

FREEDOM

A JOURNAL OF REALISTIC IDEALISM.

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

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

VOL. VII., No. 21.

SEA BREEZE, FLORIDA, OCTOBER 25, 1899.

SINGLE COPY 5 CENTS.

"THE FAILURE OF CHRISTIANITY."

Mr. Charles Watts, an Anglo-Indian who is a frequent contributor to *The Buddhist*, Colombo, says in a recent article in that paper that Christianity is a failure in every particular in which it has promised to benefit the world. He speaks not of the truth or error of its professed creed, but of the practical non-obedience to its teachings throughout the Christian world, from which he draws the conclusion that it is a religion which in its commandments is unsuited to the nature and needs of mankind. Indeed, he believes that the great mass of Christians are not sincere believers in the ethical maxims of the Sermon on the Mount, however much they may have a certain attachment to Christian mythology such as we see in all formal religions. They find it useful and profitable in trade and social intercourse and governmental affairs to prate about their high principles of religion, says Mr. Watts, but this is pure dissimulation and smug Philistinism. He says:

"It has been frequently pointed out that the avowed object of Christianity is twofold. First, to convert mankind to a belief in the efficacy of Christ's death as an atonement for sin; and, in the second place, to furnish a gospel that would prove an efficient guide in the secular duties of life. Nothing appears more clear to our mind than that in both cases the Christian religion has proved a decided failure. It has existed in various forms for about eighteen hundred years, and yet the great majority of the human race have either not heard of it, or have entirely rejected it. The population of the Globe at the present time amounts to about 1,275,000,000, of which, according to the most liberal calculation, only 350,000,000 profess to believe in Christianity; that is, less than one third. But, if we make an allowance for the large number who are merely nominal Christians, more than three fourths of the world's inhabitants to-day are not Christians. This looks like a decided failure so far as the 'conversion of the world is concerned.'

"Careful readers of the New Testament, having retentive memories, need only to be reminded of what the theory of Christianity is to enable them to see at once its inadequacy as a guide in daily life. In fact, not only are Christian teachings thoroughly impracticable, but some of them are entirely delusive. Take, for instance, the subject of prayer. Nothing is more clearly set forth in the New Testament than the promise that God will answer the supplications of those who believe in Him. Christ Himself distinctly told His disciples that whatever they asked of His Father He would grant them request. 'All things, whatever ye shall ask in prayer, believing, ye shall receive' (Matt. xviii. 19; xxi. 22; John xvi. 23.) * * *

"Now, to those who firmly believe in this Christian teaching we submit the following facts. Jesus Himself prayed for the unity of Christendom, that His followers might be one (John xvii. 21); but that prayer has never been answered—in fact, the disunion among Christians to-day is greater than it ever was, and plans

more sensible than reliance on prayers are now being adopted to achieve what the prayers of Jesus failed to accomplish."

The prevalent militarism, in which the armed Christian nations of the earth, with their vast millions of hosts ready to fly at each other's throats, their horrid engines of destruction, and their gospel of force, immensely outdo in display of brutal might all that paganism, ancient or modern, ever accomplished or dreamed of, is, says Mr. Watts, the shortest and most effective arraignment of Christianity that the despised pagan of to-day can desire. The following indictment of Christianity might, he thinks, be put alongside of Saint Paul's indictment of paganism in his Epistle to the Corinthians, remembering, too, that every one of the crimes mentioned by the apostle is rampant in the Christian cities of to-day after nineteen hundred years of Christian preaching by the successors of the Apostles:

"The world has been devastated with sanguinary encounters, and the followers of Jesus have neither prevented those horrors nor done much to mitigate their evil effects upon mankind. Indeed, Christians on both sides of the contending forces have implored God to aid them in killing each other. This was the case in the Crimean War, the Franco-German War, and the Civil War in America. In all these conflicts each side prayed to God that it might win all the battles. One would think that the disastrous consequences of those dreadful struggles between Christian nations would have been sufficient to destroy all belief in the efficacy of the prayer of supplication, for every Sunday during all these events the clergy repeated the request. 'Give us peace in our time, O Lord.' Still, the tragic slaughters went on and God ignored all such appeals. Surely, if anything could show the impotency of the Christian faith as a promoter of peace, it would be the present expenditure of millions of the people's money, and the loss of millions of human lives in reckless warfare. Even to-day the prayers of the churches are offered up for the Peace Conference, which does not even propose to adopt Christianity as a cure for the evils of war. What a satire on Christian prayer for peace are the busy state of the warship building trade and the extra military preparations now going on, absorbing as they do a vast proportion of the earnings of the laborers of all the great nations of the world!"—*Literary Digest*.

In the sacred city of Benares, in Hindostan, there lately passed away Swami Bhaskarananda, a noted old prophet who was said to be at least 125 years old. He was a great student of Oriental lore, and some of his predictions were said to be marvelous. He never took any fee for his consultations, though if he had done so he might have been vastly rich, for many people of note sought him to learn his predictions. He was considered by far the greatest of all Hindoo Yogis living at this time.

THE SPAN OF LIFE.

There is now residing in Minneapolis a gentleman who has passed his 100th birthday, and who is still hale and hearty, and in the full possession of his mental faculties. Such centenarians are not common. Most men and women who have passed 80 present marked indications of senility.

But the present age seems to furnish an unusual number of men in public life and business who are active and useful while up in the seventies, and the frequent instances of great virility at a more advanced age are calculated to lead to the inquiry if the span of human life is not lengthening under our modern conditions of civilization and superior physical comfort. Most every observer will notice that men of say 60 are not now regarded as such valetudinarians and "has-beens" as they were 50 years ago, especially those engaged in business, professional or other intellectual pursuits. In an earlier day, although there are historic records of people reaching very advanced ages, the mass of men were considered old at 50. Shakespeare puts into the mouth of one of the characters in Richard II this address to one of the noblemen of his court:

"Old John of Gaunt, time-honored Lancaster."

This Lancaster was the father of Henry Bolingbroke, who afterwards usurped the throne and became Henry IV, but "Old John of Gaunt" at that time had hardly passed the half century mark. In a military age in which personal prowess was a sine qua non for a successful commander, a man was naturally called old when he began to lose his muscular activity.

The utmost limit of human life cannot very well be determined. Haller reports the case of a negro woman, Louisa Truxo, who reached the age of 175 years. Spotswood speaks of one Kentigern, afterwards called Mungo, who lived 185 years. Col. Thomas Winslow claimed to be more than 146. It was said that Francis Hongo, consul for the Venetians, died at the age of 143, after marrying five times and having become the father of 49 children. His white hair fell out at the age of 106, and a new crop of the original color made its appearance. He cut a new set of teeth at 112. Margaret Kraslowna, a Pole, married her third husband at 94, and afterwards gave birth to three children. John Rovin, a Hungarian, died in 1741 at the age of 179 years, and his wife at the age of 164. They had been married 148 years. At their death their youngest son was 116. That is to say, such was the popular report in regard to all the above cases, but the truth of the statements made has been rejected by later investigators. Sir Cornwallis Lewis gave his opinion, several years ago, that very few ever reach the age of 100. Prof. Owen thought the utmost limit was 103 years and a few months, and he believes that almost every story of extremely advanced age grows out of miscalculation or ignorance.

However, it has been demonstrated that the attainment of 100 years, with retention of all the faculties, is possible, and there is no reason why the majority of healthy people who reach years of maturity should not remain active and vigorous up to 85 or 90. If they die sooner it is because of some radical weakness of constitution or wrong mode of living.—*Minneapolis Paper.*

FREEDOM six weeks for ten cents.

SCIENCE CLAIMS TO HAVE ESTABLISHED MAN'S DESCENT.

The Cambridge Congress of Zoology, London, Eng., was remarkable for a fascinating paper by Professor Haeckel on the present knowledge of the descent of man. He does not hesitate to declare that Science has now established the absolute certainty that man has descended through various stages of evolution from the lowest form of animal life, during a period estimated at a thousand million years. Lamarck, Darwin and finally scores of other investigators, won the knowledge which must now be accepted as the crowning achievement of science during the nineteenth century.

Recent discoveries of fossil remains in Java, Madagascar and Australia have made still more complete the evidence, available proof, and discoveries wherewith Darwin's name is most commonly associated. Professor Haeckel thus summarized the steps in evolution:

The monophyletic origin of all mammalia—that is to say, their origin from one common parent form, from monotremata upward to man—is no longer a vague hypothesis, but an established fact. All the living and extinct mammalia which we know are descended from a single common ancestral form which lived in the Triassic or Permian period, and this form must be deemed allied to the Progonosauria and Theriodontia, which was derived from a carboniferous amphibian of the group Stegocephala. The amphibians in turn descend from lower vertebrates. The most important fact is that man is a primate, and that all primates—lemurs, monkeys, anthropoid apes and man—descended from one common stem. Looking forward to the twentieth century, I am convinced it will universally accept our theory of descent. I have no doubt that the strong influence of anthropogeny upon other branches of science will be most fruitful.

A member of the congress said that Professor Haeckel had spoken of one thousand million years as necessary for his evolution tree, while Lord Kelvin supposed himself to have proved that this world as the scene of life could not be more than twenty-five million years old. It seemed unwise to complicate Professor Haeckel's theory by assuming that a thousand million years would be required for proof.

Professor Haeckel replied that the computation was not his own. He took the time from one of the most eminent geologists. For himself, he confessed that he had no intuition as to the length of time required for the evolution.

The congress received and discussed Professor Haeckel's paper with the greatest enthusiasm.

(Extract from Sir Robert Peel's address to the students of the University of Glasgow.—From Charles Stuart Parker's *Life of Sir Robert Peel.*)

Mental discipline, the exercise of the faculties of the mind, the quickening of your apprehension, the strengthening of your memory, the forming of a sound, rapid and discriminating judgement, are of even more importance than the store of learning. Establish control over your own minds, practise the economy of time, exercise an unremitting vigilance over the acquirement of habit. These are the arts, this is the patient and laborious process, by which, in all times and in all professions, the foundations of excellence and of fame have been laid.

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

BIBLE CLASS.

By C. C. Post.

FORTY-FOURTH WEEK.

We can form but a very meager judgement of what Jesus really taught by reading the Bible. We know the New Testament was not written until years after he was dead; but we do not know with certainty how long it was or who wrote any of the books which constitute it. Much that it contains is obscure and contradictory. Over three hundred different denominations, holding different beliefs regarding his teachings, have been founded upon it, each believing that it alone has discovered and holds some essential truth taught by Jesus.

The fact that the earliest churches formed in his name were communistic, is however, pretty conclusive proof that such were his teachings. It would be easy to prove this fact from the Bible if it were reliable, but it is not. The fact that one can prove anything one may choose to assert by the same witness naturally causes sensible people to doubt the credibility of the witness. The Church to-day ignores such passages in both the Old and New Testaments as point to these teachings, or gives to them a directly opposite construction.

Take for example the parable of the talents as given in Matthew, and again in Luke.

"He said therefore, a certain nobleman went into a far country to receive for himself a kingdom, and to return.

"And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

"But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.

"And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

"Then came the first, saying, Lord, thy pound hath gained ten pounds.

"And he said unto him, Well, thou good servant, because thou hast been faithful in a very little, have thou authority over ten cities.

"And the second came, saying, Lord, thy pound hath gained five pounds.

"And he said likewise to him, Be thou also over five cities.

"And another came, saying, Lord, behold *here is* thy pound, which I have kept laid up in a napkin:

"For I feared thee, because thou art an austere man, thou takest up that thou layest not down, and reapest that thou didst not sow.

"And he said unto him, Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

"Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?"—*Luke 19, 12-23.*

I have heard, in the years gone by, a score of sermons based upon this parable, but not once was the lesson drawn from it which it must have been intended to teach, namely: The moral wrong involved in the taking of interest for the use of money loaned.

No doubt in most, possibly in all instances, the clergymen were in ignorance, as was the congregation, being misled by the now almost universally accepted idea that the loaning of money at interest is both morally right and about the most respectable business one can engage in. Yet they must have known that under the Jewish law all usury was forbidden, except as it might be taken of an outsider whom they were equally at liberty to

dispossess of his wealth by force, if able to do so safely. They should also have known that it was through the cunning of the Jews (who perceiving that the Christians could neither pay nor what the Jew was much more interested in give usury without violating the law as taught by the parable) that the word "interest" as related to payment for the use of money was invented.

I say the clergy should have known this because Adam Clark, one of the commentators of the Bible, quoted as authority by Bible students, also the unabridged dictionaries up to 1858 or 60, stated distinctly that "usury" formerly meant any rate of interest however small. The Jew is a brother, an elder brother, and a very shrewd one. He should be treated as a brother; but it is a pity that the Gentile race ever allowed him to construct economic formulas to be taught our children, or to coin words for the use of our financiers, or to write works on political economy for our public schools.

I am not writing a work on political economy now, but I will call attention to one fact, because without it the reader may wonder at the lesson conveyed by the parable.

Interest at ten per cent. compounded, doubles in about seven years. If, then, one half the money in use by the people is first put in circulation by being loaned at ten per cent., it will all be owned by the loaners of the first half at the end of seven years. If but one fourth is loaned at the start it will all belong to the loaners at the end of 14 years; if one eighth is first loaned it will all be at the command of the loaners in 21 years; if but 1-16th, in 28 years; 1-32d, in 35 years; 1-64th, in 42 years; 1-128th, in 49 years; 1-256th, in 56 years; 1-512th, in 63 years, and if but 1-1.024th is first loaned it will have absorbed all in 70 years.

In other words, roughly estimating, if the Jews or any other class or individual could start with one one-thousandth of the money on which the civilized world does business, and could loan it at 10 per cent., they would, in two generations, have control, as being due them, every dollar of money in existence in the civilized world; and as it is by the use of money that all trade and production is carried on, they could, by granting or refusing to grant, a continuation of loans, absorb as much of the wealth of the entire world as they felt it safe to do. For example they refuse to extend a loan to Smith and take in his property, which they can safely do, provided they do not refuse to loan to Jones; Jones and Smith representing the two halves of a community or nation.

If they refuse to loan to any, all business and production would cease and revolution with possible reprobation would follow; but if Jones gets his loan, or in other words, if enough money is left in circulation to enable business to continue, the majority will look upon the loss, by Smith, of his accumulations, as due to his lack of business tact and judgement, and will not stop to inquire into the real facts back of it. Then a little later when Smith has again got a little start Jones is dispoiled; but Smith only sees in Jones' case what Jones saw in Smith's and the game goes merrily on as before.

It is because money, unlike other wealth, can only be created by the sovereign power of a country, and can neither be increased or diminished in quantity by the hand of labor, while at the same time the price of all commodities is fixed by the volume of money in circulation, that the holding of money out of circulation in order to compel others to pay interest for its use becomes

morally wrong, and was so considered by all people calling themselves Christians up to a few centuries ago.

In my illustration I have supposed money to be loaned at 10 per cent., but the rate of interest has little to do with the final result. Any rate paid for the use of money will produce the same result. It is simply a question of how long it will take to produce it.

All the early church fathers denounced it in the most emphatic terms, and not until the Jews had secured a foothold in Europe, and become loaners of money by which Christian Kings carried on wars one with another, were the statutory laws so framed as to make a distinction between a less and a greater price paid for use of money as being, the one usury and the other interest.

Every student of the Bible will readily acknowledge that the Bible forbids the taking of usury. The usurer is denied entrance into the abode of the righteous by every mandate of the church, as drawn from the Bible. The absurdity of the plea for the moral right of a State Legislature to say what shall constitute usury (which if taken shall send a man to hell) and what shall constitute interest only and give him a chance to slide in at Peter's gate, is too obvious to need comment.

But let us return to the parable.

The two servants with ten and five talents respectively reported having gained other ten and five pounds. In Matthew it says they traded—that is, put it to use, made it of service to themselves, and indirectly to others.

To these the Lord said, "Well done" and gave them promise of authority.

But the one with but a single talent said, "I feared Thee because Thou art an austere man, thou takest up that thou layedst not down and reapest that thou didst not sow," giving this as an excuse for having made no use of his talent. But the Lord said:

"Out of thine own mouth will I judge thee, thou wicked servant."

Thou knewest I am an austere man, that I take up that I layest not down and reap that I have not sown. Wherefore, then, puttest thou not my money at the bank that at my coming I mightest have had my own with usury?"

He who takes up that which he has not laid down and reaps that he has not sown, is a thief and robber, and the king said to the servant who accused him of being such a man, your own words condemn you; had you really thought me a thief and a robber you would have put my money out at interest.

The text will bear no other interpretation, and we must either accept such as being the teachings of Jesus, or we must believe the parable of the talents to have other origin than that ascribed to it in the Bible.

My orthodox critics can take either horn of the dilemma upon which they can rest most comfortably.

I believe, then, that Jesus of Nazereth lived at, or about, the time ascribed to him; that he taught a system of morals and economics, that, while they appealed to the common people, and more especially to the poorer class, aroused the bitter opposition of the ruling class in church and state and society; that these conspired together to accomplish his death and succeeded in having him executed in the customary way, by nailing to a cross; that instead of checking the spread of his teachings his death gave new impetus to the movement, but that, partially from inability of the masses to understand, and partially from the trickery of those who opposed, what

he taught has been largely covered from sight, while much that he did not teach has been ascribed to him and made the basis of the orthodox religion of all the centuries since his death.

I believe he strove to lead a pure life, to lift up the race, to acquaint men with the true law of being; that he healed the sick by a mental law, and that he sought to make this law known to others to the end that disease, and, finally, death might be banished from among men, And I honor and respect his memory as of one who was slain because the race was not yet evolved up to a plane where it could understand his teachings or appreciate his nobleness and greatness of character.

DEATH FROM THE BELIEF IN IT.

Not often is there such a marked concrete illustration of the force of an ever-operative psychological law as has just occurred in New York. As an event, the recent demise of Dr. Luke D. Broughton, president of the Astrological Society of America, has a peculiar significance, which is far wider than his loss to his friends and the society. It is announced that he died in conformity to his horoscope as cast by himself many years ago. Also that he had made many "successful predictions" before, among them that of the death of his son in 1885 and that of his wife in 1891.

The brief comment which I propose upon the above statements is prompted by a profound conviction that there is an underlying law involved which calls for general recognition. It is the danger and harm that come from any evil or pessimistic predictions. The mind of man is so constituted that such self-limitations often have wrapped up within them their own fulfillment. They are not always deeply rooted enough to be literally verified, but the tendency is uniformly in that direction. An idea may be made deadly.

Can anyone claim that the peculiar position of the stars or planets, per se, killed Dr. Broughton? The beauty, harmony and even beneficence of the cosmic forces is now more widely recognized than ever before. Harmful objective forces often unwittingly receive their armament subjectively. This law, which is as real as gravitation, has unnumbered applications in some degree which each may make for himself. Whether based upon astrology, palmistry or less formal grounds, let us refrain from malefic prognostication, both in regard to others and ourselves.

The incubation of ideas and ideals in the mind tends powerfully toward concrete and overt manifestation. This should be borne in mind in small things as well as great. It is profitable to make events interpreters of the causation which is back of them, and we should take care not to misplace it.—*Henry Wood in Boston Transcript.*

There is no longer any question about the powers of mind to heal diseases. Permanent healing is accomplished by the trained mind—one in the understanding of the true method—one who can organize certain ideas through the scientific arrangement of operative thought—one who knows how to deal with knowledge in an orderly and systematic way—such an one has power on earth to heal disease and to flogive sins (lift above the plane of former error.)—*The Life.*

FREEDOM six weeks for ten cents.

THE WAY OF GROWTH.

Growth seems to proceed by a series of ups and downs. We will seem to perceive a truth one day and will experience the sensation of joy and power that results from this perception, and perhaps the next day we are down again in the "slough of despond." We feel discouraged at our apparent "back-slidden" condition and conclude that we were mistaken after all, and had only deceived ourself into a condition of happiness.

Then something will happen that brings the truth to mind more clearly than before, and after many disappearances, it comes to stay. Thus each new truth that we gain plays "hide and seek" with us at first until we can appropriate it fully, and then a still higher truth comes temporarily into view.

The way to accelerate this growth is to resolutely choose to hold the mind to a process of thinking that will constantly feed new ideals. We must dwell on ideas of hope and courage and hold fast to a determination to be strong and harmonious.

If one thought of power is counteracted by ten of weakness, very little progress will be gained. We cannot expect to live in a mental world of fears and anxieties, and have a beautiful external as a result.

A person who destroys his power of accomplishment by a wavering or indecisive line of thought, is likely to say, "I have tried this thought-control business and find there is nothing in it."

He tried the power of thought and found that externals tallied exactly with internal thought-moods. His "spoken word" created just in accordance with fixed law.

Given the thought of a person and we can predict its outward result. The principle is absolutely true. Individual cases that seem to fail to demonstrate all that is claimed as possible, are those who have not yet assimilated fully that strata of truth. The road does not end where the vision stops.

Each individual will embody truth as fast as he is ready to receive it. We can trust the universe to function correctly in every organism. We have only to resolve, and keep resolving, and thus keep the mind open to the realization of each new step in growth.

The "Eternal now" is not limited to one age or one cycle. We can make our statement and wait for fulfillment when the time is ripe. No effort is left unrecorded in the "psychic ether." If fruition seems overdue, it is because we have "slipped a cog" in our thinking machinery. When we find our mistake we can set about correcting it, because, as sure as the sun shines, thought is the agent in all the universe of effects. If we think and expect and believe half-heartedly, it is needless to complain of a short harvest.

We must trust fully our highest aspirations and ideals and we will be rewarded accordingly.

Of course, the best we can do at present will be poor as compared with what can be done later, because of the world's belief in limitation. This hinders immediate realization even when we have a very positive belief of ideal good. We can only manifest imperfectly until we have fully conquered the hereditary race-beliefs.

Each individual has his own special life to develop, and some have more to overcome than others, in the way of mistaken steps or incorrect thought-methods.

We gain our knowledge of truth by committing many errors, for which we take the consequences of temporary suffering. But the strength that comes from the process

is full compensation for all the suffering produced by false steps.

Thus, we have the birthright of happiness and power. We see that the road of weakness and misery that we have been traveling is wrong, and we can turn our backs on all ideas of fear, deadness and limitation, and can appropriate the vital energy that is waiting to serve our demand.

Man has been a long time discovering his power, and now that he knows it, he does not dare to trust himself. The examples that stand as exceptions of the experience of stagnation-bound humanity, are persons who have dared to trust every new thought that presented itself to the mind. They believed in their hopes and desires. They vitalized their aspirations into life by positive belief and trust, and fruition was sure.

All power is contained in latency in every organism, and each person attracts to himself the best conditions for growth, even if the conditions seem directly at variance with the desires.

All desire is ultimately for happiness, and happiness comes from knowledge; therefore the experiences necessary to produce knowledge are legitimate steps under the law of attraction.

When we have learned the lesson of mastery from any set of experiences, we will no longer draw those conditions of growth into our life. If we fail to learn our lesson well, we will be compelled to go through the "grind" over and over until we gain the requisite knowledge to enable us to acquire freedom.

While we are young in the process of individualized organization, we will be children in our methods. We will be impatient, jealous, inconsistent and unreasoning.

As we grow, we will find that there are better methods than those of our ancestors.

We cannot afford to disregard the latest product of evolution.

The scoffers that call us "visionary" are dying. We are proving the merits of the "New Thought" by growing in health, happiness and freedom. We are infusing our minds with new courage and our bodies show forth new vitality. Fear is banished and negation of all kind is eradicated from the whole being.

This comes from changing the vibrations at the thought center, and arousing into activity new forces in the brain. The creative power of the ideal brain is put to work energizing the highest wishes and hopes to which the mind can aspire. The increased measure of success inspires greater self-confidence, and all the relations of life respond to the more perfect freedom of the individual. Thus will we grow above the plane of strife and unrest and begin to live in a new world.

The world has been straining after the attainment of happiness for ages and ages, but its seeking has heretofore been in vain, because it has looked to externals to produce the desired result. It is only by interior development that we can bring real happiness.

When one has had experiences enough to show him that no condition can confront him that he cannot master he has attained freedom. He is happy in the knowledge of his power.

He can serenely watch the procession of the years with their burden of struggling humanity, and know that each soul is destined to triumph. The trials were not too much to pay for the victory.

More vitality, more knowledge, more power; this is

the endless process of the order of growth through the agency of the new thought. The whole being is quickened and intensified by the vital energy instilled into the body by the contemplation of high ideals of power.

The vibrations of strength sent from the brain of a trained thinker will surround one with an atmosphere impervious to negation or disorder. All disease is dispelled by this position of positive strength.

As the intellect is infused with fresh courage by powerful affirmations of mastery, a feeling of self-confidence and power takes possession of the mind; and this is opulence.

To know that desire, vitalized by an intelligent recognition of the law of growth, will produce its own fulfillment—this is freedom.

So many people are like children who are playing with gunpowder. It will take an explosion to satisfy them that it cannot be handled with impunity. I refer to people who are so obstinate in holding to their prejudices that they shut themselves out from receiving the benefit of the knowledge that would put them as far in advance of their present position as health is in advance of disease.

Experiments made in ignorance of the teaching of omnipresent health have resulted in sickness. Then it is necessary to search deeper and think clearer to find the true solution of the difficulty.

We find that if we take care of the thoughts, the correlates in the external will follow the attraction of our compelling power. To put our attention to grasping the symbols of power will not bring permanent prosperity and happiness. It is the intellectual realization of the relation of desire to the object desired, that puts us on the road to opulence.

The more fully we understand thought-control, the better do we marshal our thought-forces and bring them to bear on the attainment of our wishes.

If we wish to change our environment, we must look mentally at the coveted changes and vitalize our thoughts by strong affirmations of success and mastery, and then follow the suggestions of our best judgment.

The vital energy of positive thought will quicken the mind to the more ready perception of business opportunities which will make towards certain success.

Our need is to grow strong; to get understanding; to become masterful. Then there will be no occasion for fear. We will not be subject to the disorders and disturbances that come to minds that do not know their own power.

The accumulated intelligence of the universe will be at our disposal when we have ripened to a point where we are at one with the law of growth.

Let us affirm a recognition of the will as the real governing power of the body. As we thus strengthen the individuality by the infusion of vital force or intelligence, we become a greater attracting center and draw to ourselves elements which are assimilated and made into greater knowledge.

The time will soon come when we will be ashamed to say, "I am sick." It will only expose us to ridicule. The fact of our being sick when we have access to unlimited stores of vitality, will bespeak a carelessness that deserves no sympathy, or else indicates an ignorance that is also inexcusable.

Now, when we are so thoroughly steeped in the beliefs of weakness and negation, it is very hard to make

a complete change to the plane of positiveness and mastery. The mind works by habit, and we must make our affirmations of strength over and over until the whole being is charged with new life and courage; and even then there may be temporary relapses when the negations seem to rally and overwhelm us.

We may think we are working very hard to grow into a knowledge of the power of thought, when we are only deceiving ourselves by the very laziest efforts.

The thoughts of negation have established conditions that hold us as if hypnotized, and the energy of suggestions of self-confidence and mastery must be persistently held in the face of all discouragements, if we would conquer in the end.

Some one will ask, "If these teachings are true, why did a friend die who was an earnest advocate of the principles of Mental Science?"

There are a great many reasons why our philosophy is not yet infallible. The trouble may be in the mind of the person who is trying to apply the principles. He may not be developed to a plane where he can fully grasp the ideas taught.

Notwithstanding the fact that persons do die who are under the care of mental healers, yet a very much greater number live to acknowledge the merits of mind-healing. They gain an understanding of their own power, and are raised to a plane where they are above the reach of disease and weakness. This is more than can be said of any other system of healing.

If anyone will watch his own life closely he will be convinced that every condition is thought-created. There is nothing but mind to create conditions out of, and nothing but thought as the agent to create new conditions. When we understand this fact, is it not patent that to learn the method of thought-control is to put ourselves at the head of the universe? It gives us access to the unlimited store-house of nature.

The trouble of going through past failures sinks into insignificance before the compensation of having omnipresent life at our command. How could a law be more just than to allow each individual to gain his own mastery through his own mistakes? The consciousness of power gained by the conflict of the "I" with circumstances is full reward for all effort.

If we formulate a theory, and facts come up that do not harmonize with it, do we say, "So much the worse for the facts," or do we try another theory? If we think we have discovered a hypothesis that explains certain phenomena, and tests demonstrate that there is a mistake, we do not condemn all philosophy. We only observe more closely and try to find wherein lies the error.

One failure or mistake or one hundred will not make me lose faith in what I already know. The thing to do is to keep testing, proving and experimenting. So-called obstacles to growth are only stimulants. The vital energy that comes from an earnest search for truth is a reward that is never withheld.

Let us have faith that the highest possibilities of our nature will unfold as we tread the path of evolution. There is no better field for our efforts than this world, and we are equipped with a complete outfit for conquest.

Always is the unattained ideal to lure us to fresh effort, and each victory shows us the way to feed our strength to gain still greater power.

A noble discontent is a sign of growth. Every cherished ideal attained but adds to our power. If there is any limit to evolution, then life is a farce and is not worth living.

But there is no limit to evolution. There is no limit to the power of intelligence to grow. There is no limit to mind, and thus we are supreme masters of life by our recognition of the will. A. Z. MAHONEY.

I AM THAT I AM.

My own soul can guide me,
The God within beside me,
Oh! why, then, should I fall?
When the Great Rock doth hide me,
What ill can then betide me,
Safe sheltered by that wall?

The storm of life may meet me,
Its lash may whirl to beat me,
Yet I shall know not pain.
To me sweeps not disaster
For I am I, the Master
Is on His throne to reign.

J. W. WALSH.

SANTA TERESA.

The young Mexican girl, Maria Teresa Urea, who is devoutly believed by the Mexican Catholics to be endowed with divine powers, is now somewhere among the Yaqui Indians in Sonora, Mexico, and although they are the fiercest tribe in that republic and irreconcilable in their hostility to the whites, they revere her as a priestess and obey her as if she were their queen. There is something strange about "Santa Teresa," as they call her. She is a modest, unassuming Mexican girl, the daughter of a small farmer in Sonora, with very little education; but at an early age she developed remarkable hypnotic or mesmeric powers, which cause the ignorant peasants to look upon her as more than human.

A touch of her hand is believed to be a cure for every mortal evil, and one of her prayers of intercession a passport to paradise. She does not claim divine power, but confesses that she does not understand the source of her influence. Her family were Catholics, but she has never been strict in her observance of her religious duties. At the same time, she recognizes that there is something within her that gives her the unusual influence that she enjoys.

In 1896 I saw her at El Paso, a plain-looking girl of 21 or 22 years, in a speckled calico dress and coarse shoes, with a black shawl thrown over her head. Her hair fell in two braids to her waist, and she looked much younger than she really was. She was then living under the care of a gentleman named Aguirre, the editor of the Mexican paper at El Paso, having been compelled to leave Mexico by the authorities, who accused her of trying to incite a revolution. A band of fanatics somehow got a notion that she was to be the mother of Montezuma, the long looked for Mexican Messiah, who is to liberate the peons from servitude and restore the splendor of the empire that Cortez plundered and overthrew. Restless and dissatisfied politicians took advantage of the mania, and in the name of Saint Teresa, organized a revolution in Sonora and attacked the custom house and barracks at Nogales.

Mr. Aguirre may have given the movement some encouragement, for he is an exile, and is "wanted" by the Mexican police. But I was assured that Teresa was not involved in any way. Trustworthy people told me that she was just an ordinary sort of girl, without any special force of character or intellect, but possessed of a mysterious power like that of the magnetic girl who came out of Georgia a few years ago, and seemed to have the strength of a locomotive in her slender fingers.

Santa Teresa has some such physical peculiarity,

which gives her a mesmeric influence over people to whom it may be applied, and she has cured hundreds of sick and lame and blind. The Mexicans hang her portrait over their little shrines beside that of the Virgin Mary; but when we talked with her she laughed at the suggestion of her divinity, and indignantly denied that she was to be the mother of the redeemer of the Aztec race. She is now living among the Yaqui Indians in an obscure mountain village in Sonora, which is constantly visited by pilgrims and sick people in search of her healing power.—*In Religio-Philosophical Journal.*

INTELLIGENCE IN ANIMALS.

I am informed by a gentleman in the western part of this State of an old race horse that cannot be induced to stretch himself out at real speed till his colors are shown him. They bring back the memories of old emulations, and he would break his heart in attempting to attain the speed of his prime were he not checked. I know of cases where dogs prefer the color of certain flowers. One of them is fond of "the red, red rose." A lady writes me that from a number of new ribbons one of her dogs will choose one of a particular color, for which he has a weakness.

There could not be life of the lower animals in communities had they no sense of law and order. If any one doubts that this faculty is operative far down in the sentient universe, let him study ants and their communal ways.

Man has the power of counting. Has the lower animal? My heart grows mellow as I think of a dog of mine who was gathered to his kind years ago. When I went out along with him he was happy. When my wife went with me and he was allowed to follow he was wild with delight. When he went with me and the wife and the other member of the family, a little boy, he was so crazy with joy that he could not bark.

When I was a very little boy I was one of a daily procession. First was the grandfather. Then I came. After me trotted a terrier—the Doctor. After him ran the most villainous little white cur I have known in my life—from whose teeth I carry a number of scars to this day—Prince by name. These dogs knew the order of this procession as well as I did. They also knew the number of persons who constituted the procession.

What is there in matter for man? Not much? That is not the question now. There is just as much, essentially, in it for the dog, or the horse, or the bird as there is for the man.—*New York World.*

TREATMENTS FOR FINANCIAL SUCCESS.

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

HELEN WILMANS,
Sea Breeze, Fla.

FREEDOM

WEEKLY.

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

HELEN WILMANS, Publisher.

HELEN WILMANS and C. C. POST, Editors.

C. C. POST, Business Manager.

ADVERTISING RATES:

For advertising rates address C. C. Post.

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

Address all applications for treatment to HELEN WILMANS, Sea Breeze, Florida.

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

Please take notice that 48 copies count for one year.

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

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

Mr. Geo. Osbond, Scientor House, Norman Ave., Devonport, Eng., is exclusive agent for our works in Great Britain. Our British friends will please address all orders to him. C. C. Post, Business Manager.

FREEDOM six weeks for ten cents.

"A WORD TO CONJURE WITH."

When my mother gave me birth it was on the unconscious plane. The true me—my consciousness—my will—had nothing to do with it.

But now I am going through another process of birth. I am being born *consciously* into a *knowledge* of life. This last birth has the power to perpetuate itself. The first one which was purely animal had no such power, unless it could develop out of the animal into the mental, as I am doing.

I am certainly passing through the second birth.

"Unless a man be born again he cannot be saved." He must be born out of the unreasoning life of the brute into a life of pure reason, wherein he comes gradually in possession of such knowledge as unlocks the whole mystery of creation for him. He must develop from the unthinking creature he now is, to the purely mental creature wherein his knowledge—that which he thinks of, and reasons about, and understands—represents him and is him.

In all of my writings I have asked my readers simply to think. I have not presented them with a creed and requested them to pin their faith to it. I have told them to think, even if they thought wrong; that it was the activity of the mind which needed to be aroused, no matter what it brought forth. The preachers and teachers of the present time are not thinkers. They think they are but they are not. They are absolutely

dead in the dead ideas of a past age. Perhaps they have grafted a few new ideas on to these ideas, and look upon themselves as being way out on the ocean of advanced thought, while really they have never once left the shallow wave-washed shore upon its outskirts.

Here, for instance, a preacher by the name of Briggs, I believe, gets a few frail mental conceptions just about one inch ahead of his church creed, and talks them right out with true manliness. His new ideas are anything but bold, and in comparison with ideas that are really bold they are decidedly skimmed-milkish. But the church for which he was preaching cries out that he is a deserter and that his few weaky-new ideas are the most dreadful heresy. I often wish this graveyard of living dead people would read the true heresy of the age as written by Huxley and Darwin and all the wonderful scientists of the time. And I wish they would read Walt Whitman and yet a few glimpses of the heresy of Human Nature—the one unchanging Bible of all the world—eternally true and the only truth, but this Bible is heresy to those who swallow creeds that act as slow poison to them, first chaining and imprisoning them and then murdering them.

Sometimes I pick up a novel to glance through. Some of the novelists are brilliant writers, and now and then one of them says something. The other day I was attracted by the title on a handsomely bound book and paid for it. It was "A Name to Conjure With." I began to read it; and I was so absolutely unused to works of a religious nature that I did not know it was religious until I was almost through with it. Then I found that the name to conjure with is the name that the creeds have had all their brains conjured out of their heads with for all these centuries. The name was that of the personal God of the Bible. I put the book down. I felt like one feels who reads in the newspaper some thrilling adventure, to find way on in the column that it is an advertisement of somebody's pills.

It seems so strange to me that people are still pinning their faith to dead ideas of the past when everything begins to be so alive now through the power of thought aroused by the few who really do think.

Thought is the dividing line between the deadness of the past and the aliveness of the future. It, alone, has power to save. It alone is the name to conjure with. It alone is the life blood of the New Birth toward which the race is now struggling. Thought alone is creator. Thought alone is God. A man begins to build the foetal body of a life everlasting right here in this world as soon as he turns his back on dead thought and begins to manufacture the fresh article for himself. Let him live in a cage if the world turns against him, only so that he shall have a chance to think.

But the world doesn't really turn against the thinker any longer. Thought is the attracting power. In and of itself, independent of its character, it attracts. It attracts because it is alive; it is vital; it is full of creativeness; it banishes deadness and makes room for new expressions of existence; and all eyes and all hopes are turned toward the new.

If you can find a woman who will tumble out of bed of a morning while still sleepy, and put a shawl over her head while she slips out to see if there are any new buds on the flower she planted, you will have an instance of the dawning power of newly created life. This is but a type of all humanity as related to the drawing

power of new life. We think, and our thoughts are new creations which if we trust them take root in our bodies and mold our bodies into what we please. Herein lies the healing power; and the power that can heal can also conquer death; it is only going a little farther on the same road. Thought is the word to conjure with.

H. W.

There has always been a "stream of tendency" which has carried the race along to its intellectual unfoldment. The acquisition of more intelligence is greater growth; it is the conquest of error and the advancement of truth.

Once it was thought that intelligence was a spiritual unfolding that had nothing to do with the body. Now it is known that we have no use for spirit apart from the body, and that our growth in intelligence need not be called spiritual growth but bodily growth. It is an increase in knowledge that finds an immediate record in the body, and that changes the body from its previous most ignorant record of disease beliefs and weaknesses to a noble aggregation of thoroughly compacted knowledge in its own strength and in its ability to create for itself just what it pleases.

The body is all there is. With its powers understood it need no longer remain the weak and troublesome thing it has been. Knowledge of our bodies and their relation to the life principle, the law of attraction, will enable us to change the trend of our whole lives. We have been travelling deathward because we did not know that we could travel in the other direction—life-wards. Ignorance has been the trouble with us, and not the flesh. The flesh must always be an expression of the degree of our intelligence. If our intelligence is ignorance, a lack of knowledge, our bodies will show forth weakness responsive to the belief of our extent in weakness.

Whatever our mental state is, our bodies will be. This is one of the absolute truths that there is no dodging. No argument can overcome it and no effort can set it aside. It is as true as that man exists. Its truth rests on the great and invincible fact that there is but one substance—namely mind; and man is therefore all mind; the result of which is the unavoidable conclusion that "a man is what he believes." A thousand years ago his beliefs were somewhat different from what they are now. Not a great deal, however; he has changed in minor matters; his belief in his helpless dependence on a power outside of himself still remains, and it is this belief above all others that keeps him weak and diseased, and causes him to drift into still more negative conditions until they end in that utter negation of life we call death.

But of late years we see that man's belief in a power outside of himself, a power that controls him and that is an invincible fate to him, is beginning to weaken. The weakening in this one particular belief is considered heresy to every species of religion under the sun; in consequence of which it spreads slowly; but on its spread depends the power of the race to conquer death.

The religions of the world, all of which are based on fear, are the greatest and almost the only impediment that stands in the way of the conquest of death right now. These religions are founded on suppositions that are utterly baseless, and that will not stand for one hour after the light of reason is turned on them. They have existed and held sway in proportion to the density of

ignorance that prevailed among the people. They will weaken and fall away in proportion as the intelligence of the people increases. At this time the people are using their brains more than ever before; they are looking at all the phenomena of nature, and they are reasoning about it. The physical sciences have declared that man is not a creation but a growth. Mental Science—which is the science of mind unfoldment—takes up the subject and shows us the method by which man did his own growing quite independent of any power except that which is vested in him; shows us that it was through the accumulation of ideas, the acquisition of knowledge, that he grew; shows us that it was by this method that he always had grown; takes us way back to a period long previous to man's being a man; to a period when he was perhaps only a single life cell, but with all his present powers latent within him, and infused with that spirit of vitality which expresses itself in all things as desire, and which attracts to itself always just what it wants, and which becomes a part of that stream of tendency leading upward forever; leading always away from the darkness and deadness of ignorance to the light and life of intelligence.

The acquisition of knowledge alone in growth. There is no other growth under the sun, and never has been; and the steam of tendency is its outflow. H. W.

THE ARENA.

I want to say a good word for "*The Arena*," the October number of which has just been received, and is of even more than ordinary interest. As those who are acquainted with the magazine are already aware, *The Arena* is an exception among monthly publications. While most magazines seek only to meet the demand of the public for light literature, and seldom contain an article, or a sentence, which can in any degree be provocative of thought, the object and purpose of the publishers of *The Arena* is to stimulate thought and to furnish information upon all questions of interest of the day and age. No other publication known to me so well meets the needs of the age for a magazine on this line. Founded by Mr. B. O. Flower with the express idea of awakening thought upon ethical, economic and moral subjects, it has met with the usual experiences of magazines, but on the whole has been quite as successful, from a financial standpoint, as could reasonably have been expected, and under whatever management it has been it has maintained its high character as a magazine of the best thought of the age. Its October number contains, among other matter of interest, an article by Geo. H. Sidley, on the "Overthrow of the Republic;" "An Interpretation of the Vedanta," by Horatio W. Dresser; "The Swamis in America," (illustrated) by Anna Josephine Ingersoll; "English Ethics," by Hon. W. J. Corbett, M. P.; "Criminality in Children," by Maxmillian P. E. Groszman, Ph. D.; "The Bugler in the Rear," a poem, by Ernest H. Crosby, and several other articles of interest and value to the student of the questions of the hour.

The price of the magazine is \$2.50 per annum, 25c. for a single copy. Address,

THE ALLIANCE PUBLISHING CO.,
Alliance Building, New York.

This is not a paid advertisement, but a friendly notice of a publication that I consider especially valuable to the thinking public.

C. C. Post.

CLOSE OF BIBLE LESSONS.

With this issue of FREEDOM my Bible lessons close. For forty-four weeks, almost a year, I have given some portion of my time each week to an honest effort at ascertaining and portraying the truth regarding the Book, its authors, its origin and the bearing and influence it is entitled to have upon the world to-day. I have tried to be absolutely impartial and without prejudice in my treatment of every subject touched upon, and to give to our readers only such facts as are supported by conclusive evidence, and to draw my conclusions only from the logic of such well established facts. I close with a feeling that whatever may be the judgment which any may pass upon my work I have done a service to humanity; that I have helped to lift the veil of superstitious awe that clouded the vision and rendered impossible a clear reading of not only the Bible of the Christian but the Bibles of other and so-called heathen people, and that if I have shown that much that is contained in the former is historically unreliable and much the opposite of moral in its tendencies. I have also shown that there is much of good in the teachings of the more ancient religion, and so have helped to arouse in the minds of some thousands of the race a feeling of broader humanity and a willingness to accept the truth for the truth's own sake, and have inclined them in future to judge all things in the light of reason and common sense, instead of accepting them upon the authority of others who have no better means of judging than they.

If any are disappointed that I have not given more time to the New Testament, I can only say that I am myself weary, and that I could see no real good to come from a further consideration of the book. The sayings of the New Testament are open to so many interpretations, the authorship of the different books are of such great uncertainty, that to one who knows how little is to be known from its study it becomes an irksome task to attempt to point out either the truths or the untruths which it contains. The truth is not circumscribed. There is no truth to be found in any Bible that does not exist outside the book, as a fact, or a law in nature.

Men to-day are better than the Bible. They live upon a higher mental and moral plane than that upon which as a whole, they lived who wrote the Bible.

There are as good men and women alive to-day as any of whom the Bible makes mention, and there are few as bad as many of those characters for whom the Bible claims the special friendship and support in their iniquities of the Diety. As a whole the Bible is not a moral book. It could not pass through the mail under the Comstock law if the title of "inspired" or "holy" were withdrawn from it. If then we accept of the Comstock law as an evidence of the morality of our age this of itself proves that the morality of the age exceeds the morality of the Bible. Why therefore spend more time over it? If any wish, they are at liberty to do so. For myself I say again I am weary and rejoice that I can rest from my labor with a feeling that I have done the work I had set myself to do.

C. C. P.

"Never too old to learn" was illustrated by "Grandma" Green of Hebron, Wis., who, on the ninetieth anniversary of her birth, lately celebrated, delighted her neighbors and friends by riding a bicycle several times about the home grounds, apparently with the ease of one not half her age.

EVIDENCE OF SPIRIT LIFE.

It will be remembered, says the *Literary Digest*, that Professor Hyslop, of Columbia University, expressed a short time ago the sure conviction that within two or three years the society would be able to present scientific proof of existence after death, obtained by the aid of Mrs. Piper. Dr. Hodgson also promises us within the same period "a new revelation, a new faith." *Light* (London) quotes from an article by him in *Le Journal d'Etudes Psychologiques* (August) as follows:

"During a period of twelve years," said Professor Hodgson, "I have had, through the mediumship of Mrs. Piper, communications with the spirits of those who have been for some time dead. During the first few years I absolutely disbelieved in her power. I had but one object, to discover fraud and trickery, and I had had plenty of experience with Mme. Blavatsky and with the crowds that gathered round her when she was alive. Frankly, I went to Mrs. Piper, with Professor James, about twelve years ago, with the object of unmasking her. To-day I am prepared to say that I believe in the possibility of receiving messages from what is called the world of spirits. I entered the house profoundly materialistic, not believing in the continuance of life after death, and to-day I simply say, 'I believe.' The proof has been given to me in such a way as to remove from me the possibility of a doubt.

"The influence which guides Mrs. Piper now announced that in the future its action would be exercised in such a way as to diminish the distance which separates the two states, the state before death and the state subsequent to death. The change took place in June, 1897. The earlier guides, Phinuit, Pelham, and others, quitted in effect the circle of Mrs. Piper's influence, and their places were taken by two individuals in particular who actually direct the communications which she receives. We recognize the first, who communicates by the voice, under the name of Emperor, and the second, who writes, is known as Rector. I have received from the first innumerable communications, especially on the relations which exist between man and the Infinite. * * *

"The world is on the eve of great developments. In two years' time, or perhaps sooner, by means of the most remarkable woman who has appeared in the world's history, I will publish to the world a new interpretation of the laws of humanity, of that great primitive universal religion which no dogma and no sect of to-day can contradict. It will be a new revelation, a new faith. To suffering humanity, tortured for centuries with doubts, wavering first this way and then that, it will need no explanation. The new and yet ever old truths need only the restating—they compel belief."

The last number of *The Harvard Graduates' Magazine* says that Dr. W. L. Russell of Barre, Mass., who was graduated from Harvard in 1826 and is the oldest living Harvard graduate, had his brother, James Russell of Lowell, as a guest on his ninety-nine birthday, October 28. James, it seems, is 91 years old, and the two old boys, it is stated, "played whist and croquet, climbed apple trees, filling their pockets with the fruit, went in swimming, took a tramp of about four miles after the cows, picking ten quarts of blackberries on the way, went to a corn-roast in the evening, followed by an old-fashioned shakedown in the kitchen and another round of whist later on."

THE WASTE-PAPER BASKET.

Why don't more of you engage Puss to fix up some baby books for you? I know the babies are on hand, and I know that each blessed one of them deserves a baby book. They are lovely, and as souvenirs of the baby and as records of the first year or two of baby's life I think them full of interest.

But perhaps you don't know who Puss is. She is Miss Rene Hill whose "ad" you will find somewhere in FREEDOM; and if you have to read clear through the paper to find it, so much the better for you. As the old preacher said about his text, "I don't know wha it is; but it's somewha between the led's of the Bible, and if you'll read from the first chapter of Generations to the last chapter of Revolutions you'll find it; and you'll find lots mo' texes as will do you good to read."

I have known Puss for several years. She came with her mother—the distinguished Mrs. Ada Hill, to one of my classes when I taught in Douglasville, Georgia. At that time we did not agree on anything much except a love for each other that has constantly increased. And now we really agree on every point in Mental Science. And Ada Hill can heal, and she can teach; and she goes wherever a class is made up for her; and wherever she goes she just gobbles up the affections of everybody.

Puss is Ada Hill's baby. When they were in Douglasville I took a good look at both of them, and after that I kept on looking. Ada Hill is a small woman with an exceedingly perfect form, and every one of her motions is full of grace.

Puss doesn't deserve any credit for dancing so well as she does; she takes it after her mother, only she is still smaller. And actually, she wears a child's shoes. Before I found out her name well enough to locate her I used to speak of her as Number Nothing and a Half.

Yes she was a woman grown then; at least, she is not any larger now, and one day I saw her rubbers standing beside the door and asked Charley if he had seen any stray doll around there.

But all this goes for nothing before the fact of her smartness. She is full of splendid ideas and has plenty of fun to mix with them; so that an evening spent with "Them Hillses" leaves its impression.

But this was not what I intended to write about when I began; and I have forgotten what it was. It was good; it inspired me to bounce out of the easiest rocking chair in the room and rush to the desk to write it out. When I reached the desk I saw Rene Hill's letter and got switched off the track; and now I am lost. I have made a trip back to the rocking chair to see if the atmosphere of the thought I lost is not lingering near it, but it did no good.

It is awfully perplexing to lose a thing that way. It is like not being able to account for the money you have spent. Many a time when I lived in Chicago and went shopping with five or six dollars, and worried and worked to make this sum get all the things I wanted, on the trip back home I would run the purchases over in my mind and come out short in my calculations. I could not make ends meet; and I could not put the matter out of my mind until I did. I'd go home and get dinner, and go through the day still working out the enigma of where the missing half dollar or quarter was. Perhaps I would not find it out until the next morning when my mind was clear; but the way I track a thing of that-kind

up, and never drop it inclines me to think I am a natural detective. And the way a cross of this kind grows in importance is something phenomenal. Now, it actually seems to me that the idea I have lost was one of the best things I ever heard of. It was funny—I remember that; I sat there rocking and laughing and thinking how my readers would laugh when I wrote it out for this department of FREEDOM. If I ever get even so much as the tail end of it again, I shall grab it and hold fast to it until I get it safely down in black and white, even if I have to get up in the night to do it.

The first presentation of an idea to my mind always seems finer than any later presentation.

Here I dropped my pen to answer a knock at the door. It was caused by two of Florrie's urchins—Helen and Leo. They said the dancing teacher was at their house to give them lessons, and all the neighbors were there and mama wanted me and uncle Charley to come.

None of the children call Mr. Post Grandpapa. I suppose it is because he looks so young, and is so young; which reminds me again that I meant to say something about marriages in which the wife was the eldest; but I have not got around to it yet. Some friend has sent me a long list of these marriages all among distinguished people, and I must print it; one would suppose from the character of the ladies contained in the list that it takes pluck to do this sort of thing; though I cannot say that I was conscious of unusual bravery when I did it myself.

When I was first married to Mr. Post people frequently said to me, "That son of yours is a very good looking young fellow." I won't say that it did sting a little at that time; I was not so much of a philosopher sixteen years ago as now, and to be taken for his mother—well—but I am off the track again as usual, and must go back to the dancing class at Florrie's. There are very large double parlors in her house and almost no obstruction between them. The whole Wilmans-Post tribe were on hand and "services" had commenced. The dancing teacher had a lot of them standing in line, and they were imitating her movements. I did not join the crowd, being already proficient in the steps she was taking. She has more advanced steps, however, that I shall learn when she gets to them. "Never too old to learn" is the best motto I know.

Presently they were dancing in couples and doing admirably for the first lesson. Some of them were too full of vitality to keep right down to business, but in spite of their "cavorting," and of the laughing we did, the thing was a tremendous success.

Everybody ought to teach their children dancing and learn it themselves. This sort of thing is a slap in the face to such ideas as being compelled to grow old, etc.

A very brainy woman, who has not yet accepted Mental Science, asked me if I knew where such ideas led. Of course I know; it has been my chief business to find out for many years; but I wanted to know how much she knew, so I asked, quite innocently, where they were leading.

"Mrs. Wilmans," she said, "I have ferreted the matter out from beginning to end, and I know where your ideas will lead if ever they become accepted by the world at large. They are going to overturn everything. Now, mind, I say *everything*. They are going to change every avocation in life. First of all, they will clean out the regular physicians and the drug stores; it will be

goodbye to the big windows on the corners and the beautiful colored bottles. Then the preachers will go, and what will become of the magnificent Church edifices all over the world, and what will become of the preachers? [Right here I wanted to say, "Divil-a-one of me knows, and divil-a-one of me cares," only I was too polite, and, besides, Mr. Post was in the next room and the door was open, and I didn't like to have him hear me use slang for fear of his catching the habit; so I said nothing, and just let her proceed; she was getting things in such splendid shape anyhow I wanted her to finish; besides this, my mind was on the Waste-Paper Basket in which, as the reader knows, I pull off the curb bit and turn myself loose to say just what I please.]

"And this is not all," she continued, "nor half. You propose to abolish old age; this, of course, includes the abolition of disease; what will become of the hospitals and infirmaries with their thousands of attendants? Are they to be turned out to starve with the preachers and doctors? And there are the undertakers, many of them with their fortunes invested in magnificent hearses; and I could mention other things; indeed, every business enterprise in the world will be shaken from center to circumference by your *Idea*. That is if it works, which, please God, it won't. And what is to become of the world's literature? Don't you know that the world is full of books whose ideas—for you are not the only person with an idea—have become standard because of race acceptance? What is to become of all these books, and of the fame of their *mistaken* authors, as you would call them? This is the biggest question of all; what to do with a whole world's *mistaken* literature. You are going to ruin all the publishers and drive the book dealers into bankruptcy; that is, if your idea gets a foothold and grows, which is impossible."

It was not worth while to waste a word in reply, and so I kept silent. She was stranded before that Gibraltar of a word—"Impossible." But I could see that she was on the climb, and would soon get high enough to see over it. My! but she's brainy or she never would see the effects of an *Idea* so clearly as she does; and she did not exaggerate the effects one particle. H. W.

Mrs. Virginia D. Young, who is well known to the public as a writer, has recently purchased the *Fairfax Enterprise* at Fairfax, S. C., and thus becomes not only sole editor and publisher of a newspaper, but the only woman in the state who can boast of that prominence.

It is safe to say that the *Enterprise* will gain rather than lose by Mrs. Young's ownership and direction. Not that it has been a dead sheet heretofore, but that it will be more alive than formerly, and will partake more of Mrs. Young's charming personality.

We do not know, of course, upon what basis the division between Mental Science news, and original fiction the columns of *Enterprise* will be divided, but we do not hesitate to assume that there will be something under each head and that it will not be stale. Success to the only woman publisher in South Carolina. It is a good deal of an advance over ancient ideas when woman can assume such position in South Carolina.

We want no men who will change like the vanes of our steeples with the course of popular wind, but we want men who, like mountains, will change the course of the wind.—*Horace Mann*.

All persons North who are weeping over Florida may as well save their tears and bottle them up for use where more needed. Then is no yellow fever in Florida, and reports regarding the existence of fever in the State and the quarantining at various points are either malicious or pure foolish gossip. Save the one case at Miami there has been no fever of the yellow kind, nor is there, nor has there been, any quarantining save at the little town of Cocoa and by the smart-Alec mayor at Jacksonville for a few hours.

Key West is no more an integral part of Florida than Put-in-Bay is of Ohio, and there is no more danger of infection spreading from that point to the mainland. There have been few years when there have not been cases of yellow fever at Key West, but no fear has been felt of its reaching the State proper, nor is there now. The State is more rigidly quarantined against outside contagion than ever before, but as to inside quarantine none exists nor is any needed.

Daytona is prosperous and her people happy, healthy and busy, and our friends North should entertain no fears nor be alarmed by stories circulated by Ananias working in the interest of California and other health resorts. We can honestly say, and firmly believe, that they will encounter ten-fold more danger in remaining North than they will in coming to a land of health and comfort. People are arriving daily and there is not the remotest reason for remaining North later than business or other cares may detain. Should there be any good reason, should we think any danger would be encountered, the *Halifax Journal* will quickly give warning, and will certainly cover nothing up nor refrain from giving facts.—*Halifax Journal*.

"A SEARCH FOR FREEDOM."

"A Search For Freedom," the volume of Mrs. Wilman's personal experiences, is now ready for delivery. It contains Mrs. Wilman's latest picture taken in May, 1898. The book contains 367 pages, and the price is \$1.50 unless taken in connection with some of our other publications. With *FREEDOM* \$2.00. With "A Blossom of the Century" \$2.00. With "The Home Course in Mental Science" \$6.00. With any of our publications amounting to \$1.00 it will also be put down to \$1.00.

This is a delightful book; it is wisdom made easy of acquirement; not the least admirable of its features is the sense of humor that runs all through it; it makes you laugh while it instructs; and it instructs without any effort to do so. It is a transcript of human nature from first to last; and as such it is graphic, grotesque, tender, earnest, and diffuses from every page the unmistakable atmosphere of freedom. No one can get more for \$1.50 than by buying this book. Address The International Scientific Association, Sea Breeze, Fla.

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. Others write:

SOME EXTRACTS FROM LETTERS.

GENTLEMEN:—Find inclosed postoffice order for \$27.00 for which please send 150 copies of "A Conquest of Poverty" by express to my address. M. GRANUM, Glenwood, Minn.

O, yes! I nearly forgot. I sent for and got 8 copies of "A Conquest of Poverty," several weeks ago. I think it simply delightful. I have never read any book that held me as that one did. When I began reading I was almost compelled to keep reading till it was done. I believe that I laid it down once only before I finished it. But I shall not expand any farther in my praises of it, for I'm using your time; suffice it to say that I am hoping for large sales.

GERTRUDE SNODGRASS.

I have just finished reading your "Conquest of Poverty." I mean to study that book and act upon your advice.

MISS BELLE PIGOTT,
Philadelphia, Penn.

I am reading your inspiring work, "A Conquest of Poverty," whose life-giving teachings I will follow the remainder of my life, and before long now I will be able to report progress to you in a marked degree.

HENRY W. RICHARDSON.

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.

IRENE C. HILL,
sept 6-1f 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 5c.

oct 18-21*

W. E. TOWNE,
Holyoke, Mass.

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 Colonades.

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

Price for the entire outfit including ground \$3500.

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

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

C. C. POST,
Sea Breeze, Fla.

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. If any 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."

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

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

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

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

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

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

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

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

J. K., 19th St., West Chicago, Ill.: "There is nothing to compare with this mental treatment in its ability to heal; it draws on the fountain of vita: 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. E. Edmonds, Wash., was cured of ovarian tumor; and dozens of cases of cancer cures have been reported, as well as others of every form of disease recognized by the medical books.

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

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

MRS. HELEN WILMANS,
Sea Breeze, Florida.

IMPORTANT INFORMATION.

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

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

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

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

NOW AS TO OUR PROPOSITION:

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

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

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

THE INTERNATIONAL SCIENTIFIC ASSOCIATION, Sea Breeze, Fla.

ONLY ONE DOLLAR DOWN and ONE DOLLAR PER MONTH

DO YOU OWN THE WILMANS HOME COURSE IN MENTAL SCIENCE?

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

THERE ARE TWENTY OF THEM.

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

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

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

The Entire Set of Twenty Lessons. The Balance to be paid at the rate of One Dollar Per Month.

The knowledge of the life principle which is unfolded in these lessons is nothing less than the law of all organization, of all growth, to understand which puts a man in a position of unrivaled power with regard to his own body and his surroundings. With the understanding of this law there will be no more weakness of any kind; no more fear or anxiety or despondency; no more

failures in any department of life; no more poverty, no more of the sorrows of existence, but only its joys, its triumphs, its happiness. Careful study will enable any one to master Mental Science through these lessons. They should be in every home in the world. Thousands of letters like the following have been received:

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

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

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

Name _____

Town _____

County _____

State _____

FLORIDA EAST COAST RAILWAY.

Time Table No. 21—In Effect Sep. 10, 1899.

South Bound (Read Down)			North Bound (Read Up)		
No 39 Daily Ex.Su	No 35 Daily	STATIONS.	No 78 Daily	No 32 Daily Ex.Su	
4 05p	9 20a	Leave Jacksonville	Arrive 7 30p	10 55a	
3 15p	10 30a	Arrive St Augustine	Leave 6 20p	9 45a	
5 20p	10 35a	Leave St Augustine	Arrive 6 15p	9 40a	
5 57p	11 10a	Leave Hastings	Leave 5 36p	9 04a	
6 37p	11 55a	Arrive Palatka	Leave 4 50p	8 20a	
5 45p	11 00a	Leave Palatka	Arrive 5 40p	9 10a	
7 35p		Arrive San Mateo	Leave 7 35p	7 30a	
	7 30a	Leave San Mateo	Arrive 7 35p		
6 15p	11 30a	Leave East Palatka	Leave 5 20p	8 48a	
7 43p	12 56p	Ormond	3 47p	7 13a	
7 55p	1 08p	Daytona	3 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. 209	6 46p	Jensen	10 00a	No. 208	
Daily	7 26p	Stuart	9 50a	Daily	
Ex.Su	7 39p	Hobe Sound	9 19a	Ex.Su	
12 15	8 13p	West Jupiter	9 07a	11 30p	
1 24a	8 39p	West Palm Beach	8 33a	10 26p	
1 49a	8 48p	Boynton	8 06a	10 02p	
4 02a	9 37p	Delray	7 57a	7 45p	
6 14a	10 20p	Fort Lauderdale	7 07a	5 55p	
6 45a	10 30p	Lemon City	6 24a	5 30p	
		Miami	6 15a		

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

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

BETWEEN TITUSVILLE AND SANFORD.
Daily except Sunday.

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

IDEAL LIFE.

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

WARS CAN BE STOPPED

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

JANE W. YARNALL'S BOOKS.

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

THE GOOD TIME COMING; OR, THE WAY OUT OF BONDAGE. Price, \$1.00, is a scientific exposition of the theological trend of the day. F. M. HARLEY PUB. CO., 87-89 Washington st., Chicago, Ill.

FRANCIS SCHLATTER THE HEALER.

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

A LITERARY WONDER!

THE NEW WEBSTER DICTIONARY. 45,800 WORDS.



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

S. P. SEAWELL,
Bensalem, N. C.

june 7-6m*

VIBRATION THE LAW OF LIFE.

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

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

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

THE NAUTILUS.

Devoted to the practical application of Mental Science to every-day living. Short and to the point; bright, breezy and original. Published monthly. Price 50 cents a year; three month's trial subscription 10 cents. Address

ELIZABETH LOIS STRUBLE,
Ramsey Block, Sioux Falls, South Dakota.

YOUR HOROSCOPE.

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

THE ESOTERIC.

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

Subscription, \$1.00 per year.

Sample copy 10c.

Esoteric Publishing Company,

APPLEGATE, CALIFORNIA.

POPULAR BOOKS.

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

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

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

DR. GEO. FOOTE ON MENTAL HEALING. Price,

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

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

SEVEN ESSAYS ON THE ATTAINMENT OF HAPPINESS.

BY KATE ATKINSON BOEHME.

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

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

The price of the set is \$1.

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