

FREEDOM

A JOURNAL OF REALISTIC IDEALISM.

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

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

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MIND; SUBJECTIVE AND OBJECTIVE.

I feel truly glad that Mrs. Wilmans, by opening the subject, has given the opportunity to talk about "The Law of Psychic Phenomena," by Thomas Jay Hudson. I think every student of the "Thought Science" should have it. Not that they will agree with all that he says, but he will make plain to beginners especially, many complicated places, and the subjects for reference will make them think, and that is good for folks. I wish I had a record of all my thoughts and remarks, called forth by the book, when I first read it, six years ago and about the time I was becoming deeply interested in the study of Mental Science. However, the effects of these thinking spells were decided and lasting, and besides the fact that I enjoyed the book more than any I had read—until that time—it made a Mental Scientist of me. No doubt Mr. Hudson would be much amazed to know this, if his opinion of the science is such as it was when he wrote his book.

When I first became interested in the new thought, it was all fresh ground, and my only source of information, a few little papers that had drifted to me. I did not for years after know a single person who could, or would, even talk to me, much less tell me anything about it. But it offered so much, and at a time when I needed it sorely, and I was like a baby who had its first taste of candy—eyes, mouth, hands and feet were excitedly on the move in the hope of getting more; but what—I did not know; I only knew that it was good.

I never could take anything in the way of an opinion, on trust; I must think things out, analyze and dissect them to my own satisfaction, and then put together again before it becomes my opinion, or belief. And I could not understand how thought worked its wonderful work. Mr. Hudson made it perfectly clear to me.

We know that there is a part of us that does not sleep when the physical is sleeping, that it keeps right on at work, thinking all sorts of vagaries, perhaps going to all sorts of places, and bringing back to our waking hours, the reports of its doings. Physical science says, authoritatively, that the entire body changes in less than a year, that there is not a particle of the same material in our physical make up that there was eleven months ago? The brain, being a tangible part, or organ of the body, is entirely changed, therefore in quality, in eleven months. How then do we remember what happened, not eleven months, but eleven years, and twice and thrice eleven years ago. There must be something else that endures always, and does not forget, and that is the real us.

Mr. Hudson assumes that "the mind is at least dual. The objective mind is the conscious part of us—that

with which we reason, reach conclusions, and consciously control our conduct, the external part of our living. Belonging to the body, it sleeps when the body sleeps, and is that which is entranced by the hypnotist in performing his experiments. The subjective mind is that which never sleeps, never dies; it is what dreams and being amenable to suggestion from the objective plane, may be made to dream true, to go where it is sent, and bring back true reports; it is what responds to the demands of the hypnotist; but it does not reason, and is not only amenable to but is entirely the subject of suggestion from one's own or another's objective mind."

This made very clear to me the working method of Mental Science. With the objective mind we study, think things out, draw conclusions, and believe. We then give the result to the subjective mind, and it in turn conveys the thought to the nerve and blood vessels, and in so far as we are faithful to the thought of what we want, is success insured and the body responds. It is because of this fact, the entire amenability of the subjective mind to suggestion without any ability of its own to reason or draw conclusions, that doubt and fear are such disastrous factors in the thought world, for the subjective mind will act upon the latest idea given it; and when we carefully prepare a thought-mould or ideal, and give it to the subjective mind, and immediately allow a doubt or fear to follow it, the latest thought is the active one, and no matter how much in earnest we may be, or how deeply we may desire and hope for our desire, it cannot be actualized while doubt and fear continue, for they come after like swords decapitating the desires in their incipency. And this is, I think, the reason why suggestion made during sleep, either to ourselves or others, is more effective. When about going to sleep, the objective mind is quiet and almost inactive; holding in thought the desire we wish to impress, as it goes to the sub-consciousness, the consciousness is asleep and does not send any disintegrating thoughts after it, and the work goes on, as it has been suggested. If the suggestion is made to another the fact is the same, that the conscious mind, being asleep, can't throw cold water, and thus entirely destroy the work. Mr. Hudson makes a strong point of this method of treating the sick, claiming to have had much success, and thinks that the very best time for treatment is when the operator and subject are both asleep; the operator giving his commands to his own subjective mind which will communicate with that of the subject or patient and convey the suggestions.

But I think it a misnomer to say two minds, or to convey the idea of two minds. For it is only one mind.

The real ego, which lives always, and its manifestation in the physical, which changes in quality by all the influences brought to bear upon it. The so-called objective mind is an organ of the body just as the heart, lungs, hands or eyes, and at dissolution, is subject to disintegration just the same as the other members. All manifestation of whatever quality, shape or density is of the universal substance—mind or life; which upon being manifested exhibits intelligence. But in speaking of a mind, or the mind, we understand it to mean the thinking part of a man, so we speak of individual mind. So instead of objective and subjective mind, should call it brain and soul.

Brain may be likened to a mill to which the grist is brought for grinding and separating the wheat from the chaff. The grist that comes to the mill is composed of all the happenings of all our life, all the thoughts we read and hear, all the things we discern by any and all of our senses. Then the mill, with its accumulation of material goes to work; it thinks, compares, deducts, inducts from evidence and generates "thought." All thought is substance or substantial, but there is, after the separation of the wheat from the chaff in these brain mills of ours, produced the vitalized wheat thought which we send out into our own organizations for use, and into the world of uses for use; and this we keep on vitalizing by additional belief and thought upon the ideas we have evoked and made true, for ourselves for the time being at least.

The chaff disintegrates as the effete particles of the physical does.

If the brain, by a course of reasoning, arrives at a satisfactory conclusion of the reality of health, strength and beauty, the soul accepts that conclusion and the body responds in perfect physical health, strength and beauty, provided fear and doubt are allowed no foothold in the mill.

I shall never forget the startling effect upon myself of the realization of Mr. Hudson's conclusions in his second book "The Demonstration of a Future Life." I thought, almost electrified, "can it be possible! Can it be true that the soul that we have considered perfect, beautiful (our conscience), can be the subjective mind as Hudson views it! A thing to be swayed and moved by all sorts of influences that may be brought to bear upon it after death the same as before, if immortality is true! Unreasoning and irresponsible in the spirit world, wherever or whatever that might be and subject to, I might say a prey to, the thoughts of other entities when separated from its safe-guard or reasoning brain. I was willing to think that while in the physical, because of certain restrictions which we have not yet outgrown, the soul is identical with what Mr. Hudson recognizes as the subjective mind, but that it should be limited on the spiritual plane!

It was a decidedly unpleasant conclusion and became a vital subject for thought to me for weeks and weeks, but eventually I thought it out to my own satisfaction.

The tiniest manifestation of life in the physical is a soul, destined to grow to the manifestation of all power or perfection. It is just as real on the spiritual plane—has form and density as its manifestation has on the physical plane; more real because it lasts always and grows by what it experiences in the physical, by what it learns to be true, even though unconsciously. By the expressing of itself in the physical, the tiny ego,

or soul gains strength and demands sustenance from the universal and gets it.

Action and interaction! After the cutting down or dying of the blade of grass, plant or tree, the ego shows forth again in greater strength and beauty. (Watch the grass on your own lawn—the plants in your own garden.)

At no place along the line of physical evolution would it be possible for soul to step in and take possession. No where is there a place where we have the right to say "This has no soul! This is destined to utter annihilation?" There could not exist a single form of any-description on any plane without the animating soul; and as it grows it becomes sensate, then sensible, then thinking and reasoning and is on its way to the acquirement of all power, all knowledge. The ego probably does not reason inductively, but when it shall know all things there will be no need for reasoning. Experience in the physical, on this or some other planet, is the path leading to all knowledge. This is why physical manifestation is necessary. This is why I think re-incarnation is true. We incarnate again and again, each time learning something that is impressed upon the never dying ego, which is us, that once learned we never forget, though we may forget the learning process.

The soul, then, is an aggregation of "thought" just as attenuated, just as real as thought is, no more no less; which surrounds itself or attracts to itself from the universal, material for its body. Truly, as the thought is so the body is. "As a man thinketh so is he."

As the burnt child dreads the fire, without realizing why it dreads it, as an animal that has been chastised for a certain act, will avoid that act ever after, without consciously reasoning on the cause for it, so the soul learns lessons and grows by experience while it has not yet consciously reasoned upon the subject. When the point of conscious reasoning is reached the progress is swift, and when we become conscious of reasoning with that end in view—the fact that we are daily and hourly building ourselves—the progress is still faster.

We say and read and believe in a general way that right thinking is soul growth, but when we come right down to it earnestly, and realize that what we think does not affect the soul but makes the soul, we know that we are self creators indeed!

How important to be always alive to the quality of our thoughts! What a privilege to have the option of the quality of our thoughts. And what vast work, and unceasing, is before us in our life problems, for there is not a minute of the night or day, but we may be ordering our growing. We do not think just for the time being. But we think and probe and conclude, for all our future. All time spent in idle or negative thought or what is worse, in unkind or revengeful thought, is wasted time. That is punishment enough. I. A. W.

[The above article is good; but the author surely confuses terms by the use of the word "soul." The soul is not something separate from the mind, nor is the "I" separate from it. The soul, the mind and the "I" are all one. The soul or the I is simply the mind unfolded to a state where it has become conscious of itself and its power. The article—with this slight exception is exceedingly clear; and I print it without changing a word.—Ed.]

BIBLE CLASS.

By C. C. Post.

THIRTY-SEVENTH WEEK.

But it is time that we took up the reading of the New Testament, and again I suggest that those who wish to feel that they really do know what the Bible contains and upon what grounds its claims to inspiration are based, read each book in succession and without skipping. My work must necessarily be largely to lay before the reader such information as is obtainable outside of the Bible itself relative to the principal characters connected therewith and the subject matter to which it relates, thus enabling the readers who has not access to such extraneous matter to compare and weigh and judge for themselves of the issues involved.

Matthew, the first of the books of the New Testament, is said by churchmen to have been written by one of the twelve apostles whose real name was Levi. Although himself a Hebrew, and the claim is made that he wrote in that language, yet no copy in Hebrew is in existence so far as known, nor does there appear to be any very conclusive evidence to the effect that such ever existed. In this, as in every other instance where a fact appears necessary to the establishment of a thing desired by the church or the priesthood, the fact has been assumed, and such argument as was possible has been brought forward to sustain it.

Matthew, or Levi, is said to have been a taxgatherer. The statement in Matthew 9th chapter, 9th verse, which is repeated in Mark 2d chapter, 14th verse is that Jesus, passing, saw him sitting at the usual place for the payment of taxes, and calling him, "he rose and followed." The statement is plain and explicit.

It may be true, but it has distinctly the savor of a made up tale. Why should Matthew write of himself in the second person? Why should he not have said as would appear the natural thing. "I was sitting at my accustomed place when Jesus, passing, called me etc.," instead of "Jesus saw a man named Matthew" etc. as the text reads.

If a personal follower and friend of Jesus named Matthew or Levi, wrote the book not many years after the crucifixion as claimed, then certainly the book ought to contain a reasonably accurate account of the doings and sayings of Jesus, ought to be historical, but if written by somebody else at a later period as has been surmised by a good many people, then it is entitled to such weight as is given to stories many times told by succeeding generations of superstitious people.

The fact that the different gospels agree in the main does not conclusively prove the claim put forth for them. On the contrary it may easily be that they are all the work of one original writer from whose works copies were made with such changes and additions as suited the copyist, who furthermore attributed them to such of the saints as it pleased him, this one to Matthew, that to Mark and so on, and this suggestion is strengthened somewhat by those passages in which the gospels do not agree, as for example the statement in Matthew that the

disciples James is the son of Alphaeus, while in Mark, Levi, or Matthew, is said to be the son of Alphaeus though nowhere does it appear that they are brothers.

Read the gospels with understanding open and an honest desire to know the truth and no one will go so far wrong that they cannot easily retrace their steps and get on the right road at any time if they find they have taken the wrong fork.

Who were the "wise men of the east" said to have come to worship the child at its birth?

In Matthew it says they went first to Jerusalem and inquired there where the child was. In Luke it says they were shepherds living in "the same country" and that they went immediately to Bethlehem and found Mary and the child yet in the manger.

Both accounts cannot be true.

By "the east," must have been meant a far away country, and by "the wise men" the persian magic, who claimed to be and were known as "wise men." Some one, some priest, reading the account now attributed to Matthew must have made mental note of the fact that the Magi were not believers in the Hebrew God and that the statement that they came from their far away country inquiring for a Hebrew child who was to be the Savior of the race was not a story that would be readily accepted and so in copying this portion of the account he changed it to "shepherds in the same country" and sent them direct to the place of birth, instead of first to Jerusalem.

Now I am going to quote from a much older book than our Bible, the Bible of the worshipers of Buddha who, according to the best authorities, lived and taught about 500 years B. C., his birth being generally fixed at 580 B. C.

The volume from which I quote was translated from Sanscrit into Chinese in 420, A. D., and from Chinese into English by Samuel Beal and edited by Max Muller, and published in 1883. It is only one of the many, so-called, "sacred books of the East," of which there are many, not nearly all of which have ever been translated. They correspond in a way to the different books of our Bible, being, in some measure, historical and containing the religious ideas and teachings of the Hindoo's.

"Buddha" is not a personal name, but a title—it has the same signification to the Hindoo as "Christ" has to us. As we would say "Jesus, the Christ," they say "Gautama, the Buddha," and the different books relating to him are by different authors just as the books of the Bible are supposed to be by different authors.

There are, however, much older works than those relating to Gautama Buddha. Back of them is "the Vedas," older by perhaps two thousand years from which the Brahmins constructed their religion.

Gautama Buddha accused the Brahmin, or priestly class, of having misconstrued the teachings of the Vedas and to have degraded and enslaved all other classes by their false religious teachings, just as the extract published last week asserts that Jesus did while in India before beginning his work in Judea.

The reader will hardly fail to notice the similarity as well as dissimilarity between the account of the conception and birth of "Gautama, the Buddha" and "Jesus, the Christ."

I give the title of the work in full and commence my

quotation with the first verse, closing with the nineteenth:

FO-SHO-HING-TSAN-KING.

A METRICAL VERSION

OF THE

LIFE OF BUDDHA BY MA-MENG-PU-SA.

(ASVAGHOSHA BODHISATTVA.)

KIOUEN I.

VARGA I. THE BIRTH.

"(There was) a descendant of the Ikshvaku (family), an invincible Sakya monarch, pure in mind (mental gifts) and of unspotted virtue, called therefore 'Pure-ice,' (Suddhodana).

"Joyously revered by all men (or, 'beings'), as the new moon (is welcomed by the world), the king indeed (was) like the heaven-ruler Sakra, his queen like (the divine) Saki.

"Strong and calm of purpose as the earth, pure in mind as the water-lily, her name, figuratively assumed, Maya, she was in truth incapable of class comparison.

"On her in likeness as the heavenly queen descended the spirit and entered her womb. A mother, but free from grief or pain, (she was) without any false or illusory mind.

"Disliking the clamorous ways of the world, (she remembered) the excellent garden of Lumbini, a pleasant spot, a quiet forest retreat, (with its) trickling fountains, and blooming flowers and fruits.

"Quiet and peaceful, delighting in meditation, respectfully she asked the king for liberty to roam therein; the king, understanding her earnest desire, was seized with a seldom-felt anxiety (to grant her request).

"He commanded his kinsfolk, within and without (the palace), to repair with her to that garden shade; and now the queen Maya knew that her time for child-bearing was come.

"She rested calmly on a beautiful couch, (surrounded by) a hundred thousand female attendants; (it was) the eighth day of the fourth moon, a season of serene and agreeable character.

"While she (thus) religiously observed the rules of a pure discipline, Bodhisattva was born from her right side, (come) to deliver the world, constrained by great pity, without causing his mother pain or anguish.

"As king Yu-liu was born from the thigh, as king Pi-t'au was born from the hand, as king Man-to was born from the top of the head, as king Kai-k'ha was born from the arm-pit.

"So also was Bodhisattva on the day of his birth produced from the right side; gradually emerging from the womb, he shed in every direction the rays of his glory.

"As one (born) from recumbent space, and not through the gates of life, through countless kalpas, practicing virtue, self-conscious he came forth to life, without confusion.

"Calm and collected, not falling headlong (was he born), gloriously manifested, perfectly adorned, sparkling with light he came from the womb, as when the sun first rises (from the East).

"(Men) indeed regarded his exceeding great glory, yet their sight remained uninjured: he allowed them to gaze, the brightness of his person concealed for the time, as when we look upon the moon in the heavens.

"His body, nevertheless, was effulgent with light, and like the sun which eclipses the shining of the lamp, so the true gold-light beauty of Bodhisattva shone forth and was diffused everywhere.

"Upright and unconfused in mind, he deliberately took seven steps, the soles of his feet resting evenly upon the ground as he went, his foot-marks remained bright as seven stars.

"Moving like the lion, king of beasts, and looking earnestly towards the four quarters, penetrating to the centre the principles of truth, he spake thus with the fullest assurance:

"This birth is in the condition of a Buddha; after this I have done with renewed birth; now only am I born this once, for the purpose of saving all the world.

"And now from the midst of heaven there descended two streams of pure water, one warm, the other cold, and baptized his head, causing refreshment to the body."

Further on we have the coming of a wise man, a Rishi who being admitted and welcomed by the King declares:

"As I was coming on the sons way I heard the Devas in space declare that the king had born to him (begotten) a royal son, who would arrive at perfect intelligence."

Gazing upon the babe the Rishi weeps, whereupon the king is frightened, thinking he prophesied evil for the child, but the Rishi, not unlike Simeon in Mark, replied:

"But recollecting I myself am old, on that account I could not hold my tears. For now my end is coming on but this son of thine will rule the world, born for the sake of all that lives."

Next week I will give the a synopsis by Mr. Beal of another of these sacred books of the Hindoos, called Sin-hing-pen-ki-king.

The reader should understand that "Bodhisattva" is the Buddha before his re-incarnation, or birth through queen Maya, and that white elephants are sacred animals with the Hindoos. The descent of the white elephant, then, would mean the coming of a divine spirit.

THE PENINSULA BREEZE.

Some one said in our presence recently that Florida had more weekly papers in proportion to her inhabitants than any other State in the Union.

I do not know if this is true or not, but venture the assertion that this County has more papers in proportion to its inhabitants than any other county in the State. The latest addition to the number is *The Peninsula Breeze* just started at this place. It is a five column eight page paper, issued weekly and presents a very neat appearance, the quality of paper used being better than in most weeklies. It is intended to represent the East Coast country and resorts and is to be illustrated. We have no business connection with the publication in any way, but are pleased to have such a representative of our town and coast among us and wish its editor and publisher a big subscription list and much advertising. We think also that those of our subscribers who contemplate visiting this coast either in the near or remote future would be pleased with the weekly visits of the paper. Send the editor a stamp for a copy and if you like it subscribe for a year. Address. The Peninsula Breeze, Sea Breeze, Fla.

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.

THE TRUTH ABOUT IT.

Several of my exchanges are making unpleasant remarks about the standing paragraph in *FREEDOM* in which I say that "FREEDOM is the only paper published whose leading and constantly avowed object is to overcome death right here in this world and right now."

Two or three of these exchanges have as good as called me a liar. By this they mean to establish the belief that they are publishing their papers for no other purpose.

For this is what my paragraph means; not only that I admit the possibility of overcoming death in a sort of weak-kneed fashion, as they occasionally do, but that I make it the leading feature of my paper, and that I publish my paper for the express purpose of developing this one idea. And what is more every one of these editors understand it so, though some of them would gladly smirch my reputation for truth by writing about it as they have done.

There was a time when Paul Tyner wrote a great deal on this subject. He evidently believed in it, but even he, with all his faith in the idea did not make it the leading feature of his writings. At present Paul Tyner is editing *The Arena* in Boston; and if I am a judge of a magazine's merits it is a better monthly than it has ever been, and is first class in its line of thought. I truly hope it may prove a great success. I would like to see more of the new thought in it, but perhaps it would not reach so many people then as it does now.

But what I started out to say was that Paul Tyner had written more on the subject of conquering death than any other writer in the world except me. If any one has had a right to resent the standing claim made weekly in *FREEDOM*, he has. But he is not among the small and narrow list who have misrepresented me through their papers. He has always treated me with fairness and courtesy.

The whole thing turns on this point. The paragraph does not say that no other paper ever handles this subject of immortality in the flesh; but it does say that no other paper makes this subject its leading feature; and that no other paper is published for this express purpose. This is the avowed and leading object of the paper.

If there is any other paper in the world that is published for this exclusive purpose I have never seen or heard of it. I sincerely wish there were thousands who made it the leading effort of their lives to spread their belief in the possibility of man to do this mighty thing.

H. W.

"A SEARCH FOR FREEDOM."

"A Search For Freedom," the volume of Mrs. Wilman's personal experiences, is now ready for delivery. It contains Mrs. Wilman's 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.

GOOD WORDS FROM A CORRESPONDENT.

I send money for one hundred copies of "A Conquest of Poverty." It won't be long before I expect to order them by the thousand. I am a very successful book agent and this book is easy to sell.

I am addressing this letter to you because I feel as if I knew you. You gave my wife three months of very successful treatment last year, and since then we have both become earnest students of Mental Science. We have read and studied all of your books and must say that this thing has ceased to be a theory with us, and has become an established fact; we are now at the point where we make practical use of it every day.

Your last book "The Conquest of Poverty" is the best, the truest and the most useful book I ever read. Wife and I have caught the spirit in which you wrote it and hence our chief reason for handling the work is that we may spread the science among the class that needs it most.

B. J. Young,

303 Boren Ave., Seattle, Wash.

GROWTH AND LIFE.

These are two inseparable things. The measure of life is the measure of growth, and vice versa. As soon as growth ceases the end of life may be safely predicted.

I had a chrysanthemum in my garden last year that grew to the height of four or five inches and then stopped. I watered it and dug around it but still it remained stationary. Its leaves were green and I hated to pull it up; but one day this thought occurred to me: "This plant looks alive but it might just as well be dead for it is not growing." And then I thought that what is true of the plant is equally true of men and women. If they are not growing, they might as well be dead. My chrysanthemum did die before autumn came, but as a matter of fact it was dead long before it died, like the man in Sam Walter Foss's poem. The object of life in a plant is the production of new leaves, new branches, new buds and new flowers, with perhaps seed and fruit as a final result. If a plant does not grow, it fails of the object of its life, and is practically dead. The object of life in a man is the production of new thought, the discovery of new truth, and the man who is content to think the thoughts of his ancestors and to believe their worn-out creeds is no more alive than my poor little chrysanthemum. There is as much difference between the man who is growing and the man who is not growing as there is between the chrysanthemum four or five inches high, dwarfed and flowerless, and the magnificent full-grown plant covered with its wealth of blossoms that rival the foliage of autumn in their gorgeous colors.

The vitality of the mind expresses itself in the body, and when the mind ceases to grow, the body begins to die. It may take a great many years to complete the dying, but the process is as sure as it is slow, and "Died for the lack of mind-growth" would be a perfectly truthful obituary notice in such cases.

There is one infallible test for determining whether or not your mental growth has stopped. Are you receptive to new ideas? Are you willing to examine new theories and facts that strike almost all your old beliefs? If you can answer "yes" to these questions, you are safe. But if you find yourself comfortably and lazily started on some table-land of truth, content to sit still while others are scaling the heights around you—beware! You

are on dangerous ground. Get up and grow, unless you want to lose your hold on life. In reading the biographies of famous people I have been impressed with the fact that their bodily decline began when they had finished what is called their "life-work." A man sets himself a certain task to perform, and when that is done he sits down and waits for death to come. He thus sets a bound to his mental growth and of course bodily decay ensues. The secret of bodily immortality is, I believe, a growing mind, that turns to new tasks, new truths, new hopes, new ideals as fast as these are presented to the human race by the thinkers and dreamers who lead the multitude.

A few days ago I met a husband and wife who illustrate perfectly the saying that growth is life. He is what we call "a conservative." She is "a crank" or, as her friends leniently put it, "A—is rather peculiar." He is orthodox in all his ways and opinions, she is always going off on some mental tangent. Hydropathy, Seventh Day Adventism, Christian Science, Mental Science, philanthropy of all sorts, reform work in general and in particular—these are a few of the themes that have engaged her enthusiasm at various times in her life. And what is the result? She is a grandmother now and everyone says she is younger and prettier than any of her daughters, while her husband, only a few years older, shows unmistakable signs of the senile decay of old age. The varied interests and beliefs that cause the wife to be looked on as inconstant and flighty are in reality the signs of a healthy, growing mind ever on the alert for new truth, and unless she settles down some day into a mental rut, she will stay young and strong and live—who knows how long? L. C. O.

A FIRE TEST AT A SPIRITUALIST CAMP MEETING.

The following letter and accompanying article will no doubt be of interest to our readers. The reprint is from the Grand Rapids, Mich., *Herald* and is condensed from a much longer report of the exercises of the day, but contains essentially all that relates to the fire test:

DEAR HELEN WILMANS:—Enclosed find a newspaper clipping which you may enjoy reading. While in Grand Rapids, Mich., I visited the camp meeting mentioned in the article and was present at this fire test which occurred on July 16, just a week ago.

I was within a few feet of the lady as she pressed the hot lamp to her face.

One thing I noticed particularly was her appearance as she passed under control. She became masculine in appearance. The face was highly flushed, the voice, coarse and heavy. She was closely watched by the committee of physicians appointed. They pronounced the test genuine. Sincerely your friend,

EMMA A. WILKINSON,

* * * Chairman Carpenter then appointed a committee of three physicians, of which H. V. Appley was chairman, to examine Mrs. Kayner and assume general supervision of the fire tests which were next on the program. With great eclat the committee proceeded to the well to procure fresh water with which to wash any imagined chemical from the hands and face of the medium, and while they were absent a quartet sang "Watching by the River" most acceptably. Representatives of the *Herald* and *Press* were invited with the committee to seats on the platform throughout the performance.

Mrs. Isa Wilson Kayner, contrary to the general opinion of a fire-worshipper, in spite of her rather dramatic

name, is a motherly looking old lady, whose figure shows the result of an apparently happy and peaceful life. At the proper time, after listening for a few moments to some low music from the piano, the medium stepped to the front of the platform, closed her eyes and, after a few frantic gestures, began to deliver a thrilling address in what was a forcible reminder of the "hog latin" of a school girl.

SPIRIT OF FIRE WORSHIPPER.

During this vivid appeal the lamps were lighted and tests began. As the chimneys of the lamps became heated the incoherent address and wild gestures became increasingly frantic until the medium had the appearance of a social maniac. She handled the chimneys with increasing facility, carrying them about the platform and varying the excitement by dropping them in the laps of the committee and laughing with great enjoyment at the result. This course ceased, however, on account of the fragility and small reserve supply of the chimneys. Mrs. Kayner at one time pressed her lips to the glass and held them there for 65 seconds, and after removing them, touched the cheek of a gentleman on the platform, the chimney being still hot enough to raise a blister by but a moment of contact. Special instructions had been given to the audience not to touch the medium, as the spirit by whom she was inspired was Abdullah, a wild Chaldean fire worshipper, and would certainly lead her to dispose of the trespasser by transforming one of her lamps into a missile. After the lecture Mrs. Kayner said that this precaution was taken in order that no one should come within the magnetic circle.

POWER EXTENDED TO PAPER.

The medium did not confine her efforts to the exposure of her own face and arms, but was able to transform the mystic quality of immunity to paper money and a celluloid collar. Although the experiment of the money was not made by anyone else the collar went up in smoke when in the hands of the committee. To those on the platform the most remarkable feature of the exhibition occurred when Mrs. Kayner held her hand directly in the blaze of one of the lamps for nearly a half minute, removing it without visible effect on even small hairs on the back.

In a conversation with *The Herald* representative after the service the medium said that she drew her power from a chemical in the atmosphere, revealed to her by a spirit in a fit of illness by her control. She used this power frequently in effecting miraculous cures. The gibberish which she kept muttering through the performance was dignified by the title of sanscrit, although when she wanted something and could not make herself understood she mixed in a small quantity of United States with the foreign tongue. Although many are skeptical of the source of the medium's remarkable gift, the fact of its performance is beyond question, and the inquiry remains unsettled, "If it isn't spirits, what is it?"

A NEST-BUILDING FISH—THE STICKLEBACK.

The first care of the male stickleback, before courting, is to build a suitable home for his future mates and offspring. With his mouth he picks up stems of grass and water-weeds, and weaves them into a compact nest as perfect as a bird's, though different in shape and pattern. It resembles a barrel, open at both ends; this form being necessary because the eggs have to be constantly aerated by a current of water through the nest. When the building operations are completed, the little householder sallies forth into his pond or brook in search of a mate who will come and rock his neatly built home for him. At this period the colors of his wedding garment become more brilliant than ever; he gleams in silver and changeable gems; when he finds his lady-love, he flashes around her, looking his handsomest and best with his lustrous colors glistening like an opal. If she listens to

his suit, he coaxes her into the nest with most affectionate endearments. One wife, however, does not suffice to fill the nest with eggs, and the stickleback is a believer in large families. So, as soon as his first mate has completed her egg-laying, he sets out in search of another. Thus he goes on until the home is full of eggs, bringing back one mate after another in proportion to his success in wooing and fighting. For the stickleback is a terrible fighter. The males battle with one another for possession of their mates: in their fierce duels they make fearful use of the formidable spines on their backs, sometimes entirely ripping up and cutting to pieces their ill-fated adversary.

When the nest is full of eggs, the father fish comes out in his best light as their guardian and protector. He watches over them with ceaseless care, freeing them from parasites and warding off the attacks of would-be enemies who seek to devour them, even though the intruder be several times his own size. The spines on his back here stand him once more in good stead; for, small as he is, the stickleback is not an antagonist to be lightly despised: he can inflict a wound which a perch or a trout knows how to estimate at its full value. He takes the eggs out of the nest every now and then with his snout, airs them a little in the fresh water outside, and then replaces and rearranges them, so that all may get a fair share of oxygen and may hatch out about simultaneously. It is this question of oxygen, indeed, which gives the father fish the greatest trouble. That necessary of life is dissolved in water in very small quantities, and it is absolutely needed by every egg in order to enable it to undergo those vital changes which we know as hatching. To keep up a due supply of oxygen, therefore, the stickleback ungrudgingly devotes laborious days to poisoning himself deliberately just above the nest, and fanning the eggs with his fins and tail, so as to set up a constant current of water through the centre of the barrel. He sits upon the eggs just as truly as a hen does; only, he sits upon them, not for warmth, but for aeration. For weeks this exemplary parent continues his monotonous task, ventilating the spawn many times every day, till the time comes for hatching. It takes about a month for the eggs to develop; and then the father's position grows more arduous than ever. He has to rock a thousand cradles at once, so to speak, and to pacify a thousand crying babies. On the one hand, enemies hover about, trying to eat the tender, transparent little fry, and these he must drive off; on the other hand, the good nurse must take care that the active young fish do not stray far from the nest, and so expose themselves prematurely to the manifold dangers of the outer world. Till they are big enough to take care of themselves, he watches with incessant vigilance over their safety; as soon as they can go forth with tolerable security upon the world of their brook or pond, he takes at last a well-merited holiday.—*Strand Magazine*.

READY FOR DELIVERY.

The second edition of "A Conquest of Poverty," is now out and being delivered. We regret the delay in getting this edition out but it was seemingly unavoidable. The first edition was not satisfactory to ourselves although it sold rapidly through our agents and was exhausted almost as soon as received. This new edition is larger and more artistic in appearance, is improved in every way so far as printers art is concerned and will, we know, be easy of sale by agents. We expect to sell a quarter of a million copies at least, and that it will do much to awaken thought upon Mental Science lines.

THE INTERNATIONAL SCIENTIFIC ASSOCIATION.

In California there is said to be more women who are engaged in masculine occupations than in any other section of the United States.

It is at Stege, a little station about twenty miles from San Francisco, that a frog ranch is located named after the first owner of the land roundabout. The Stege ranch extends from the bay shore up to the ridge of the Coast Range of mountains, which incloses both shores of San Francisco Bay. In the lower portions of the ranch a great number of springs gush out of the soil in copious volumes. It was the springs that determined the first location of the ranch. The site, overlooking an expansive view of beautiful bay, was capable of vast improvement. A dozen acres, inclosing the springs, were surrounded with a hedge of cypress. The grounds were laid out with taste, and soon presented the rare beauty incident to the profuse vegetation of a semi-tropical climate. Three ponds were formed by confining the waters of the flowing springs, some acres in extent and stocked with frogs. A fence, high enough to prevent the escape of the inmates surrounded each, and the ponds were filled with aquatic plants and mosses. Then hundreds of frogs were placed in the ponds, and from the original stock the increase has been so great that, though thousands are sent to market yearly, the withdrawals have no sensible effect upon the vast numbers remaining.

Frog ranching is not unlike cattle raising. There are one, two, three, or, four-year-olds, though the successful frog raiser will always keep the young ones separate and apart from the full grown, which are cannibals of the first rank, and eat all which are not able to defend themselves. The four-year-olds are considered ripe for market, though the gourmand in frogs prefers those that are a year or two younger. A frog's life is twelve years. There are some of that age at Stege. They are of monstrous growth, being fourteen inches in length and weighing as much as four pounds.

In California, as in colder climates frogs hibernate in winter, and in the spring emerge after their long sleep emaciated to the last degree. Then they are fed with a mixture of oatmeal and blood, and again at the spawning season, but only for a short time. They are most of the time, self-sustaining, feeding upon the insects which they cleverly catch.

Like most creatures of the animal world, frogs are capable of affection for their keeper, and demonstrate it by coming at call and allowing themselves to be handled, showing much delight in being stroked. Placed upon the ground, they readily follow their mistress for a long distance. At night the noise made by the ten thousand frogs, which, it is estimated, are contained in the three ponds, is tremendous.—*Ez*.

Noah Ruby, an inmate of the poor farm at Pecataway, near Brunswick, is said to be 127 years old. He was born in North Carolina, his father being a native American Indian. He has been an inmate of the poor farm for thirty-two years. He has been a smoker since he was 7 years old.

The oldest man in northern Indiana, John H. Reed, celebrated the 100th anniversary of his birth on the 3d inst. Mr. Reed lives near Decatur and, notwithstanding he has rounded out the century, has for years walked the nine miles intervening between his home and that town. He was born in Plattsburg, Vt., in 1799, and came to Adams county in 1873.

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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.*

THE CONQUEST OF DEATH.

The principal argument brought to bear against the possibility of conquering death, is the assertion that no man has yet conquered it. One might as well say that the steam engine does not exist simply because fifty years ago it did not exist. He might as well assert that the steam engine and all other inventions that have come into existence within the last one hundred years are myths because there was a time when man had not created them. When the creative powers of man are taken into consideration; when sufficient thought has been given to this branch of the subject, it must be seen that there is no limit to him or his creativeness. Thought is a great thing in its power to expand itself, and to create more thought. The higher we go in creation the greater the power of production by the creature. The earth produces weeds and grasses and thousands of growths; each one of these weeds, or grasses, or other growths propagates itself, bringing forth multitudes of its own species. One single weed will often produce enough seeds to cause its growth to spread over an acre of land. Of the fishes of the sea, though not among the things that produce such an infinitude of offspring as some of the vegetable forms of life, yet it is said of a certain species that if a single female could bring her young to maturity, and if her children and grand children and great grand children should also come to maturity for only a few years, the earth would be covered with the product of this one creature for miles deep all over its surface.

Life—the vital principle—increases with the growth of intelligence. It has increased on this globe every hour from the globe's inception. Every new species of plant or animal was more vital than that which preceded it. Every new force evolved was more powerful, therefore more vital than the one that went before it. The latest and greatest and by far the most forceful is thought. And it is more productive than any force that has gone before it. The weeds and the fishes with their seemingly incomparable capacity of reproducing their kind are feeble, almost stationary and lifeless as compared with thought. Its power of increasing is greater than that of any substance yet known. Just watch your own thoughts for a few moments, and see how they multiply. Let a thought but suggest itself to you, and immediately it branches like the limbs of a tree, and sends forth shoots and leaves and flowers and multiplies itself a thousand-folds, and apparently without your own volition, while you simply watch it. Now this rapid increase is life, born of the life principle; and there is nothing else which shows the same amount of vital power and the same capacity of reproduction, flooding the earth and the universe with the rapidity of its increase. The thought may be wise or foolish; its character has nothing to do with the point I am trying to establish. That point relates to the unceasing generation of life in the world, having no room for one particle of dead matter. Even that which we call dead springs constantly into new forms of life. The argument which I am now trying to establish, if carried far enough, would surely establish in the mind of every reasoner the fact that there is no death. Then what is it that we call death? It is nothing but the non-recognition by the individual of the great truth that all is life.

In my statement of Mental Science, as given forth in Wilman's Home Course, this point is elaborated at great

FREEDOM.

length. I have there proved beyond contest that as everything is life, everything either thinks or possesses the power to think in latency. This being so, it follows as a natural sequence that the entire objective world is pure intelligence. It may be called pure brain, ranging in degrees from course to fine thought, being—up to this time—the highest and finest we have. A man is all mind; he is all intelligence from his head to his feet. Every atom of him thinks. It is the power to think that individualizes him; that segregates him from the universal life about him and makes him a unit. The strength of his individuality depends upon his power to think correctly. It has been said, and quite truly, that a man is as he thinks; no truer expression was ever written. Man is as he thinks, because he is a purely mental creature. If he thinks that which in the face of the universal life establishes his belief in death, then he believes in error, and because he is all mind, and is as he thinks, he takes the consequence of his error and limits his own life to his belief; in other words he dies because he believes in death, and because death is established as an actual power. Referring to the productiveness of things, though very little was said, yet I think it was sufficient to suggest to the mind of the reasoner some idea of the immense productiveness of life in all its various forms; and it is an idea that ought to banish entirely our belief in death as a self-existent force. Death is nothing in itself; it is the culminating of a long line of errors, and will disappear as error gives place to intelligence. Creatures die because they have reached the limit of their intellectual scope; this is true of everything from the atom to man; death is simply the loss of individual consciousness. It does not invalidate the one eternal fact that all is life; and though death has ruled the world from the beginning, it has no power to continue to rule it when man learns that there is no limit to be placed upon the growth of his intelligence, and that it is by the growth of his intelligence that he takes on more vitality and still more, until he becomes conscious in every part of his organization that all is life and that death has no power except that conferred upon a false idea by the ignorance of the individual.

H. W.

I am now receiving accounts, almost constantly, of persons who have passed the century limit in their ages, and as all of these persons are nearly or entirely ignorant of the new truths, people are asking me why it is. To which I answer: On the unconscious plane, it is anxiety more than anything else, that kills. Once upon a time, I became acquainted with a man and his wife whose serene faces were absolutely unbroken by trace of a wrinkle; their eyes were good and their teeth were good, and their faces were fair; their expression was peculiar. I could have believed them to be old people if they had had any marks of old age about them. I took pains to become acquainted with them; and discovered them to be highly developed specimens of the human cabbage. They had had no poverty in their lives, nor excessive riches; everything had been plain sailing for them; they had never had an obstacle to conquer, either of them; and so uneventful had been the course of their existence that they were simply a pair of grown up babies; no ideas beyond thoughts of every day use had entered their brains, nor had these ideas, such as they were, ever excited questions or antagonism in their minds.

They believed what they had been taught to believe, and lived as they had been taught to live. They were the picture of the serenity which their surroundings had made them. They were really old people, seventy years of age, and that was thirty years ago I met them; I have no doubt that unless they were struck by lightning, or killed in a railroad accident, they are still living, and still in the same state of cabbagehood that they were when I knew them.

There are two reasons why people do not grow old; the first of these reasons is now beginning to manifest itself quite conspicuously. As the world advances and refines, truth makes itself more and more apparent, and the truth concerning these people who are living to a greater age is that they are almost incapable of thinking upon any of the new lines, and perhaps it may be said that they are incapable of thinking on the old lines also. They are very ordinary people whose low plane of intelligence precludes the possibility of anxious thought. It is anxious thought that wears out the body and makes people old. People who scarcely think at all are free from anxiety and remain stationary like many of the lower forms of life.

Ask one of these very old persons what was the habit of life that caused him to live so long and he will tell you that it is because he has abstained from whisky and tobacco; ask another and his answer will be "because he has used whisky and tobacco." One will say he has refrained from eating meat; another that he has lived almost exclusively on a meat diet. There is no getting at any sensible reason for their prolonged lives from anything they tell us, and yet, the reason exists, and I will state it briefly.

People no sooner begin to think than they begin to fear. Now it is not the thought that makes them old, for thought can make people young; it is the character of the thought that determines its results. Thought that generates fear makes people old and feeble; while the high and intelligent thought that has discovered the fact of man's mastery, and that therefore renders the thinker incapable of fear, makes people young and strong.

But between these two classes—the people who think thoughts of anxiety and fear, and those whose knowledge of the law and their relation to it, has lifted them above all thoughts of fear—there is a third class who do very little thinking of any kind, and who take life as it comes to them without questioning it at all. These persons present no opposition to the perpetual action of the life principle, which is always seeking expression and always finding it except where it is shut out by the ignorant doubts and fears of the individual. Therefore this negative class of persons are like the rocks or trees who present no opposition to the influx of the universal vitality, and as a consequence they live longer than we who have begun to think; but who, in consequence of our limited intelligence, are more apt to think wrong than right.

The first effort of newly awakened thought is to produce fear. The thinker perceives his weakness before he reaches the point where he discovers his self-creativity and knows himself to be master of all things.

H. W.

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.

TO ONE WHO IS DISCOURAGED.

Answers to questions of correspondents.

Your circumstances are surely regarded as being productive of care and anxiety. But everything has a higher use than that which appears on the surface, and your position now is one which must necessarily round out and make complete your self-hood—your individuality—which is all-essential in fitting you to abide in places of power when you have reached these places. For in rounding out your individuality through the conquest of your obstacles you express the fullness and power of the law in greater and greater strength and perfection. It is just as if you unfolded yourself, fold after fold, and in each new fold laid open appears more and more of the vitality and strength of the everlasting life-principle. So you need not be uneasy; for the compensation you are daily earning by the expenditure of intelligent effort will one bright day reveal itself to you in more beautiful colors than you have ever dared hope. Oh, what a thought it is, that we are each one of us, this very day and hour, clothing ourselves in superb raiment; and building for ourselves, without the loss of a single second, splendid surroundings in harmony with man's royal origin and his regal self-hood; surroundings with home, health and happiness complete, to be delivered to us when this work-hard day of its earning shall be past. But I do not mean by this that the time will ever come when we will cease to earn something better. I simply mean that I think the present period of our effort must be the hardest of all, because of the density of our ignorance; and I cannot help but look forward to the time when we will have passed through our heaviest trials, or will have conquered them by an understanding greatly superior to that which we now have, and will have earned the first great compensation for the knowledge we are now gaining.

It goes without saying we are compensated as we go on even though we scarcely see how. Many of us have been much tried; and perhaps it is for this reason that many of us look forward to another life, even while realizing that it is within the realm of understanding to build heaven right here; for the kingdom of heaven is within.

But keep up your courage, and never cease applying the new truth you are constantly learning. Consider this, that the condition of the race is transitional, and that just at this time it is taking a longer step in advance than it ever took before; no less a step than from a deeply grounded belief in the power of death to that of a clear knowledge that death can be conquered, leaving us to grow as we desire to grow; leaving us perfectly free to master all negative conditions.

H. W.

DEAR MADAM:—It is rather a difficult matter to reply to your questions; but I will go about it in as straight forward a manner as I know, and will try to present the subject to your mind as nearly in its true appearance as I can.

Now, it is the truth that makes us free from all kinds of environment, not only sickness and all of its character, but social and financial environment also—a knowledge of what is true—for *knowledge is power*. This fact is true beyond anything the world realizes to-day. Mental Science is a study of the laws of mind, by whose understanding we can literally have dominion over the world, because mind is the most *positive* or powerful

substance known—the most refined and forceful substance—and hence it governs all below it. The best of Mental Scientists have, of course, only partial glimpses of the workings of these mental laws, though they are constantly gaining greater understanding concerning them, and by the increase of this understanding are constantly coming into greater power. But the idea I wish to convey to you is that the acquirement of this healing and rejuvenating power is a matter of time and development, coupled with thought, study and practice of the highest you know concerning it; that in proportion as you yield service to this truth will it yield returns to you. I do not mean that you have to go out and seek patients and practice it in this manner; but to let your daily life pass in accordance with the law of Life, as your study and thought reveal it to you. With this understanding (that it is a matter of growth and time), I answer that there is no limit to your accomplishing by the power which lies in a knowledge of what is true. We can all grasp this, because we are all the children of The Law of Attraction, with equal gifts, though not equal developments; and being created in the image or character of the law, we necessarily have *all power* within, because omnipotence is one of the Law's attributes. You can surely learn this science, and be greatly benefitted by it; and no doubt—in time—can accomplish your desire. It is no matter about your being inclined to be sceptical; this is a science, a collection of facts systematically arranged, founded upon reason, and you will find it thoroughly logical in its construction and explanation, and your doubts will surely fall, under a close inspection of its details. As for your inclination to look upon the dark side of life, that will be done away with, as it was for me. Before I studied this science, I saw very little in life that I cared to live for, and in truth, I longed for the day of release to come. But all this is changed now, and a new world has dawned for me. (I can only touch briefly upon these points to-day.) And I know no way to take from your mind the burden of a hard life and unpleasant surroundings but to tell you that there is no duty, however small and poor and mean it may appear to be, but is an essential factor in your life; a building block (as it were) which, with many others—good, bad and indifferent—serve a divine purpose in your education and in universal economy, and go to make complete the mighty whole.

As a peach must pass through a crude, bitter, unripe state before it becomes the ripe, delicious fruit we know it to be, so we as individuals must evolve out of crude and unripe conditions, preparing ourselves as we do so, by contact with crude, distasteful tasks (the daily execution of which we must do cheerfully as it comes to hand) for the riper and more perfect state. This you have to go through to earn a higher position; and though some of us have to serve pretty long apprenticeships (I did), they are not dear payments for the hidden glory of the law yet to be revealed, and which is our sure reward.

H. W.

FREEDOM six weeks for ten cents.

Mrs. Lida May Smith, 391 King Ave., Columbus, Ohio, wishes to form the acquaintance of Mental Scientists in above city.

C. I. Holder, 10 Henry St., Detroit, Mich., would be pleased to make the acquaintance of Mental Scientists in Detroit, Mich.

THE WASTE-PAPER BASKET.

I have frequently remarked that we only had one thing to overcome here in order to possess every natural advantage the earth affords; that one thing is the festive mosquito. But he is gradually declining in intensity as I think I can prove. When I first came here he was always on hand, summer and winter. The wind from the East has to blow awful hard to loosen up his claw holds and send them adrift. This continued with some tendency to abatement for three years. Nobody seemed to expect anything but his perpetual presence except me. I kept up a quiet wondering if we had to continue to board him without intermission when we did not want him. Where is Mental Science? said I to myself. Here we see the direct violation of its principal statement every day and just stand it. We know the mosquito is not related to us under the law of attraction and therefore that he has no right to be here.

Occasionally I talked about him to the neighbors, and we tried to get even backbiting him, but he still continued to come around, presenting his bill with great regularity.

But last year instead of living here the whole time, he remained away until August. Then he came and spent August and September with us. After that he left, and he has not been here in any force since; and it is now well on in August as you can see from the date of this paper. And what seems more strange everything is favorable for his coming. The wind is coming from the places where he breeds, and the weather is quite showery—circumstances that used to bring him here in great abundance; and yet he has not come. Is it the understanding of the law by us that keeps him away? It is too soon to answer this question yet. I only know that the understanding of the law can keep him away when we have developed sufficient faith in it.

Here is a poem by Miss Anna A. Gordon of Evanston, Illinois, about the mosquito. It was this poem that suggested what I have said about him:

Skeeters have the reputation
Of continuous application
To their poisonous profession;
Never missing nightly session,
Wearing out your life's existence
By their practical persistence.

Would I had the power to veto
Bills of every mosquito,
Then I'd pass a peaceful summer,
With no small nocturnal hummer
Feasting on my circulation
For his regular potation,

O! that rascally mosquito!
He's a fellow you must see to;
Which you can't do if you're napping,
But must evermore be slapping
Quite promiscuous on your features
For you seldom hit the creatures.

But the thing most aggravating
Is the cool and calculating
Way in which he tunes his harp string;
To the melody of sharp string;
Then proceeds to serenade you
And successfully evade you.

When a skeeter gets through stealing,
He sails upward to the ceiling;
Where he sits in deep reflection
How he perched on your complexion,
Filled with solid satisfaction
At results of his extraction.

Would you know, in this connection,
How you may secure protection
For yourself and city cousins,
From these bites and from these buzzin's,
Show your sense by quickly getting
For each window—skeeter netting.

They get so thick here sometimes, or used to in the past, that "skeeter netting" was not a perfect protection. We would bring them in with us from the outside until there would be too many in the house for comfort. It only takes a few buzzing around to make you wish you had married a profane man instead of one who envelops himself in the smoke of a cigar, and don't care a straw how things go on the outside; even laughs at your fruitless attempts to murder them with a towel.

But it is good fun to kill them. Tiger hunting in India is not to be compared with it. (That is, so far as my experience goes.) It is just as satisfactory and less dangerous.

In Washington—I have just returned from a flying trip there—they use no screens. There are only a few flies, and mosquitos are very scarce. But when a fly did get into a room Ada would catch him and put him out.

Of course he flew around and came in again. "Why don't you kill him?" I would ask her. "Why mamma, I don't kill anything," was her invariable answer. Just as if she did not kill millions of lives every drink of water. Everything is alive, and no one can exist one moment except by the destruction of lives below himself.

Death on the negative plane is the necessity of life on the positive plane. There is no use making a fuss about it. You can eat meat if you like it. You can't eat anything but meat, no matter how hard you try.

Killing is unavoidable, but cruelty is another subject entirely. The person who can torture a dumb animal deserves to be tortured himself if nothing else will bring him to a sense of justice.

Here is a letter from Laquna Beach—wherever that may be. It is wonderful how many persons write letters without giving their full address:

DEAR MRS. WILMANS:—For a long time I have been resisting the impression of writing to you; but to-day the voice is so imperious that I feel I must. It is to ask of you, to write an article, or pamphlet for the people who are afflicted with lonesomeness. Their name is legion. It seems to me that your able, comprehensive mind would manipulate that subject splendidly. Tell all those poor creatures the reason why they are lonesome and self-sick. Be sure to send me a copy for I can make good use of it here.

I am one of your old time admirers and followers.

I have often felt like suggesting subjects of essential import, to you, but refrained for fear of intruding. What you say is law, to a great many and is taken into consideration by a great many more. An article from your fluent pen, on long skirts, long bathing suits, the sham modesty about women wearing short skirts etc., would do a world of good, and nerve up those who would like to but do not dare to.

With a thousand blessings I remain,

DE LA BAERE.

Lonesomeness is caused by the absence of thought.

The thinker is never lonesome; his mind keeps him busy and happy too. He is sufficient to himself. Lonesomeness comes from a tendency to lean on some other person or persons; to expect to derive pleasure from others. It is a position of weakness and should be overcome.

I do not mean that people are not to associate together as inclination draws them, but making their happiness depend upon such association is another thing.

One would be too much of a philosopher to let any thought whatever prey on his mind to make him restless, anxious or unhappy. Even the death of one beloved—and this will sound awful to many a loving soul—should be put out of the mind and not allowed to torture us. The baby is gone with all her sweet ways; and oh, the uncertainty of knowing where she is, and if she is not grieving for us who ministered to her so constantly! What a harrowing thought; and yet how we cling to it. The wisest thing we could do would be to put her entirely out of our thoughts and try to be happy without her. This is wisdom. We should learn to grieve for nothing that is irreparable. We should hold on to every particle of happiness our minds can suggest to us; we should explore the world of thought for more. It is our first duty to be happy. And it is far wiser to be happy within ourselves than to nourish that vacuity of mind called lonesomeness and expect others to make our happiness for us.

About long dresses. I wear them myself; and I do it because custom is stronger than I am.

And yet I hardly believe this. It is rather that I have seen for years that it is useless for one or two persons to attempt a dress reform. I know the private history of almost every woman that ever attempted it, and it virtually killed every one of them. One person can't set herself up against the world's habit of thought without being worsted. It is like the calf that attempted to put the train off the track, only on a much more elaborate scale.

To be sure the dress reformer has right and common sense on her side, which the calf did not have. But the blind, unthinking force of those who will not think is too much for them.

In my opinion there is more to be objected to in the way women pull their waists in, than in their dragging skirts. I have long held in my mind a model of dress for women but am sure I cannot introduce it now. I think it can be introduced right here in this place in the course of a few years. I would have our dresses made like those worn by children; skirts that come just over the turn of the knee; floating from the shoulders; beautifully made out of lovely stuff and beautifully trimmed; with shoes and stockings to match the dress; white kid, pink or blue kid etc., with black for common wear.

It would not be much trouble to introduce such a dress reform here because two thirds of our women now wear the bicycle costume all day. They have got used to showing their legs, and no person notices their legs any more. This is a great advantage.

But the bicycle costume is ugly and stiff, and therefore unwomanly. Women should wear beautiful things with laces and ribbons and other adornments.

Look at the children and note the gracefulness of their attire; their fluffy, floating gowns; the glimpse of fair shoulders and arms as seen through lace, or perhaps bare; their shapely feet and legs and the exquisite

naturalness of their movements. Not a band anywhere to hold in one part of the body at the expense of some other part; but freedom as nearly as it can be attained.

I have often told my friends that as there gets to be enough of us here in this place where freedom is the watchword that we would make a movement in this direction. We would not wear men's clothes at all, nor any approach to them. Dr. Mary Walker made her great mistake in assuming a garb so unfeminine: it revolted everybody. The costume we will adopt when we come round to it will be something like I have described. We can begin by wearing it only at home, and change it for the prevailing style when we get out.

I doubt whether it does any good to run right in the face of public opinion. Indeed I think it oftener defeats an object than promotes it.

We are going to be a very influential people here after a while. We are preparing to announce our plans for the founding of a college here that will impart, not only every branch of science now known, but project investigations into the ideal sphere where hope now points to unknown possibilities in the realms of truth. We believe in man and his power, and we intend to find out something more about him than the world has ever known. We are investigators, bound on a cruise that will put that of Columbus far into the background. He found a new country; we will find a new race of men to inhabit it. Since men do not seem to have the present ability to find themselves it is necessary to build an institution where they can be taught to do it.

H. W.

FREEDOM six weeks for ten cents.

Mrs. Helen Wilmans:—I have been interested in science for the past seven or ten years. Have taken many courses of lessons from Chicago teachers, Kansas City and other places, but my husband bought your Home Course some two months ago and we have been studying it and feel that we have gained more from it than we have gained from all the other things we have ever studied. Mr. Barton once said to me while I was in Kansas City, if any one has not back-bone enough let him subscribe for Freedom. So in May I subscribed for FREEDOM and we are so pleased with it. But I want to tell you right here that we missed getting our paper for two weeks, it was the one that was illustrated and the week before, and I am so anxious to have the one with your picture in it.

Not long ago I noticed a little article in FREEDOM about treating animals. I have had considerable experience on that line of work and sometime I want to give the readers of FREEDOM the benefit of it.

I received a letter the other day from the International Scientific Association requesting ten names as agents for "Conquest of Poverty." I will put the names on a separate paper and you can hand it to Mr. Post.

I am selling my books, "The Conquest of Poverty," among my friends, who are—like myself—delighted with them. How elevating the book is! If properly studied it would rescue the world from its most deadly foe, the constant worry about money.

I want some of the mind cure pamphlets for distribution among my sick friends.

MRS. A. E. WRIGHT,
502 West 6th Street, Sedalia, Mo.

ALMOST A MAGIC CHANGE

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

The new edition, which is now ready for delivery, is in appearance a vast improvement over the first edition, which has, however, given splendid satisfaction. This new edition is bound to make every one 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:

DEAR MRS. WILMANS:—I have read your book "A Conquest of Poverty." I can now doubly assure you I appreciate its value. Permit me to say to you that it has no price—it is beyond value. Let me give you from myself one earnest, heart-felt thank you for this splendid book. Very respectfully,
Beauvoir, Miss., Aug. 2, 1899. R. U. DINGMAN.

DEAR MRS. WILMANS:—We have had excellent success in selling your "A Conquest of Poverty." It sells to the majority of people on sight, as it well deserves to do. Yours truly,
Mrs. JOHN GARDNER,
Nevada, Mo.

DEAR MRS. WILMANS:—Your last book "A Conquest of Poverty" is the best, truest and most useful book I ever read. My wife and I have caught the spirit in which you wrote it, and hence our chief reason for handling the work is that we may spread the great truth among the class that need it most. Please send 100 copies by return express. Yours truly,
H. J. YOUNG,
Seattle, Wash., July 29, 1899.

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 to-day. The books will go forward at once.

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SEA BREEZE, FLA.

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

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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 |
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| A Conquest of Poverty, Helen Wilmans, paper. | |
| New Edition..... | 50 |
| A History of Theosophy, W. J. Colville. Paper. | 50 |
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| 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. | |
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| The Beginning of Day—A Dream of Paradise, by Helen Wilmans..... | 25 |
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| Metaphysical Essays, C. C. Post. Paper..... | 30 |
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| 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

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"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.

BABY'S BIRTH-YEAR BOOK.

Send me the addresses of the little strangers who have recently come into earth life. I want to tell them about a book I make on purpose for each one of them. The book gives a place wherein "mama" can record everything about the baby: it also gives baby's horoscope, astral stone, color, flower and angel, with facts and fancies of hour, day, month, year and name. Designed, painted and written for each baby individually; no two books alike.

IRENE C. HILL,
sept 6-11 1524 N. Madison Av., Peoria, Ill.

AMPLIFYING FINANCE SYSTEM

Will issue September 1. How single investment of \$25 equals sales and purchases of \$2600 annually. Overthrows present system without legislation. 50c. P. O. O. H. J. WIBEL,
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"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 9-4*

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.

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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*

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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. C., 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.

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

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

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

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

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

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

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

MRS. HELEN WILMANS,
Sea Breeze, Florida.

IMPORTANT INFORMATION.

Also an Arrangement Outlined Whereby Any One in Good Standing in His or Her Community Can Transact Business with Us on a Large Scale.

One of our representatives has been doing such an enormous business that we asked him recently to tell us how he did it. Many are doing well indeed, but the orders for 100 books at a time began to pour in so very rapidly, and then a little later when these were increased to 200 at a time, and they coming very often, we took particular interest in his methods, and he has kindly given us the benefit of his experience.

He states that his first work in each town is to distribute 50 copies, leaving one with every possible customer, rich and poor alike, on a given street or streets, either business or residence. He hands out the books with a pleasant request that the parties to whom he hands them will read the introduction, dedication and preface,

making the statement that he will call again within a short time. Having distributed fifty books carefully in this way, making exact note of each name and address, he begins to call again in the order in which he has given the books out. He states that thus far he has succeeded in selling six out of every ten books thus placed, or thirty to each fifty. He seems to have the faculty of so interesting the people by very few words that they will read the dedication, introduction and preface while he is gone, and he states that he finds this sufficient in six cases out of ten to make the sale. No wonder that since he is making the sale of this book a regular business his orders come frequently and for from 100 to 200 at a time.

NOW AS TO OUR PROPOSITION:

This gentleman was so situated from the start that he could order a large number of books and pay cash for them. Some have written in that they are handicapped in their work by lack of funds. In order to give every one a chance to do a large amount of business, we have decided to send books on letter of credit, in lots of fifty copies or more. Any one with a good reputation for honesty can get a reliable business man in his or her community to sign a letter of credit for so small an amount as is necessary to secure even 500 copies. No one who is to make a regular business of this work should order less than fifty copies at one time. Owing to the distance the books have to be sent, it is

far more advantageous to the solicitor to be able to order in lots of 100 to 300. No one need order in greater quantities than in lots of 500. The price of the book in lots of fifty or more will be 18 cents. In lots less than fifty 18½ cents. No orders for less than eight copies will be accepted at the wholesale price. If you desire fifty or more copies and cannot send cash, it will therefore be necessary for you to have a letter of credit for 50 copies, \$9.00—100 copies, \$18.00—200 copies, \$36.00—300 copies, \$54.00—400 copies, \$72.00 or 500 copies, \$90.00.

Send for letter of credit blank which will enable you to do an unlimited business without a cash capital.

THE INTERNATIONAL SCIENTIFIC ASSOCIATION, Sea Breeze, Fla.

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.

Desiring to give every one an opportunity to obtain the Lessons without inflicting hardships upon any, we offered to sell them for sixty days for \$1.00 down and \$1.00 per month. This offer has met with such general satisfaction, and as our desire is for the greatest good to the greatest number, we have decided to continue the offer until further notice.

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.

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 threshold, but oh, how expansive the view before me. Truly and lovingly yours,

MRS. HENRY UMBERFIELD, Highwood, Ct.

[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 _____

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| South Bound (Read Down) | | | | North Bound (Read Up) | | | |
|-------------------------|--------|-----------|-----------------|-----------------------|--------|--------|--------|
| No. 39 | No. 35 | STATIONS. | | No. 78 | No. 32 | | |
| Daily | Daily | | | Daily | Daily | | |
| Ex-Su | Ex-Su | | | Ex-Su | 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 56p | " | Ormond | " | 3 47p | 7 13a | |
| 7 55p | 1 08p | " | Daytona | " | 3 30p | 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 09p | " | 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 | | |
| | 6 56p | " | Stuart | " | 9 50a | | No. |
| | 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 |

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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 Jcn L. | 11 55am | 4 15pm |

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Daily except Sunday.

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|---------|--------------------|---------------|
| 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 Junc. | " 11 25am |
| 9 30 pm | Arrive Sanford | " 11 00am |

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