

# FREEDOM

A JOURNAL OF REALISTIC IDEALISM.

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

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

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## "ALL IS GOOD."

The most lengthy and serious attack on the doctrine "All is Good" comes from the pen of Horatio Dresser. (See the *Arena*, April 1899.) Mr. Dresser is one of the most cultured writers in the New Thought movement, but of late he seems to have taken a retrograde position and stands now as a sort of connecting link between the old and new. He is thus very well fitted to state the objections that a thoughtful mind often sees when studying the New Thought statements and following them out to their logical conclusions.

The passage, "All things work together for good," is a great truth. It harmonizes with the facts of evolution. History and science all confirm it, and men and women whose lives have been beacon-lights to humanity have declared it true of their individual experiences. Whether we acknowledge it or not there is "a power that makes for righteousness"—that is, justice—working in all things, and consequently "All things work together for good." If we understand this fact and co-operate with this law, our good will come to us more speedily than it otherwise would. Ignorance and lack of co-operation may delay the working of the law, but sooner or later the final result comes, and it is "good."

Mr. Dresser makes the astonishing statement that "All things work together for good" only for those "who love the Lord."

Who and what is "the Lord?" If by "the Lord" he means the Christ of the New Testament, we ask again, "which Lord?" Loving God or loving the Lord means merely loving an idea to which the name God or Lord is attached. There are as many "Gods" or "Lords" as there are worshippers. The Presbyterians have a Presbyterian God and Lord, the Baptists a Baptist God and Lord, and so on through all the denominations. Of course, each conceives of God as a personality, but what each one worships is a mental conception, and no two men have the same conception of God, because no two have the same mind.

"All things work together for good" is pure science. But all the rest of the passage is theology of the worst sort. "To them that love God, to them who are the called according to his purpose. For whom he did foreknow he also did predestinate to be confirmed to the image of his son," etc. Election, predestination, justification and incidentally reprobation, these are the dogmas that Paul's uninspired mind tacked on to the pure wisdom of the first statement. If this statement is modified or limited in any degree it loses all its virtue, and becomes a useless contradiction. If all things are not working together for good to all men, then they are not working for good to any individual man, not even to Mr. Dresser,

no matter how much he may love "the Lord," or his conception of the Lord. "No man liveth to himself." "We are all members one of another," my neighbor's life is a part of "all things" and if the Law of Good is not supreme in his affairs, then "all things" are not working for good in your life or in mine.

It is strange that so spiritual a writer as Mr. Dresser does not see the gross selfishness in restricting the application of the text only to those who "love the Lord." The so-called scientist who can say that "all things are working together for good" to himself, because he "loves the Lord" is as bad as the Calvinist who rejoices over his own calling and election, while he believes that millions on millions of his fellow beings are eternally damned. It brings me no comfort to know that things are good with me and a few others; I must have the same assurance as to all the rest of the world.

This thought of the All Good must have been in Archbishop French's mind when he wrote:

"I say to thee, 'do thou repent  
To the first man that thou mayest meet,  
In field or lane or crowded street,  
That he and we and all men move  
Under a canopy of Love  
As broad as the blue heavens above.'"

It is on this rock of optimism that the New Thought rests and if you take that away, there is nothing to distinguish the New Thought from the most dismal phases of orthodoxy. Hence the importance of defending this statement from every point of attack.

After affirming that things are working together for good only to those who "love the Lord," Mr. Dresser says: "One may safely allow the power of attraction to work only when one's life is unqualifiedly dedicated to truth and virtue." This is undeniable, but it is a direct contradiction of his former statement. To love the Lord and to dedicate one's life to truth and virtue are not the same thing. A large per cent. of the orthodox who profess to love the Lord have little regard for truth and virtue; and, on the other hand, many whose lives are dedicated to truth and virtue do not love the Lord. Ingersoll was a blameless man, and a worshipper of truth; his life was a happy and successful one; things worked together for his good, yet he never professed to love the Lord. The same is true of Huxley, Darwin and thousands of virtuous, truth-loving men who not only did not love the Lord, but "denied" him on every occasion. If Mr. Dresser will substitute "law" for "Lord," he will have two scientific statements, and of course they will agree. Truth is never contradictory. To love the law is equivalent to loving truth and virtue, and he who loves the Law may, indeed, "safely allow the

power of attraction to operate," and he who does not love the law may safely do the same. The same power of attraction which brings reward to one brings punishment to the other, and both are good. Mr. Dresser apparently thinks that no man is safe when he is reaping the just consequences of his own misdeeds. But science teaches that individual safety and the safety of society are secured in no other way than this.

Just here I recall to mind the fact that there was a time in the world's history when the more sincerely a man's life was dedicated to truth and virtue the more unsafe was his position in society. Galileo, for instance, found that dedication to truth was a very dangerous pastime in the sixteenth century. Priestley in the eighteenth century found that the power of attraction brought truth-seekers into exceedingly dangerous situations. But this is a frivolous digression. In our more enlightened age it is undoubtedly true that a man whose life is dedicated to truth and virtue may safely rest in the law of attraction, which is the only law that any of us rest in.

Mr. Dresser touches on the doctrine of Karma and the freedom of the will, and in this connection makes a remarkable statement:

"Those who emphasize Karma are apt to overlook chance, really the most important aspect of our moral life" This is singular language from a scientist. If there is anything that Science makes plain it is that there is no chance: All is law. Mr. Dresser objects to this because it seems to make man "a machine," of which nothing is ethically demanded. No matter what the conclusion may be, it would seem that we must accept the premise. All is law. I see no escape from that. As to the freedom of the human will, it is a problem the discussion of which is highly unprofitable and may, therefore, be left to theologians. A drop of water prisoned in a crystal, is, as Oliver Wendell Holmes says, a fitting image of the human will in a network of compelling circumstances. A perfectly free act would be an act in which the doer was wholly uninfluenced by present circumstances, personal inclinations or past hereditary influences, and I cannot conceive of such an act.

For my own part, I seem to be free at the time I am acting, but when I look back on my past life I recognize the mighty force of heredity and circumstance that lay unsuspected behind every act, and I think of the drop of water in the crystal. But it gives me no worry. If theology is true, if man's position is correctly set forth in the old hymn:

"Lo, on a narrow neck of land  
'Twi'x two unbounded seas I stand;  
Yet how impenitent!

\* \* \* \* \*  
A point of time, a moment's space,  
Removes me from that awful place  
Or shuts me up in hell."

To a being thus circumstanced absolute freedom of will and perfect wisdom are prime necessities. A God who would create a man and place him in such a perilous place without freedom and without wisdom, would be himself deserving of eternal torments. Mr. Dresser writes as if he thought the old hymn accurately defined man's place in the universe, but the New Thought gives us a more cheering view. If "All is good," what difference does it make to me if I am controlled by circum-

stances and handicapped by ignorance and manacled by heredity?

Experience will give me wisdom; wisdom will give me control over circumstances and hereditary influences. If "All roads lead to Rome," why should I complain if some power impels me to choose one in preference to all the others?

The freedom of the human will is a question that sinks into insignificance in the presence of the mighty statement "All is Good."

Mr. Dresser insists strenuously on freedom in its widest sense. "Do not, therefore, say of me that I could not do wrong. For if I could not, I should be immoral." He must have freedom; that is a "good" thing; but if he dares to use this freedom and do wrong that is "evil." God gives him freedom to do wrong, but at the same time tells him not to do wrong. What sort of "freedom" is this?

But after all his elaborate argument to show that all is not good, Mr. Dresser serenely and unconsciously gives himself away as follows:

"The good is known by contrast; thus the purpose of evil in a moral universe is shown. The universe is good because evil is always bad, because it is never good and never can become good. It is not evil that leads to good; it is the coincident consciousness of its utter wrong, the discovery of what it is and its utter rejection."

"The good is known by contrast." Very true. We know good by contrasting it with evil. There would be no good if there were no evil to make good known by contrast. Evil thus has a purpose in this "moral universe," as Mr. Dresser acknowledges, and if a thing has a purpose it cannot be evil. To acknowledge the purpose and the necessity of evil is equivalent to saying "All is Good."

Again, "the coincident consciousness" of "the utter wrong" of evil "leads to good." That coincident consciousness, then, must be a good thing. But how are we to get a "coincident consciousness" of a thing without the thing itself? And if the coincident consciousness is good how can the thing from which it springs be evil?

Mr. Dresser grows indignant over the slaughter of the Armenians. He declares that there is no "purpose" in the "Armenian atrocities" and that he would not own a God who permitted such things to happen. Yet, arguing from Mr. Dresser's own standpoint, and on his theory of a personal God who designs things and creates men, these "atrocities" are easily accounted for. They exist because of the freedom which Mr. Dresser contends we must have, and which he says was bestowed on us by a personal God. If they exist because of these acts of a personal God they must have a purpose. We cannot conceive of a God doing a purposeless thing. The God Mr. Dresser has in mind must have known when he bestowed freedom on the human will that some would will to do evil and some would will to do good. There must, then, be a purpose in both the evil and the good, and a good purpose, too; or else we must say that God had to make man free when he would gladly have done otherwise.

If some radical Mental Scientist should assert that sensual indulgence was good and that it had a moral purpose, Mr. Dresser would doubtless be highly shocked; but on page 496 he makes the following statement;

"The sensuous man cannot reform himself while pas-

sion is paramount. He must begin after he has indulged appetite, and strengthen his better self while the lower sleeps, or is weak from excess." This is equivalent to saying that there is a purpose in the indulgence and the excess, a purpose toward good, and this is what the Mental Scientist means when he pronounces all to be good.

Mr. Dresser turns his weapons against himself once more as follows:

"Never until human experience shall cease will there cease to be a lower and a higher \* \* \* Thus the moral law springs from the nature of God; it is an eternal aspect of his being."

If there were no evil, there could be no moral law. It is evil that makes law necessary. If the law is a part of "the nature of God," then evil as well as good is an "eternal aspect of his nature."

But enough of this. No one can read Mr. Dresser's article without being convinced that however difficult of acceptance the "all-good" doctrine may be, he who rejects it will find himself involved in far greater difficulties. Mr. Dresser says he rejects this doctrine because it "fails to stir the heart to activity, because it neglects the supreme opportunity of life \* \* \* and brushes the sense of responsibility aside;" and he intimates that people who accept this doctrine degenerate intellectually and morally, and become dishonest in business matters. If this is the result of his observation, he is singularly unfortunate in his acquaintance with New Thought people. My own observation leads me to entirely opposite conclusions.

He declares emphatically that "intellect should govern our powers of expression," a declaration that every Mental Scientist will echo. But a few pages further on we find him affirming that love is a higher motive than justice.

"In this higher mood I give to another not merely because I owe him somewhat, but because I love him." "Give to those whom you are spiritually prompted to help, regardless of what they may or may not have done for you." This looks to me very like an "invertebrate" doctrine, and, if followed out, it would be likely to result in the financial dishonesty which he says follows a belief in the All-Good.

All may not be good. I hold this as I hold all other beliefs, with a loose grasp, ready to let go if I find that it is not the truth. But it will take better logic than Mr. Dresser wields to disprove the affirmation, "All is good."

LIDA CALVERT OBENCHAIN,

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[What Mr. Dresser calls "freedom to do wrong" means simply freedom to make mistakes; and as our mistakes are our educators they are, therefore, not evil but good. A man may believe that he has committed a great evil by injuring another person; but he has done nothing of the kind, because there is no evil; he has simply made a mistake; he has acted from some motive that he thought would benefit him, and the result proved otherwise. The result proved that an injury to another was an injury to himself, and thus he comes to see that the race is a unit, and the mighty idea of universal brotherhood is planted within his brain.

Evidently Mr. Dresser's mistake is in calling our mistakes evil. They are not evil; they are good; they are developers in the path of immortal growth.

"Evil" acts are on their way to become a little less

evil; and these latter are on their way to become less evil still, until the point of good is reached, all in the line of march from ignorance to intelligence.

The world is a growth, and man is a growth, and growth is good; moreover, there is nothing but growth, and there is nothing but good. H. W.]

### TWO SPECIMENS OF CLERICAL LOGIC.

The Rev. Dr. Savage, a Unitarian minister, said in his sermon last Sunday: "You must either accept authority and give up thinking or you must think and trust God and follow His lead." But how do you know that there is a personal God and how do you know where He leads? You certainly cannot know except you are told by God Himself, and must you not have authority for His having imparted the knowledge? Man of himself alone can do no more than imagine a Creator and speculate about His ways; he cannot comprehend them.

Dr. Savage talked a great deal about reason in religion, but what has reason to proceed upon if it does not recognize some authoritative dogma defining God to start with? How can religion be anything more than a purely speculative philosophy concerning a world beyond the possibility of human knowledge, if it is not a sentiment proceeding from pure faith in the authority of revelation? As a matter of fact, such a revelation is assumed by Dr. Savage. That is why he is a preacher.

Afterward, in extolling Unitarianism, he went on to give its creed, thus:

"We believe in God; we believe in the divineness of His universe; we believe in man; we believe in truth; we believe in the conquest of man over this world; we believe in the progressive and eternal salvation of all men in the life everlasting."

What is the God you believe in? Where is He, what is He? How do you know he exists? How do you know that there is a "progressive and eternal salvation of all men in the life everlasting," or that there is any such life? Who told you? You can't find it out for yourself, and you have no rational basis for your belief unless you also believe in some divine authority for knowledge impossible for man to acquire of himself. What is truth? That is the very question, and you are begging it.

Dr. Briggs said in a sermon in an Episcopal church on Sunday:

"The critical study of the Bible has uncovered the Word of God itself to the modern world. It is not too much to say that we have gained a new Bible."

Then, according to Dr. Briggs, God, the All-Knowing, the Creator of man and understanding all his intellectual limitations, revealed Himself to man so enigmatically, so confusedly, that only after many thousands of years could His revelations be made clear by the critics! If the Word of God has not been "uncovered" until the "modern world," how does Dr. Briggs justify its being covered up from the understanding of the countless millions of the ancient world? Is such discrimination consistent with Divine justice—God's leaving man in doubt as to what He meant to reveal to him until Dr. Briggs came on the scene? Did God, the Omniscient, speak to man in such a way that scholarly criticism competent to pick out and understand His revelation was not acquired by men until the dawn of the twentieth century after the Christ? Dr. Briggs implies that God did not know how to use language intelligible to man as he was and is.

Dr. Briggs is talking nonsense. He is dodging. He is an intellectual coward.—*N. Y. Sun.*

## MUSIC MATERIALIZED—SONG MADE VISIBLE.

All nature is a song! But some harmonies are too faint, others too loud for our physical ears to perceive. The microphone renders audible sounds too slight for us to hear, such as the walking of a fly. It has been said that were our ears able to distinguish the sound made by the processes of vegetable growth (the rise or flow of sap in a tree, for instance) our ears would be stunned as with the noise of a great city. On the other hand, there may be sounds too loud for us to hear, as we know certainly there are sounds too shrill. The rolling of each of the heavenly bodies on its majestic way through space was supposed by the ancients to sound a mighty note which in concert with all the heavenly host formed the music of the spheres.

And this notion is not so far-fetched as at first sight it might appear, when we consider that the motions of the planetary bodies have probably an effect upon the ether of space, and that all sound is vibration. It is true, scientists declare there can be no sound without air, but that may be merely the case in our present stage of evolution; as yet our ears are not trained to distinguish such ethereal vibrations.

It is, of course, a trite remark that our limited senses shut from us far more than they reveal; our ears can only perceive about eleven octaves of sound. Suppose, then, we reach the shrillest and most acute sound it is possible for us to hear. Imagine the vibrations which cause that sound to be combined in a still more rapid degree—perfect silence is the result. Perfect silence, that is, so far as we are concerned, but to a more sensitive ear the sound would be just as perceptible as before. So may a room be full of light, and yet appear dark to our limited eye-sight. The sensitive plate of the photographer responds to rays of light which our eyes would fail to recognize; while the red ray, which we see clearly enough, has no effect upon it. It is blind to the red ray, as we to the extreme violet. All this is every-day information. But there is no more fascinating research than the study of the power and action of vibration, and we may gather from what science already tells us on this subject, that sound and sight are not only allied, but transformable—speaking loosely. That is, that what might be manifested to one as sound, to another on a different plane would be seen only. In this sense nature is not only a song, but a song made visible—music materialized.

Readers of Edgar Allan Poe's prose works, so powerfully imaginative, will remember a vivid sketch entitled "The Power of Words," in which the author represents two angels thus conversing:

"But why, Agathos, do you weep and why do your wings droop as we hover above this fair star—which is the greenest and yet most terrible of all we have encountered in our flight? Its brilliant flowers look like a fairy dream—but its fierce volcanoes like the passions of a turbulent heart.

"Agathos. They are! They are! This wild star—it is now three centuries since, with clasped hands and with streaming eyes, at the feet of my beloved, I spoke it, with a few passionate sentences, into birth. Its brilliant flowers are the dearest of all unfulfilled dreams, and its raging volcanoes are the passions of the most turbulent and unhallowed of hearts."

This apparently utterly fantastic idea of Poe's will be seen in sober truth and in the light of modern discov-

eries to have a scientific foundation. Conceive of matter infinitely fine and tenuous, so rarefied as to be invisible, if you like and in a state of incessant vibration (as, indeed, all matter is) can we not imagine the mighty vibrations of a separate voice so affecting this ethereal mass as to cause it to take shape and form according to the modulated tones, whether of anger or of love?

We are told in the beginning of creation, God breathed, God spoke. Can we imagine to ourselves the mighty action? We know that the words are symbolical, that the awful power that called into being the worlds and universes, inconceivable in number, unfathomable in extent, cannot be truly pictured in the attitude, or with the attributes of a man. But those who have seen the intricate or exquisite forms that spring into shape through the power resident in human vocal tones, will not find it impossible to imagine that all the visible creation may have been called into being, or rather have been made apparent, by the action (how exerted we know not) of similar modes of vibration. Some of these forms resemble geometrical figures of infinite variety; others assume the shape of diatoms and snow crystals, while ferns, shells, flowers, trees and even landscapes are imaged forth by them. The striking similarity of some of these shapes to the lower forms of natural life would suggest the idea already put forward by more than one advanced thinker, that all creation is evolved in accordance with harmonic laws of vibration. It has been often noticed how poets, with ear pressed close to nature's breast, catch hints of secrets which perhaps centuries after, are blazoned forth as new and magnificent discoveries of science. (Well does Helen Wilmans say: "Poets are the truly practical people.") Thus Dryden:

From Harmony, from heavenly Harmony,  
This universal frame began:  
When nature underneath a heap  
Of jarring atoms lay  
And could not heave her head.  
The tuneful voice was heard on high,  
Arise, ye more than dead!  
Then cold and hot and moist or dry  
In order to their stations leap,  
And music's power obey.  
From Harmony, from heavenly Harmony,  
This universal frame began;  
From harmony to harmony,  
Through all the compass of its notes it ran,  
The diapason closing full in man.—

Song for St. Cecilia's Day.

Compare the above italicised portion with this suggestive statement of Mrs. Watts-Hughes of London (who has published a book containing photographic representations of the figures produced by certain musical notes, which when sung into a purposely constructed instrument, called an eidophone show characteristic figures). She says: "At first when directing the voice against the semi-liquid mass upon the centre of the disc, there is a feeling as if some impassible barrier were encountered, and that it would be as easy to move a mountain with a push of the hand as to set that colour heap moving by the action of a note. The next suggestion seems only to confirm the first impression; but after several attempts, one comes to feel that it could be done if only the right kind of sound could be employed. Persevering, the seemingly ponderous, inert mass is at last disturbed and shows some susceptibility of control. Still continuing, it now begins to move and ere long it has come under complete control and

expands in petals after every repeated crescendo." (She is now referring to a flower figure). When the mass moves thus easily, the sensation of the singer is completely changed. The feeling is now as if all at once the air in the tube, in the receiver, upon the disc, and all around were acting in concert for the singer's purpose, and had taken possession of every corner of space. She continues: "During this state of things the apparent resistance of the semi-liquid heap on the disc becomes so slight that it seems to move as if on wheels, and a most perfect physical control over the aerial movements is realized, the sensation of which is, at the same time, most peculiar and most agreeable. \* \* \* From the moment that I have sung a note into the eidophone one suggestion upon another has insisted upon crowding into my thoughts. In the act of singing shapeless matter into such symmetry and beauty of form, one cannot help feeling in the presence of a power that is very strange, nor at once admiring the simplicity of the laws ruling the production of these figures and the multiform variety of the results."

Readers of FREEDOM will readily see the significance of these scientific experiments. If the power of harmony over what are usually supposed to be insensate atoms can thus be made manifest, it is impossible to conclude that the highly organized atoms, composing our bodies, should not also possess a capacity for responding to appropriate key notes. Thus it is possible we might be tuned into health, perhaps, and happiness. But mental healers rely upon the harmonic vibrations of a force whose power we are only just beginning to suspect, viz., thought. They have arrived intuitively, it would seem, at the comprehension of a great truth in nature, that there is no lasting power except in harmony, and this applies to vibratory effects on all planes; jarring sounds are represented by harsh and jagged outlines, which appear to be essentially impermanent, the forms they give rise to possessing none of the constructive symmetry that attaches inherently to melodious or concordant vibrations. This gives us the highest ground for optimism, hinting that the untoward disagreeable manifestations of nature are only incidental and transitional. Harmony alone is enduring; discord weakens and destroys. Consequently evil, which is discord, cannot last. It is by its very nature disintegrating and, therefore, temporary. Harmony and goodness are one; the one great healing whose manifestations we see in the universe, and whose essence we call God.

AGNES BENHAM,  
Adelaide, South Australia.

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### A CRITICISM OF THE CONQUEST OF POVERTY.

[From the East Side News, Los Angeles, California.]

We acknowledge the receipt of this book of 160 pages. Helen Wilmans, as is well known, is the great Apostle (or is it Apostle-ess?) of Mental Science as Mrs. Eddy is of Christian Science. She is, in some respects, certainly the most remarkable women of the age.

Having taught the Conquest of Disease by mental methods for the part twenty years or more, she essays in this work to teach the Conquest of Poverty by the same means. Poverty and Persistence might be said to be the chief means of acquiring wealth—poverty is an incentive and persistence as a means of overcoming obstacles. But Helen Wilmans puts it on the ground of recognizing what she calls "The Law of Opluence." Disease is a belief, she teaches, which can be changed, and Poverty is also a belief which can be changed by Mind. In short, Mind has only to change its mind. She claims to be curing the sick by simply sending thoughts or mental influences to her patients in all parts of the country, and to be curing poverty by the same process, treating it as a wrong belief, or an erroneous mental state, like any other ailment. She reminds one somewhat of the doctor who was great at curing fits. He cured all diseases by throwing them into fits and then curing that. She puts all diseases and wrong conditions under the one head of Wrong Belief,—a sort of mental, intellectual or spiritual fit—and then she removes that. In brief, you can be well, rich and happy, as she is, by applying the same means that have made her so.

This book is intensely interesting as showing how a resolute, courageous, all-believing woman, with unbounded faith in the human mind and the "Law" which others call "God," conquered all obstacles and attained to robust health, wealth and happiness.

And now she wants to make everybody else so. Freely she has received—or, rather, freely she took, commanded, conquered by sheer force of mind and will, and now she wants all others to do the same. She claims to be telling them how to come under and live under the Law of Opluence. It is the child's fairy-world or wonder-world realized. Our air-castles can be materialized and actualized. The Genii of the Arabian stories are realities disguised as Laws, Forces or Principles, and can be commanded by human minds and human wills to build Aladdin Palaces or things more wonderful.

Helen Wilmans is Individualism personified, thoroughly tested and triumphant. This is, to her, the secret of all success. But she has a strong, positive will and a daring spirit. But—once more—we can all have the same by trying, exercising, developing. She has unbounded confidence in the human mind and the God that is—the real one—not any theological one. She has Shakespeare's definition of Truth, "Whatever is, is!" and her conception, or, rather, her realization of the Truth, has made her free, she claims, from fear, disease and poverty. And now hold your breath, you unbelieving worms of the dust, you miserable sinners who fear the orthodox h—Hades because of your transgressions! She claims that death can be overcome, and that her paper called FREEDOM is the only publication in the world devoted specially to propagating this idea among men. Like disease and poverty, death is a wrong belief which can be overcome and banished from human experience. Her next book ought to be entitled "The Conquest of Death."

After all, it is Helen Wilmans' interpretation of Pro-

vidence. It might be called Applied Providence. The Hebrew called it Jehovah-jireh. She calls it the Law of Opulence—God poured out abundantly for everybody like ether, air and sunlight.

This book is one more of her books on the Mental Remedy—the medicine which cures fear, disease, poverty, unhappiness and death. This medicine cannot be bottled nor swallowed. It is a mental exercise remedy, a matter of effort, straggle, development, growth.

### THOUGHTS ARE THINGS.

Do you ever stop to question what you are here for anyway? Why you are a conscious, thinking individual? What is all the beauty of the universe for? What are love and life and the power to enjoy for?

To me it is that the infinite intelligence may be expressed.

Do you think that this infinite intelligence objects to being expressed more and more perfectly? Do you think it holds back, and stands in the way of each individual expressing all the opulence of life and love and enjoyment he is capable of realizing? No, indeed.

When one has entered into conscious partnership with the great life principle, the anxious, hurried struggle for life is over.

At first this partnership may seem to consist of two numbers, but as one grows in the consciousness of the oneness of life, it merges into one. The expressed and expression are one, each necessary to the other.

There are no limitations put upon one who has taken the infinite intelligence for a partner. There is all eternity for expression.

Whether you express this great and wonderful life principle well or poorly, slowly or quickly, depends entirely upon your singleness of purpose. It will be your own holding back that keeps you from your desire.

All that has been accomplished has been accomplished through mind.

Be faithful to the first little principle of truth that you get hold of; use it constantly, remembering that "faith is the substance of things hoped for, the evidence of things not seen." New truth, new evidence will come to you as you are ready for it. Take no anxious thought. Do the duties that lie nearest. If they are disagreeable, pleasanter ones lie close at hand when you are ready for them.

Learn to express the beauties of the infinite that you can now conceive of, and your conception will continually grow larger, and life will be a continual delight.

FRANC STANNARD.

### "A SEARCH FOR FREEDOM."

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

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DEAR MRS. WILMANS:—I write to call your attention to some errors of omission and commission, but let me preface my remarks by saying that kindly and well meant criticism is a great educator, and if I were called upon to state what I considered the greatest motive power that has caused the great mental advancement, development and progress during the last many centuries, and more especially in the present century, I should say the discovery of our errors.

First—As scientists we should always use the plainest and most exact language to convey our meaning. For an example, "Love the Lord with all thy heart" is a meaningless expression to a scientist who knows that the only office of the heart is to circulate the blood. Years ago I became thoroughly disgusted with the clergy of the country for using such expressions as the above and the following, "The heart of man is above all things deceitful and vastly wicked;" "a loving heart, a kind heart, a generous heart," etc., as if they had not yet learned that it is the mind that controls the actions of men.

Second—Belief is ignorance because it is the absence of knowledge; belief may be in the right or wrong direction and may lead us to knowledge, but nevertheless it is the absence of knowledge and, therefore, ignorance. I may believe there is such a place as Sea Breeze, Fla., but if I should go there and see it (providing there is such a place) I would then know it and could no longer believe it; hence we discover that belief and knowledge cannot exist in the same individual concerning the same thing.

Third—Co-equal with the law of attraction is the law of selection which makes the magnet attract the particles of iron and not brass, lead and dirt, and which makes the acorn select the proper particles or atoms to make an oak instead of an elm; hence if the "Law of Attraction is God," the law of selection must be at least the Son of God. But I have not been able to discover any God in nature, and as nature embraces all things (except man-made things) and all space there can be no such thing as supernatural.

Your most excellent writings indicate that you do not consider that you know all that is worth knowing, but that you are willing and anxious to learn; hence I ask you to consider this law of selection and if it deserves an equal place with the law of attraction place it there that the world may learn to recognize it.

Fourth—Let me call your attention to the word love, which like the word heart, is so often misused.

We have been taught that "self-preservation is the first law of nature," and so the courts hold to-day, but is it not an error? Let us see. The seeds planted in the earth do not try to preserve themselves, neither do the embryonic animals and babes, but all strive for development as best they can, according to their conditions or environments. Hence I would place:

(A). The law of development, the power of which is implanted in every germ, seed and protoplasmic cell to attain to the highest perfection of which the species is capable and the conditions will admit.

(B). The law of self-preservation, which makes the persimmon grab sprout up in my garden every time I cut them down and continue to do so with no apparent discouragement; and makes the deer and wild turkeys, keep beyond the range of my gun.

(C). After the first two general laws of nature comes

the law of the perpetuation of the species, the force, power and manifestation of which is Love. It is not continual like the law of attraction or the law of development, and although inherent in all life in the animal and vegetable kingdoms it is periodical or spasmodic. In the animal kingdom—and the *genus homo* is no exception—it produces temporary insanity, while the law is operative, or strongly manifested, as all can testify who handle domestic animals. And we see a hundred boys and girls associated together, ungarded, they fall in love with each other, and the consequence is the perpetuation of the species. You may say that is lust, but if you will reason deeply you will discover that word should be eliminated from every language. The bud of the apple and the peach can be nipped off with the thumb and finger, and by a surgical operation, the bud or seat of love can be eliminated from the whole animal kingdom and never more would the force or power of the third law of nature be manifested. Love never existed between individuals of the same sex. You may say why is it that two women love each other so? They do not; they simply admire and esteem each other, and exhibit in a strong degree the natural gregarious attachment which belongs to each species of animals; in some to a very slight degree like the wolf, coyote and lion, and in some very strong as in sheep, cattle and hogs.

Fifth—Reason is not the distinguishing characteristic between man and the other animals as we have been taught, neither is it the moral sentiment of right and wrong, as the church would have us believe.

Take an intelligent dog a year old, give him more cold biscuits than he can eat at once, and he carries the remainder off and hides them and will carry two at a time if he can get them in his mouth; yet I have seen a woman forty years old set a dish pan of water on the stove and carry one dish from the table to the pan, wash it, wipe it and put it away, then get another and do the same thing; for days and years she has done that way. If the dog was forty years old which do you think would show the most reason?

Balky horses often manifest more reason than their drivers. A squirrel must reason regarding distance, before it jumps from tree to tree. Manifestations of reason in the lower animals are numerous. Reason in all nature differs only in degree, being greater in some species than others and in some individuals of the same species.

The great principle of morality—right and wrong—is simply a matter of education, and I see it manifested every day in my cattle, horses and mules to the full extent of their education. All of them know when they do wrong, and much better, apparently, than when they do right. A conscience? Well, conscience is wholly a creature of education, and my horses and cattle have got symptoms of the same disease, more especially the mules, which are very saving of it.

Ingersoll once said, "Oh laughter, that draws the line betwixt man and beast!" But who can say that only man laughs? The distinguishing characteristic of man is his thumb. It is the thumb which caused Romulus and Remus to rise so far above the wolf that suckled them in infancy.

These subjects deserve more elaboration than is here given; I have endeavored to be brief at this time.

Please tell that other humanitarian—C. C. Post—that his Bible lessons are good and timely; and to tell

that good lady who wants theology let alone, so if it is an error it will die of its own accord, that what the Southern confederacy wanted was to be let alone; what polygamy wanted was to be let alone; what the liquor traffic wants is to be let alone, and what the trusts want is to be let alone. Wishing you and FREEDOM great success, I am fraternally yours,  
A. D. MARBLE,  
Lawson, O. T.

#### EXTRACTS FROM A LETTER.

My mission is not complete, but I am nearing the mountain top, and even now am getting grand views of my surroundings. I have read "Metaphysical Essays" by C. C. Post. They are the gate-way and steps leading up to the "Temple of Light." Then I read "O World! Such as I Have Give I Unto Thee," Wilmans and Powers. I have read nearly all the "Wilmans" printed works—especially, "Home Course in Mental Science" and "A Conquest of Poverty." I have had but one object in view in all this research; viz., life. That my motive has been selfish I do not deny, but the more I see of life in improved health and environments, the broader my views of life, the nearer my selfishness approximates to a genuine "selfhood."

O! I am so glad I found you, or as I now see you, or the truth found me.

Next month, when I renew my subscription to FREEDOM I will order "A Search for Freedom" by Helen Wilmans. I am most gratefully yours,

N. P. SPAULDING.

Dundee, Mich.

MRS. WILMANS:—Your reply to the article entitled "The Conquest of Old Age" in last issue of FREEDOM, tempts me to write this letter, not especially for publication, for I am not accustomed to write for that purpose. My object is to give my experience in growth.

I am 76 years of age, was brought up by Christian parents; and of course with all the prejudices in favor of the errors taught to youths at the time of my youth.

I am by nature a sceptic; for that reason the errors taught did not take such deep root as in the case of many.

During the war of the rebellion I was on the side of the federals, and came out with impaired health. My case was pronounced hopeless; but intuitively I have done much as you advise in FREEDOM, and am, at this time, in as nearly perfect health as one can reasonably desire. But to the point that I started to write about: Two years ago my hair was white; to-day it is quite dark, so much so that people often speak of it and ask what kind of dye I am using. When told that I use none they seem to discredit my statement. I am now as vigorous in feeling and activity as at the age of thirty; my teeth, which two years ago were loose and so tender that with much difficulty I was able to eat, are now firm and respond to all demands made upon them, and do not cause any annoyance whatever. I can also see marked improvement in my memory, have much better control of my mind, and long since have given up the idea of dying. I also think that life can be perpetuated to at least centuries. In fact I feel so certain of it that I have really no longer any doubt concerning my ability to continue to grow mentally and physically stronger. In my case, I have said but little concerning it, for the reason that I wished to see that it was first noticed by my acquaintances, and I find that quite a number are becoming interested in seeing what the outcome will be. Some speak of the increased vitality shown and think I am using drugs, but though a physician I have taken not one dose in twenty-two years. Very truly,

S. M. BROWN, M. D.,

Homer, Mich.

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## THE MOST IMPORTANT THING.

Introspection is a neglected art. If man would look within himself in his search for truth he would gain more useful knowledge than all the colleges and all his searching through foreign countries could give him.

Nay more; the man who goes outside of himself in his effort to gain wisdom bankrupts himself; and the knowledge he acquires deludes him instead of feeding him to a higher growth. Nothing can possibly feed any man to a higher growth but the understanding of himself.

What is the most important thing a man can own? I answer, it is himself. And when I say himself, I mean his body and not his soul. Men have been soul saving for thousands of years, and all that time the body has been dying of neglect.

Is the body of no importance that we can afford to ignore it in this way? Is it true that the soul can exist without the body? Who really knows anything about the soul? And who does not know something about the body? We, at least, know from observation and practical tests that the body exists, and that it is a very convenient thing to have; we know that it is a machine or a combination of machines through which we transact all the business connected with life, and without which we would have no life on the terrestrial plane where we live and execute all the desires that make life worth living.

That we know almost nothing of ourselves, our re-

sources and undeveloped powers, is because for thousands of years we have devoted our time and talent to exploring the soul to the utter neglect of the mechanism through which it operates. Owing to this blunder we know almost nothing of our bodies, and absolutely nothing of our souls, in spite of the fact that we have claimed to know so much about them for so long a time.

The soul is a secondary matter on our present plane of life; we are in a world where bodies and not souls do the work which is necessary to be done in order that our lives be protracted, in the fulfillment of those desires which belong to the body and which are essential to its existence here.

We run this wonderful engine, the body, in a way that would shame a ship's captain in the command of his boat. The captain would want some knowledge of his vessel in order that he might control her properly and keep her from drifting at the mercy of wind and tide; but man who owns the greatest piece of mechanism in the world, a piece of mechanism that combines within itself every law of mechanics known and unknown, makes no effort to understand it, though he has no conception of the hundredth part of its meaning nor of the thousandth part of its worth to him.

What it is that lies back of this mechanism no one knows. What the "I" that is always speaking for itself may be is also a secret. Whether this "I" which says "my body" is really the body's very self or some unseen thing hidden in the body or behind the body no one can tell. The assertion "I" stands for the man; and the I not only says "my body," but it says "my soul" also. Is the I one with the soul or one with the body?

For my part I believe that the "I" is all the soul a man has, and that it is the sum total of the body's experiences; its memory in fact; its record of all the body's transactions and that it is one with the body; the body being the external expression of it. The "I" records all the experiences through which a man passes; and if it takes note of these experiences and reasons on them it becomes wiser every day. That the "I" says "my body" is only a habit of speech, and does not prove that the body is one thing and the I another.

It is because I perceive the truth of the above statement that I have grown into a conviction of the immense importance of the body. The body is the man; and the man is adapted to the place he occupies now; his body correlates the needs of his life here, and this fact leaves the soul out of this treatise. If the soul is needed in another world we will find it there.

What is the greatest desire of the human being? It is not for the salvation of his soul; let us be honest with ourselves; we desire the salvation of our souls if it proves impossible to save our bodies; but first of all we want our bodies saved. The most delightful heaven the imagination of genius has devised does not allure us so much as the remnant of this bodily life with all its trials and sufferings.

"All that a man hath will he give for his life." It has always been so, and with the growing refinement of the race it becomes more so. In the early history of the race, men yielded their lives far more readily than they do at this time. Would a man of the present age die for opinion's sake, as the heroes of old once did? No, he would deny everything in order to save his life; wisely thinking that life was far more valuable than opinion, as indeed it is.



Life is above all things; life right here, handicapped by our environment, and blurred in every conceivable way by our ignorance, is still more valuable than all else.

In spite of the body's disabilities, and the pain that racks it, and the penury that starves it, we yet value it so much more than the prospective heaven of the future, that we will not end life voluntarily, though we might do so at the cost of a meal's victuals, and with less pain than an ordinary spell of indigestion. Does this mean nothing? Do not all things mean something? I assert that the simple facts I am stating will prove be the most important truths of which the mind can get any conception when once understood.

The inherent force and determination which always point in one direction, which begin in the elementary life cells themselves and increase with every step upward in race growth, has a meaning that no power of imagination can ever extend to its legitimate limits, for, indeed, it has no limits.

This force and determination are expressed in the love of life in the body, and the avoidance of the body's death. They are manifested in every object in all the world. They manifest in the lowest forms no less than in the highest, as all persons must have observed many times. Turn over the half decayed piece of wood and see with what hurrying fear the little creatures under it rush to safe places out of our sight. And the vegetables and trees also; note with what tenacity to life they mend their broken limbs, and go on growing in spite of the most adverse conditions. Even the crystals and rocks strive to assume shapes and enter into conditions of greater permanency.

It is the love of life—not of soul life but of body life, and the hope of prolonging it that makes cowards of us all; in fact it is the love of life that prompts every action we ever can or will make. No principle within us is so strong as this. "All that a man hath will he give for his life."

This principle is so fundamental, so deeply implanted, that it is responsible for some of the strangest freaks of nature. Take for instance those bugs who through their fear of death have the power to change their color and make themselves resemble the stinging bees of whom the birds are afraid, and therefore avoid. These bugs in their desire for safety from the birds actually produce yellow bands around their bodies so that the birds cannot distinguish them from the bees. This is their only mode of protection.

Looking through nature everywhere it is the same; the one great desire first of all is for life; after that come the minor desires. Often when it is necessary to kill something, my sympathy is so drawn into the effort of the creature to save its own life that I become weak and faint and seem to partially die with it. At least there is an approximation in my feelings towards this extreme point, and it shows how high my valuation of life is.

All through the ages men have supposed that death was an inevitable thing, in spite of their desire to retain life. They have never, to any considerable extent, believed that death could be conquered here in this world. These two facts—the desire to live, and the belief that it is impossible to prolong life eternally under present conditions, are at the foundation of all the religious sentiment existing. Every creed in the world has been projected by the human brain, because, first,

the desire to protract life was an unconquerable thing; and, second, because it did not appear possible to attain it here in this world.

Suppose that men had seen the possibility of overcoming death here in the world, and had gone to work to realize that possibility, would they have projected a place of future abode for themselves after this life was over? It would never have been over; then what need would they have had for a creed to save them hereafter? They would have been content to strengthen themselves in the present; to fortify and improve their external conditions, and to improve and develop the mighty tool for doing this; the only tool any man ever owned or ever will own—*his body*.

I have said that as the race refined death became more of a terror to it; this is because man's increased knowledge of the body has rendered the body more sacred to him. He begins to perceive not only the uses of the body but the beauty of it, and the happiness to be gotten out of it, and his valuation of it increases with his knowledge of what it is worth to him; of not only what it is worth now, but of what it would be worth under more favorable circumstances. His hopes are for his body; his desires are centered upon its perpetuation in this world. In proportion as his respect for his body increases, and his desire for the perpetuation of life in this world keeps growing, his concern for his soul and for the heaven of the future decreases.

It is this direction of growth in the race, all pointing to farther development here and now, that is killing the influence of religion and causing the churches to go empty on Sundays; it is at the bottom of the complaints that the preachers are making, though they are not aware of it. The preachers are searching in a hundred different directions for a reason of the decline of religious influence, and in every way they have as yet been looking they have been off the track. At a recent meeting in Brooklyn where many of the leading ministers of the world where in council, there were those among them who actually said that the indifference to Sunday service was the absence of fear of the devil and hell, which had become almost obliterated from the public mind, and they advised the necessity of taking up this old piece of idioy and working it again in order to get their churches filled. It also came out at this council which was Congregational that there were nearly five thousand Congregational preachers who were without charges.

These facts are stated here in order to strengthen my argument concerning the growth in the race in its valuation of life here in the body, and of its increasing indifference to the promises of a future heaven. The race is becoming more practical every day. It really does not know why it is neglecting its religious duties; it only knows that the Sunday sermon does not interest it as the Sunday papers do; and as the growing intelligence of the age has—unconsciously to itself—dulled its fear of the devil, it is not afraid to do what its inclination leads it to do.

Loss of interest in the next world, which has come from an increased interest in this world, is responsible for all the complaints the ministers are making about the falling off of church influence. Concentration is killing theology; it is drawing the powers of the intellect to the work of the present hour; it is bringing the scattered forces and the far roaming hopes home, and centering them upon what there is to do right here in this world, and right now. The visionary is doomed; the practical has arrived.

### THE WASTE-PAPER BASKET.

The Northern people are plodders as compared with the Southerners. They are more patient, more enduring; they really accomplish more, especially in the lower walks of life, and for this reason they appear to be more prosperous than their brothers of the South; they not only appear more prosperous but they are so.

But this must not be set down as something against the South and in favor of the North. From my point of view the reverse is the case.

I have lived in the South a good many years, and I have studied the Southern man and woman closely. There is one word that expresses their capacity more than any other. That word is "genius." The quality of the Southern mind—though not so practical as that of the Northern mind—is quicker and more brilliant. I was quite unprepared for the high ideals possessed by so many of my Southern friends. Indeed, they scarcely seemed aware of the possession of the ideals I refer to, and were too much bound in the old chains of thought to work toward their ideals to any great extent; but they possessed them, and their ideals were sufficiently apparent to them to prevent them from engaging in the commonplace business efforts by which the Northern men have become wealthy and prosperous, and yet not apparent enough to serve as practical inducement to effort in new lines.

So it was not uncommon to meet men of great refinement and innate ability living almost in absolute poverty, and making little or no attempt to get out of it. People not acquainted with the situation say, "Oh! the Southern climate enfeebles a man and takes all the energy out of him." This is not true; the reason he does not manifest more energy is because the objects which stimulate a coarser mind to exertion cannot stimulate him; he needs some higher incentive.

The genius of the Southern people has been a constant surprise to me ever since I began to know them thoroughly; and I believe that they are, to a great extent, indebted to the old institution of slavery for their splendid natural endowments.

The Southerner—I am speaking in this article of the first class exclusively—was brought up free from the necessity of manual labor. This gave him a chance of finer development. Hard work is not favorable to intellectual unfoldment, but directly opposed to it. Therefore, the Southerner escaped the injury at the expense of the black man.

Up to the time of the emancipation of the slaves the white man's brain was growing. It is true that he did not develop in new lines of thought to any great extent, but the poetic thought of the old time was ripening in him, making him a dreamer and an orator.

I think it must be very noticeable that the Southerners have most beautiful heads. Acquaintance with them made me believe that all they needed was that the seeds of the world's new thought should be planted in them in order to make of them the most wonderful people under the sun.

The idea that the Southern climate is inimical to the unfoldment of men has about as much truth as that it is unfavorable to the growth of vegetation. Warm weather is a developer; the greatest of all developers for every form of life. Cold weather is not; and from my own observation and experience I can say that I prefer the South from one year's end to another, as a place of resi-

dence. I enjoy the summers down here more than the winters, and I am not in any way enfeebled by the weather.

In saying what I have of the Southerner I am not casting the slightest slur on the Northerner. The fact is, the Northerner stands for his full worth in the estimation of the world, and I do not need to speak of him at all. He has made his record, and it shows in his works; but the Southerner has not made his record yet, though he is growing to the point where he soon will make it, and it will be something to glory in when it is made.

When I first came South I was afraid to speak my true opinions to the people. I did not go to their churches, and they wondered at it. I did not explain to them, thinking they would neither understand nor tolerate. But after a time I changed my ideas on this subject and began to talk Mental Science to them in a way that would not antagonize their prejudices too suddenly; and they accepted it, and accepted us and loved us, and we loved them.

The South is going to be easily won over to the new ideas when teachers go among the people who do not think it incumbent on them to knock a man down before they try to convince him. Politeness, gentleness, courtesy stand at their full worth among Southerners, and where these traits prevail there will be no antagonism produced by the introduction of new ideas.

In my talks with my neighbors I never once told them that their personal God did not exist. I told them that "God" (accepting their word when talking to them) filled all space, and we could not exist outside of him; therefore, we were not wicked, and could not be unless God was wicked; and that what appeared to us as wickedness was our non-understanding of the facts in the case. From this idea there flowed naturally the idea that all is mind or brain in different degrees of development; which I easily proved by the Bible; "As a man believeth or thinketh so is he."

Did I find the people dull of comprehending what I gave them?

So far from it they were a standing wonder to me. They even ran ahead of the ideas I gave them; it seemed as if their reasoning faculties were all wound up to a point where they could run on by themselves without getting off the right track. I did not say one word against their religion; I left the seeds of truth I planted in them to germinate and cast out error when they were grown large enough.

The people wanted me to give them a lecture, which I did, in a hall packed so closely with people it was almost impossible to turn round. And I did not antagonize them. I made friends of them, and of my ideas.

And I believe that to-day the whole South lays open to the proper, and courteous dissemination of the true, high, unimpeachable scientific thought on these new lines. It is only waiting for the persons who can approach them properly, and hold their attention in that captivating gentleness which should characterize the teacher.

But I had no idea of writing so much on this subject. The first thing you know I cannot get in a word about what we are doing here. And I have a good one on the boys too. That is on the "gentlemen" of Sea Breeze. The "gentlemen," mind you; the very flower of our chivalry so far as developed in this place.

It was this way. There came a storm, and it blew,

and it blew, though it was not quite a blizzard. But it broke up a large ship that was wrecked on this coast several years ago, and that we had supposed was so safely imbedded in the sand as not to be able to ever get away.

But it got away; the waves broke it up and a part of it was driven down in the direction of the Pier. When it became known that the Pier was in danger, the "gentlemen" of Sea Breeze all went to the beach with ropes; somebody went out to the wreck and fastened a rope to it, and the "gentlemen" pulled on the other end of the rope, and were themselves pulled out pretty well into the edge of the surf, when the rope broke; and if every one of them did not sit down in the wet sand I'll never agree to tell another yarn straight as long as I live.

And Mr. Sheldon was there. He had just got back from a business trip to Chicago and had on the "swellest" suit he owned. My boy, Claude, was there dressed in snow white from head to foot. Mr. Post had really outdone himself in his dress. He had been unhappy for fear Mr. Sheldon would outshine him, and he actually looked like a fashion plate; and there were others there, plenty of them all sitting down in the sand looking at one another in the greatest bewilderment. I did not know how they felt; I did not think it polite to ask them; besides that I was afraid to. But we girls did our own laughing on the sly, and they will not know how much of it we did until they read this article. H. W.

#### TO OUR SUBSCRIBERS,

Not all of you, but a few who have neglected to pay up. Now please send in what you owe, and renew your subscription. If you cannot get one dollar's worth of good out of FREEDOM in a year do not take it. But if it strengthens you, and you know that it does you good, then pay up and continue it; but do not let it run through carelessness in notifying the publisher; this is not fair to us. HELEN WILMANS.

MY DEAR MRS. WILMANS:—A few weeks ago when I read an article in FREEDOM on the use of the word "God", I meant to write you, thanking you specially for coming out to say that which I had always felt, at least for a good many years. Other matters then claimed my attention and my intention was not carried out. Today, however, occasion again presents itself to applaud you for what you say in your answer to Lizzie Umberfield, as regards the ridiculous efforts that are constantly being made by professed Mental Scientists to reconcile the New Thought to the old thought of the Bible, just as if the new could not take care of itself and stand on its own feet. This tendency is really deplorable, as it not only is apt to confuse the readers of such articles, but very frequently the authors themselves. That which they build up in one part of their teachings they tear down in another, and mainly because of their apparent lack of courage to cut loose from old habits which are hampering their growth. What a Mental Scientist demands is truth, no matter from what source.

The confusion that results from the tenacity with which some writers cling to Bible terms is well demonstrated by an essay which appeared in the August number of *Mind* entitled "How to Become Soul-Centered", by Jean Porter Rudd. In it the author lays down some splendid teachings, and yet, because of his adherence to personal terms for the designation of the Love or Life Principle, such as "God", "Father", etc.,

he allows himself to say "the heart of the All-Father may ache to breaking for us, his ignorant children;" etc. No doubt you have read the article.

I have written the above merely to express to you my personal appreciation of your attitude in the matter referred to.

By the way, won't you tell some of your readers what you think of "Christian"? Or is it against your principles to criticise another's publication? I have seen a few numbers of "Christian" and must say, I am at a loss to understand the first thing about it. To me it seems full of contradictions. In one instance the editor said that it was all child's babble to think and talk of conquering death in the flesh;—in a later issue he says that his only purpose in living is to find a remedy for the conquest of death. He also says that all healing is done by women, but a man invariably speaks the word. Pray who speaks the word for your healing? I do not know what he means and thought perhaps a few words from you might put me on the right track. However, this may be asking too much and I shall not be offended if you ignore my request, for I realize you must have your hands full. Yours for freedom,

C. L. VOLKENS-STRUNCK,  
New York, N. Y.

Mr. Morse, a friend from Idaho, writes me as follows:

In a recent number of Eleanor Kirks *Idea* she goes back on the assertion that all is God or Good, and says she is not going to call a devil an angel any more. She says there are men and women so wicked that eternity is not long enough to roast them in, or something to that effect. Now I have overlooked individual cases in the expression, all is good, and have thought that the entire whole was evolution on towards perfection. Consequently, all is good.

This letter does not surprise one greatly. I have known for a long time that Mrs. Kirk is not a thorough student in Mental Science. She is a popular writer on popular subjects, and I believe she is making money on her writings.

Of course, I concede Mrs. Kirk the right to express her own opinions, and she surely expresses them well, for she is a very able woman; and when I say that she is not a Mental Scientist I am not saying anything against her. I am simply stating the truth. I doubt whether she even claims to be a Mental Scientist. If she does make this claim, however, she is mistaken in doing so; as the knowledge that *all is good* is the underlying statement of the whole mighty philosophy. Without this statement carried out into particulars there is nothing of it.

It would seem from an article from Mrs. Lida Calvert Obenchain, that Horatia Dresser also disclaims a belief in the statement that "all is good."

Now I know that the people who disclaim this statement are off the track that leads to the development of absolute truth. And more; if they ever accepted it as I really supposed Mr. Dresser had, I know he would not have discarded it. The fact of his denying it now proves to me that he never understood the subject.

There are writers and writers; but when the writers on the subject of Mental Science deny its most apparent truth, they must simply wander in a maze of ideas that have no system and that produce nothing but haphazard results. H. W.

### HOPE KEEPS THE HEART WHOLE, DESPAIR BREAKS IT.

This was said by some one in the ages past, but it was brought fresh to my mind last spring by the death of my last and much loved brother. We corresponded continually, and I believed that he was fully able to live on indefinitely, but he lost hope on account of having the la gripp, and he thought the Lord called him; so he went. It is so hard to fight against the belief of the world.

I have just been reading an article published in *FREEDOM* of Oct. 4th, written by B. B. on the subject of "Old Age." He talks sensibly about it, but there is one thing that he does not seem to take into consideration, and that is the thought of the world not premeditated. But it is so natural when we see an old person to think, "Well, that man or woman is getting old; he or she will have to pass in his or her checks soon"—not meaning any harm. But "thoughts are things" and they bear the old person down into the grave; children do this with their parents. They don't in many cases mean the least bit of harm by it; they dearly love their parents. But pa and ma have out lived their usefulness; they don't enjoy life any more. As the song has it, "They are only old and in the way."

This seems but a small thing, but it is going on continually. "Constant dropping wears the stone." One naturally asks, can't this be prevented? It certainly can, and the will is the power to do it. "I own this body and control all its possibilities." I understand from this that if this body is led astray by evil thoughts or erroneous thoughts I have the power to control it; for I can control all its possibilities.

And I would say further if people expect immortality; they must believe it themselves. Not a historical belief, such as the world has that it will be saved by the death and sufferings of Christ; but they must believe it clear down in their hearts, as I think Mrs. Wilmans does.

I have been led into this train of reasoning by my own condition. I am an old man as the world counts time, born Dec. 6th, 1828, but I did not know how to live till I had slipped "far down the hill;" and I would have gone on to the bottom if it had not have been for Mrs. Wilmans whose words reached me and set me to thinking; and I have thought to some purpose, for I am a hale and hearty man, still grey, but I expect to get young again.

I have an invention by which I will make the atmosphere pressure do all our work without worry or waste. "Why," you say, "this is perpetual motion." I don't care what you call it. I call it the application of an old power. The application is new, although the power is as old as the world. Time will tell whether it is to be a success or not. If S. B. Nicum's light is a success, or if there is truth in immortality, then will this be a success.

A. D. GILBERT,  
Tennemo, Tenn.

DEAR MRS. WILMANS:—I am feeling splendidly this morning. No aches or pains of any kind to tell you about. When I wrote you about the tumor in my side hurting me so, the letter had not much more than time to reach you when the pain and soreness all left me and will not return, I am sure. I have so far improved in appearance that others notice it and speak of it, and that is very encouraging. Respectfully,

ALICE B. OLNEY,  
Mitchell, So. Dak.

### WHY PRAYER IS ANSWERED.

There is no question in the minds of unprejudiced people but that prayer is answered when properly offered—"in faith believing"—that is, when the subject of the prayer is earnestly desired and the prayer is offered sincerely, believing that it will be answered or that the desired result will follow, and expecting the fulfillment of the prayer. The preponderance of evidence in support of the efficiency of prayer in one form and another cannot be doubted.

It matters not whether the prayer be offered to the God of the orthodox Christian churches; to Allah, Mohammed, Buddha, a stone image or a mud fence, so long as the requisites of desire, expression and faith, are there the result is the same, whether the supplicant be sage or savage, and just in proportion to the faith of the person offering the prayer in that proportion will the prayer be answered; the only difference in result being caused by the amount of faith inspired in the individual doing the praying by the various gods and the teaching he has had concerning same. This explains why a savage in a religious frenzy can walk through fire unharmed, accounts of which have been going the rounds of the papers recently; why it is possible to cure diseases by prayer—faith cures; why, if the accounts in the Bible be true, Peter could walk on the water; and why, at the contest between the prophets of Baal and the prophet Elijah the former were unsuccessful in getting their altars to burn whilst the latter was successful. It is all a matter of faith. In the last instance the unsuccessful ones did not have enough positive faith—did not believe their prayers would be answered.

Every age and country has had its healers who perform wonderful cures, ascribing them to various causes. Thousands of people have been cured of diseases at the various shrines, resorts, etc., and what would prove a cure for one would not affect another whose case was apparently identical. The difference being in every such instance simply a question of belief and will.

Let us analyze prayer: In the first place there is the desire that the object of the prayer be accomplished—Mental Science teaches that desire attracts the object; in the second place, expression requires an exercise of the will—the effect of will power is too well known to necessitate comment; in the third place, there must be faith, belief that it will be accomplished, whether by some invisible spirit hidden in some curious animal or image by some mysterious power, or by some invisible person or god in some mysterious way. With these requisites the effect is always the same in proportion to the faith of the person offering the prayer. What effect is produced is done mentally and is explained fully by the Mental Scientists as power of mind over matter.

If that power be exercised intelligently how much greater the power, and when thoroughly understood to how great an extent might it be developed! As faith depends largely upon knowledge let us learn the working of the law of mind that we may have a perfect faith—know absolutely. ELHEST.

MRS. WILMANS:—I am getting better, I believe. My neighbors and friends all say I am looking better, and that I have a better color in my face and that I have a happier expression. I have lost the cold, pale death color, and I hope to the Lord that I will never be guilty of wearing it again. I don't believe I am further off from perfect health than I can reach with a ten foot pole.

ANDREW OPDAHL,  
Slater, Iowa.

# 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.

THE INTERNATIONAL SCIENTIFIC ASSOCIATION, Sea Breeze, Fla.: Gentlemen—I am in receipt of a copy of "A Conquest of Poverty," which, I presume is complimentary. (A friend sent the book to him). Sometime since we, wife and I, ordered eight copies for gifts to some friends, and we wish to assure you they were all duly appreciated. We lose no opportunity to disseminate the truth as exemplified so richly in Mental Science. Apropos of this last book, its worth is beyond all computation, and stands a superb climax to whatever this talented writer may have written. The last three chapters alone are worth many, many times the cost of the book, and reveal that which should forever dispel the gaunt spectre that so long has been the woe of the world. Sincerely yours.

D. H. SMOKE, M. D.  
Indianapolis, Ind.

I have just finished the reading of your book "A Conquest of Poverty," and I can truly say that it is a most inspiring book, and I would that every discouraged and despondent man and woman on earth could have the privilege of perusing it.

R. C. MITCHEL,  
Editor of *News-Tribune*, Duluth, Minn.

"A Conquest of Poverty" by Helen Wilmans. Published by the International Scientific Association, Sea Breeze, Fla. This book has passed through the experimental stage and meets an important want of the times. After reading this book the toiler will understand better how to attain success.—*The Morning News*

MRS. HELEN WILMANS:—I have been reading your book, "A Conquest of Poverty," and am much interested in the principles therein set forth, and I should like to have a more thorough knowledge of Mental Science. I notice you have a Home Course of study, and an easy

payment plan for those who cannot pay cash; will you please inform me of this plan? Is it a practical course?

MISS LOTTIE B. SMITH,  
Davenport, Iowa.

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.

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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.

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All who feel interested in getting a Mental Science paper started in the Swedish language are invited to address, enclosing stamp.

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DEAR FRIEND:—If you will write a copy of this notice on three postal cards and address them to three of your friends fond of good reading, and send your address and theirs to Pubs. "COMMON SENSE," P. E. 31, Boyce Bldg., Chicago, you will receive a 10c. magazine free!

nov 1

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

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

THE INTERNATIONAL SCIENTIFIC ASSOCIATION.

Sea Breeze, Fla.

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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 inharmonious 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:

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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."

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

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

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

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

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

MRS. HELEN WILMANS,  
Sea Breeze, Florida.

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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,

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THE INTERNATIONAL SCIENTIFIC ASSOCIATION, Sea Breeze, Fla.

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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

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

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

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

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

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

THE INTERNATIONAL SCIENTIFIC ASSOCIATION.

Sea Breeze Fla.

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

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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 30p	9 04a	
6 37p	11 55a	Arrive Palatka	Leave 4 50p	8 20a	
5 45p	11 00a	Leave Palatka	Arrive 5 40p	9 10a	
7 35p		Arrive San Mateo	Leave 7 35p	7 30a	
	7 30a	Leave San Mateo	Arrive 5 20p	8 48a	
6 15p	11 30a	Leave East Palatka	Leave 3 47p	7 13a	
7 43p	12 50p	Ormond	" 3 30p	7 01a	
7 55p	1 08p	Daytona	" 3 20p	6 51a	
8 05p	1 18p	Port Orange	" 3 05p	6 30a	
8 20p	1 55p	New Smyrna	" 2 22p	6 05a	
8 51p	2 22p	Oak Hill	" 1 45p	5 30a	
9 30p	3 00p	Titusville	" 1 15p		
	3 30p	City Point	" 1 07p		
	3 38p	Cocoa	" 1 04p		
	3 41p	Rockledge	" 12 33p		
	4 12p	Eau Gallie	" 12 24p		
	4 21p	Melbourne	" 11 48a		
	4 57p	Roseland	" 11 43a		
	5 01p	Sebastian	" 10 55a		
	5 52p	St. Lucie	" 10 48a		
	6 15p	Fort Pierce	" 10 05a		
	6 41p	Eden	" 10 00a		
	6 46p	Jensen	" 9 50a		
	6 56p	Stuart	" 9 19a		
	7 26p	Hobe Sound	" 9 07a		
	7 39p	West Jupiter	" 8 33a		
	8 13p	West Palm Beach	" 8 06a		
	8 39p	Boynton	" 7 57a		
	8 48p	Delray	" 7 07a		
	9 37p	Fort Lauderdale	" 6 24a		
	10 20p	Lemon City	" 6 15a		
	10 30p	Arrive Miama			

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

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

BETWEEN TITUSVILLE AND SANFORD.  
Daily except Sunday.

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

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