

# 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 Casar's hand and Plato's brain,  
Of Lord Christ's heart and Shakspeare's strain.*—EMERSON.

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## MENTAL SCIENCE AND THEOSOPHY.

One of the hardest things seems to be to deal with exact justice towards others who are climbing the evolutionary path with shorter or longer steps than ours. Even "our Helen" seems to stumble a little here.

I do not pretend to be an advanced student in Theosophy, having studied it less than two years and being obliged to overcome much prejudice against it, but Karma is, to me, far from being the pre-ordination she would have us believe she thinks it is. That some writers, not having yet gotten from under the theological umbrella, may have so written concerning it, I do not doubt, and that some harp upon the word "in season and out" may be equally true, but I am not acquainted with such. In truth I think she gives a far better theosophical definition of Karma in her own words than she has unfortunately gathered from somebody's writings, and more in accordance with the leading teachers of the "Cult," as the following will testify.

Mrs. Besant in "Ancient Wisdom" says, "Karma is a Sanskrit word meaning action; as all actions are effects flowing from preceeding causes, and as each effect becomes a cause of future effects, this idea of cause and effect is an essential part of the idea of action, and the word action, or Karma, is therefore used for causation, or the unbroken linked series of causes and effects that make up all human activity. There is no such thing as 'chance' or 'accident;' every event is linked to a preceeding cause, to a following effect. When at first the idea of inviolable, immutable law in a realm hitherto vaguely ascribed to chance dawns upon the mind, it is apt to result in a sense of helplessness, almost of mental and moral paralysis. Man seems to be held in the grip of an iron destiny, and the resigned 'kismet' of the Moslem appears to be the only philosophical utterance." That this is not so she proves from this same inviolable law ruling in moral and mental worlds as in the physical and that in those as well as the latter, "the ignorant is a slave, the sage is a monarch; here also the inviolability, the immutability, that was regarded as paralyzing, is found to be the necessary condition of sure progress and of clear-sighted direction of the future. Man can become the master of his destiny only because that destiny lies in a realm of law, where knowledge can build up the science of the soul and place in the hands of man the power of controlling his future." "The chains that bind him are of his own forging, he can file them away or rivet them more strongly; the house he lives in is of his own building, and he can improve it, let it deteriorate or rebuild it, as he will. We are ever working in plastic clay and can shape it to our fancy, but the clay hardens and becomes as iron, retaining the shape we gave it."

"We are masters of our to-morrows, however much we are hampered to-day by the results of our yesterdays." In her manual on Karma she says: "Nothing can touch us that we have not wrought, nothing can injure us that we have not merited. Only our own deeds can hinder us; only our own wills can fetter us."

Mr. Leadbeater in Vohan Oct. 1897, says: "I take it no reasonable astrologer would deny the power of a man's will to modify the destiny marked out for him by his

Karma. Karma may throw a man into certain surroundings or bring him under certain influences, but it can never force him to commit a crime, though it may so place him that it would require great determination on his part to avoid that crime."

Mr. Mead in same issue in answer to a query says: "We are tired of the blessed word 'Mesopotamia' no matter in what protean garb it presents itself. But even were we not, we should not juggle with the meaning of words, and say first of all 'karma is a law' then 'karma is a mass of something,' and then 'karma is bad.' Many imagine that because the Logion, 'As a man sows so will he reap,' is employed more frequently as a deterrent from evil than as an incentive to good, that the sowing refers exclusively to tares and not to good seed. The sooner we get this elementary error out of our minds, the better shall we be able to understand the first axiom of the doctrine of Karma."

Speaking of the ignorant and the wise man, Mrs. B. says: "The ignorant man stumbles helplessly along, striking himself against the immutable laws, and seeing his efforts fail, while the man of knowledge walks steadily forward, foreseeing, causing, preventing, adjusting and bringing about that at which he aims, not because he is lucky but because he understands. The one is the toy, the slave of nature, whirled along by her forces; the other is her master, using her energies to carry him onward in the direction chosen by his will."

There! it seems to me I have quoted enough to show that Theosophy, as taught by some, is climbing the golden stair of evolution along with the rest of the thinkers. I think in many respects it is the hardest study I ever attempted, so perplexing in its many intricacies, but ever and always is the truth held before its students of the certainty of "man's kingship, rulership, over all things, even over so-called destiny, fore-ordination and Karma."

While in many respects there is a great seeming difference between Theosophy and Mental Science. (I think it is because of the detail, the minuteness, critical exactness of explanations in the former) yet to me there is the charm of unity in the foundation principles of both that is very helpful to me.

Theosophy explains the why and wherefore of many things that nothing else has been able to do satisfactorily for me, but Mental Science takes the same things for granted in a grand way and goes right along up the hill at a pace none need be ashamed of. "The path is one for all, the means to reach the goal must vary with the pilgrims."

"Karma is the law of causation, the law of cause and effect."

Here's to the teachers in all the advance lines of thought, who are showing man the possibilities latent within him and may we recognize the unity that runs like a silver thread through each and all.

E. B. GREENE.

231 Monroe St. Topeka, Kan.

The above very clear and lucid statement of the writer's understanding of Theosophical teachings is, possibly, that of the clearer thinking and more intelligent among the Theosophical Cult. I am very glad to

believe it to be so. It is not, however, the commonly held view regarding the law of Karma, neither is it that taught by the ancients who held that the only road to happiness was absolute negation, the killing of every personal desire and the final absorption of the individual into the universal. In other words, highest good was to be found in the annihilation of personality by absorption into the infinite which is understood to be without sensation.

It is against this teaching of the founders of the Cult, and against the commonly accepted idea that nothing must be done to interfere with "The Karma" of others, that I protest. As against the views expressed by the author of the above article I could have nothing to urge. They are the teachers of Mental Science pure and simple.

H. W.

### REMARKABLE CURE OF AN INDIANA CONSUMPTIVE.

Mrs. Lucy M. Campbell of Shelbyville, Ind., has been recalled to life under such extraordinary circumstances that not a few devout persons think a miracle of God has been performed.

About three years ago, reports the *New York Herald*, symptoms of pulmonary consumption began to develop in Mrs. Campbell. Previous to that time she had been a particularly robust woman, with a comely face and fine figure. Her life was an active one, she being always foremost in church and charity work.

Two years ago prominent physicians who had been called in consultation told Mrs. Campbell that her left lung was entirely gone, and that a permanent cure was almost hopeless. A few weeks since Mrs. Campbell dreamed she was dead.

As the days passed she became weaker and weaker, Mr. Campbell being constantly detained at home, fearing to go out of town. One day recently Mrs. Campbell was very low. She was reclining on a couch, endeavoring to secure some rest, when she felt she was sinking away. Summoning her husband, she requested him to assist her to her bed. In a few moments she was in a sleep or a stupor. She remained in this comatose condition only a short time when she awoke with a start, calling to Mr. Campbell, who was quickly by her side.

With an exclamation of joy she inquired repeatedly if he could see any change in her. He gazed into her face attentively and longingly for some indication of a change. He noticed the eyes grow brighter, and so told her.

"Oh, I have had such peculiar sensations and experienced such strange feelings!" said Mrs. Campbell. "And I am not sick; I am well; I have been cured!" she cried.

Mr. Campbell was astonished and the more so when his wife suiting action to her words, arose from her bed and, going where her clothing was, dressed herself, washed her hands and face, combed her hair—function she had not performed without assistance for months.

From that hour she has been constantly improving, gaining in health and strength. When Mrs. Campbell went into her trance-like condition it was with the greatest difficulty she could breathe; when she was restored in that "twinkling of an eye" her respirations were deep and regular, and continue so. If her left lung was entirely gone, as her physicians told her, it has been restored by some mysterious power, and, as Mrs. Campbell says, "Nobody furnishes new lungs but God."

What has caused this wonderful transformation from death unto life; what power has snatched this woman from the grave and breathed into her a new life, the doctors do not say. They have no opinions to express, no theories to advance. That Mrs. Campbell is getting well there is no doubt. She says she is, and the nurse who has been with her for a year confirms the statement. Her greatest physical disability now is an extremely nervous condition, which seems to be gradually disappearing.

No Christian Scientist has had anything to do with this case. No persons other than reputable physicians have ever been called in consultation. The restoration and healing of this good woman is a deep mystery. Mrs. Campbell is now able to ride out. Her old pains of suffocation and distress have left her, her happiness being of a kind that passes the understanding of man.

### REACHED FOR A NAIL.

A Pittsfield man, as proof that plants reason, offers the history of a morning glory vine on his premises. The vine grows in a box on the window ledge. While watering it recently his daughter noticed a delicate tendril reaching out toward a nail in the side casing. She marked the position of the tendril on the wood, and then shifted the nail about an inch lower. Next day the little feeler had deflected itself very noticeably, and was again heading for the nail. The marking and shifting were repeated four or five times, always with the same results, and finally one night the tendril, which had grown considerably, managed to reach the coveted support, and was found coiled tightly about it. Meanwhile another bunch of tendrils had been making for a hook that was formerly used for a thermometer. Just before it reached its destination the young lady strung a cord across the window sash above. It was a choice then between the old love and the new, and as a morning glory always seems to prefer a cord to anything else, it wasn't long in making up its mind. In a very few hours the pale, crisp little tendrils—which, by the way, convey a surprising suggestion of human fingers—had commenced to lift toward the twine. Next day they reached it and took a firm grip.—*Exchange.*

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## BIBLE CLASS.

By C. C. Post.

FORTY-THIRD WEEK.

I feel that my work of reviewing the Bible is nearly done. I see but little more to interest or instruct my readers. If the "lessons" have not been what my readers expected I can only say in extenuation that neither have they been what I myself expected. I was totally unacquainted with the larger part of the vast mass of testimony, of which I have submitted to my readers some small portions, proving the unreliability of the "inspired" volume.

With this mass of evidence rising before me at every step of my investigation, I could not do otherwise than I have done—present the facts as they appear to exist and permit my readers to judge for themselves as to the extent to which they will allow it to affect their former beliefs.

I say "will allow" because I have observed that there exists a class, (rapidly diminishing in numbers it is true, but still a class) that resolutely refuses to see any light not reflected from, and bearing the image of, the old. It is a characteristic of some natures to resent as a personal affront any new presentation of truth. That which is old has a kind of sacredness about it that must not be disturbed. The Arabs have a saying that a live dog is better than a dead lion, but there are those who appear to reverse the precept and who prefer a dead dog to a live lion—prefer still to cling to an ancient belief, proven to be destructive of life, rather than to acknowledge their error and accept a new faith proven to be life-giving.

No one has any right to object. The first step towards progress is an acknowledgement of the right of every human being to freedom of belief. Had society granted this to its members from the time when society began to exist up to the present hour the race would have solved the problem of existence, and have become a race of gods. If, now, it will consent to lay aside its prejudice in favor of the old, if men will read the Bible of the Christians in the same spirit in which they read the Bibles of the Hindoos, the Arabs or the Chinese, then indeed may good come of it, but so long as the Bible is forced upon rising generations as the inspired word of the creator of the universe just so long will the minds of men hold confused ideas of virtue and honesty and life, and so long as this continues war and strife will continue in all departments of human industry. Men must stop trying to fit their beliefs into the moulds made by the grandparents of their grandparents' grandparents, and act from the increased knowledge and higher conception of the law, and man's relation to it, that has come to us in the new age. The priesthood must be taught that it can no longer lead the people unless it consents to become teachers of the newest truths, even the discoverers and promulgators of new truths. If the clergy cannot lead in this they must cease to lead and give place to the scientists who are constantly making new and wonderful discoveries in every branch of knowledge, and to whom, as is right and proper, the world of intelligent and moral men and women bow in respect and deference.

The more intelligent among the clergy know full well that their system of theology, as well as their ceremonials, are stolen from the people whom they call "heathen."

This fact has been dawning upon them for years. Numbers of them have confessed it to me personally, but have excused their seeming hypocrisy in continuing in the ministry by the statement that the membership of the church, generally, would not accept or permit a frank and honest avowal of the truth, and that economic conditions were such that it was seemingly impossible for one bred to the ministry to find any other occupation by which to procure a living for those dependent upon them. I do not hesitate to assert that there is a very large percentage of the clergy in this country, and in every denomination, that would gladly declare their disbelief in the inspired character of the Bible, and retire from their pulpits, if they could have any assurance of employment in which their natural inclinations and talents could find exercise and remuneration, and I equally confess to a lively sympathy with these men. They, as a rule, entered the ministry from pure motives. They thought that they loved their fellow men and wished to save them from the wrath that they had been told was to come. A portion of them are still in the bonds of ignorance and fear, but thousands are freed of their ignorance and in fear only of the edicts of the higher church authorities which have the power, by removing them for heretical utterances, to turn them out of their pulpits into a world of which they know nothing in a business sense, to compete for a living for themselves and families with every chance against their being able to succeed.

Listen to what Dr. Savage, of the church of the Messiah, said two years ago and judge if I am not right, and if I do wrong in presenting the facts regarding the Bible as I have done:

"We are face to face here in this modern world with a very strange condition of things. I wish I could see the outcome of it. Here are churches printing, publishing, scattering all over Europe and America, statements of belief which perhaps hardly one man in ten among the pew-holders and vestry men believe one word of. They will tell you they do not believe it. They are almost angry with you if you make the statement that these are church beliefs. And at the same time we are in the curious condition of finding that the man who proposes himself as a candidate to the ministry in any of those churches dares not question or doubt these horrid statements; and if it is found out that he does question them after he gets into the ministry he is in danger of a trial for heresy."

It is certainly hard enough on the young applicant for ordination to the ministry to be called upon to declare a belief in things which he has, perhaps, already begun to disbelieve, and which he is pretty certain those ordaining him do not believe; but it is worse to feel that he is forever shut off from investigation which would enable him to satisfy his longings for the truth, by the fear that his suspicions may prove to have been justified and that he must ever after consent to know himself a teacher of untruth or submit to a trial and eviction from the ministry.

If the reader feels inclined to moralize this is a fit subject for mental comments.

What can we expect of society when our highest religious authorities insist upon promulgating theories which they know to be false, and compelling the ministry to state untruths, knowing them to be such.

From what has already appeared in these columns, each of my readers will judge for himself as to the truth or untruth of the historical portions of the Bible and also as to the value of its teaching. Before closing

this series of articles, however, I wish to give in brief my own conclusions, arrived at by a much more general reading than might appear even from the numerous quotations which I have given from different authorities. The fact of the character known to the Christian world as Jesus of Nazareth having ever lived is questioned by many. Indeed, if the truth were known it is altogether probable that the number of fairly well informed men who believe him to be wholly a myth is very considerable. I acknowledge at times, in the course of my investigations, having myself been almost compelled to this conclusion. Almost without exception the moral and ethical teachings ascribed to him are to be found in the sayings, and often in almost the exact words of others who preceded him, while every ceremony by which the Christian church declares it necessary to propitiate the Christian God and secure salvation is of heathen origin, and was used by heathen people to propitiate some one of the numerous gods which they worshipped. The number of gods were diminished, the killing of all first-born sons as sacrifices gave place to the sacrifice of the first born of all domestic animals, and this to the sacrifice of the first and only begotten Son of God himself; the Sabbath, originally connected with the phases of the moon and sacred to the moon god Sin, was retained; the sacrament and baptism by water were made prominent and the material for a new religion to take the place of the decaying old ones was in hand lacking only a new personality about which to throw the halo of phosphorescent light, without which religion would become science and pass from the control of the dead to that of the living, and this personality was found in Jesus of Nazareth.

I think the preponderance of evidence clearly in support of the claim that a man of that name traveled and taught both in India and in Palestine. He was a student of nature and versed in all the knowledge of the wisest man of his day. He possessed great native ability, was of a high moral nature, and possibly had a fuller knowledge of the source of all life, and of man's rightful power over it, than any teacher who had preceded him. While most of the miracles and miraculous events performed by, or reported in connection with, him are doubtless pure fables drawn from ancient mythology, it is difficult to believe that he possessed no healing power, or that he did not practice healing by the laying on of hands and by other methods known to the world to-day, as Mental Science, faith cure, etc. He not only practiced but taught these things as in accord with natural law, and sought to instruct the people in a knowledge of the law that they might heal themselves.

He proclaimed an equality of natural rights among men, declared all men to be brethren without regard to race, color or previous condition, and insisted upon a community of goods among all who accepted of his teachings.

In this latter command he went farther than did Gautama Buddha, whose teachings in many things he followed. Neither was his conception of a future existence the same as were the Buddha's so far as we are able to judge. Of this, however, it is quite impossible to determine, knowing as we do that none of the books of the Bible were written until long after his death, and that there was so great difference in the opinions of those who assembled at the conference which determined what he did and did not teach as to result in scenes

that would be held to disgrace a political convention, and that the works of those who held with the minority were burned.

We do know, however, that soon after his death numerous communities were founded, whose members held all property in common and who claimed to believe as he had taught in all things. We know that these communities became sufficiently numerous and sufficiently influential to cause the authorities to fear and persecute them, and finally, through still greater fear, to seize upon the leadership and, leaving to the more influential men among the different communities sufficient prominence to induce them to consent, called a conference at which it was determined by what they called "divine interposition" what was and what was not to be taught, after which they were in position to have everything their own way, and to exclude, as they very nearly did, everything conflicting with heathen teachings and heathen practice. They continued to speak of God by the name under which he was known to the Christians, they endowed Jesus with the character of godhood, told of him all the stories of marvelous events which they had heard of Buddha and Zoroaster, and invented hundreds of others with which to satisfy the cravings of the ignorant for the marvelous, and while doing it incorporated into their service, with slight changes, the ceremonies of the "heathen," thus combining the strength of both parties and founding a new church, claiming both spiritual and civil authority, but from the teachings of which they had eliminated those things which Jesus made most prominent. Another great reform movement had been overthrown—not by force—that had been tried and failed, but by "diplomacy," by shrewd manipulation of the people by men who believed in the divine right of the few to rule and the many to serve.

We are standing on the threshold of a new day in the full glare of the search-light of science and untrammelled investigation. All the wisdom of the past ages is hived in our mental and manual workshops. The hitherto intricate problems of life are being solved in the alembic of persevering, profound and untiring effort. Our feet press the threshold of a new era, which Victor Hugo, with the wisdom of a seer, thus precasts: "We enter not upon great centuries. The sixteenth was the age of painters, the seventeenth of writers, the eighteenth of philosophers, the nineteenth of apostles and prophets. In the twentieth century war will be dead, the scaffold will be dead, animosity will be dead, royalty will be dead, and dogmas will be dead—but man will live. For all there will be but one country, and that country the whole earth; for all there will be but one hope, and that the whole heaven. All hail then, to the noble Twentieth century which shall own our children, and which our children shall inherit! In this triumphant cycle truth will reveal itself; the beautiful will arise; the Supreme law will be fulfilled and the whole world shall enter upon a perpetual fete day.

\* \* \* Man's hand grasps the earth, but his soul embraces heaven; like the insect he is of the dust, but like the stars, he partakes of the empyrean. He labors and thinks. Labor is life and life is light."—*E. E.*

"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.

DEAR MRS. WILMANS:—I have just been reading in FREEDOM of Sept. 13th the article by Ray G. Edwards, and as a sequence am asking myself and others whom it may concern a few questions, and may possibly find myself making some statements. Is not the position which Mr. Edwards takes that of one who recognizes himself as subject to the race-made laws of so-called matter? Do not results really depend altogether upon one's plane of thought, or mental attitude? One who in his consciousness dwells in the realm of mind or spirit is subject only to the one unchangeable law which is Life, and can truly say: The Law of the spirit (of Life in Christ Jesus (the within and the without) hath made me free from the law of sin (error) and death.

In view of the fact that man can grow in but one way, viz., by the recognition of the power within and the calling it into action by his thought, the question arises (if there can be a question with one who seeks to climb the ladder of progress and to ascend to the heights of the overcomer) whether it is cheaper to depend upon "rubbers" to prevent a cold, and to observe the man-made laws of hygiene rather than to recognize and assert his inherent right of dominion over all negative conditions. We grow inch by inch only, at the best, but it is by taking our position mentally (and I tell you there is a mighty power in this taking one's position and overcoming in part these little details of our every-day opportunities. To confine the action of thought to "those channels in which it has complete mastery" is to limit it and us to past conquests and to cease from all growth.

Which, then, is the greater waste of force, to strengthen the muscles of thought by use, or to let them grow flabby and shrink away through disuse except where little or no effort is required? True it is, we have not yet come to the time of moving mountains by faith, but to be able to hail one's self as conqueror over the little hills which lie before us at this present stage of development and the increasingly larger ones as we push on, is to arrive at the mountain, developed up to the point, where, if necessary, thought will again proclaim itself master, (one might almost say from "force of habit,") and the mountain will disappear.

I used to pray (and with expectation) as I read, with finger underlining the words, that the 13th chapter, 1st. Corinthians might be actualized in me. "Believeth all things" is one link in that golden chain of trios, and it is to me the key-note of victory over all obstacles in the way of growth, or the manifestation of power. Yours very truly,  
LIZZIE UMBERFIELD.

The law is perfect and a perfect understanding of it gives control over it. It is not necessary that one take cold from damp feet, but damp feet are not desirable from any point of consideration, and there is therefore good and sufficient reason for wearing rubbers when going out in the wet. It is certainly within the law to rise above all so-called material forces; as evidence, the walking through fire of which we have given so many instances backed by indisputable evidence. If the destructive effects of fire may be overcome, then those also of water and every other element and force in nature. This is what I have always taught, for this means man's supremacy over the conditions which in the past have made him a slave. Knowledge of the law of life means life, ignorance of the law means death. As men have demonstrated their ability to walk through fire without injury, so may they learn to overcome all things—even death itself. But as I would not advise any one to attempt to walk through fire who did not know how to cause his body to be impervious to heat, so I would not advise any sudden and revolutionary change in one's habits of life because of the belief that it is within the law to overcome all things. We must grow into a knowledge of the law, not jump into it. A blind faith

will sometimes enable an ignorant person to perform what appears to others, still more ignorant, to be miracles; but such are of little value except that they are pointers, proofs of the existence of a law, and should be accepted and studied as such; but they furnish no reason why those who do not understand the law should attempt to compel a like blind faith in themselves. Those who have accomplished most towards an understanding and control of the law have been content to apply their first knowledge of the power of mind over the body by dismissing, as far as possible, all feeling of annoyance over those trifling matters that cause most people to remain in a more or less constant state of "worry," and also to drop from mind all fear of sickness from necessary or accidental exposure, or from eating such food in reasonable quantities as appetite demanded and occasion offered.

This much anyone who believes in the power of the mind can do, and as a result the mind becomes calm and peaceful and open to receive impressions from nature and from other minds and to acquire strength for a fuller demonstration of its own power. When we have done this we have gone far towards changing the conditions by which we were surrounded, and new and better conditions mean new and better opportunities for growth.

I wish people who call themselves Mental Scientists would cease trying to twist Bible terms out of their original meaning, in order to make them fit the truth as it exists. Leave that to the clergy who are paid to do it. "Life in Christ Jesus."

That is, life in Jesus who is the Christ, the Saviour of the orthodox teachings, was intended to mean life after death though believing what the church said we must believe about him. The Bible was written by the priests, and they wrote what they wanted believed. Some of it was good, some of it error, a mixture like the writings of other ignorant, superstitious and selfish men. It is well to accept of truth wherever it be found, but it is folly to try to fit a support under a false foundation in order to build another foundation on top. If Mental Science cannot stand upon its own foundation it cannot do so by leaning up against the Jewish Scriptures.

## THE SUN AS THE SOURCE OF INTELLIGENCE.

[From the Mexican Herald.]

I have often asked myself, what is this silent, subtle, yet almost irresistible influence that comes and seems to impel one to write, and which has hovered about me for several days, urging me to write on the above subject? From whence comes it and from what does it derive its intelligent purpose? These are not only interesting questions, but important ones to consider and find their solution.

To which may be added another, equally as important: From whence comes the intelligence that inspires the brain of man, the animals and plants, as well as the inanimate creation?

Sometimes it is well for both the writer and reader to select a subject out of the ordinary course, as it opens up a new field for thought and speculation, which may ultimate in developing some new knowledge and power to the race.

I have come to believe the statement at the head of this article, as nearly true as one could believe an assertion without absolute proof, and yet I have an inde-

scribable sensation that the proof will sometime be forthcoming. The principal reason for my belief may be briefly stated.

About eight months ago, without any particular cause to draw my attention to the sun, I perceived that a peculiar influence was being exerted upon my mind by or from the sun, which gradually increased for several weeks, until it had attained its highest apex, when it gradually declined. I realized that the "influence" was more or less of intelligence, and that it transmitted to me the knowledge that the sun was the source of intelligence to man. And this information came to me in such a clear and distinct manner, that I could not doubt it, and at the same time it was so separate from myself that I knew it was neither imagination, nor by any process could be evolved from my brain.

If this had been the only instance of such exterior impressions coming to me I should not have given sufficient credence to it to publish it, but all my life I have been subject to similar conditions in relation to other subjects.

I might mention many cases when knowledge has come to me, and afterwards events have proven the certainty of the intuition. One may suffice. When a young man, I knew that the great race awakening from some of the enslaving creeds as well as faith in drugs, which is now taking place, was sure to come, and well remember the promise to advocate it when it was ushered in. Perhaps I may have inherited it, as my mother was remarkable for foretelling events. Among other things she foretold the emancipation of the slaves in the United States in ten years, before it occurred; and even to the period she was correct. But, however this may be, many a time it has served me well, and never deceived me; therefore I have learned to have great confidence in such intuitions. As I cannot go on a voyage of discovery, I must wait for time to determine, as Galileo his theory. But to the proper subject. For the sake of argument, we will admit that the sun is the source of intelligence, and proceed to consider some of the reasons in support of that statement. No one would doubt that the sun is the source of heat and light, but it is not as equally certain that the sun is a vast ball of fire as was formerly supposed. For example, on high mountains, where if the sun was a globe of fire, being nearer the sun the warmth ought to be greater than in the valleys, while the contrary is quite well known to be the case. It is more probable that the heat of the sun is generated on the surface of the earth by the rays of the sun uniting with some force or intelligence at the lower surfaces of the earth, and thus causing heat.

If this theory be admitted, it necessitates the supposition that there are laws in connection with this planet which remain yet to be discovered and demonstrated.

If intelligence comes from the sun then it is reasonable to suppose that there is a large amount of it there. This leads to the consideration as to the probable form of that intelligence. But before we proceed to that, it will be necessary to consider if intelligence can produce heat and light. I believe that I have seen many instances of intelligent thoughts producing warmth. I will cite two only.

On one occasion, riding in a carriage my feet became quite cold, but they became warm again after directing my thoughts to them for that purpose.

At another time, on entering a room I distinctly felt

the thoughts of another person coming to me, and those thoughts consisted of admiration directed with great intelligence. I felt a gentle warmth in my body as marked as if I had exposed it to the genial warmth of an open fire. One of the principles of healing by mind is the transmittal of warmth to the body of the patient by intelligent thoughts. Warmth, intelligence and love are the three essential principles to retain life in the body, and the two can be produced by intelligence. A gentleman here in Mexico, after drinking his coffee in the morning commenced shaking as if from the effects of cold, which continued through the day. At night when I saw him, he was thickly covered in bed, yet he trembled so violently as to convey the same tremor to the bed. I simply directed my thoughts to him, and in ten minutes he was warm and sound asleep. Although I well understood the cause, and I did not communicate it to him, yet he confessed, and gave reasons for his belief, that something had been put in his coffee. Therefore, to me it is perfectly clear that intelligence can produce heat. But I have not had an equal experience to prove that it can produce light to our senses. That it illuminates the interior mind or understanding with light here can be no question. This is the light "that lighteth every man that cometh into the world." It is more difficult to prove to the physical senses that intelligence will produce light, yet most persons can affirm that it does give light and life to the soul and understanding of man. If there is one word that signifies more than another the comprehension of all there is to our senses, that word is intelligence, or mind. With a person who has given this subject a proper study, there can be no doubt that every atom of the earth is intelligence, and this combined intelligence is what rotates the earth. The earth has a desire to warm and light itself; hence it revolves on its axis.

By conceding the intelligence of the earth, we are better enabled to understand the probable cause of the heat and light of the sun.

Let us suppose then (supported by many good reasons) that the sun is composed of atoms of intelligence, and these atoms passed each one as much or more intelligence as the most favored man possesses on this planet; besides, allowing the sun to be ten times larger than the earth, it may be imagined what immense power of intelligence may be given off by the sun. The earth being composed of intelligence, under the law that like attracts like, it being known that material bodies attract their like, and there being more animate intelligence in the valleys than on the mountains, the rays of intelligence are reflected with more force in the former than the latter; hence we may account for greater warmth in the valleys.

The claim may be supported by argument, that the Sun is inhabited by a race of beings as superior to ourselves in intelligence as we may be to the lowest insect or plant; this added to the bulk intelligence of the body of the sun may account for the light, heat and intelligence received from the sun.

I wish it to be remembered that the time is near at hand when new light and discoveries will be made bearing directly on this question.

Appropos to the subject of the inhabitants of the sun; I will give for what it is worth an account of the inhabitants of the planet Mars, as given by an old gentleman in the United States in whom I had much confidence for veracity. I knew him to be very intuitional,

and that he could read other minds, and had a wonderful power of mind generally. So well disciplined was his mind, that his physical or intellectual mind could converse with his soul or subjective mind. He could lay down on the sofa, and by an effort of the will, his mind would leave the body, (it remaining to appearance lifeless) and go to other places, and then return and resume its functions over the body. During these mind journeys he could depict scenes and persons as accurately as if he had visited them in the body. In one of these mind wanderings he visited the planet Mars. He said: The inhabitants were in every respect superior to our race. In form they were superior in beauty and physical perfection, they were giants and had immense power of mind; that they did not construct with their hands, but with their will; if they wanted a house they formed it by mind; that they lived principally by intelligence, and what little material food they required, they reached forth the hand and took it from the air; that their houses were of great beauty and formed by and for the most intelligent purposes.

That the trees and plants were of great dimensions and seemed to grow to express beauty and intelligence, as well as to give pleasure to the beholder; that the inhabitants spent their time in developing more intelligence by meditation and such exercises of the mind as conduce to happiness. Who shall say that this world is not indebted to Mars for some of its progress by the reception of thought from that planet?

O. P. RICE.

### STRAY THOUGHTS.

There is no special Providence, but there is a universal Divine Providence. The one Divine Law regulates all things, from stars to the smallest atoms. The same law governs in the least as in the greatest.

We often have to pay the penalty, in our own persons, of what we call others to account for.

The irritability of the human invalid and of weak little dogs is proverbial. The strongest men, and also animals, are always good natured. But turn to some one of rather less than average intelligence or strength, and you will find a person who resembles a little snapping cur, instead of a noble, powerful mastiff. Little creatures who feel their absence of power, but like to assume a power they do not possess, are like little barking, snapping dogs contrasted with the finest canines.

Neurasthenia—the gradual wasting away of the nervous tissue—is the popular ailment of the present age. Hysteria is just as common with men as with women. Neurasthenia does not appertain to one sex more than another, nor to one age more than another; it is to be found in all periods of life, and in all occupations.

These ailments—hysteria, neurasthenia, impairing and general wasting away of tissue—are not due to over work; they are only due to worry. A great many people are over-worried, not over-worked. The antidotes to all these disorders are purely mental.

If you do in a normal condition, as much work as it is right for you to do, you will fall asleep, and sleep as long as it is good for you to sleep.

Worry is nothing but hysteria! We destroy brain tissue by worrying.

We never knew a strong person who was always in a hurry, and we never knew a successful person who was

always in a hurry; people whose experiences are like a seesaw are mentally unbalanced.

Watches are usually too fast, when in the pockets of hysterical people.

In consequence of certain things being as they are, certain results will follow. Change the cause; trouble yourself, not with the effect; the effect will take care of itself.

There are no accidents. Nothing ever occurs by chance. There must be a sufficient cause for every effect. Every thing takes place according to law.

Deny all limitations; there are no limitations, *per se*. Unless we take this ground, we shall never succeed in our effort for health on any plane in any direction.

When we get beyond all sense of limitation, we can have just as much as we desire to attract. There is a universal supply. Nature is so bountiful that all can have as much as they can hold.

You wish to overcome a limitation. Then you *will* to actualize the very opposite of what you are now doing. You must let your will work quietly and bring your recognition into harmony with your will by recognizing your ability to accomplish whatever you desire.

While our goal is to be entirely superior to circumstances, we are not entirely superior to them until we have grown to a highly developed state. We can grow to absolute control over circumstances. This is not yet generally attained; it is the ideal.

To be able to control all circumstances is an evidence of very high mental development. One not so highly developed will succumb occasionally.

When you depend for happiness upon anything you make it a necessity. As you make it a necessity, so it is necessary to you. The person who says he cannot do without this or that allows it to become a necessity to him. You say you cannot get any information except from books; very well, you have made that a law. "According to thy word, be it unto thee." If we did not make laws for our own bondage, we could get all needed knowledge psychically. It is just so with every limitation under which we groan. We have made the limits, and now we must break away from our limitations.

We maintain that all those limitations which people make for themselves are entirely unnecessary, and should be overcome. The mistake is in thinking that they can only get the blessings they desire through a prescribed media. People must realize that according to their word, is it unto them. The ministrations of second causes is not to be denied; effects are produced through many agencies; the power of external suggestion is not to be denied—up to a certain point—but the sooner we go above this the better.

Everything that is external keeps you in a certain groove; and as long as you are in a certain groove you can never attain true development. If you will be bold enough to step out of all ruts, whatever you need will come to you. Develop!

There are virtuous people so stale and monotonous that they rise to a certain height, and never go above it; you know you will never have a surprise from them. But take a person who is in any sense outside the ordinary limit—you never know what is coming; there is something pleasurable in that kind of uncertainty, for it savors of progression.

If you are going to place a limit anywhere, you are not open to a revelation from the universal Spirit of Truth—if there is any line beyond which you may pass. Just as long as you say, "Of course, there's a limit," you are limited by that thought; and you cannot go out into any larger and higher thing as long as your own word confines you to that smaller thing.

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*Helen Wilmans,  
Sea Breeze, Florida.*

## THE CONQUEST OF OLD AGE.

MRS. WILMANS:—I am interested in all of FREEDOM, but in nothing so much as the part of it which treats of the conquest of old age. I suppose you know even better than I how this subject is beginning to take hold of public thought. To be sure, I have seen nothing to show me that any of the thinkers on this line are right, except yourself. If a man is all mind, and this looks to me to be a fact, then nothing but more intelligent mind is going to eradicate the errors of his present mind and confer upon him the full privileges of his individuality which is to live as long as he pleases, in just such conditions as he selects for himself.

I am told that you are conquering old age in your own body, and I wonder why you are not extending the same privilege to the rest of us by offering to treat us for old age; you are offering to treat us for financial success, or rather for the qualities that naturally insure all kinds of success; but for my part I want to be treated for a renewal of youth. Why don't you take patients for this purpose; if any person on earth can take the wrinkles out of an old face and restore lost vigor to the body, you can. As I write this I am thinking of the miracle you wrought on Mrs. Calderman of this place. A healer who had the power to bring her out of her awful condition can do anything. And again I ask why don't you advertise in FREEDOM that you will take patients and treat them for the purpose of restoring their lost youth?

But to return to my subject. While a great many people are now interested in the conquest of old age, they are all prospecting on the physical plane for the power to do it; and they are not going to find it there, as you and I know. It requires certain mental qualities to render a man worth renewing, and until a man gains these qualities he might as well continue to grow old and then die. He is worthless for the higher life to which we are ascending, unless he discards the lower, and no amount of medicated stuff will save him. But the doctors are prospecting for this stuff all the same, and every now and then some of them think they have found it, as in the Brown-Sequard affair that caused so much excitement.

Not long ago the papers recorded the meeting of thirty physicians for the purpose of appointing a national convention of medical men to see if it would not be possible to devise some method for the cure of old age. It seems that a Doctor Roberts has discovered a new lymph that almost reaches the desired result. Of course we know that it will "go up the flume" as all other lymphs of this kind have done; but I take it as a great advance that they have got even the possibility of the thing in their heads, let alone the discovery of how to accomplish the desired result.

But, Mrs. Wilmans, I want you to answer this letter. I want to know just how far you have got—in the conquest of old age; whether as you grow older in years you really feel encouraged to believe that you are working out the problem. And if so I wonder still more that you are not giving the world the benefit of it. I beg you not to treat my question with indifference, but to make me a reply.

HELEN CONVERSE.

The above letter is very straight-forward in its demands, and I am going to answer it as honestly as I can.

First, as to the question why I don't advertise for patients to treat for the cure of old age. I simply have not got to it yet; that's all. Old age can be cured, and I can cure it; but I have not sufficiently conquered it in my own person as yet to stand out for inspection so far as this one thing goes.

It is true that I am conquering old age and death, and I know it, even though I am not showing such marked improvement personally as I expected to do in this length of time when I started out. I am feeling it rather than showing it. I had certain fixed ideas as to how it would manifest in my body, and these ideas were mistaken.



The whole process is purely mental; and the advance I have made shows forth in a gain in positiveness, and in the acquired force of all my mental qualities. I am stronger mentally; I believe in myself more thoroughly than ever before, because I am stronger mentally. This is as far as I have got for the present; it is an untried journey and I am in complete ignorance as to what the external demonstrations are going to be. Of one thing I am sure—that I am not going back to the mere animal beauty and strength that I once possessed. I am traveling in a very different direction. My newly acquired power shows in the fact that I feel sure of myself; I feel that I have no reason to be afraid of anything or uneasy about anything. Indeed, the conquest I have made so far, has been over fear. I speak the word of healing for my patient more confidently because I have a stronger sense of my own mastery; in other words, I am not afraid to speak it because I feel that the mere fact of my speaking it *creates* it. For instance, I say of my patient who is, perhaps, lying at the point of death, "He is well." And in saying that he is well I feel that I am *creating* the condition of health for him; not that it is true from any standpoint of reason, but because I have the power to create a new condition for him. And I have this power because I feel myself to be the most irresistible force under the sun.

Now this force on my part is only mental, for when I attempt to apply it physically I do not succeed. But the patient gets well. He has accepted my mental strength into his mind, and his mind lifts his body by gradual degrees out of disease.

Sometimes I find it difficult to arise to the place of creative power where the spoken word changes conditions, but I am growing stronger in this particular every day. From this the reader will observe the change that is going on in me; it is from negative to positive; and from physical to mental. My mind is growing stronger all the time; and it is the mind that alone has power to change conditions. I know perfectly well from the trend of affairs within me that the change from old age to perpetual youth has begun.

As this goes on I feel my body to be less of an impediment than formerly. Week after week it seems to me that it is less and still less an impediment to my mind; so that what my mind says is true, really becomes true, in spite of what my body says. It is as if there had been a conflict between mind and body for years. The body says I am weak and on the road to death. The mind used to acquiesce in this, and death was the result. But some people began to think; there was mind growth. Then the mind said to the body, "You do not have to grow old and die." The body knowing nothing but the old beliefs, and being nothing but a record of the old beliefs said to the mind, "Bodies have always grown old and died, and always will." But the mind kept on thinking, and kept on talking to the body until the body began to weaken in the beliefs it was born in; and it kept weakening more and more in the belief of its own helplessness until—like my own body at the present time—it is ready to give in to the mind and say, "I renounce the old beliefs altogether."

Now this is just what my body is saying to my mind; in the meantime my mind, being inexperienced in such matters, there never having been a similar case in all the world's history, seems waiting for some fresh knowledge to be born out of its depths before it knows what

the word is that needs to be spoken in order to create the new life that will really constitute the second birth, which is the birth that saves to the uttermost from old age and death.

I know that I am in the direct line of growth toward the mental plane where I shall speak the word that re-creates me; but I am like the babe in the womb; I must grow a while longer before I am ready for the great light I am about to enter.

In the meantime—as I said before—every particle of growth which I observe is mental growth; that is, it is growth in such qualities as we usually credit to the mentality. With me it is growth in courage, in the overcoming of fear, in the recognition of a strange power within myself that says all the time, "You are all powerful; you are your own master; you can speak the word that will re-create you in a type of beauty and greatness that at present you know nothing of, because you have *seen* no type of beauty but that of the perfect animal human. The type of beauty you are waiting for is going to gradually develop out of your mind, as your mind continues to generate higher and nobler qualities."

With regard to these qualities I can also speak with great certainty. I am growing in a sense of justice; and in a lovingness that is founded upon an intellectual perception of the noble qualities of others, regardless of the emotional nature upon which the affection of the animal man is based. It is a higher, juster, more gracious and discriminating love than I ever was capable of before.

All of these things are growth; and they are growth in the direction of that nobility which dies not; which is perpetually young; which is constantly creative, and which creates each day afresh, from a higher plane of thought than ever before reached.

To the question why do I not treat patients for old age? I will further say that I have thought very little about it, being so deeply engaged in treating them for disease. If I should take patients for this purpose it would have to be for mental qualities that I would treat them, since I am convinced that it will be by the increase of mental power that old age and death will be overcome, as my own experience is now confirming.

H. W.

—◆◆◆—  
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HELEN WILMANS,  
Sea Breeze, Fla.

## THE WASTE-PAPER BASKET.

We have been having our autumnal gale, "the equinoctial," as it is called in the North; a storm which used to be supposed to be caused by the sun crossing the equator. I remember when as a small girl I used to think the equator was something that could be seen, that it was like a clothes line stretched around the earth, and that things on one side of it were quite distinct and unlike things on the other side.

I had the same idea of state lines, and supposed that any one could tell when they came to the line between two states by the looks of things.

I wonder if children now-a-days have the same ideas about things that children used to have when I was a girl. I wonder, too, if grown up people still believe that the crossing, by the sun, of an imaginary line called the equator, really causes our equinoctial storms?

But about our "gale." It blew for three days quite hard with very little rain, and then, just as we were beginning to congratulate ourselves that it must have blown itself out it started in to rain, and it just looked as though it was to be a second flood, and no ark ready. You know there are folks that always keep records of everything; who know what was the coldest day that the country ever saw, and how high the thermometer went on the hottest day last summer, and how that compared with other hot days of other summers. Well, these folks say that ten inches of rain fell on the level in this last day of the gale, and I guess it did. Nobody would have minded that very much—it couldn't really hurt anything—but it seemed not to do as rain ought to do—come straight down from overhead; it came horizontally before the wind and found every crack and crevice and open joint in the houses. Sometimes it seemed to be raining up instead of down. It blew in under the doors, and crept up under the windows, and found cracks in roofs that were thought to be impervious to the elements. It kept the servants at the hotel on the jump to prevent carpets from being injured in the rooms which faced toward the quarter from which the storm came, and if one was compelled to go out of doors he was wet through and through almost in a moment. Between the rain fall and the backing up of the water by the wind the river rose over the stone embankment on the Daytona side and threatened to flood Beach street. The ocean was a mass of foam as far out as one could see, and the tide rose two feet above ordinary high-water mark on the ocean beach.

Nobody was frightened, however, and no damage was done beyond some discomfort and annoyance in having to take up a carpet or air bedding or wearing apparel where the storm had found a faulty roof, or weak spot in houses. These gales are never of a dangerous character. There has never been a tornado or a "twister" of any kind on this portion of the Florida coast.

In these autumnal gales, of which we average one a year, occasionally missing a year and occasionally having two during the season, the wind blows steadily for, generally, three days, at a velocity that is not pleasant for one to be out in; but I have never heard of their blowing anything down, and except as they are usually accompanied by rain during some portion of the time they are not especially annoying, at least, not to one who has little need of going out; and even then there is some recompense in the view one gets of the sea in its anger.

But my! how it did rain that day. We are so high above the river on this side that the water ran off as rapidly as it fell, but it did look at times almost as though one could go bathing anywhere outside of the hotel.

We had quite a scare to-day—one of Mrs. Sheldon's babies ran away. What in the world put it into her head to go to Madam Dietz, the teacher of languages, who lives a block away, nobody will ever know, I suppose, but that is where she was found after half the neighborhood had turned out, and the cold chills had begun to run up and down my spine as I thought of the baby—and the river. Don't let's talk about it. There are pleasanter things to write of—for instance, I have a new admirer, I might almost say "beau." His name is Schneider. He is Claude's shepherd dog brought all the way from California because "Schneider is one of the family, ma. It would have broken his heart if we had left him." At first Schneider was evidently somewhat at a loss to know how he ought to deport himself. He was raised on a mountain ranch and was unaccustomed to society. He was not certain what his duties were under the new conditions, or what relations he was expected to sustain, either with other dogs or with the numerous people whom he saw, and many of whom appeared to be desirous of forming his acquaintance.

He refused all attempts at familiarity even from Dewey, a small but exceedingly wide-awake-and-ready-for-action-dog, who has adopted the family, and who, with Bulger, a spotted half bench-legged "purp" of uncertain age and genealogy, runs with the carriage when permitted, or cares for the Sims' children when forced to stay at home. Mr. Sims has charge of the stables and drives my carriage when I go out. He lives in a neat little cottage near the barns and has a waste of young ones. He says he has to count 'em nights to see if they are all in, something he never has to do at meal time. They are all nice children—take after their mother, of course, though I must say Mr. Sims isn't a bad man for one who "came from Texas, down on the Rio Grande."

But I came near forgetting about Schneider. Naturally I run over to see the young ones once or twice each day. They are just across from the hotel, only a couple of vacant lots and the boulevard away. There is Claude and his wife, and Ada and Jessie in one cottage, and next door is Florry and her husband and their four children, and they sort of gather around me when I run in, and Schneider has caught on to the idea that I am a person of importance, and one to be looked after. Now, every evening when I start home if Mr. Post is not with me Schneider walks by my side to the hotel door, and then turns and trots back. I never have called him; it is his own doing entirely. He has seen that I am regarded as of importance in the family, and with the trained instinct of his breed has assumed the duty of a protector.

I do not think he has any special fondness for me; I have never fed him and have not petted him to any great extent. I like dogs, but I do not like them to jump on me as they are so apt to do, muddying and often tearing my skirts. It is not, therefore, from affection, but purely a matter of duty that Schneider performs when he "sees me home." If he were a man instead of a dog, I might not acknowledge this. We girls don't like to feel that a gentleman is showing us attention as a duty.

H. W.

### THE TYPE WRITER.

Opposition to type written letters used to be very common. Many people are prejudiced against them even yet. Indeed, I myself had some sympathy with the lady who complained that her lover wrote letters to her on his type-writer. It surely did seem to be a mechanical way of expressing his affection.

When I first began to use the type writer in my correspondence there was quite a little opposition to it; gradually there came about a certain degree of reconciliation; though I doubt whether any one likes a type-written letter as well as one in script; it looks too much like a printed circular. The other day I had a letter from Mrs. W. E. Trehune, 1055 East 3d St., Salt Lake City, Utah—a friend who had sent me a new patient, in which she tells me of his dissatisfaction.

She says: "The patient feels that you have no interest in him just because your answer to him was type-written. I have tried to convince him that it is all right, but still he is not satisfied. Will his state of mind make any difference in the treatments? I feel responsible, as I urged him to take the treatments. You cured my little daughter about a year ago of a desperate disease of which the doctors said she would surely die; or if she lived her mind would be entirely destroyed. But I sent to you for help and in two months she was cured entirely, mind and body. So you see I have good reason for recommending you. But I have considered that perhaps I had better tell you of your new patient's objection, for fear it might stand in the way of your curing him."

I really think that his belief concerning the type written letter might easily retard his cure; and as I want his mind clear and receptive I shall write him by hand after this.

At first when one begins to use a type writer he cannot put *himself* into his writing as he did when using the pen; he keeps thinking about the mechanical part of his work, which prevents the free generation of magnetic thought. But presently the machine does his work as unconsciously as his pen; and then there is no difference in the effect of the two modes of writing; and as the type-written letter is so easy to read I consider it far ahead of script. I hope all my correspondents will accustom themselves to the type writer and like it. It is as great a comfort as the sewing machine; and everybody knows what a blessing that is. H. W.

DEAR MRS. WILMANS:—I am very much impressed with the idea of conquering death. About half a year ago, when I first realized the trend of your teachings, the idea seemed rather absurd to me, but now after having given the subject some thought, it seems not only very probable but entirely possible.

There was one objection, rising before my mental vision, that kept me from seeing the great possibility of conquering death. As there are probably many people who are bothered by the same objection, and as you have never treated of this phase of the matter in your paper, to my knowledge, I would like to give my mode of reasoning for overcoming this objection for the benefit of your readers, if you consider it worthy of space. If not, I would be pleased to have, at least, your idea on the point.

My objection was this: If we succeed in living forever, and continue to increase in numbers as we have in

the past, will not this old world of ours be over crowded, and, thus our conquest be a curse to the human race instead of a blessing?

In your lessons you state, or at least suggest, that all people recognize the Law of Attraction to some extent in the manifestation of sex. The reproduction of beings of the same kind is simply a feeble expression of human desire for life everlasting. People desire to live forever, yet their firm belief in the death of the body induces them to confine their efforts to the cruder way of prolonging life—reproduction. Sex, then, is merely the manifestation of desire, the desire to be one with the Law of Life. As desire grows with the growth of intelligence the power of production also increases (as you amply illustrate in the last FREEDOM) until the mind reaches a stage where it begins to realize the true nature of the law, where it comprehends that there is a better, higher, more intelligent way to preserve life—that of retaining life in one's own body rather than transmitting it to off-spring. As this idea gains more and more ground it gradually remolds the coarser animal desire into the more spiritualized form; till at last when the higher desire shall have ripened into reality, the desire to reproduce shall have entirely ceased. Being negative to the higher life, the lower life must necessarily die off. Thus, when we shall have conquered death we shall also have dropped our efforts to perpetuate life on the lower plane; i. e. we shall have ceased to reproduce. I do not see how we can come to any other conclusion.

C. A. N.

[Very true; but I have written a great deal on this subject which this correspondent evidently has not read.

Generation on the animal plane—the plane where children are begotten—will evolve into the regeneration of the individual. Sex will find a higher expression than we now know of. Ed.]

MRS. WILMANS:—You have always been a woman of more than ordinary ability, and with higher ideals than the average mind is capable of conceiving. If I didn't think so I would have more faith in "A Conquest of Poverty" revolutionizing that class whom you most of all wish to reach. But as it is, my faith is small. The average laborer isn't ready to think on such elevating subjects. They are not within his sphere. But aside from this the book, of course, will do an immense amount of good. It is a fine book, to one who is capable of receiving it. I'm going to sell it.

Some one has recently asked you the cause of lonesomeness, and you answer, it is the absence of thought. This answer may apply in some cases, but I think there is an answer of more general application. Lonesomeness seems to be prevalent among new-thought people especially. I have experienced the feeling a great deal myself, and I think it is caused by our having outgrown the old order of life: We find nothing on the physical plane that correlates our new-born desires and aspirations. We are sick and tired of the old life, while at the same time we haven't come into possession of our higher inheritance. We have grasped it mentally, but as yet it is not an actuality in our lives, and so while groping between light and shadow, unpossessed by the old, and yet not in possession of the new, is it any wonder we experience lonesomeness? We are travelers journeying out of Egypt toward the promised land

of Canaan. The country over which we pass is new and untried. We meet giants by the way, and encounter many a Red Sea through which we must pass. We become homesick at times and our thoughts recur to the flesh-pots of Egypt. But Egypt means bondage, and the thought repels us; so onward we press toward the land of promise, our faith assuring us that we will one day take possession, if we falter not nor fail. This journey is a very real one, and the fact that many are now in the way swinging like a pendulum between the old and the new, is the cause, I think, of such widespread lonesomeness. It is an unavoidable condition. Once we possess ourselves, live in the ever-present consciousness of our innate Godhood we will no longer be lonesome. Not that this consciousness is sufficient in itself to produce happiness, for it is not; none of us are sufficient unto ourselves. Our happiness is dependent on objectivity. Every grain of it is extracted from the objective side of life. This god consciousness is simply a guarantee, an ever-present assurance that every high-born ideal will find its fulfillment in the real, that every desire of the heart will manifest in objective form. Happiness is rooted in the ideal, but bears its fruit in the real; its source is in the subjective, its fulfillment in the objective. Without such fulfillment it is a thing with a name but no substantial form.

So the advice for those who are lonesome is this: Pursue your journey until you find yourself. This finding will correlate you with such things in the visible as will increase your happiness, and they will gravitate to you or you to them. Yourself is the pledge to bring to you what you want, and every want supplied for the present and guaranteed for the future—this is happiness. Sincerely,  
CARRIE A. STONER.

### WORRY AND EYESIGHT.

We read an article on "Worry," rub our glasses, and say, "That's all very well, but when one's eyes give out one can't help worrying."

But there is a relation closer still between "glasses" and "worry"—with their order just transposed—for worry is among the chief causes of glasses. If worry is destructive to our anatomy in general, it is so in particular, and the more so to such delicate organs as the eyes. So let us look into some of the "whys"—the eye for illustration.

One of the physical effects of fear is rigidity of the muscles, and the effect is the same in the case of worry, here used in the sense of apprehension of harm or failure.

As the worry becomes a habit, the tension of mind and muscles is made lasting. A worrying man is never relaxed; and no where, as in the eye, is his state of mind so distinctly expressed. So, then, with his mind focussed on the "worry," the tension of his "mind's eye" is responded to by his physical eye, and the working of that delicate machine is injured. By the mental strain the muscles are contracted and their elasticity decreased. The man sees the worry in his mind, and does not see one half the things before his eyes; thus by the mind's abstraction, as well as tension, the focus of the eye is impaired. The eye won't focus unless one wills to see.

Also, the circulation in the eye is restricted by the tension, and the proper waste and repair prevented from going on.

Hence the whole power of the eye diminishes. And

so on, one might name a hundred consequences to both body and mind, born of worry. But be it remembered that the instant the "worry" is dropped, repair begins, which is fast or slow according to the individual.

And there is no reason why weakened eyesight should not be but temporary, just as any ill from which we confidently recover.  
X.

### HELPING HIM ON—DOWN.

It happened in Chicago. A street car, clanging its gong, glided around the corner and came to a stop—a short stop, one might say did it not sound like base ball vernacular; for that is the kind of stops street cars make—in Chicago.

As the car stopped it was boarded by a gentleman who recognized a lady acquaintance.

"Ah! how do you do, Mrs. Jones? Quite a change in the weather." Then without waiting for a response he continued:

"By the way, how is Charles getting along? I believe he was interested in some deals the last time I saw you."

Mrs. Jones looked like the woman who exclaimed proudly, "I aint one of them people whose eyes have grown dim lookin' at the bright side of things;" and if her appearance left any doubt in the mind of the observer as to her manner of "lookin'" at things, her remarks did not.

"Well," she replied, "he isn't doing very well. In the first place he has had to travel somewhat, and you know he isn't very strong. I told him before he went into that line that I did not think he would make a success. But you know he is always so hopeful. The first time he came home he told me he had not done very well, but he was sure the next trip he would do much better; he said he could see that there was nothing to prevent him from making it go. I tried to discourage him in every way. I told him that it took a man with lots of money to do that work, but he is so persistent. I do hope he gets along all right, but I know he won't. I would just do anything in the world to help him along." And if the woman whose intentions were so good had only known it, she *was* helping him along—downward.  
C. H. DELANO.

### NOTICE.

The International Divine Science Association, at Home College, May 17th, 1892, has called its fifth Congress, to be held in Odd Fellows' Hall, Market and Seventh Streets, San Francisco, November 14th to 19th, inclusive, 1899.

### OCCULT SERIES.

ISSUED QUARTERLY.

Vol. I., No. 2, Occult Series, "Men and Gods" will be ready for delivery about Oct. 15. This number will be the same size and style as "A Conquest of Poverty." It will contain the first half of the series of lectures delivered by C. C. Post during the winter of 1898 which created great interest, drawing people for miles around. There was a great demand for the publication of these lectures in book form at the close of the course, but it was not convenient to do so at that time. The International Society has now secured the right to publish and will bring them out as a part of the Occult Series. Price, postpaid, fifty cents. Address

INTERNATIONAL SCIENTIFIC ASSOCIATION,  
Sea Breeze, Fla.

## A CONQUEST OF POVERTY.

Every reader of FREEDOM is interested in this book, and will be pleased to learn that through their co-operation, it is having a phenomenal success. Thousands have been sold and the sale has not reached its limit, as the orders received in every mail will verify. We have never been able to keep up with our orders until recently, and our last order to the printer was for 25,000. We are receiving commendation from the press and men of thought, not only in our country, but from Great Britain, Australia and New Zealand. People that refused to buy a copy from the agent, have, after seeing it in the homes of their neighbors, written in stating the fact and ordering a copy. This indicates that it would be profitable for the agent to go over their territory again. Many who have purchased and read "A Conquest of Poverty" have written in for the "Home Course in Mental Science." The reading of "A Conquest of Poverty" creates a desire for more knowledge of Mental Science, and there is nothing more instructive or desirable than the twenty lessons. The agent can canvass for the "Home Course in Mental Science" over the field where "Conquest" has been sold, with the assurance of success. In fact he can supply those interested with other Mental Science publications, and take many subscriptions for FREEDOM. We are receiving hundreds of letters testifying to the benefit received from the teaching of "A Conquest of Poverty," and "Home Course in Mental Science." One person writes: "Enclosed find \$21, for which please send 112 copies of "A Conquest of Poverty" by express to my address." This is a testimonial in itself. Another writes:

MRS. HELEN WILMANS:—Your book "A Conquest of Poverty," came to hand yesterday. Will say that no greater compliment could be made to your book than the statement that we read it through at two sittings, the first one being extended into the "we sma' hours." My wife and I are both deeply impressed with the great vital truth that you make the chief burden of your presentation, viz., the assertion of the I, the personal demand for economic freedom which can only exist under present conditions by the possession of money or its equivalent. We do feel, however, that under present social conditions we are all "in it (poverty) together."

The workers of the world are chained together like one great chain gang.

### A CONQUEST OF POVERTY.

Lee Crandall writes:

It ought to be read by every intelligent person throughout the universe. Helen Wilmans is one of the wonders of this age. C. C. Post is a worthy co-operator in arousing the great mass of the people to think on lines in their own interest.

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 anyway, keep one for your own use, and, if you do not care to distribute the balance personally, hire some one to do so and at a profit to you, thus getting a copy free, making a profit beside, and at the same time giving some one something to do. Aside from all this, the truths of Mental Science are in this way spread by your efforts, in a way more effective than any other.

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

[COUPON.]

THE INTERNATIONAL SCIENTIFIC ASSOCIATION,  
SEA BREEZE, FLA.

Gentlemen:

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

Name.....

Town.....

Street.....

State.....

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

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

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

THE INTERNATIONAL SCIENTIFIC ASSOCIATION,  
Sea Breeze, Fla.

### 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.

sept 6-1f

IRENE C. HILL,  
1524 N. Madison Av., Peoria, Ill.

### THE AUSTRALASIAN SOCIETY FOR SOCIAL ETHICS.

Sydney, Australia.

Motto: "Let There Be Light."

Object: "To promote the unfolding of character, individual, social, political, national, international and spiritual."

Secretary: W. E. Gundry, corner Gower & Sloan Sts., Summer Hill, Sydney, Australia.

In conjunction with the Social Evangelism Department of this society an International Press Agency has been established and advertised in local, social and religious reform journals offering to send free to possible subscribers copies of the World's advanced social and religious reform newspapers, magazines, periodicals, etc. The secretary will be glad to add to the list advertised the names of any journals the foreign subscription list of which it is desired to extend, and will also be pleased to receive and use in the manner indicated parcels of specimen copies. Correspondence invited.

sept 13

### IMPRUDENT MARRIAGES.

A book of valuable advice to young men, and of interest to all students of social reform and the marriage question. Price 50c.

oct 18-21\*

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### FOR SALE.

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

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

Price for the entire outfit including ground \$3500.

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

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

C. C. POST,  
Sea Breeze, Fla.

### 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.

### 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."

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

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

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

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

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

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

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

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

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

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

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

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

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

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

MRS. HELEN WILMANS,  
Sea Breeze, Florida.

## 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?

Is 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 wait 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 "Wilmans 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.

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Town \_\_\_\_\_

County \_\_\_\_\_

State \_\_\_\_\_

## FLORIDA EAST COAST RAILWAY.

Time Table No. 24—In Effect Sep. 10, 1899.

South Bound (Read Down)			North Bound (Read Up)		
No. 39	No. 35	STATIONS.	No. 78	No. 32	Daily Ex.Su
Daily	Daily		Daily	Daily	
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 30p	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 50p	" Ormond	" 3 47p	7 13a	
7 55p	1 08p	" Daytona	" 3 36p	7 01a	
8 05p	1 18p	" Port Orange	" 3 26p	6 51a	
8 26p	1 55p	" New Smyrna	" 3 05p	6 30a	
8 51p	2 22p	" Oak Hill	" 2 22p	6 05a	
9 30p	3 00p	" Titusville	" 1 45p	5 30a	
	3 30p	" City Point	" 1 15p		
	3 38p	" Cocoa	" 1 07p		
	3 41p	" Rockledge	" 1 04p		
	4 12p	" Eau Gallie	" 12 33p		
	4 21p	" 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		
No. 6 46p	"	" Jensen	" 10 00a	No. 20S	
209 6 56p	"	" Stuart	" 9 50a	Daily	
Daily 7 26p	"	" Hobe Sound	" 9 19a	Ex.Su	
Ex.Su 7 30p	"	" West Jupiter	" 9 07a		
12 15 8 13p	"	" West Palm Beach	" 8 33a	11 30p	
1 24a 8 39p	"	" Boynton	" 8 06a	10 26p	
1 40a 8 48p	"	" Delray	" 7 57a	10 02p	
4 02a 9 37p	"	" Fort Lauderdale	" 7 07a	7 45p	
6 14a 10 20p	"	" Lemon City	" 6 24a	5 15p	
6 45a 10 30p	Arrive	" Miana	" 6 15a	5 30p	

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

BETWEEN TITUSVILLE AND SANFORD.  
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No. 11.	Stations.	No. 12.
7 00 am	Leave Titusville	Arrive 1 25pm
7 13 am	" Mims	Leave 1 12pm
8 28 am	" Osteen	" 11 57am
8 50 am	" Enterprise	" 11 35am
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