can put in motion a new cause to counteract the effect of the first cause. There are antidotes to poisons on the physical plane. There are also antidotes to poisons on the mental plane, which is equivalent to saying that one

does not need to continue to "suffer from the mistakes which he has made in his ignorance, if only he now puts himself in harmony with the law. The law is not vengeful; it is only just and there is no justice in punishing one for a mistake which he regrets and would undo if he could.

Ignorance is not a crime against nature, it is only a misfortune, and there is no justice in punishing misfortune.

No, I guess I am not a Theosophist. At any rate I do not believe in the so-called "law of Karma," and I mistrust that if the facts could be gotten at those who originated the "Cult" had a selfish purpose in view in proclaiming it. It enabled them to explain the cause for the condition of the poorer classes off of whose toil they lived, and to hold them in leash as it were—exactly as certain other religious orders have done through other equally false assumptions.

As for me I assert man's Kingship, rulership, over all things, even over so-called destiny, foreordination and Karma.

To know the law and obey it, that is to act in harmony with it, is to command it. And the law is supreme. It dominates. It is truth and justice and goodness and mercy all rolled into one, and there is neither suffering or death in the law, but only joy, happiness, health, life—all good and pleasant things.

No I don't believe in the law of Karma in the sense in which I understand it to be taught by Theosophists generally. I don't believe in it any more than I believe in a personal Devil, of which it seems to me "Karma" might pose as the impersonal counterpart. H. W.

TREATMENTS FOR FINANCIAL SUCCESS.

These treatments are really for the upbuilding of business courage, self-confidence, and the vitality that suggests new ideas and new business enterprises, out of which success is sure to come. They are for the overcoming of that doubt men often cherish concerning their own power to do things as great as others have done. The fact is, these treatments for financial success are treatments for the making of men. They strengthen the man all over; they enable him to see his own worth and give him the essential faith to work out his own ideas to any desired result. It was by the strengthening of self that I won the victory over poverty; you should read my book "A Conquest of Poverty." It is a splendid thing if I do say it myself. You will gain force of character from reading it. If you wish to be treated for the qualities I have enumerated as necessary to you in a business career, you can write for terms to

HELEN WILMANS,
Sea Breeze, Fla.

"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 The International Scientific Association, Sea Breeze, Fla.

THE WASTE-PAPER BASKET.

The boys have been tarpon fishing again. They were not to be bluffed by one failure—"No sir, get 'em this time sure." Cap'n Hunter, whose neat little craft usually lies at anchor at the end of the boulevard had offered to sail them down Friday night, so they would be there for an all day fish Saturday and thus be certain of "getting 'em." They were in high good humor and actually invited the ladies (Mrs. Sheldon and her sister who is down from New York on a visit) to go along. The ladies were to sleep in the little cabin while the gentlemen slept on the deck above them.

They started about six o'clock, P. M. At eight they were all home again. The light breeze took them as far as the bridge, a half mile, and then died entirely out and the incoming tide slowly drifted them straight back to their starting point.

About 10 o'clock a land breeze sprung up and they started again and got to the fishing ground all right and the next morning Mr. Dickey caught a fifty pound shark. Then just as they got baited and their lines out for "a tarpon sure" there arrived a messenger in a row boat with telegrams which necessitated the immediate return of the party. Mr. Post had promised a colored man a dollar to find Mr. Sheldon and deliver the telegram and message. They were all rowed ashore, hired a horse and buggy and got home about eleven o'clock—and are going again they say. Wouldn't wonder if they do sometime catch a tarpon if they keep at it.

We shall get into our new rooms in the hotel next week. Everything is finished except laying carpets and getting in furniture—no, the plumbers have not got the bath tubs in place yet, but this week will finish everything. The getting in of the furniture is no small job. Furniture for 50 rooms; bureaus, washstands, tables, chairs, bedsteads, springs, mattresses, everything.

The mattresses were made here by an upholsterer. Mr. Post bought the hair and had the work done in the hall over the store, so he knows that he has just what he paid for in mattresses. I wish you could see the carpets. He did not intend carpeting the new rooms until fall, but struck a bargain in a lot of Axminsters and bought 1500 yards, enough for all the guest's rooms in the new part. The hall carpets for the new part have not been purchased as we have not found anything to match those laid last season in the old part, which we wish to do.

When we get settled in our rooms I will describe them so our readers who care to, can "kind o' see how we are fixed" and feel acquainted.

It is only a little while now until Florry and the kids will be here. They leave San Francisco on the tenth and are due here on the sixteenth. I guess I want to see them pretty badly. Florry, as my older subscribers know, is my second, and youngest living daughter. They, that is Florry and her husband, visited us last fall but the children I have not seen. They were born since I was last in California. They are to locate here permanently, and Mr. Burgman, Florry's husband, is to translate into German some of my works. Then in October the boy, Claude, and his wife are coming. They are now on a ranch in Lake County California.

I want to get my children about me, and they want to come. Mr. Burgman is a man of literary ability and can help greatly in our work here, and Claude is my

only boy. He has a pretty little ranch and some cattle up in a valley among the hills, but I want him too, and he has agreed to come. It will be a very great change from the mountains of California to the Florida Coast, but I think they will like it and be contented here and Mr. Post has given him an interest in the store, so he will be all right even if he cannot at once dispose of his ranch. It is not a very big ranch, only 160 acres I think, but with plenty of outside range and he has a portion of it in fruit and nut trees and quite a bunch of cattle on the range. It is there, or near there, that our quicksilver mine is. He used to work the mine but as we had no capital to properly develop it he could only make a bare living. His father erected expensive works there once but they burned just as we got them finished. Then we contracted to sell the mines for \$80,000, but before the money was paid over quicksilver took a "slump" in the market and the parties refused to pay the money, and now, though the price is again "way up," we do not feel like attempting to develop it although we know the ore is there, and even by hand work Claude used to make "wages"—that is two to three dollars per day. If any one wants to buy a quicksilver mine he can buy ours cheap. There is, too, a mineral spring upon the property to which people come for forty miles around and camp out for a week or two at a time just to drink the water. Once we were offered eight dollars per day for the water (to be bottled and shipped to San Francisco) but a party who owns one-fourth interest in the property would not consent, thinking to get more, and so the deal fell through. Now this party is willing and anxious to sell and I think we will be able to do so. I have given my interest to the children and they now own the three-fourths interest, but have not the capital to put up the reducing works necessary to make it pay big, or more than day wages.

Yes, I want to see Florry's babies. The second is named after me, and is about twelve years old. The others are boys. Their names are Jerome, Leo and Carl; fine healthy fellows. H. W.

SAYS MRS. EDDY IS NOT DEAD.

DEAR MRS. POST:—In my last FREEDOM I find an article headed, "Is Mrs. Eddy Dead," in which doubt is expressed as to her still being a denizen of earth. I think I may say positively, Mrs. Eddy is not dead. I have a friend living in Concord, N. H., who sees Mrs. Eddy ride by her house every pleasant afternoon. Within the last month she has been attended by two coachmen, before that she had only one, and the report is she has creeping paralysis and needs the assistance of both to get her into her carriage. It is known that she has had a specialist from Boston to see her recently. She rides down occasionally to the Christian Science church at Concord, but never attends the meetings, never gets out of her carriage, but usually calls out one of her favored followers and says a few words from the carriage window. She is just at present having a lawsuit with the city of Concord in regard to a road they were to improve that runs out to her place. She offered to pay \$1500 toward it if the city would pay the rest, something like \$4000. This the city agreed to do but will not straighten the road, which is rather crooked, hence the lawsuit.

I think we may safely say Mrs. Eddy is not dead. With kindest regards to yourself and Col. Post, I am sincerely your friend,
JANE D. CHURCHILL.

A CITY OF LUNATICS.

[From The New York Sunday Press.]

Every fifth person in Gheel, a lively market town of 10,000 inhabitants, near Antwerp, is a lunatic, yet a tolerably observing person may remain there a week without even suspecting the great enterprise carried on—the wholesale treatment of insane by simple, natural methods guaranteed to be effective by five centuries of good results.

Gheel men and women are born madhouse keepers, and the youngsters take to the task of managing, employing and amusing maniacs as naturally as to their native diet of potatoes, bacon and coffee. In fact, to give up part of one's house or bedroom accommodations to crazy strangers is as much of an industry with them as agriculture, tanning cloth and sabot making. And no wonder, for the town owes its origin to the mother-protectress of mentally diseased, Saint Dymphna, who since time immemorial has had a shrine on the spot where the city stands.

The Burgomaster says that long before the present town was thought of, in the thirteenth century, a Bishop of Antwerp recommended pilgrimages to the Saint's tomb—then situated in a waste country—as a means of securing holy Dymphna's intercession for insane relatives and friends at the throne of the Almighty.

As the pilgrims had to remain with their charges in the neighborhood until a cure was effected, they waited often months and years; in some cases their whole lifetime. Thus a temporary settlement grew up around the shrine, then a village, which developed into a town that achieved fair success in various industries, yet which withal, stuck to the occupation of the earliest settlers.

Saint Dymphna herself is almost forgotten nowadays, but the legend of her power lives among the people, and wherever in Belgium or Holland a lunatic bobs up his folks' first thought turns to Gheel, where an insane man, woman or child can find board and lodging at the rate of \$10 to \$100 a month and be cured into the bargain, if there is the slightest chance for recovery.

A patient brought to the old town loses his feeling of depression the moment he enters his new surroundings. Whether the State Medical Board controlling the classification of arrivals sends him to one of the upper districts where dangerous cases are kept, or whether he is assigned at once to ordinary lodgings, the Gheelers call him "innocent" or "friend." Such words as lunatic, insane or madman are not in the town's vocabulary; common consent banished them from conversation, and the superintendent of schools says that his teachers never use such expressions.

Knowing, as they do, each family's capacity for handling certain forms of insanity, the doctors tell each keeper of the peculiar conditions and demands of his particular charge. For appearance sake a sort of professional supervision is exercised occasionally.

The Gheelers themselves are the real medicine men in this mental health resort to-day as their ancestors were before them; but they remain simple-minded peasants, as of old. Common sense is their strong point, and medical science so much out of their line that there are not more than two native doctors in the place. They pride themselves on two never-failing household remedies—simplicity and patience.

There are the Steens. For the last two or three centuries they made a specialty of taking care of epileptics,

the experience gained in the treatment descending from father to son. They could give points to many a college professor. The Vrooms are just as well up in cases of supposed persecution as the Steens are in the other branch of suffering. And so it is with the Van Zakens, hereditary attendants on delirium tremens, the Brealmonts, the Bergers, the Boulangers, Bruits and Maasns, who have a reputation for managing victims of melancholia, monomania of fear, for suspicion or pride, and of emotional madness.

But while all Gheelers are professional madhouse keepers, more or less, none is allowed to abuse the business. Each family, no matter how high its reputation in any special branch may be, receives only as many boarders as the house can hold without being turned into an asylum. The authorities calculate thus. Henrik Steens has five rooms besides those he needs for his family and servants. That entitles him to three male and two female boarders, if epileptics, willing or able to work in a tannery and the household, respectively, apply for quarters. Or Boulanger, the baker, who owns a big house, can have over a dozen melancholia "friends" capable of working at bread and cake-making, or on the farm.

For every crazy man, woman or child living in the shadow of St. Dymphna's shrine must work with his or her hands or go to school. That is one of the conditions of their acceptance as patients. It is, moreover, an integral part of the Gheel treatment. Complete absence of coercive measures, plenty of good nourishing food, of fresh air and sunshine and temperance are the other remedies prescribed and insisted upon. But all rules are enforced in the gentlest manner. "Friends" or "innocents" never must be irritated, else cure becomes impossible, and the peasant doctor who harbors them loses caste with his fellows. As a further consequence the authorities immediately shut down on his supply of "milch cows," i. e., crazy boarders.

The entrance of a lunatic in a Gheel family is marked by a feast. A tablet with the word "welcome" in glaring colors is hung over the street door, and all members of the household dress in their best. Pater familias, styled Oom (uncle) for that occasion, introduces the newcomer as a distant relative, cousin or brother, and the reunion is celebrated with many cups that cheer, after the manner of the country. In the evening neighbors call, and they keep up and emphasize the delusion of relationship, which henceforth, for all practical purposes, becomes a fact.

Immediately after breakfast next morning the friend is assigned to an occupation in Oom's household, the shop or on his farm, the choice of duties being left to him. He accompanies his pseudo-brothers, sisters and cousins—among them usually several afflicted like himself—to the scene of usefulness, and all begin work in earnest. The "friends" are encouraged to sing and to play practical jokes on their comrades, but the sane ones among the latter never repay in kind.

At noon all return home, where a bountiful meal awaits them. For the newcomer there are titbits, and Oom pulls him into a corner for an extra drink—in short, everything is done to make the "friend" like his new surroundings. Yet this indulgence never goes far enough to include dispensation from work. Six to eight hours of manual labor is the minimum; and if a friend doesn't take kindly to it he is persuaded by the Heer Oom's pa-

ternal authority or by presents in kind or in money. Many lunatics like to work sporadically, but that won't do at all. Gheel's doctor population knows that its earliest crazy settlers got cured with St. Dymphna's aid by working for their living at farming, house building, etc., and with the perseverance that is one of the chief characteristics of the Flemish character, chronic lazybones are barred from the resort. "We can't cure loafers," they say; "let them go to an asylum. We don't want hopeless cases unless they can be made useful in a way."

Two hundred of Gheel's lunatic population receive regular wages from their keepers and have money in the savings bank; 500 more earn their tobacco and drinking money. Among those paid in kind are many women, who receive premiums in the shape of jewelry, trinkets, ribbons and the like.

Aside from their regular employment the "friends" enjoy almost unrestricted liberty. They may visit saloons, and if one announce his intention to travel the landlord willingly helps pack his grip and sends him to the station with many good wishes. The ticket seller, of course, recognizes his customer and either sells him a worthless ticket that the ticket taker confiscates or keeps him waiting until the train is gone.

The saloon keeper follows a similar mode of conduct. He always has one glass of beer or wine or Schnapps for a "friend," but no more. "We just run out of stuff, and the next barrel won't be tapped till to-morrow." The whole population works hand in hand to give the insane the illusion of being entirely unrestricted, and these unhappy people stop yearning for liberty because it seems always at their elbow.

The result of this treatment, or absence of treatment, is astonishing. An officer of the State Medical Board says that 60 per cent of "friends" are cured, while all almost without exception find relief and comfort in Gheel. Those that at home were raving maniacs become "harmless" after a two or three weeks' stay.

"The fact that we treat the insane like reasonable beings impresses itself upon their sense of honor," continued the doctor. "They make it a point to behave, and many give themselves up in the 'dangerous district, as soon as they feel an attack coming on. After that is over, they return to their boarding house and to their daily labors as cheerfully as ever, and no one remarks upon their absence."

The peasants even refuse to admit that there is anything abnormal about the mental condition of their charges. When told that maniacs generally are regarded with fear, they couldn't understand it. "Why," they said, "all the friends carry knives, while axes, sledgehammers, hoes, etc., are their everyday tools, yet the town annals have no record of any act of violence committed by a 'friend' in two centuries."

"Occasionally," said the town pastor, the Rev. Hoogstraeten, "we have a violent fellow, and then call in the aid of the children. A neighbor of mine once had a friend guest who insisted upon smashing all the available crockery every day or two. When persuasion failed the woman gave him her baby to hold the moment she saw his attack of frenzy coming on. 'Mind your little sister well,' she said, 'don't break it or God will punish you.' It worked like a charm, and though since then hundreds of babies have been employed in the same fashion, none ever got hurt."

Older children are used frequently to help cure mis-

chievous "friends" by joining with them in their crazy pranks and afterward receiving mock punishment for the trouble they have taken. That works upon the lunatics' feelings, and many have reformed for the children's sake.

FREEDOM six weeks for ten cents.

IS THE CLIMATE CHANGING?

This question is answered in the negative by Prof. H. A. Hazen, who writes as follows in *Popular Science*, July: "This subject is of the extreme interest and merits a most thorough study. We find the 'early' and the 'latter' rain to-day in Palestine precisely as described 3,500 years ago. 'Jordan overflows all its banks' in February to-day exactly as it did in Joshua's time, 33 centuries ago. Plants taken from mummy cases in Egypt, which must have been gathered more than 5,000 years since, are practically of the same size and have the same appearance as those growing to-day. Records of vintages in France for over 700 years show practically the same dates as to-day. Actual observations of rainfall for over 200 years in France show no change. Observations of temperature for almost 200 years at St. Petersburg show no change appreciable to us, though of course the earliest observations were extremely crude and somewhat unreliable. Facts of this kind might be adduced to fill a small volume. On the other hand, we have records of most extraordinary cold weather in ancient times. One winter, the light wine in Italy froze. Another winter the river Po froze over so as to bear teams (an unheard-of-phenomenon to-day). In this journal for June, it is stated that 'Parnassus and Soracte, now free from snow, were covered with it in classic antiquity.' Also, 'the name, Greenland, which strikes us as so singularly inappropriate, was not inapplicable at the time it was named, in the fourteenth century.' It is entirely probable that descriptions of the cold in ancient times were much exaggerated. Parnassus and Soracte have snow at times, and, in earlier days, when protection against the cold and snow was much less than now, a little snow would go a long way. The early voyagers from Iceland, more than 1,000 years ago, leaving a land of almost perpetual ice and snow, and reaching a land in the summer with its beautiful green color, to their unaccustomed eyes, would very naturally give the name Greenland to it. At the summer-time, it is said, that Greenland presents a most beautiful green near the Danish settlements, to this day. Our oldest inhabitants, who have been wont to describe the terrible cold and deep snows of their boyhood days as incomparably greater than anything which does or can occur to-day, have completely lost their reckoning the last winter when reading of a ship that had sunk in New York harbor by weight of the ice upon it; also that Washington had had 34 inches of snow on a level, and the lowest temperature ever noted in that fair city. I am sure a careful study will show no appreciable change in the climate of this earth since the early historic times. Of course, nothing here adduced touches climatic changes in glacial times, or in prehistoric times, which changes have been established beyond question."—*Literary Digest*.

We now have to pay 10 cents for collection on every check no matter how small. If you send check or draft add this 10 cents, also two cent stamp on check.

ALMOST A MAGIC CHANGE

Has Been Wrought in the Appearance of Mrs. Wilmans' New Book, "A Conquest of Poverty."

The new edition which will be ready for delivery on or before August 1st is in appearance a vast improvement over the first edition, which has, however, given splendid satisfaction. This new edition is bound to make everyone not only pleased, but delighted. A better and thicker paper has been used, the dimensions of the book changed, sixteen pages of new matter added, and now the new book is nearly twice as thick as the old one. Besides, we have employed an artistic designer and all-round book manufacturer, who will make this and all our future publications up to the best standard of book-making. From the standpoint of intrinsic merit, no book ever published by Mrs. Wilmans has received such enthusiastic applause as the first edition of this. In its new dress it is destined to have a sale probably unparalleled in the history of book selling. We can hardly see a limit to it. Surely every home in the English speaking world should own a copy of the present edition. It will soon be translated into German and later into other foreign languages. Its vital truths will in time be within the reach of every home and intelligible to every tongue. We confidently expect our representatives to easily sell three copies of the new edition where they have been selling one of the first edition. Many who refused to buy the other edition will, on a second call, buy this. We expect very many will order the new book and act as agents for it, at least among their friends, who did not purchase the first edition. As previously announced, the terms are \$1.50 for each eight copies ordered, our Association to pay the cost of delivery. The eight copies retail for \$4.00, leaving the agent a profit of \$2.50 on each investment of \$1.50.

The following letters are only fair samples of hundreds which have been received from those who have purchased the work. The entire edition of FREEDOM could easily be filled each week with enthusiastic letters received both from agents who have ordered and are selling the book, as well as from those who have purchased copies from our representatives. We would like to publish many, but space forbids:

MY DEAR MRS. WILMANS:—My spirit has received a great bound upward this week, not only from your letter, but from reading "A Conquest of Poverty." After finishing it I felt as if I had a tonic. It is one of the most inspiring and invigorating books I have ever read. Through it I understand you better and the truth you have been so faithfully teaching and holding for me. Yours sincerely,
M. E. FARMAN.
July 16, 1899. Eveleth, Minn.

DEAR MRS. WILMANS:—I have just laid down your book, "A Conquest of Poverty." It is like a new gospel to me. I did not put the book down until I had read every word, and I feel as if I had a draught of the elixir of life. I am a very plain spoken woman—not sentimental—so you will not look upon this letter as the vaporing of a dreamer. Yours sincerely,
JULIA IVERSON PATTON,
Editor Saturday Review,
27 East Hunter st., Atlanta, Ga.

And now, if you who are reading this article have not already sent in a trial order, do not put it off any longer. Send for from 8 to 24 copies any way, keep one for your own use, and, if you do not care to distribute the balance personally, hire some one to do so and at a profit to you, thus getting a copy free, making a profit beside, and at the same time giving some one something to do. Aside from all this, the truths of Mental Science are in this way spread by your efforts, in a way more effective than any other.

Fill out or copy the following coupon and mail it today. The books will go forward at once.

[COUPON.]

THE INTERNATIONAL SCIENTIFIC ASSOCIATION,
SEA BREEZE, FLA.

Gentlemen:

Find inclosed \$..... for which please send copies of "A Conquest of Poverty" by (Freight, express or mail) to my address as follows:

Name.....

Town.....

Street.....

State.....

PLEASE TAKE NOTICE.

Since July 20th our terms to agents selling "A Conquest of Poverty" are \$1.50 for each eight books, or eighteen and three-fourth cents each, we to pay cost of postage, express or freight.

It is costing more to conduct the selling of books through agents than we estimated, and owing to certain mechanical changes in the make up of the book, the next edition will cost more to manufacture, hence the necessity of the change in terms to agents. Since we prepay the charges on the new basis each representative can figure his profit exactly. The eight books retail at \$4.00 and cost the agent \$1.50, leaving a net profit of \$2.50 on each investment of \$1.50.

THE INTERNATIONAL SCIENTIFIC ASSOCIATION,
Sea Breeze, Fla.

OUR PUBLICATIONS.

Aside from the Wilmans' "Home Course in Mental Science," our most important publication, we issue the following. All are works of the best authors upon the lines of thought which they treat:

Our Place in the Universal Zodiac, W. J. Colville.	
Paper cover.....	50
A Conquest of Poverty, Helen Wilmans, paper.	
New Edition.....	50
A History of Theosophy, W. J. Colville. Paper.	50
Cloth.....	1.00
A Blossom of the Century, Helen Wilmans. Cloth.	1.00
Oh World! Such as I Have Give I Unto Thee, Helen Wilmans and Ada W. Powers.	
Two volumes, paper, each.....	50
The Beginning of Day—A Dream of Paradise, by Helen Wilmans.....	25
The Universal Undertone, by Ada Wilmans Powers, paper.....	15
A Healing Formula, by Helen Wilmans, paper	15
Both of the above together.....	25
Metaphysical Essays, C. C. Post. Paper.....	30
Francis Schlatter the Healer. Paper.....	50
Driven From Sea to Sea (55th thousand. Fiction), C. C. Post. Paper.....	50
Congressman Swanson. (Fiction), C. C. Post. Paper.....	50
Cloth.....	1.00
A Search for Freedom, Helen Wilmans. Cloth	1.50

The titles of the above books indicate their character, except the one called "A Blossom of the Century," this is a Mental Science book and really should be called "Immortality in the Flesh." It is a powerful appeal to reason and in substantiation of the belief that man can conquer death here on earth.

The price of every book on the list is very low in comparison with its value. Address all orders to

THE INTERNATIONAL SCIENTIFIC ASSOCIATION,
Sea Breeze, Fla.

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

FOR SALE.

The following property will be sold very reasonably to the right man who will contract to run a first class livery, such as is needed and will pay, in connection with the Hotel Colonnades.

The property consists of a large carriage barn 45x60 feet with storage lofts above, stables connecting with stalls for fourteen head, also feed room with room above for stableman, and six room cottage adjoining, all erected within the last 18 months painted and in perfect repair. Also seven head of horses and mules, all good stock and sound of wind and limb. Running gear will be sold separately if wanted, but of this not much is suited to livery.

Price for the entire outfit including ground \$3500.

I am offering this because I do not wish to add further to my business cares and because a livery is a necessity in connection with the Hotel.

Will only sell to good man who will add a fine line of carriages and more stock, including Omnibuss to meet trains.

C. C. POST,
Sea Breeze, Fla.

"SOMNAMBULISM" a new book by Arthur Webb and Dr. Sidney Flower. Gives full, plain and practical instructions in the art of Hypnotism. Price 25 cents, William E. Towne, Holyoke, Mass. August 9-41*

BOARD.

Students of Mental Science who wish to board for any length of time, will find a very pleasant and comfortable home with a lady who is also a very earnest and successful student. Address MRS. MARY C. BARRETTA, North East Cor. of Landis and Valley Ave., Vineland, N. J. July 26-28*

AGENTS WANTED.

Do you know of anyone who is adapted to agency work and whose time will permit him or her to take up the sale of our publications? Everyone knows of such people if time is taken to think about it. Young men can get a good training and make money at the same time in this way. We will have various publications for them to sell from time to time. Just now they can do very well selling "A Conquest of Poverty."

It is not at all necessary for the agent to be a Mental Scientist. We will appreciate it thoroughly if every reader of FREEDOM will send us at least one name of a likely agent. We would be glad to have each reader send us as many as possible. It may result in doing the person whose name you send us a great favor and it is by this means that the truths of Mental Science are to be spread rapidly.

We thank the readers of FREEDOM in advance for the favor.

THE INTERNATIONAL SCIENTIFIC ASSOCIATION.

Sea Breeze, Fla.

THE LOGOS OF THE NEW DISPENSATION OF TIME.

BY SARA THACKER.

Price, 75 cents, paper cover.

This book relates some illuminated experiences of the author. It also contains four powerful and inspiring Lessons. Address SARA THACKER, Applegate, Placer Co., Calif. June 7-3m*

VIBRATION THE LAW OF LIFE.

Learn to know the Law and live it and "all things are yours." Vibrations given for Life Success through practical application and demonstration.

Instruction, both personal, and by correspondence. Send names of interested friends.

Address, enclosing stamp, Mrs. HORTENSE JORDAN,
apr 19 Information free. 32 Summit Av., Lynn, Mass.

RECENTLY PUBLISHED.

In response to a demand we 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 International Scientific Association, Sea Breeze, Fla.

TO THE SICK AND DISCOURAGED.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

MRS. HELEN WILMAN'S,
Sea Breeze, Florida.

ONLY ONE DOLLAR DOWN

—AND—

ONE DOLLAR PER MONTH.

DO YOU OWN THE WILMANS HOME COURSE IN MENTAL SCIENCE?

If Not You Surely Want It, and if You Want It You Can Surely Get It Now.



THERE ARE TWENTY OF THEM.

The Total Price is Only \$5.00. Making the Price Only 25c. Each.

Thousands of Sets have been sold at \$5.00 cash. Recently we have sold hundreds of sets at \$1.00 down and \$2.00 per month, thinking that by this offer we would place these great lessons within the reach of every reader of FREEDOM. Still some have written that they could not well spare \$2.00 per month. Therefore for sixty days we open the doors to all and say:

UPON RECEIPT OF ONE DOLLAR WE WILL SEND TO YOUR ADDRESS CHARGES PREPAID

THE ENTIRE SET OF TWENTY LESSONS.

The Balance to be paid at the rate of One Dollar Per Month.

—:O:—

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. Careful study will enable any one to master Mental Science through these lessons. They should be in every home in the world. Thousands of letters like the following have been received:

DEAR MRS. WILMANS:—I have just finished the lessons and cannot adequately express my delight and appreciation. Nothing grander has been said in nineteen centuries at least. I want every thing you put out, and hope I shall hear of them as they come out so I can send. Sincerely and gratefully,

RENA CLINGHAM,
care Ladies Home Journal,
Metropolitan Building, New York City.

I am filled with thankfulness and love to Mrs. Wilmans for these lessons of priceless truths which are meaning so much to myself and husband, and I would especially thank you for the response which I am sure you gave to my request that you would waft a thought of desire that they might be of much good to him, my husband.

That "truth shall make you free" is becoming now to me a fulfilled promise, a possession entered into, though as yet I have but crossed the thresh-hold, but oh, how expansive the view before me. Truly and lovingly yours,

MRS. HENRY UMBERFIELD,
Highwood, Conn.

[Cut this out or copy it and mail to-day.]

THE INTERNATIONAL SCIENTIFIC ASSOCIATION.

Sea Breeze Fla.

Please send to my address below, one complete set of the "Wilman's Home Course in Mental Science" (20 lessons) price \$5.00. Inclosed find one dollar on account. I hereby agree to pay the balance of \$4.00 at the rate of one dollar per month, beginning one month from date of receipt of the lessons. The title to the lessons to remain in you until entirely paid for.

Name _____

Town _____

County _____

State _____

FLORIDA EAST COAST RAILWAY.

Time Table No. 24—In Effect June 11, 1899.

South Bound (Read Down)			North Bound (Read Up)		
No. 39	No. 35	STATIONS.	No. 78	No. 32	
Daily	Ex-Su		Daily	Ex-Su	
4 05p	9 20a	Leave Jacksonville	Arrive 7 30p	10 55a	
3 15p	10 30a	Arrive St Augustine	Leave 6 20p	9 45a	
5 20p	10 35a	Leave St Augustine	Arrive 6 15p	9 40a	
5 57p	11 10a	Leave Hastings	Leave 5 36p	9 04a	
6 37p	11 55a	Arrive Palatka	Leave 4 50p	8 20a	
5 45p	11 00a	Leave Palatka	Arrive 5 40p	9 10a	
7 35p		Arrive San Mateo	Leave 7 30a		
	7 30a	Leave San Mateo	Arrive 7 35p		
6 15p	11 30a	Leave East Palatka	Leave 5 20p	8 48a	
7 43p	12 58p	Ormond	3 47p	7 13a	
7 55p	1 08p	Daytona	3 36p	7 01a	
8 05p	1 18p	Port Orange	3 26p	6 51a	
8 26p	1 55p	New Smyrna	3 05p	6 30a	
8 51p	2 18p	Oak Hill	2 22p	6 05a	
9 30p	2 55p	Titusville	1 45p	5 30a	
	3 26p	City Point	1 15p		
	3 34p	Cocoa	1 07p		
	3 38p	Rockledge	1 04p		
	4 00p	Eau Gallie	12 33p		
	4 18p	Melbourne	12 24p		
	4 57p	Roseland	11 48a		
	5 01p	Sebastian	11 43a		
	5 52p	St. Lucie	10 55a		
	6 15p	Fort Pierce	10 48a		
	6 41p	Eden	10 05a		
	6 46p	Jensen	10 00a	No.	
	6 56p	Stuart	9 50a	208	
	7 26p	Hobe Sound	9 18a	Daily	
	7 39p	West Jupiter	9 07a	Ex-Su	
	8 13p	West Palm Beach	8 33a	11 30p	
	8 39p	Boynton	8 06a	10 26p	
	8 48p	Delray	7 57a	10 02p	
	9 37p	Fort Lauderdale	7 07a	7 45p	
	10 20p	Lemon City	6 24a	5 55p	
	10 30p	Arrive Miami	6 15a	5 30p	

BETWEEN NEW SMYRNA AND ORANGE CITY JUNCTION.
Daily Except Sunday.

No. 3.	No. 1.	Station.	No. 2.	No. 4.
3 05pm	10 10am	Lv. New Smyrna. Ar.	12 55pm	5 50pm
3 50pm	11 21am	Lv. Lake Helen. Lv.	12 10pm	4 40pm
4 02pm	11 39am	Lv. Orange City. Lv.	12 00pm	4 24pm
4 05pm	11 45am	Ar. Orange City Jen L.	11 55am	4 15pm

BETWEEN TITUSVILLE AND SANFORD.
Daily except Sunday.

No. 11.	Stations.	No. 12.
7 00 am	Leave Titusville	Arrive 1 25pm
7 13 am	" Mims	Leave 1 12pm
8 28 pm	" Osteen	" 11 57am
8 50 pm	" Enterprise	" 11 35am
9 00 pm	Enterprise June,	" 11 25am
9 30 pm	Arrive Sanford	" 11 00am

IDEAL LIFE.

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

WARS CAN BE STOPPED

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

JANE W. YARNALL'S BOOKS.

THE LAW OF CORRESPONDENCE APPLIED TO HEALING, by W. J. Colville, leatherette, 50c. This book deals largely with the various types of people, giving their strong points and their especial liability to weakness, showing always how to overcome the latter. It will bring in its wake health and harmony to all who study it.

THE GOOD TIME COMING; OR, THE WAY OUT OF BONDAGE. Price, \$1.00, is a scientific exposition of the theological trend of the day.

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

SEVEN ESSAYS ON THE ATTAINMENT OF HAPPINESS.

BY KATE ATKINSON BOEHME.

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

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

The price of the set is \$1.

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

A LITERARY WONDER!

THE NEW WEBSTER DICTIONARY. 45,800 WORDS.

Five books in one. Dictionary, Statistical Gazetteer of the World with population, etc., of all countries. Complete Parliamentary Manual, Rapid Calculator and Compend of Business and Social Forms. Letter Writer and Literary Guide. Worth its weight in gold. The prettiest book out, and as useful and handy as pretty. It just captivates all who see it. Just fits the Vest Pocket. Prices: Eng. cloth red edges, 25c.; Morocco, gold stamp and edges, 50c.; Ext. Mor. memorandum, calendar and stamp holder, 60c., postpaid. All has patent index. Send for copy and terms to agents. Stamps taken.

S. P. SEAWELL,

Bensalem, N. C.

June 7-6m*

HAVE YOU

Seen that bright, progressive, unique and up-to-date journal, THE NAUTILUS? If not, send for it at once. You will be more than pleased. As an exponent of the gospel of individualism, and the law of love in its relation to soul growth, this journal is unsurpassed. This is the verdict of all its readers. Published monthly, 50 cents a year. Three month's trial subscription 10 cents. Address ELIZABETH LOIS STUBBLE, 555 Yamhill, Portland, Ore.

FRANCIS SCHLATTER THE HEALER.

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

YOUR HOROSCOPE. For 30 cents we will send you a new book just out, by Charles H. Mackay of Boston, containing the twelve signs of the Zodiac. It gives your character and success in life, also of your children, relatives and friends. This book is pocket size, and can be conveniently carried with you. The entertainment given reading the character of friends when conversation lags will repay tenfold the cost of this little volume. Other books published containing the twelve signs cost from one to five dollars each. 30 cents in stamps brings this to you including the Western World, a 16-page family paper, one year. Address The Western World, 88 W. Jackson st., Chicago, Ill. feb 8

THE ESOTERIC.

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

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

Esoteric Publishing Company,
APLEGATE, CALIFORNIA.

THE WOMAN'S TRIBUNE.

[Founded in 1883.]

TERMS, \$1.00 PER ANNUM.

Trial subscription: Five copies for ten cents.

CLARA BEWICK COLBY, Editor and Publisher,

1325 Tenth St., N. W., Washington, D. C.

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

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

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

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

POPULAR BOOKS.

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

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

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

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

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

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