

FREEDOM

A JOURNAL OF REALISTIC IDEALISM.

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

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

VOL. VII., No. 27. SEA BREEZE, FLORIDA, DECEMBER 13, 1899. SINGLE COPY 5 CENTS.

THE LAW OF PSYCHIC CREATION.

"With these elect who seem not to compete or strive prevailing still; Spirits, with whom the stars connive to work their will."—*William Watson.*

To achieve success in life is not merely a privilege, but a duty. Nothing less than high, heroic and happy achievement should satisfy any rational being. Success should be regarded, not only as duty, but as destiny. One is born to succeed. It is the *raison d'être* of his existence. The mother of Ralph Waldo Emerson gave way to despair one day in her nearly penniless condition, with a family of little children on her hands, and found she could never give them favorable opportunities. "How," she exclaimed, shall they ever be educated?" "Educated," replied the original and eccentric aunt, Mary Moody Emerson, "of course they'll be educated! What else were they born for!" And Harvard opened her doors to every one. So with success. That every individual should succeed in life is the normal destiny. Failing of it, the man or woman is defrauded of an inalienable right, and attaining it does not necessarily set him on any undue height of supremacy. Success is the birth right of humanity, and while in any true scheme of living it should be the rule and not the exception, yet amid bewildered and entangled conditions it has come to be the exception and not the rule. Now one does not need a special sign for heaven to tell him that prosperity, happiness, charm and grace of life are his normal portion. Enjoyment is moral as well as rational. It is not wrong to have a good time every day. In fact, to my mind, it is very wrong not to do so, and indicates that there is a screw loose somewhere in the mechanism of living.

The old theology, while it held something of eternal value, has much to answer for in its false and distorted interpretation of existence. It was not religion, but the lack of religion. It placed all that should be spontaneous, electric, alive, in aspects of gloom and terror. Love, sweetness, exaltation are springs of life; not hat e l nor gloom nor repression. The moral virtues are not inherently grim and austere; it is content, it is joy to be honest, prompt, reliable and industrious. Such qualities are the basis of all satisfactory living. So let us accept this proposition at the start—that success is one of the normal duties of life, and that truth, justice, honesty and reliability are the first conditions of its achievement.

In all the records of any life, in any literature, I have never been more impressed than in reading of an hour in the life of Mrs. Wilmans, the great original thinker and the editor of FREEDOM, when from circumstances she stood absolutely alone; a professional engagement

having terminated, no new one made, and no capital on which to draw to tide over the period until she should again enter on salaried journalism. No capital on which to draw, did I say? But I mistake. She had the richest and the most enduring capital that is possible to conceive. With the poet she could have exclaimed:

"The star of an unconquered will,
It rises in my breast,
Serene, and resolute, and still,
And calm and self-possessed."

There was something sublime in that moment. As I read her allusion to it I could vividly see, in all its sublimity, the soul face to face with the territory it must conquer.

Just here came in the law of psychical success. Was an immortal spirit to be daunted because, for the moment, it had not the resources of this world at hand? because it had not a bank account, or a salaried engagement? One recalls Mrs. Browning's noble words in "Aurora Leigh:"

"I can live—at least my soul's life without alms from men; and if it be in heaven instead of earth, let heaven look to it, I am not afraid."

Here is the attitude of psychical success: the soul's absolutely fearless assertion of its own powers. This is the success it is born to achieve. This is the normal, spiritual condition. In this personal instance to which I have ventured to allude, knowing it must be familiar to the readers of FREEDOM, we see the working of the law. There was no weak repining at fate, no ignoble and worse than useless regret that circumstances were not some other way. Each of us must live his own life and not that of some one else. Mrs. Wilmans did not lift up her voice and lament because indeed she was not Mrs. Hetty Green, "the richest woman on the street," or the Queen of England, or the Empress of all the Indias. She was herself.

What then?

"I am the master of my fate." With the spirit of that line she called into being the invincible forces of spiritual activity. She had a work to do for humanity; a message to bring. All the powers of earth and air were with her, and attended on her behests. Thought is the most potent force in the universe, and one who can control thought currents need not fear the shipwreck at sea, nor the pestilence that walketh in darkness.

This, then, is the law of psychic success—to realize the invincible power inherent in one's own soul. What are the forces of nature, or the events and circumstances of actual life compared with this power? What is a tornado, a shipwreck, a bank failure, or bodily disease when confronted by the calm, high, serene power of spirit

that has realized its own potency. "I am the master of my fate." And fate flees dismayed before this lofty assertion.

It is my earnest desire to reduce this assertion to practical terms. In the case of Mrs. Wilmans when worldly fortune seemed to vanish, she stood erect and serene; asserted her true relation to the universe, and this spiritual assertion compelled material prosperity. Spiritual powers translate themselves into environment. They become creative, and they produce a home, and in some friends recognition, joy; in short success. But this creation of environment is not merely the result of a wish for it. It is the result of an intense, irresistible creative energy. One hears an individual say: "But I have wished and longed for so-and-so, many years; but it does no good." Of course it does not. If one desires to go to Europe he does not sit in his arm chair and wish himself there and then assert that there is nothing in mental action because, indeed, he has long wanted to go abroad, but here he is at home. To succeed his wish takes on the aspect of will, and he does something. He finds out ways and means; generates a thought current that both acquaints itself with the external agencies and co-operates with them, and even creates them. So those who desire success must do more than merely wish for it. That is a passive and mental state. To conquer, to control, is intense occult activity.

The law of psychic success is complied with by a formula as definite as any law of exact mathematics.

First, one will naturally fix his thought on the line of achievement wherein he desires success. This will be determined by his special gift; or by his inclination toward this pursuit, or that. Having chosen—or been chosen by—his vocation, he projects into it an intense psychic force. He sees himself, as in vision, succeeding; if it be the stage, he sees himself as actor or singer in the brilliant radiance of a grand triumph. Or if an author, painter, teacher, or in any line of commercial or industrial activity, in whatever line of work he has chosen he sees himself, as in vision in success.

Again, there is the resistless power of concentration. Concentrating his thought he is in magnetic relation to every event or fact, or contribution in any way bearing on his art or industry. I recall once in a talk with Mr. Edward S. Willard, the English actor, he told me that he always carried with him the poems of Swinburne, as their impassioned, imaginative fervor stimulated his mind in the direction of his own art. The law of the correlation of forces is psychic as scientific.

And, perhaps more important than all, and certainly in a sense inclusive of all, is the one supreme necessity of keeping one's self in harmony. Only in harmonious state shall the vibrations that are for him meet his ear. That things will occur which might jar and fret every human being is inevitable; it is a part of the human conditions. But let one hold his spirits high above this strata; let him live on the spiritual plane above the discords and in touch with the heavenly harmonies. No life is successful until it is radiant. The gladness and exhilaration of living is an inherent factor in success. Let us clothe ourselves in light as with a garment. Let us radiate joy and live in the supreme beauty of earnest endeavor and the glow of creative achievement according to the law of psychical creation.

LILLIAN WHITING.

FREEDOM six weeks for ten cents.

LET US BE FREE.

If the universe is pledged to fulfill all mental statements, why are disappointment and failure so much in evidence?

What seems to be failure is the natural outworking of the law of growth, which is always from within and in accordance with the mental statement, even if our short-sighted view does not understand the situation.

We have still much to learn before we shall have attained freedom, if we think that the experiences that come to us are unjust or undeserved.

We are prone to spend a great deal of time bewailing our hard lot and thinking that it is impossible to retrieve past mistakes.

This is of no sort of use. We would make far greater progress if we resolutely set to work to accomplish our wishes and pay no attention to the fears and doubts suggested by our previous standards of living.

Environment must yield to persistent statements from the ideal brain, and therefore we have no excuse for enduring undesirable conditions. We have the tools and work-shop and knowledge that are needed to create in accordance with the highest development of the ideal brain. If we do not use the courage necessary to make the required effort, no one is to blame. We will fail of growing as fast as we would have done and will probably bewail our "hard luck."

* There was no "luck" about it. The mental state was fulfilled. The inner lack of realization of mastery and of resolution, was a "spoken word" that fulfilled itself.

It seems so hard for some to get it into the mind that the anxious strain and impatience with which they wish for a thing, is prohibitive of realization.

One must be free himself and leave everybody else free. Then can the life-forces have full sway to embody the ideals that we hold for ourselves or others. The drawing power of the ideal is almost nullified by the mental grip with which we hold to disorder and negation.

It does no one good to carry his burdens, and more than that, it weakens both parties. It keeps one from developing self-reliance and it exhausts the vitality and nerve-force of the other.

Almost every one can recall instances of a mother sacrificing herself for a son, or of a sister for a brother, or simply of one friend foregoing his own best development for the supposed happiness of another.

It does not pay. Happiness is not in it for either party.

Each person's first duty is to himself. After he is strong, he can help others to gain his position by the positiveness of his wishes for their growth. But to allow one's self to become devitalized and mentally impoverished through sympathy with others' weakness, is to put one's self beyond the possibility of helping even himself for a time.

You will say perhaps, "How can I help worrying, when all my thought is centered in the person that needs my help?"

In the first place it is a mistake to center one's whole interest in a way that will invite a demand of one's very life-blood from the object of that interest.

I knew a woman so "wrapped up" in her grown son that he treated her as a slave. Her own attitude invited the condition. He was a worthless, drunken loafer, and his mother worked day and night to furnish him with

money. He accepted her devotion as his right, and the more she did for him the more he wanted done.

It is hard to say that she deserved such treatment, but she did in the sense that she brought it on herself by first usurping his authority over himself. He could know nothing of the pleasure of a self-dependent manhood when he had been "babied" all his life.

Another instance of mistaken effort that came under my observation was this: A mother on her death-bed exacted a promise from the eldest daughter to always take care of "the baby." When "the baby" was a man his sister still put his wishes and interests before her own. He used whiskey and tobacco, but his sister made excuses that he had been influenced by bad associates. She would pay his bills "because he was of such a gentle, refined disposition and tried so hard to reform."

Now is it not patent to every one that she was binding him in her thought and stultifying his self-respect?

A man who had grown out of such conditions said, "What fools mothers are to thus prevent their children from becoming individualized from the basis of selfhood! How can they expect a child to develop judgment if it is given no freedom?"

The trouble is that reason has not yet dominated the emotional nature. The affections get the best of one, in spite of the judgment.

This is a great source of mistakes in our growth; i. e., allowing ourselves to be blinded to the best interests of ourselves or others by the affections. Our love for a person will prompt us to do things that will be a hindrance to growth. But intelligence to understand the situation will be born of the experiences of these mistakes, and then the love nature will express itself from a basis of pure justice to every individual. The time we formerly spent binding ourselves and our associates to limitations will be used to build ideals of perfection into outward expression.

It does not do any good to talk about and think about freedom if we go right on doing what we know is binding us tighter to old conditions. We must begin with something, that reason tells us is a mistake, and by converting it we will gain strength for the next conquest.

The way to be free is to steadily hold the actions in accordance with what the intelligence tells us is freedom.

If every one would do this, the unhappiness that so many are carrying would be banished, and this world would be a pleasanter place to live in.

There are so many ways that we practice tyranny, or allow ourselves to be tyrannized over, which do not seem to be tyrannical at a superficial glance. —They are called by other names.

One woman in a large city, when her husband through business losses found it necessary to cut down expenses, would not move to a less fashionable neighborhood. She called it pride. Her husband allowed himself to be ruled by this tyranny until he completely failed in business. If he had followed his reason, and kept his expenses within his income in spite of the whining and nagging suggested by false notions, he would ultimately have weathered the financial storm.

If pride will not let a person do something that expediency points out as the best, that person is building unhappiness for himself.

Perhaps you will say that Mental Science teaches to take no account of expediency.

Mental Science is only common sense. Freedom is

not dishonesty. To spend money fearlessly for what you want, does not mean to go into debt with no thought of how it is to be paid. To trust the All Good does not mean that we are to care nothing for the rights of our neighbor.

As one grows by his experiences to perfect self-trust he will be more free to appropriate all possible opportunities that would further his purposes, and he will thus have a greater measure of liberty than one who had yet many steps to take before he would have the same point of view.

This matter of freedom is a slow growth from the individual and family, to the state and nation; there is a lack of trust each for the other, that causes laws and restrictions on all sides. Hence practical parties and governments and armies. Hence the failure of the schemes for the relief of "those who suffer." Co-operation colonies fail to solve the problem, because everyone is afraid to trust his neighbor with the same freedom that he wishes for himself.

All mistakes contain within themselves a necessity for their own correction, and this is what makes them good. Evolution will compel us to achieve individual freedom, and this will mean freedom for humanity as a whole.

Let us then hold firmly in mind ideals of perfect freedom, and this will make for external embodiment. Let us keep an unwavering trust in ultimately expressing our best.

Ignorance of the supremacy of the mind is the cause of all forms of slavery and limitations. Therefore it is only by gaining knowledge that we can establish our right to rulership.

One of the first things to overcome is fear of criticism, if one wishes to advance rapidly in mind-growth. Many persons are bound by their prejudices, and by ideas of caste, and by fear of others' opinion, until they have no really free thoughts. If these persons could realize how much they are missing of a complete life, they would outgrow the scornful, "I am holier than thou" expression. Each step in knowledge brings us that much nearer absolute freedom. If we know that our thoughts are creative forces, and are thus responsible for every circumstance of our lives, we will begin to learn rulership by controlling our thoughts.

A resolute determination to learn all possible facts relating to the uses of thought, will bring to us opportunities of learning that will result in the best development.

We must keep patiently at work even if the first efforts do not seem to relieve our bondage in any way. I heard a man say, "I believe in the principles taught by Mental Science and am going to demonstrate them if it takes me one hundred years." That is the spirit that will be rewarded with success.

We have placed the fetters ourselves during our experimental stages of growth, and no one can remove them except though the same process of creative thought by which they were established.

To focus the thoughts on some definite idea is to let opposite ideas vanish by simply dissolving. There is nothing to hold them in objectivity any more, when the attention is withdrawn. They have no more food; consequently they cease to exist.

This fact of our being able to speak for what we want, with the assurance that our statement will be embodied in proportion to the positiveness with which we can

hold to our desires, is the great hope that reconciles us to temporary failure and seeming discouragements. We can take the motto, "better luck next time," because we know that each postponement is only giving us a fresh chance to gain the knowledge that will materialize our wishes.

When we see our mistake in any particular, we can proceed to make it impossible to fail in that respect a second time. When we have made secure every avenue by which failure might enter, there will be a security and freedom which will well repay the effort.

Each person must demonstrate in the line of his own peculiar "weakness." With one it is a "toadying" fear of catching cold. With another it is fear of spending money, or of losing respect for conservatism.

If one feels that he is making concessions to the claims of some former idol, he must immediately affirm his trust in the ideals of freedom and strengthen his belief in the power of his will, until his assertions compel the vibrations of harmony to resume sway.

The more we acknowledge the power of any negation, the more it will dominate us. It has no real power of its own, but we assume that it has, and our own force is thus directed against us. We can give it enough power to make it a perfect despot. Then it is hard to drive out because the mind is so habituated to its presence that it usurps control of the whole "thought-factory."

But persistence and faithfulness will conquer, and when freedom is once won, it must be guarded by constant vigilance.

We are not free if we allow any consideration but that of the best unfoldment of the whole being to influence our actions. Anything that hampers our development towards wisdom is something to be avoided.

By noting the relation of cause and effect in all the experiences of mankind, we will find enough exercise for the reasoning faculties, and will be enabled to pass the time without *ennui* for a great many years. When this process has taught us wisdom, there will be a boundless field for creative thought awaiting our efforts.

A. Z. MAHORNEY.

FREEDOM six weeks ten cents.

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.

PROF. MOSSO ON FEAR.

[William J. Mann in Boston Transcript.]

Professor Angelo Mosso of the University of Turin, who came to this country to deliver a course of lectures at the decennial of Clark University, is for a few days the guest of Professor Minot of the Harvard Medical School. His book on "Fear," which has been translated from the Italian, is not only much prized by specialists but has great interest for the general reader and contains many practical lessons.

In his introduction the author describes his own anguish and perturbation on the occasion of his first appearance as a lecturer. His subject was the physiology of sleep and he was to give the results of his investigations so that he was thoroughly familiar with his topic, yet he recounts the violent beating of his heart, the breath coming and going, and finally his horror at discovering that the chain of his ideas was broken, and that in his first sentences his memory played him false at points where he had felt most secure. This is not an uncommon experience with public speakers. Professor Mosso tells of the men of brilliant intelligence he has seen "standing rigid, their arms hanging at their sides like recruits, their features distorted and their eyes fixed on the ground, stammering and grinding out their speech, so as to move one to pity." He relates an extreme case of a former professor of sacred rhetoric at the Athanæum of Turin, who was obliged to renounce the triumphs which his great gift of eloquence brought him, because at the close of a speech he was unable to rise, to descend from the cathedra, or to walk.

With this preliminary illustration of the far-reaching disturbance of the organic functions produced by one form of fear the author proceeds with his subject. He cites Descartes, that great teacher of the art of doubting as a means to positive knowledge, and quotes from his treatise on "The Passions of the Soul," in which he thus describes the physiology of the passion of fear: "If the appearance of an animal is very strange and frightful—that is, if it has much resemblance with those things which were originally hurtful to the body, it will excite in the mind the passion of fear, then of boldness or of horror, according to the different temperaments of the body or the force of the soul, and according as one has been able or not to provide one's self with the means of defence or of flight from those dangerous things with which the present impression has points of resemblance. This in some men disposes the brain in such a manner that the spirits, excited by the image and formed in the pineal gland (or central part of the brain), pass thence, partly to the nerves, which serve to turn the body and move the legs in flight, and partly to those nerves which enlarge and contract the valves of the heart, or stimulate the other parts, whence the blood is sent to them in such a manner that this blood, otherwise elaborated, sends spirits to the brain capable of fomenting and increasing the passion of fear; that is, they are able to keep open or reopen the pores of the brain which conduct them to the nerves." Professor Mosso in estimating the work of Descartes speaks of "those marvelous pages out of which breathes that spirit of innovation which has fertilized the science of centuries," and refers to Malebranche, who said of a treatise by that great philosopher of two and a half centuries ago that "the new ideas it stirred up within him gave him a pleasure so intense, and so filled him with admiration, that his heart palpi-

tated and he was obliged to pause from time to time." Herbert Spencer, Charles Darwin and Paola Mantegazza, with his researches on pain and his book on physiognomy and mimicry, are then referred to as having made special studies of the emotions.

After a chapter on "How the Brain Works" the subject of "Reflex action and the functions of the spinal chord" is taken up. It was formerly believed by physiologists that all the nerves had the same functions; that all were sensory. In 1820, Charles Bell, an English physiologist, demonstrated that there are motor nerves as well as sensory nerves. He thus describes his experiments: "If we cut the division of the fifth nerve, which goes to the lips of an ass, we deprive the lips of sensibility; so when the animal presses the lips to the ground, and against the oats lying there, it does not feel them, and consequently there is no effort made to gather them. If, on the other hand, we cut the seventh nerve where it goes to the lips, the animal feels the oats, but it can make no effort to gather them, the power of muscular motion being cut off by the division of the nerve." Although unconscious of it we have then nerves which cause us to feel and nerves which produce movement. The phenomena of fear represent reactions to impressions made upon the sensory nerves. So pallor and blushing are caused by the contracting or relaxing of the muscular fibre in the little canals in which the blood circulates. "The pallor, so characteristic of fear, arises from a contraction of the vessels; the beautiful blush of modesty, most eloquent of all the revelations of phisic facts, is nothing else but a dilation of the blood-vessel." The blush appears on the face because in no other part of the body are the blood vessels so sensitive. Professor Mosso made a series of experiments by placing a person on a sensitive balance and demonstrating that whenever the subject was spoken to the balance inclined towards the head; in other words, the legs became lighter and the head heavier. When the subject slept oscillations would occur, arising from spontaneous changes of locality of the blood, owing to dreams. It was proved that at the slightest emotion the blood rushes to the brain. The amount of blood which retreats from the hands and feet during the slightest emotions, and the number of seconds between the arising of an emotion and the greatest pallor were accurately measured.

After a careful study of the various physical phenomena and disturbances caused by fear, the author proceeds to an intensely practical consideration of the fears of children. "Every ugly thing told to the child," he assures us, "every shock, every fright given him, will remain like minute splinters in the flesh, to torture him all his life long." A true history of many lives would reveal lasting injuries to the whole physical, mental and moral being of the individual, resulting from shocks which a careful parent might have averted. Nor does the danger pass with mere childhood. The period of adolescence is accompanied by such an intense sensitiveness of the nervous system that a great shock or fear at this time is liable to wreck a life. Professor Mosso denounces the frightening of children by stories of the bogey-man, the ogre, or other imaginary monster, which are told in an attempt to terrorize into good conduct. He notes the excessive sensibility of children, and tells us that "children, like the insane and like animals, when they have had some disagreeable experience, are frightened at everything which they do not know. Sometimes

fear appears suddenly; from one day to another a child may become timid and frightened when it sees an unknown person, or if the father or mother makes some unusual gesture or calls loudly." The *pavor nocturnus* is set forth as a malady peculiar to children from three to seven years old. The symptoms are sudden awakening after profound sleep, a vivid expression of terror, failure of consciousness, stronger heartbeats and quicker pulse, labored breath and trembling of the limbs. The dreams of children are more real than those of adults because of their impressionable brain, because their life is made up of emotion, and on account of their weakness, which makes them to fear all things.

The paralysis of fear is set forth in striking terms, and then follows a chapter on the maladies produced by fear. One striking statement is that "many patients die in the hospitals from fear and depression who would probably have recovered had they been tended in their own homes." Another is that "Pinel, one of the greatest celebrities in the domain of mental diseases, always began the examination of a patient by asking him whether he had not had some fright or some great vexation." Fear is described as causing myelitis, sclerosis of the arteries, cardiac hypertrophy and hemiplegy.

On the educational side Professor Mosso considers that the example of parents' instruction and admonitions will not suffice, but that "there is a vital element in education which must be prepared long before, like the soil and the seed before the harvest; parents must bequeath to their children the inheritance of a constitution, robust and full of courage." He concludes by saying: "Let us remember that fear is a disease to be cured; the brave man may fail sometimes, but the coward fails always."

We have spoken of this book as containing many practical lessons. These lessons are first of all for the parent and the teacher. They should study fear from the standpoint of physiological psychology. They should know something of the structure and the workings of the nervous system. They should seek to eliminate morbid fears from the mind of the child, and above all should guard it from great mental shocks or fears. They should remember the peculiar perils of adolescence and not relax their vigilance during this period. They should surround the child with an atmosphere of love and sympathy that will do much to banish fear. These lessons are next for each of us as an individual. If we would know rightly what we are we must study our fears. We shall find that the surest way to develop character and symmetry of life is by banishing foolish fears. We can see that most of our failures have come from yielding to fear, most of our successes by resolutely rising superior to fear. We must not only rise above our own fears, but have strength enough to stand firm against the fears of those about us. These lessons also point to a truer conception of the philosophy of history and the philosophy of religion. Races and peoples have become abject and dishonored through their fears. They have feared to search out the laws of nature; have been awed by her phenomena instead of approaching them with inquiring and resolute intellects. They have feared to think for themselves, and so have become the victims of the crafty and designing. They have feared to act for themselves, and thus have submitted to the tyranny of rulers. And finally, ruled by their fears, they have constructed a God from whom man must steal the Promethean fire and whom they have imagined as jealous, cruel and revengeful.

To the parent and teacher, to the individual, and to the philosopher, the saving thought must be of that perfect love which casts out fear.

MAN AGES HENCE.

[From Sunday Herald.]

"The man of the remote future," said Professor Elmer Gates, "will develop into a creature as superior to man, zoologically, as man to-day is superior to the quadruped. His normal span of life will be 150 years, with a chance for greater prolongation. His head will not be relatively larger, but his brain and spinal cord will have developed most. The number of fibre tracts connecting cell groups in the former will have greatly multiplied. All bodily organs not needed will have disappeared. This creature will be much larger and stronger than man is to-day. His eyes will be larger and more mobile in expression.

"I believe that acuteness of the senses will be increased from five to ten times during the next century alone. The man of the remote future will have senses which we do not possess. He will be able to hear higher pitches of sound and to recognize a greater number of tone qualities. He will be able to discriminate between colors below the red and above the violet. Five thousand years from now the human race will detect ten different steps in each fundamental color.

"The time will come when man's mental faculties will have increased from ten to twenty times in speed of functioning. He will then actually experience in a normal life-time what it would take us perhaps three-thousand years to experience with our mental equipment. He will be rid of all depressing, evil and malicious emotions, and because of an introspective knowledge of his own mind will be able to control himself in a manner now apparently impossible. While rid of the emotions now poisoning his blood and weakening his judgment, he will possess a greater number of normal emotions active in his daily life.

"He will be more affectionate and will love a greater number of things. He will be more artistic, more aesthetic, more just and more sympathetic. He will be, technically, more skillful in his trade or profession. He will not commit crimes or indulge in warfare. He will be trained to exercise great skill in performing the usual social functions for the maintenance of reputation and acquisition of character.

"His period of childhood will be longer than now. Disease will not be handed down from parent to child. Ripe old age will find itself in possession of every function. It is possible that the tendency toward a second childhood will be stimulated into a natural rejuvenating process, prolonging human life indefinitely.

"By artificial selective propagation foods will be made far more nutritive. The killing of animals will cease. Food will be derived from vegetables or micro-organisms. Man will substitute for meat single cell structures lower in the scale of life than either vegetables or animals, but containing the nutritive qualities of each. Not possessing the organs in which animal diseases thrive, they cannot acquire them.

"Among these single-cell structures are notably the protista. They can be rapidly propagated in water. A ton will become two tons in a short space of time. Then there are many millions of single-cell species, both animal and vegetable, which would answer the purpose.

"The large city will have ceased to exist. The number of villages will increase, and perfected aerial navigation will allow men to live hundreds of miles from their daily occupations. A man in one part of the world will be able to talk with and to see another in a distant

part; the atmosphere will not be permeated with carbonic acid gas from the burning of fuels.

"Porous material will not be used in the construction of dwellings. They will be entirely fireproof and moisture proof. They will be equipped with devices for regulating not only temperature but moisture and electric potential. Dust and germs will be completely screened out, and man will no longer waste his energy combating such things. Water will be more pure. Clothing will not interfere with the ventilation or motion of any part of the body.

"Language will so be simplified that when a man shall have learned from one to two thousand simple vocables and syllables he will have mastered his entire language. This mode of speaking will first become common among scientists. Science will be the propagandized religion. Ascertainment of truth by investigation will become a religious purpose. Man will develop more in the twentieth century than he has in the last thousand years."

MR. MOODY AND SIN.

The first statement made by Mr. Moody after taking the text for his first sermon here was, "The most real thing in this world is sin."

Then, according to Mr. Moody, God is not in it by the side of sin, Spirit is nowhere compared with sin, mind is nothing when we set it up by the side of sin, all the churches and all the work done for God by Mr. Moody and others are futile and have been unavailing against this most real thing.

Paul was mistaken, too, when he said, "In God we live and move and have our being," and God's world has been taken away from him. God created it and placed in it to possess and control it man, a being in his own image and likeness. Yet, it was all a pitiful failure, this work and plan of God's, and all his faithful ministers, a vast army of them, are not able to rescue the wreck from the enemy. In spite of all they can do, the most real thing in the world is sin, that which destroys the human soul, according to the evangelist.

But, when we come to analyze the statement, we find it only a bit of nonsense. To say that sin is more real than life, or truth, or God, or the soul of man, is even more foolish than to say that the most real thing about a green apple is unripeness, the most real thing about a race is not reaching the goal, the most real thing about light is darkness or its absence, or that the most real thing about a man's mind is what he does not know. Sin is only a falling short, a temporary failure to attain the ideal—unripeness, ignorance. It is not a thing at all, not any more than darkness is a thing. And the reason that Mr. Moody and others, according to their own confession, have been such dismal failures in their efforts to make the world better, is that they have been fighting sin and their ideal devil, as if they were things, realities. The man who should go into a dark room and attempt to drive out, or shovel out, the darkness before bringing in the light, would be acting fully as wisely as the sin fighters are.

Another reason is that they are all the time condemning and abusing this world and claiming to prepare a few people for a better world somewhere. If they would only bless this good world, believe in it, let in the light of truth, educate and help the people to be free and loving, they would find that the most real things are Truth and Love.—*The Life*.

PROPHECIES.

Some day there shall be nevermore a midnight or a morning,
And all our simple human lore shall be a mark for scorning.

Some day the love of life and lust shall be a thing forgotten,
And love of light and love of love shall be of man begotten.

Some day the grandeur of the least that bears the sign of human
Shall hover over man and beast, and magnify the woman.

Some day the dew of youth shall be age-long and life immortal;
And earth, long yearning to be free, set freedom at its portal.

But now the dark of low desire gives midnight for our morning,
And ignorance and doubt conspire to make us fit for scorning.

THOUGHT TRANSFERENCE.

The thought transmitted by telegraph is simply a vibration—nothing more. So, also, the thought passing through the psychic ether is but a vibration given off from one mind to another. All that we know of the external universe comes to us in vibrations. Matter in all its forms, reduced to its last analysis, is motion—vibration—and nothing else—so far as science can inform us.

We see a tree by means of the optic nerve, which vibrates; and its image is mirrored on the reflecting surfaces of the mind. The tree does not tell us what it is; our thought does that. Take away thought, and no tree is there. And, indeed, we do not see an external tree. What we do see is the internal image as unsubstantial as an image in a looking glass. We have as raw material a vibration out of which to make a tree; and the real substance of any sort of matter is utterly unknown to us.

Herbert Spencer says: "The antithesis of subject and object, never to be transcended by consciousness, renders impossible all knowledge of the ultimate reality, until subject and object are united." John Fiske says the Barklean philosophy has never been successfully assailed. All, then, is spirit; there is no matter.

We have no intelligence of our surroundings except through vibrations. Light and life come from the sun as vibrations. The infinite beauty of heaven and earth is a matter of vibration. Health and happiness come in vibratory waves from the healer; and the medium of transmission is the ether which envelopes us all. But the sick one must be in accord with the healer, just as one instrument of music is in tune with another. The grandest of music is made of vibrations, and so are the colors of purple and gold seen at sunset. No wonder health comes that way.

R. E. NEELD,
Pinellas, Fla.

The law of expression is the one unchangeable law throughout the universe; it is eternal, therefore must have been in operation forever, before this generation, as well as during this generation, and must continue to

be in operation in the eternal future, and it is the law which man must acknowledge, and with which he must co-operate.

What is man's mental attitude to-day? One of continual fear. Because of that mental state of fear, his mentality is in an attitude to be impressed and influenced by every happening, pleasant or unpleasant, great or small. A wet day will drive him to despair, a bright one raise his spirits unspeakably; the meeting of a pleasant face will make him hopeful, while an adverse criticism will have equal power to lower his spirits. An east wind will have such an impression upon his mental state as to make him ill or drive him into a frightful temper, or give him a terrible heart attack; in fact, his whole attitude is one looking to externals for impressions, and his mental state goes up or down correspondingly.

Could that be if man recognized that he is greater than his thoughts—if he knew that externals only had such power over him as he himself chooses to allow them to have—if he knew that he was expressor, and exercised that knowledge by not allowing his mentality to be impressed by thought or by anything external to thought which would not harmonize when expressed with what that knowledge conveyed and made possible?

Every impression which mentality receives, from whatever source, must be again expressed—nothing can alter that law of expression; what is the inner must become the outer; sooner or later every thought of the mentality becomes visible in the body as a state or condition of the body.—*Alma Gillen in Mind and Thought.*

"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" is now ready and orders are coming in. Send in your order for eight copies (\$1.50) before the present edition is exhausted, as the sale of this edition will indicate our order for the next. 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.

FREEDOM

WEEKLY.

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

HELEN WILMANS, Editor and Publisher.

C. C. POST, Business Manager.

ADVERTISING RATES:

For advertising rates address E. F. BRITTON.

To secure prompt attention address all orders for FREEDOM 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.

COME UP HIGHER.

We will have to come up higher if we conquer death; and to conquer death is the next great movement of the race.

Nothing short of the conquest of death here in this world and in the present generation will satisfy my demand.

And I hold to this demand; every atom of my body clings to it. I wonder what death can do with me under the circumstances?

But I am not holding death as a foe; I feel as if it were already conquered, and well conquered, in my knowledge of its weakness. The thoughts of it no longer clog my ascending hopes as they go out in the wake of the ideal that I never lose sight of any more.

All life points toward an ideal. The very first effort at organization points toward it. When the first two atoms come together under the Law of Attraction a hope is born that leads in the direction of something better; something as yet unattained. This hope is the spirit of every individual growth.

There is always a light shining ahead toward which the lower atoms of an organization are drawn, no matter whether that organization is vegetable, animal or human. The Principle of Life is the same in every expression of itself.

The ideal of the child is—unconsciously to itself perhaps—to become a man or woman; to attain what it considers the freedom of its parents. It attains this stature and ceases to grow. God did not decree that

the height of a man should be six feet; his environment decreed it, and the type was formed. Thus on the unconscious plane of existence all forms of life bear a certain relation to each other, dependent upon the innate strength or power of each form; and thus—on the unconscious plane—there is harmony. That is, there is a balancing of forces whose grand total is harmonious. This condition is the primitive Eden. But the serpent entered Eden, the serpent whose other name is Wisdom, and there was a fall. That is, there was an unbalancing of natural or unconscious forces; a breaking up of the old conditions, in order that higher conditions might be attained.

This is the true process of growth; a thought in advance of any previous thought is born, and it calls upon all below it for support or sustenance. Then, all that is below it begins to arise in obedience to it. In this upward flow the apparent solidity of previous conditions is disturbed; all nature, everything finds the impediment to its upward progress removed, for a space at least. The birthing of the new thought is so much release to the whole pent up spirit of growth, and puts all things on the move toward a higher ideal.

The knowledge of the fact I have just stated lies very close to the foundation of Mental Science healing. There is but one fact underlying it; the fact that all is mind. Put a higher thought in the lead, and every other thought is attracted upward toward it. Man is purely a mental creature, and what I have just said discloses at once the law of his growth. If he were dead matter he would be immovable; the atoms of his body would be subject to that force called the law of gravity, and no thought—no matter how high or how powerful—could attract them upwards.

The reason I make so much of this point and go over it so often is because it lies at the base, and is the foundation, of all my argument in favor of the conquest of death in the present generation.

But all thought bears a certain relation to all other thought. All thoughts are inter-related through the law of their being, the Principle of Attraction, this law being life itself, or love, the creative and generative principle. And so in this sense—looking at them from their subjective side—they are all one; the grand total forming that unseen power men call God, and that we call the Principle of Attraction.

All individualities are in process of ascending from the earth. Every new thought that is born into the world is positive to the thoughts below it, and calls upon them to arise to its plane. And they do arise. Not a student of human nature but has the ability to lift every organized creature, if he will only follow his ideal and be so faithful to it as to gain from it new and heretofore unknown impressions concerning his own power and the power of the race. But people will not trust the ideal they find within themselves; they remain in the roots of their being and will not break the sod over their heads and come out in the stem and flower and fruit of the higher unfoldment. They are like seeds planted in the soil, which, when a few rootlets have struck out from the lower parts of themselves into the cold sod, say, "Behold, here I am, alive and all right, and this is all there is of me;" and so saying die, instead of having faith to follow that small, dim hope within themselves that leads upward toward light.

The men and women of this generation are nearly

all like these senseless seeds. They say, "If we trust the ideal, Heaven knows where it will lead us; we don't want to be made fools of." And again, a few start and fall back saying, "We cannot accept all the glory which dawns on us as we ascend; it is too luminous to be trusted; it is too good to be true; it is like a constantly brightening pyrotechnic display, each succeeding burst of light being more brilliant than the former one. We had better stay on the ground where we belong, than to take the risk of being disappointed at last, for surely this thing cannot continue." With this latter class it is as if the seeds had advanced their stalks to that point where the warmth and brightness of the sun began to be seen, and had then retired within their shells again.

No person has ever yet climbed out of his shell in following his ideal. He has not dared trust it. But I dare. I am going to find out the potencies bound up in a human being if it leads me into the very heart of the Inferno. But truly, I have been through it, and I got out of it by following my ideal—by trusting it. And I shall get still farther away from it by following my ideal still farther, and by putting still more implicit confidence in it. I am putting all I have and all I am getting into an idea; an idea that is to be the test of humanity; an idea that is to discover whether man is a bond slave to his conditions and environments, or whether he may not develop out of himself the capacity to break through his environments and prove himself Maker and Creator.

The intensifying consciousness of my long fixed belief in the possibilities of men to overcome all things, even death, has cast its light ahead of itself; and while I am not yet free, I feel a strange elation that renders me fearless even while I know that dangers environ me as well as others. As an idealist I have not conquered yet, but I see enough in the might, the grace, the purity, the justice, the beauty and the opulence of the ideal—before whose shrine every particle of my lower being is in obedience—to trust it utterly; and this trust banishes fear, even though I know that the same foes to human progress exist to-day that always have existed.

Those foes have never been anything but consolidated forms of ignorance, and will never be overcome but by growing intelligence; and intelligence—at this day, can only conquer ignorance by following where the ideal faculties lead. And this is why we came to Florida resolved to concentrate in this choice spot the highest intelligences of the nation in the formation of a nucleus to the world's new civilization.

Let no one imagine for a moment that the arrogance of an overweening egotism is in this assertion; it is not so; it is rather the embodiment of a tremendous hope founded upon my unfaltering belief in race capacity; race genius. Nobody knows how much I believe in myself and others; not more in myself than in others; not more in others than in myself. We are one in universality of intelligence, and I value every soul of the race as some specialized expression of the infinite opulence of mind.

And I see so clearly that all things, all conditions on the present plane of life are exhausted; I see that the vital principle is entirely sucked out of them, and that nothing but burnt out ashes remains; and therefore I am the more willing to abandon them and turn my eyes in search of something better.

It is a fixed fact that no person can search without

finding; and what a wonderful thing this is, and what a field of thought it opens up. If no one can search without finding, it proves that all things desirable exist, and can be called into external manifestation simply by searching; or in other words, each desire of the human mind is co-related to the thing desired; and search (which implies belief or faith) will reveal it. This being the case, there is no excuse for poverty or disease, old age or death, and we are the prime fools of all the planets for believing in them.

Slowly, but with certainty, I come up higher into a knowledge of the great law revealed in the foregoing paragraph, and as I do so I can feel within myself the growth of fresh powers; powers that add to my ability to conquer every obstacle in the way of the actualization of the ideal.

I see the ideal before me all the time, and the more I contemplate it, the more I lose sight of the world's old beliefs in sin, sickness, poverty, old age and death, and consequently the more I become liberated from these things.

Actually and practically liberated from them. The more my mind frees itself from them the more my body frees itself from them; and this is because mind and body are one. "As a man thinketh so is he." Therefore in following the ideal with my best hopes and desires, and in gradually coming to believe in it with greater fervor than I have ever believed in what we call "the real," I am casting off all my previous convictions as to man's limitations, and getting into a wonderfully large, clear place in my understanding of human life.

When I treat a patient I see him mentally from the ideal standpoint, and I address myself to the ideal self that resides in him. Now the ideal residing in him is a free thing; it is not hampered with any perceptible limitation; it is not diseased; no one can have a diseased ideal; the ideal is that which we hold before us as the most desirable thing we can imagine. Therefore I recognize this ideal part of him as by far the stronger part because all his hopes and desires are centered in it, and all it lacks of being the real, visible part of him is, that he has not clothed it with flesh and blood by believing in it. He not only does not believe in it, but it has never occurred to him that it was worth while to do so. He is utterly ignorant of the importance of believing in it; and the law of growth which declares that belief is the power that clothes the ideal, thus bringing it from the subjective into the objective domain of life, is a dead letter to him.

But I know that this law is one of the unalterable verities of the universe, and that from the beginning of individual existence it has been the means, and the only means, by which creatures have climbed the scale of life from the monad to man. I not only believe in this law (belief is a dead word with which to express my attitude toward it,) but I know that it exists; I know it with the fullest understanding of it in all its bearings, and in all its relations to all things from atoms to planets; and it explains them all. It is a key to new knowledge that will recast every work on astronomy, and relegate to the lumber room of worn out ideas a hundred theories now held in high esteem by scientific men.

As I search for the ideal in a patient, and as my recognition of it and of its importance and power grows

stronger, all his old beliefs are lost sight of. I no longer see them; they make less and less impression on me with each treatment, until in the course of a few weeks or months they disappear—not only from my view, but owing to the fact of thought transference, they disappear from his view also, and he sees that he is well.

In this slight description of individual treatment, I have conveyed a hint concerning the salvation of the whole race. This salvation is to be accomplished by the practical recognition of the ideal faculties within it. The race is not living in this recognition; it is living almost exclusively in recognition of the lower faculties; the faculties that ally it with the heavier and deader forces of the earth; hence it has trials and tribulations without number. It is in a hand to hand struggle with these deader influences, so that it even earns its bread by tremendous effort, and in the long run it earns nothing but its bread. Life is one constant conflict with matter, and matter gains the victory at last and closes over every antagonist.

The understanding of mind and its power alone brings relief. The first suggestion of this thing implies the getting away from matter by the intellectual conception that matter is not matter (in the old acceptance of the word) but mind; farther, that there is no obstacle to the constant progress of mind, in which progress every new thought is a conquest that lifts the thinker in the scale of being from death, toward more life. Every step in the study of this great truth liberates the student to a certain degree from every one of his previous environments and makes the next step easier.

Contrast this progress with the old way wherein a man's struggles become greater at every step until they crush him, and the grave closes over him. The new thought leads diametrically opposite to the old thought. The latter leads to death; the former to the complete triumph over death; one leads to the abandonment of every ideal; the other to the practical realization of it; one is submitting to be conquered; the other is conqueror.

Some say to me, "I dare not pursue the ideal; the effort to overcome is too great." It is not near so great as the constant fight with the dense and still denser forces one must contend with as he travels the downward road toward death. In going deathward the poor pilgrim weakens with each foe he meets. In going lifeward he is strengthened by every foe that besets his path; for he conquers one at a time, and each conquest makes him stronger for the next one. Indeed, in the direction he is travelling he is gradually getting out of the realms of foes; he is finding that what at first seemed to be his foes are really his servants and assistants. This change in the situation comes about through his finding out that an obstacle is simply a gymnasium bar on which to strengthen his muscle.

And yet in all this long chapter I have not really reached the point I particularly wanted to make. It is this. The beliefs of the world in the deadness of matter, and in sin, sickness, old age, poverty and death are the only foes we have to overcome, and we do not need to overcome them at all. All we need do is just to leave them. We can go away from them by looking toward the ideal with all the faith the most earnest desire can prompt, until a belief in it (strong enough to overbalance the world's beliefs as organized in our bodies) comes to us. It will come in every instance where the idealist is faithful to his highest aspiration. H. W.

This is the best all round definition of evolution I have ever seen:

"The doctrine of evolution may be defined as the teaching which holds that creation has been, and is accomplished, by the agency of the energies which are intrinsic in the evolving matter, and without the interference of agencies which are external to it."

E. D. COPE, Ph. D.

Prof. of Zoology and Comparative Anatomy in the University of Pennsylvania.

At the end of Prof. Cope's book, "Primary Factors of Organic Evolution," in a chapter on "The Function of Consciousness," I find these words: "We now approach an explanation of the phenomenon of anagenesis. Why should evolution be progressive in the face of universal catagenesis? No other ground seems discoverable but the presence of sensation or consciousness, which is, metaphysically speaking, the protoplasm of mind."

Anagenesis, the energies that make for life; ca'tagenesis, the energies that disintegrate or make for death.

Edison once said that his experiments had satisfied him that every molecule of matter has a center of intelligence as well as force.

IMMORTALITY IN THE FLESH.

Isn't it just as wonderful to live in the flesh for one year, as a hundred?

How do you know that it has never been done on some other planet, ahead of us in its period of evolution?

"Evidence from the past" is no real barrier to progress. If it were, steam, electricity, wireless telegraphy and lots of other things would not be, because, forsooth, once they had not been.

Is it any more absurd to have eternal life on this planet than on some other?

How do you know that an immortal body cannot be begun and finished in this world, as well as by passing through the change we call death? I. H. F.

MY DEAR MRS. WILMANS:—If you grant space in FREEDOM for author's replies, permit me to say that my critic in the issue of November 15 misunderstands my position. I do not care what terms are used. If any one objects to the words "Lord" and "God" I am ready to use others to express my meaning, namely: that all things work together for good when we understand, and harmonize with, the "Power which makes for righteousness" through evolution. I do not say that mistakes are evil, but that they are good and lead to good, when we really understand them. I have known advocates of "All is good" who disregarded all ethical distinctions and persistently overlooked the meaning of mistakes, classing all movings indiscriminately as good. Hence my objections to these indiscriminate statements. But I believe as firmly as any one in the ultimate outcome of the good. I believe that all evolution is making for it. It is only man in his ignorance and opposition who misdirects, and so suffers pain from the forces of evolution. Sincerely yours,

H. W. DRESSER,

Editor of *The Higher Law*, Boston, Mass.

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.

THE WASTE-PAPER BASKET.

Tell me what to write about, somebody, please, for I really cannot seem to think of anything that seems worth putting in the Basket. We keep moving on with the things we have in hand, and the days and the nights come and go, and this thing is completed and that begun; but so little of it seems worthy of mention in FREEDOM that I sometimes wonder at anybody reading the Basket at all.

Just now everybody appears unusually busy; contractors complain that there are not enough carpenters to go round, or at least not as many good ones as could find employment, and some buildings are being delayed in consequence. This is partially due to the fact, as I suppose that every one who is building for rent is in a hurry to complete his work as soon as possible so as to get occupants for the winter. There are not nearly enough cottages for rent to meet the demand, and the tourist season is upon us when everything in the way of a house will be needed. I wish some one would buy some lots and erect some pretty cottages for rent. We would do it, but have to use our money so much in other ways that we cannot build half that are needed.

We are building one now for ourselves, as I do not like to live in the hotel. I am too much interrupted here, and am going to keep house as soon as one can be built. The foundation is already laid and the frame will be up in a few days more I suppose, or as fast as the small force of carpenters to be had can do it. It is to stand on the high ground facing the river on the corner of Ocean Boulevard and Halifax Ave., right next the little three-room cottage in the palms that we first built after coming here. It will be a pretty fine cottage I guess, and I am going to have my own gardener to care for the flowers and things. The one we have is Mr Post's gardener, and he raises vegetables and things for the hotel and has so much to do that he cannot half do what I want among the flowers. We do have some most magnificent roses though. There are great bouquets of them on the dinner tables almost all the time, and last evening I heard one of the lady guests saying she was going to send some buds to friends at home in New York, just to let them see what Florida is like in the last days of November.

There are not very many guests at the hotel yet; that is, not such as will remain for the winter. Such as come early do not usually settle down at once. They run about from place to place for a few weeks and then seek out their favorite locality and hotel and put up for the winter months. The latest arrival at the Colonnades is Joseph Jefferson, the actor. He came to-day. He was dressed very plainly in a suit of mixed gray, with a pink shirt, and looked like an old Connecticut farmer, so far as general appearance goes. But he has a fine old face, a face showing both talent and kindness, and the only child in the hotel, a little boy of five, made friends with him within a few hours after his arrival. I had the pleasure of a few moments chat with him as we sat about the big fire place in the office after supper. It was the least bit chilly outside and the servants had made a fire as much to give the room a pleasant appearance as for warmth, and everybody gathered around in a wide circle. Mr. Sheldon who had a slight acquaintance with Mr. Jefferson introduced me and we had a pleasant chat for a quarter of an hour. He told me he had seven children, fourteen grandchildren and

two great grandchildren. He had never been at his place before and was greatly pleased with it. He used to spend his winters in Louisiana where he had a fine orange grove, but that went up in the freeze that destroyed ours in Florida four years ago, and now he is thinking of building a winter home here on the East Coast. He is going on down the river on a yachting trip for a few weeks, and will then return here for a portion of the season at least.

We have, too, a gentleman from Colorado. Came in two or three days since. Says there was over three feet of snow on the ground. I had a good deal rather be here than there.

Mrs. Barlow's cottage is going up right along, and several others will commence almost immediately. We are getting to be quite a town and an election is to be held next month to incorporate and choose officers. I suppose all the men will be candidates, and as there are more men than there will be offices I don't see any chance for us "pore wimen" to get any portion of them. I suppose we shall have to remain as before, without any special right to levy a tax upon or boss anybody except our husbands.

Everybody, that is most everybody, is going to attend the Mask Ball at the Pavilion on the 2d of December, and the number of conferences and the amount of whispering in corners that is going on is evidence of the fact. I have been taken into the confidence of so many, and my advice asked regarding costumes, that I can shut my eyes and see visions of all kinds of queer folks starting up out of the darkness. I thought at first that I would not go, but I guess I will. I thought I wouldn't last year, but I did. I don't think I will go next year, but no doubt I shall. I guess it is better to go and dance and laugh and be jolly through an evening occasionally than to sit and read or write every night. I guess it is a good thing to mingle with one's fellow men and women in society a little anyway. And what is the use of letting the children have all the fun?

Yes I believe I will go to the ball.

Grand march begins at 8:30 sharp. Masks removed at 10:30.

Get you up a suit and come along.

H. W.

P. S.—In talking with Mr. Jefferson I managed to get in a word about my pet idea. He did not see it, but it is safely planted in his mentality and we will see what comes of it. I am in hopes he will locate here; the Law of Attraction as I am trying to work it is going to operate quite powerfully upon him.

After being introduced to him last night I said I had seen him in San Francisco thirty years ago.

"Is that the only time?" he asked.

"Yes," I said, "but I have thought of you a thousand times since."

"I wonder why?" was his next remark; and he looked as if he did not know that any one who had seen him could ever forget him. Such an ingenious face as he has; absolutely clear and innocent. He truly did wonder why I had thought of him so often. Then I said, "I never could bear the thought that you should grow old and die."

"We all have to," was his answer; and I expect he thought I was somewhat "off." But, I planted the seed, and I shall look for him to come here and build a southern home for himself and family.

It is absolutely true that I have been holding mentally for Joseph Jefferson to come here and live; it has been in my thought for years. He surely will come.

H. W.

SCULPTORS OF LIFE ARE WE.

"Chisel in hand stood a sculptor boy
With his marble block before him,
Waiting the hour, when at God's command,
His life-dream should pass o'er him."

A human life, like the marble, holds within itself all possibilities, if eye, hand, mind and heart are all inspired to do their best work, not as interludes between indulgences, as many are good on Sunday, but unceasingly working to the one great aim—perfection. The first years are given mostly to develop the physical and gain knowledge of our outward surroundings. Truths and realities are the first things sought in childhood. All stories told to children must be true to have their perfect charm.

The mind first stores facts, as separate entities, and if left unbiased by religious training it soon groups together events that obviously connect. Next the hidden causes of actions are sought and found; and—cause and effect—in the phenomena of nature, become inseparable to the earnest thinker. Cause and effect are the warp and woof of life. Each thread, either of warp or woof, goes down into the unseen, the under side, "the night side of nature," to be lost for a while, and then comes up again into the light. The great loom of action and evolution is forever weaving thread by thread, lost and reappearing, and pressing its work onward. The great shuttle of destiny flings the finished work behind it and moves forward again, weaving in the "everlasting now" the threads three-corded—body, soul and spirit—into the web of universal life.

From the time when the first Creative thought of the inner will, "Let there be light," it has been constant change and new growths. "The great cycle of necessity" is the universal highway of life, and to every form, even atom, the celestial mandate calls, "Come up higher." Progress is the centripetal force in nature. All life works from within outward and returns in its circle. Cohesion in the physical world is love in the spiritual. Progression is but the return to the lender of the "talent" (life) with interest added a thousand-fold.

When man finds that results on the physical plane cannot be prayed away, like souls out of purgatory, he will look closer to his actions, and conscience and self-analysis will begin to do their true work in shaping character. He will find that indulgences weaken his self-control, and that temptations overcome strengthen it. And, again, when man takes into his deepest thought the idea that the same laws are equally the Alpha and the Omega in the moral, mental and spiritual realm, then the religious dogma of the Atonement, not the atonement, will show to him its hidden skeleton. The belief that Christ died for us and took on Himself all the sins of the world has the effect of making men cowardly and irresponsible. It takes from them the consequences of their acts. It permits them to think they can gain what they have not earned, reap where they have not sown, and be admitted to high estates when they are unworthy. Their sins are washed out and the intercession of Jesus is equally sure, if the church is paid for the indulgences.

That belief foisted upon the world, for the sake of priestly greed and power, has been the cause of more misery and degradation, been a greater curse to humanity, than the wildest imagination can grasp. It added mental to physical slavery and chained progress to the immovable rock of priest-held creed and church. Hu-

manity has had to drag its spiritual leaders to gain even a hope of freedom or improvement.

Consequences in the moral realm that bring sorrow or pain are gates that the Universal Wisdom has placed in our way to keep us from entering forbidden paths; they teach us what to follow and what to shun. We must eat of the fruit of the tree of wisdom—"that we may know good and evil." Our punishment is often the guiding of the "still hand," and when we are wise we take the better way. We are not born into life perfect, but ignorant and untrained; and like children let out of school, seek every form of action and excitement; all the world is new, and there is so much to see and hear and learn—and the days are few and short—and we strive to press life to its full measure. Children have been taught for so long that they were vile; ministers have preached that "Hell was paved with infant skulls;" that there was no good in us; and the idea bears fruit of its own kind, and points the way that leads down to despair, recklessness, disease and death.

A new era is dawning upon the earth, and the children of the few who are taught their duty to themselves, that they are the architects of their own destiny, are starting, as it were, from a height for the long stretch beyond; while the children of the man have to find the way out of the mist of the valley, up the long hill into the light before they can truly progress. How few have wise training in childhood! The average home is not an ideal one, in which children are patiently and steadily taught how to bring out of their undeveloped selves the fullest promise of their capacities. How many are taught that every act of their lives beautifies or mars the body as well as the spirit; that every face shows how faithfully or recklessly the brain and heart have wrought; that the soulless human being is as worthless as the marble statue that has no inspiration?

The idea of personal accountability must of necessity be the foundation of every noble character. There can be no true strength or reliance in those who seek to cast their burdens upon another. It is the old idea of the Jewish scape-goat personated in human form and elevated into Deity. So long as creeds and dogmas clog the mind, progress will be a slow dead march.

There is a "tide in the affairs of men" that comes to those who are most faithful or most fortunate, when, like the sculptor boy,

"Our life dream passes o'er us;"

when we must work with untiring effort under that inspiration, never letting ourselves fall back one step on the upward way, but be ever striving for a higher standard, or our awakening time may pass from us to return no more on earth. We must fling old creeds and superstitions to the winds, and enter into the silence of our inner being. We must search there for the uplifting power, the Redeemer in our own selves. We shall find the All Good waiting to be received, and in patience, in humility and faith we shall some day hear the "still, small voice" that will call us up into the freedom of the spirit, where there is no fear, no slavery, no degradation. There we shall find we are akin to every form in the universe. We are all traveling the same broad way, to the same goal. We shall find that love, wisdom, truth and purity are the four equal attributes of perfection, and when we have attained these all the rest will be added unto us.

M. FRANCES CONGDON.

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.

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. Cloth..... 1.00
- A Blossom of the Century, Helen Wilmans. Cloth. 1.00
- Oh World! Such as I Have Give I Unto Thee, Helen Wilmans and Ada W. Powers. Two volumes, paper, each..... 50
- The Beginning of Day—A Dream of Paradise, by Helen Wilmans..... 25
- The Universal Undertone, by Ada Wilmans Powers, paper..... 15
- A Healing Formula, by Helen Wilmans, paper. 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.

SEXUAL LAW

And the Philosophy of Perfect Health, by Chas. W. Close, Ph. D. This new book deals searchingly with the basic principles of life, and treats of health and success from a new standpoint. P. 10c. 10 cents.
dec C-3t*

W. E. TOWNE, Holyoke, Mass.

SWEDISH PAPER.

All who feel interested in getting a Mental Science paper started in the Swedish language are invited to send in their names, including stamp.
PROF. GUSTEN JUNGREN,
460 Jackson St., St. Paul, Minn.

WANTED.

A Mental Scientist. A woman of culture and highest social position, who is about to open a school of Mental Science in New York City, where the field is ripe and a rich harvest assured. Would like to communicate with another woman, who has some means, to the end that she may associate herself either as assistant teacher or healer in this school. Address at once,
MRS. BEERS, 75, V. 94th St., New York City. nov 1-4t

IMPORTANT NOTICE.

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

\$5.00 for 50 Cents. You Can

Have "COMMON SENSE"

For one year at half the regular subscription price, and have samples of over fifty other papers and magazines thrown in for good measure. "Common Sense" is a live, liberal and progressive monthly devoted to the betterment of its readers mentally, morally, physically and financially. Subscription price \$1.00 per year, but in order to do the greatest good to the greatest number and double our list of subscribers, we will send it a whole year for only 50c., and you will also receive over fifty copies of other interesting papers. Send at once, as this offer is limited. Sample free. Address Pubs. COMMON SENSE, P. E. 32, Boyce Bldg., Chicago. nov 1

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-tf 1524 N. Madison Av., Peoria, Ill

AGENTS WANTED.

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

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

We thank the readers of FREEDOM in advance for the favor.
THE INTERNATIONAL SCIENTIFIC ASSOCIATION.
Sea Breeze, Fla.

RECENTLY PUBLISHED.

In response to a demand we have gotten out an edition of a pamphlet Mrs. Wilmans wrote some years ago. It is called "A Healing Formula." Some of our friends assert that it is the most helpful thing she ever wrote. The price is 15 cents.

Also a pamphlet by Mrs. Ada Wilmans Powers, called "The Universal Undertone." It is one of the most beautiful things ever written. Price 15 cents. The two 25 cents. Address International Scientific Association, Sea Breeze, Fla.

TO THE SICK AND DISCOURAGED.

The mind trained to a knowledge of its own power can cure every form of disease. The potency of right thinking has never been measured. *There are divine attributes from higher realms entering into it that are of themselves so elevating and ennobling, and so positive to the lower conditions wherein disease and misfortune and 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:

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., Jessap, 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.

J. 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 mental power stronger. Mental Science has breathed new life into me. Such strength and courage as I now have are beyond price."

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

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

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

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

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

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

IMPORTANT INFORMATION.

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

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

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

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

NOW AS TO OUR PROPOSITION:

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

far more advantageous to the solicitor to be able to order in lots of 100 to 300. No one need order in greater quantities than in lots of 500. The price of the book in lots of fifty or more will be 18 cents. In lots less than fifty 18 3/4 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, *cl.* 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, the 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 38p	9 04a	
6 37p	11 55a	Arrive Palatka	Leave 4 50p	8 20a	
5 45p	11 00a	Leave Palatka	Arrive 5 40p	9 10a	
7 35p		Arrive San Mateo	Leave 7 30a		
	7 30a	Leave San Mateo	Arrive 7 35p		
6 15p	11 30a	Leave East Palatka	Leave 5 20p	8 48a	
7 43p	12 56p	Ormond	" 3 47p	7 13a	
7 55p	1 08p	" Daytona	" 3 36p	7 01a	
8 05p	1 18p	" Port Orange	" 3 26p	6 51a	
8 20p	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		
	6 46p	" Jensen	" 10 00a		
	6 56p	" Stuart	" 9 50a		
	7 26p	" Hobe Sound	" 9 19a		
	7 39p	" West Jupiter	" 9 07a		
	8 13p	" West Palm Beach	" 8 33a		
	8 39p	" Boynton	" 8 06a		
	8 48p	" Delray	" 7 57a		
	9 37p	" Fort Lauderdale	" 7 07a		
	10 20p	" Lemon City	" 6 24a		
	10 30p	Arrive Miama	" 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.	Arrive	No. 12.
7 00 am	Leave Titusville	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, Col'o.

THE JOURNAL OF A LIVE WOMAN,

BY HELEN VAN ANDERSON.

Cloth, \$1.00.

One lady writes: "My copy of 'The Journal' was read by twenty-seven people while I was away in the country, and they all thought it perfectly wonderful. Surely it gives the right key to the knotty problems of life." Address 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.

Pamphlet on Esoteric Vibrations sent postpaid for 25 cents. Instruction, both personal, and by correspondence. Send names of interested friends.

Address, enclosing stamp. Mrs. HORTENSE JORDAN, apr 19 1y* 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 free of charge. Address T. J. GILMORE, 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.