

# 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.

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## PRACTICAL APPLICATIONS OF MENTAL SCIENCE.

BY W. J. COLVILLE.

As personal experiences are often both interesting and instructive, I shall attempt in this article to stray far enough from the beaten track of conventional literary ventures to combine autobiography with philosophy.

My first formal introduction to the root ideas of Mental Science was in 1885, when I immediately began forming classes for the instruction of students in what instantly appealed to me as a glorious revival of long forgotten truth. I know that many people are so confirmed in prejudice that new light to them appears like darkness, but I am happy to say I was always of an enterprising turn of mind. "Mrs. Grundy" never was my ideal, and though I had inherited and developed some conservative tendencies, there was a strong love of mental freedom in my make-up. Having been a public singer and also a public lecturer almost from childhood, I was necessarily brought in contact with all sorts of people, many of whom entertained and forcibly expressed very singular ideas on a great variety of themes. When I took the platform as "The Kitten Orator" at 16½ years of age I was quickly thrown into the company of all sorts of theorists and "fadists," all of whom were standing for some degree of truth, through the agency of which they were seeking to improve humanity. Spiritualism, Theosophy, Mesmerism and every phase of general reform was brought to my attention, and had I not possessed a remarkable individuality I must have been severely tossed and mentally rent in pieces by a very maelstrom of opposing theories.

In some way or other (though my life was always chequered and often stormy) I was marvelously sustained amid all these jarring elements; but though I was a natural believer in the efficacy of psychic forces and enjoyed numberless evidences of their friendly operation in my own behalf, I could never find any philosophy or medicament which sufficed to banish my one difficulty—periodic sore throat. I believe that out of the many hundreds of thousands who have during the past fifteen years investigated and embraced some phase of mental healing more than ninety per cent. have been attracted to it by the promise of relief it afforded for some ailment of their own. Some friends of mine in Boston lent me Science and Health by Mrs. Eddy (the old edition in two volumes) I perused it eagerly, as it threw much singular light on many problems which had long interested me. I accepted parts of Christian Science, but other parts were to me irrational; and from a child one of my favorite Bible texts had been—"Come, let us reason together, saith the Lord." It was a sermon from

that text preached in the Unitarian church in Brighton, England, which led me to first join that congregation, and then become an active worker, both as singer and librarian in that very progressive place of worship when I was only from fourteen to sixteen years of age. Having carefully read over Mrs. Eddy's directions for practitioners of "Christian Science Mind Healing," I reached the conclusion that mental healing—despite the vagaries by which the central idea had been surrounded—was a practical scientific verity, and being convinced that it was such I set to work immediately to make the theory practical in my individual case.

I reasoned with myself that I, as a spiritual entity, had power over my own organism, and that my vocal organs were all so far subject to my sway that I could compel them to do my bidding and serve me as I willed.

Statuolism—as taught by Dr. Baker—Fahenstoch of Philadelphia I had curiously studied, and with the literature of animal magnetism I was fairly familiar. But here was a new claim, an original idea to me, which I proceeded to test to the best of my ability, without caring to discuss the controverted query as to the priority of Mrs. Eddy's or Dr. Quimby's claims. I am speaking within the limits of unembellished history when I record that my first self-treatment helped me greatly, and in less than fourteen days I was so certain that I could make the general doctrine plain to others that I organized classes in Berkeley Hall, Boston, which I was then leasing, and began my work as a teacher of mental therapeutics. Though I never relinquished my hold on anything I had previously found true, I soon discovered that neither Unitarians, Spiritualists, Theosophists nor any other bodies of advanced thinkers were anything like fully out of medical shells, no matter how advanced might be their views on religion or philosophy. As can readily be credited my out spoken determination to preach as well as live my new convictions drew to my standard many new friends, and drove from me the more fossilized elements in an existing constituency. When once I see the truth I will turn back for no one, and as I was daily and hourly demonstrating the intense practicality of this (to me) new science, I conquered my own inherited bronchial difficulties while telling others boldly of a higher way of life.

Very soon a call came for me from California (I went to England previously on a flying visit) and then in May, 1886, began in good earnest the large and almost world-wide work which I have been impelled to do from then till now, a work which I am still pursuing with ever-increasing success and ardour.

During the course of fifteen years I have had innumerable opportunities of testing to the uttermost the

force of mental treatment as applied to business affairs fully as much as in direct relation to bodily health, and I would be greatly understating and even twisting truth were I to aver that mental attitudes are less important in the one case than in the other. I find a very large number of people everywhere who are quite ready to accept some fraction only of the integral statement, that we are masters of our own fate, however true it may be that each must live true to destiny.

I particularly desire therefore, to comment on the cause of some of the more prominent failures on the part of multitudes to grasp and apply the thoroughly scientific teachings of mental therapeutics. I do this solely with a view to help others to reach the comparative altitude I have myself attained in the distinctly progressive work of conquest over environment. I do not attempt to deny Heredity, Karma, or anything else which may account (at least in measure) for the many perplexing circumstances which to some extent at times surround us all. My contention never is other than that we must substitute the idea of *in* in place of the belief that we are *under* circumstances. It is always useless to deny facts, but facts (things made or done) can be changed by the manufacturer who can substitute new facts of a different character. It is in the line of business, even more than in the line of physical health, that I am now specially watching the operation of the law of mental causation and corresponding physical effects.

It is extraordinary, indeed, to unaccustomed eyes, to witness the phenomena of practical modern magic of the truly white order. It often sounds like a fairy tale to honestly relate the sober experiences of one's own life, when one is trusting in the law of inevitable attraction, and drawing to oneself such results as must of necessity follow the mental attitude which compels them to appear. Beginning at the wrong end is one of the greatest drawbacks to success in any enterprise. People want flowers without seeds, birds before eggs, oaks without acorns, and so on (figuratively speaking) *ad infinitum*; and of course they do not get them. Then goes up the wail of discouragement, the howl of disheartenment, and the general tendency toward "throwing up the sponge." All this needless distress and bankruptcy owes its origin to a distinctly cart-before-the-horse philosophy, which seeks to begin with non-productible effects because no adequate causes are set in motion to produce them.

Our advice to all who wish to succeed in any enterprise is to first plan the mental structure, then expect it to grow in material proportions agreeable with the mental design. This is not a counsel to idleness or inactivity, for it never signifies that any work which presents itself to be done shall be left untended, but of the two errors idleness is less an evil than misplaced energy in many instances. If we remain silent and inactive for a while we are at least doing no harm, while if we are doing wrong things we are injuring our own cause greatly by mistaken filibustering. It is often far more difficult to be still and expect results from mental action than it is to wear out shoe leather in frantic attempts to obtain employment where no more help is needed. When people are out of work it often needs great self-control and unusual presence of mind to keep them quietly at home when they are aching to rush about and commit many acts which border on insanity.

First build yourself, then build your circumstances,

is the only faithful precept in such an emergency; and just at this juncture the mental healer may well step in and do some excellent work in assisting the perturbed spirit of the disconsolate one to find serenity and trust.

It may sound an extreme counsel, but speaking from my own experience I can never advise any one to seek anything in customary ways. We have all heard of the office seeking the man instead of the man seeking the office. Would that every human being would take the lesson to heart and couple with it another precept, never refuse the office after it has sought you out.

I can honestly say that whenever there is a change impending in the scene and nature of my occupation everything necessary to the accomplishment of that change comes about without any physical act of mine. My most recent experience in connection with Australia is a decided case in point. It has long been a conviction within me that I should be called to the Antipodes to engage in important work in Australia and New Zealand. Last April (1899) when I was in Philadelphia I wrote upon a circular announcing a course of lectures in that city that it would be my farewell course previous to departure for Australia. At that time I saw no prospect whatever of a summons to that distant island, but I steadily adhered to my declaration in spite of numerous offers of engagements in America, which would have kept me busy in the United States far into 1900. When I was in New York a few months before I left for England, a friend forwarded to me a letter from Sydney asking that a lecturer might go there in the interests of Mental Science Propaganda. My books had given me a reputation under the Southern Cross, and if I could be induced to go thither friends in Australia were more than willing to make favorable terms with me for a protracted engagement. I wrote dictating my own terms, which by return mail were accepted. Passage money was quickly forwarded to me by reliable people with whom I have signed a contract, and now, almost before this essay can be printed in FREEDOM, I expect to have embarked for the far-off land which was calling me, mentally, to its hospitable shores at the very time when I daringly announced that I was voyaging thither without the slightest knowledge of how or why I should accomplish so long a journey.

I know that many hypotheses may be presented to account for so singular an episode, and I am fully aware that among them that last refuge of baffled ignorance, the empty word, coincidence, will be submitted as an all-sufficing explanation. For my own part, when I see a mighty law in operation and find that, by strongly persisting in a definable mental attitude and giving rein to corresponding action, events shape themselves in the manner aforesaid, I refuse to be a stickler for some pet hypothesis, which at best can only cover a portion of the ground. I refuse to seek engagements from any source, being fully persuaded that if I do but hold the right attitude toward the work there is for me to do, the work will come my way; then when it has come I must gladly accept and faithfully perform it.

In the course of my long-continued work as a public speaker I have met with many people, who, in my judgment, take an utterly false view of the means whereby opulence is to be made manifest. I have read with great interest those thrilling anecdotes by the editor of FREEDOM in her most exhilarating book, "A Conquest of Poverty," and I can plainly discern the opera

tion of a discoverable and applicable law in the experiences of the heroine of those marvelous adventures. But in the case of Mrs. Wilmans there was always a disposition to work, a determination to earn her living; therefore, she had a right to expect that opportunities would come her way which she stood ready to embrace.

The mistaken attitude to which I refer is that of people who want something for nothing, and who have only transferred the spirit of beggary from the objective to the subjective plane. There are altogether too many people who are ready to clutch at an important truth, and subvert it as far as possible to the ends of idle selfishness. Such a course invariably leads to sickness and disaster. We should all esteem work a privilege as it is our normal condition to be active. Nature presents innumerable examples of spontaneous activity, both in the human and in sub-human realms; and so forcibly are we taught by unperverted nature that work and happiness are inseparable, that illness is invariably accompanied by lassitude and indisposition for exertion, while a return to health is always accompanied by a returning desire for some employment. There are two problems of the unemployed, both of which need solving, and it should be the work of the practical Mental Scientist to apply the rules which will solve both equally. The problem of the willfully idle addresses itself to us continually; and just as surely as mental treatment can be made instrumental in overcoming other vices, it can be rendered operative in eradicating the vice of indolence. It is always a serious blunder to encourage a bad habit in another, but this is often done by people who are intentionally very kind and charitable, but lamentably lacking both in insight and foresight.

To encourage people to believe that it is lawful to live parasitic lives at the expense of the working elements in a community is to foster a most pernicious delusion, and we know that people who have fallen into this error have brought upon themselves the bitter experiences against which they have often rebelled clamorously. What can be more heart-breaking to a deeply sensitive nature than to be treated with the basest ingratitude by some one upon whom he has bestowed a thousand unrequited favors? At first sight it seems a gross injustice that kindness should be repaid with insult, but there is a deep lesson to be learned which necessitates this dark experience. The science of sociology can never be demonstrated until we arrive at some sort of social condition in which all will be employed, though of course occupied variously. Without discussing to what extent the views of Henry George, Edward Bellamy, or any other gifted writer may be carried out in actual practice in the dawning century, it is but reasonable to teach that some *modus vivendi* will be accepted in accordance with which every one will be a worker at some congenial task.

It is a singular fact in modern literature that the distinguished Theosophist, Mrs. Annie Besant, in her new series of addresses on social problems should declare that the very ancient scriptures of India reveal the historic fact, that, in a far-back Golden Age connected with the comparative infancy of the human race, the wise Adept-Kings who were patriarchal rulers in those days adopted many measures which Edward Bellamy says in "Looking Backward" and "Equality" will be thoroughly in vogue in Europe and America in less than a century

hence. The fundamental proposition which needs to be laid down is that work is the normal lot of every intelligent individual, and the problem to be solved is how to bring appropriate work to the willing worker.

There is no shadow of reason in the idler's declaration, "The world owes me a living." We grant that you can claim the right to an opportunity to earn your living, but nobody and nothing owes you that living if you are unwilling to render such service as entitles you to the reward of industry. It is anything but real kindness, and it is, indeed, the very reverse of justice to support able-bodied people in idleness. Here comes in the difficult question of the "poor relation," who is a thorn in the side wherever he or she is taken in and done for. The worst feature of gratuitous accommodation of any sort is that it pauperizes the recipient more and more, and with continued pauperization comes an ever increasing demand upon what political economists are calling "unearned increment." We take no extreme view of any situation, and it is very far from our desire to preach against compassion and tender-heartedness, or to encourage people to turn coldly aside from brethren in distress. There are immediate cases of want which require instant assistance; sometimes coal, food, clothing, shelter and sound mental treatment need to be all bestowed together without money or any sort of price, but these are emergency cases and may well be compared with relief afforded in cases of accident or in face of any unusual strain. To play the part of "good samaritan" is most commendable, but are we truly following any noble example if we do not use our utmost endeavor to help the once dejected sufferer to earn his living in an honest, useful way in days to come?

Nothing can be more depressing than the hideous attitude taken by many people toward an unknown future based upon misunderstood phenomena pertaining to a gruesome past. We never deny historical facts, but we do insist that it is utterly unnecessary to drag into the future a weary repetition of the sad experiences born of our own ignorance of law in days gone by. It is not always willful idleness that keeps people in "hard luck" and "low water." It is very frequently nothing but their wretched pessimism occasioned by wonderfully acute memory for all that is discouraging, and total lack of seership or perception of the power within them.

The prophets of every age and country have been men and women who could see ahead far enough to describe an ideal condition as truly real, a condition which immediate surroundings in no way suggested, and which present facts in no sense justified. Most people do no more than read newspapers and discuss current events. The present aspect of affairs looms large before them, and they see nothing beyond what is indicated by reports of immediate situations.

Publicly and privately, individually and collectively, people take this narrow view, and in troublous times such, as the present, the outlook seems extremely dark to many. Much truth though there certainly is in Astrology and Chirolgy, as well as in all the other ancient occult sciences recently revived, it requires great caution and much good judgment to read horoscopes aright and to delineate character usefully from the contour and marking of the hands. To diagnose a situation aright requires less skill than is needed for prognosis, and it is in connection with the latter rather than the former that the genuine Mental Scientist should spec-

ially excel. We wish to utterly discourage a lazy, unscientific view of dependence upon a law that only helps those who help themselves; consequently we do not hesitate to say that everybody is on the wrong track who wishes to set some mysterious psychic energy in motion that will fill his coffers with plenty while he lives like a parasite on the body of society. There is plenty of work to be done, and numberless new occupations can be brought into existence. Thought is so far creative in its action that it opens up opportunities for industry yet undreamed of. We must pay no heed whatever to the croakers who would tell us that there are far more applicants than positions everywhere, and that therefore, we must either elbow our neighbors into the gutter, or else go without positions ourselves. Mental Scientists come before the world claiming scientific knowledge of an occult character which the majority of people do not yet possess. It is, therefore, only consistent with their basic claims that these same Mental Scientist should express views on the Industrial situation radically different from those of the unenlightened masses by whom they are surrounded.

Take a concrete idea illustrated on a large scale, and see the outworking of the scientific principle. The present Czar of Russia, Nicholas II, has taken counsel with the greatest financiers of Europe and has coupled economic with philanthropic reasons in his desire for general peace. Now, in the event of disarmament what would become of several millions of soldiers, young men who are dependent for their livelihood upon the trade of war? Russia furnishes a most complete and ready answer in the existence and present condition of Siberia. Stretching the whole way across the north of Asia is an immense tract of country, amazingly rich in undeveloped natural resources, and only waiting for an industrial army to open it up as one of the most desirable portions of the earth. Tolstoi, though usually regarded as an extravagant extremist, is thoroughly right at core when he insists that man must be nourished from the earth, and that the soil everywhere affords abundant provision for all who have learned to get out of it what it is capable of yielding. Even in a small country like Great Britain, with a population of nearly 40,000,000, Prof. Alfred Russell Wallace, the eminent naturalist, declares that a right settlement of the land question will soon prove that poverty can become extinct. We are not all adapted to till the soil; but as workers in textile fabrics as well as all sorts of artists and mechanics are needed in addition to farmers versed in agricultural chemistry, there need be no dearth of occupation, because our tastes and aptitudes are widely dissimilar.

The true attitude to take in all cases is that we are all adapted for something, and that we can surround ourselves by intelligent, persistent mental activity with precisely those conditions in which we can work most pleasantly and effectively. No work ought to be considered drudgery, and no one should feel compelled to labor incessantly at uncongenial toil. A life of happy usefulness is the ideal life. Sorrowful complainings against adverse fate betray nothing but ignorance and general mental inefficiency. A good resolve will be to encourage ourselves, and all with whom we are brought in contact, to confidently affirm from day to day that we shall see just how to engage in that particular phase of productive industry which we, as individuals, can most efficiently take part in. Healing must include overcoming every mental state which holds us in bondage to gloom or poverty, equally with whatever keeps us back from realizing strength and gladness in our bodily frames.

## THE NEW COLLEGE.

For some time past we have heard rumors of a college which it was proposed to establish at this place. Now at last matters have taken definite shape and in a recent issue of FREEDOM there appeared a notice of intention to apply for the incorporation of the "Scientific, Philosophic and Ethical School of Research," as a corporation not for profit. Its character and objects are expressed in the title and embrace higher research and higher education. The proposed charter is on file in the office of the county clerk, at Deland. The incorporators mentioned in the notice are Helen W. Post, C. C. Post, C. Eldridge, A. F. Sheldon and Charles F. Burgman, all well known citizens of Sea Breeze, and all prominent in scientific work.—*The Peninsula Breeze*.

Mrs. Kate Atkinson Boehme has gone into journalism on her own responsibility. She calls her paper *The Radiant Centre*. She says:

"*The Radiant Centre* is so named because it finds God at the centre of consciousness. It is in line with Herbert Spencer, who says: 'One truth must grow ever clearer—the truth that there is an inscrutable existence everywhere manifested, to which man can neither find nor conceive either beginning or end. Amid the mysteries which become the more mysterious the more they are thought about, there will remain the one absolute certainty that he is ever in the presence of an Infinite and Eternal Energy from which all things proceed;' and it is this same power which in ourselves wells up under the form of consciousness."

Yes, but Herbert Spencer does not call this Eternal Energy "God;" to which Kate would answer if we were talking together—"Oh! I don't mean the orthodox God."

"Then what do you mean, Kate?"

"I mean the Eternal Energy; just what Spencer means."

And I say, "Then if you mean that, why don't you say it? What is the use of saying one thing and meaning something else?"

*The Radiant Centre* is a good name, but that which is the heart of the radiant centre is the personal "I," and not God. That is, it is not the God that people have been calling God all these ages, though in veritable fact it is the only god there is or ever will be, the god man who is now in process of becoming conscious of his own power and creativeness.

But there is something in *The Radiant Centre* better than the quotation I have made or can make; it is the naturalness that belongs to Kate herself, and that crops out now and then half humorously.

Kate is spreading the light as she sees it. She does not see it as I do; but this is not saying a word against her or her opinions; she has been my friend for years, and was at one time the associate editor of FREEDOM. I considered her a brilliant writer at that time, but for the last year or two I have been too busy to follow her. She is the author of a series of lessons the price of which is one dollar.

*The Radiant Centre* is published at 1528 Corcoran St., Washington, D. C. (I can see the place now with all its prettiness, and with its dozen handsome cats taken in off the streets and fed and warmed, and so well cared for that they have waxed fat and glossy and too consequential to give up a seat to Queen Victoria herself if the old lady should happen along.)

The price of Kate's paper is one dollar a year. I am holding for her the best and highest thought of which I am capable.

H. W.

### MENTAL SCIENCE.

Here is a new paper with the name of *Mental Science*; a good and sensible name. It is published in Arlington, Kansas, by B. P. Hanan, a student of mine, and a former patient whom I healed of sickness when he was only a boy. The paper reads all right according to my judgment; and I want it to prove a success, not only because it seems to be on the right road, but because the editor seems nearer to me than most strangers ever since I carried him in my mind in his struggle with disease, and helped him to conquer it.

There are hundreds of these papers starting up all over the country. Some of them are decidedly derogatory to the dignity of the new thought; but even they help to advertise it. The most of them contain much that is good; much that is calculated to change the trend of public belief in human weakness, and lift life to a higher level.

This new paper contains eight pages; it is a monthly and is only 50 cents a year. Perhaps I ought to mention that this first number contains a picture of myself, and a short sketch of my life. I quote the editor's salutation to the public:

"In presenting this new magazine, *Mental Science*, to the lovers of truth and science and to an appreciating reading public in general, I have no apology to offer, except that great afflictions of body and mind have, since I was fifteen years of age, held me back financially so much that I cannot now get out a magazine half way up to my ideal. But good health being secured within the last three years, through *Mental Science* without medicine of any kind, and by the aid of friends, I have reached the long desired condition of being able to launch a humble magazine upon the great sea of inquiry and progressive knowledge, hoping it may help the larger crafts to carry the great loads of new-thoughts, which have been produced and which will be produced in the Twentieth century, to the afflicted and needy masses who are seeking happiness, but are unable to find it.

I am aware that there are now hundreds of papers, magazines and books devoted to the subject of New Thought, and that they are effecting rapid changes for good in the minds of their readers. But a great majority of the people are yet very little informed in regard to the true path to health and happiness. *Mental Science* will be devoted to the improvement of the human race, physically, mentally and morally, and especially to the healing of diseases without the use of drugs.

"It is my desire to soon double the size of my periodical, and then to add an educational, home and children's department.

"Hoping for sufficient appreciation and patronage by a discriminating public to enable me to carry out the above named plans, I shall shove my little bark out among the larger vessels now on the sea of progress without fear of its wrecking, although I expect it to meet with many storms, but to out-ride them, and to safely land its cargo and receive good rewards."—*B. P. Hanan.*

EDITOR FREEDOM:—I wrote you in my last a few lines in regard to the sun and electricity, because I had noticed two or three inquiries in *FREEDOM*, which I thought could be better answered by one who had a knowledge of the fact that electricity came from the sun, and thought the knowledge might help you.

It seems to me that my electric ideas will largely help to furnish a missing link to some materialistic minds. I have for the past ten years had thoughts on this subject come into my mind, without any effort on my part, until now I can account for a very large portion of natural phenomena. I was puzzled for a time what the

particular thing was that changed electricity into light and heat, and wrote the government to try to get assistance, without avail. I have since found it and design to publish an electrical philosophy.

Until a few years ago I was an unbeliever in soul or spirit, but as I came to see the part electricity plays, I seemed to have arrived at a point where I could see a solid base on which to connect a soul or spirit, and by my electrical ideas could account for many of the wonderful, and, as I used to think, visionary, powers attributed to it.

About a year ago I got your copy of *FREEDOM*, and also got my first acquaintance with theosophy. Since then I have devoted nearly all my time to studying the ideas therein contained, and find myself agreeing very largely with you. I have had nearly the same experience with spiritualism as yourself, and come to similar conclusions. I have for forty years been unable to see why a man could not live 150 to 200 years, but never saw the desirability of trying to do it, until I began to see the extra power and beauty to be added to this life, if there was, indeed, a soul or spirit, and its powers could be added to (in a practical way) the body, and both operated as one. But I am making this letter too long as I do not wish to bore you, but as I noted your "have read with great interest" my former statements about electricity, I thought I would write you sufficient to develop if it would be agreeable to you to receive further communications from me on the subject.

Hydrogen is the gaseous matter in the atmosphere that changes electricity into light and heat.

Electricity coming from the sun is changed into heat, warms that portion of the earth under it; as soon as warmed its power to attract electricity is diminished and the colder part of the earth's surface to the west, having stronger attractive power, turns toward the source of electricity, and so the world revolves.

Each planet's orbit is elliptical, because once in each revolution around the sun positive pole of planet is presented to positive pole of the sun, and once the negative poles are presented, each time repelling each other; at other times the attractive power is in force.

The needle does not point to the north, but points to the place or thing that contains the greatest amount of electricity; the poles of the earth contain more electricity and less heat, because less hydrogen being in the atmosphere over them the electricity received from the sun reaches the polar regions as electricity not changed into heat. Carbon and hydrogen both retard the passage of electricity, and in doing so change it (or part of it) into heat; combined as fat in the body, we find each muscle and most organs covered with a layer of it, performing the duty of confining the thought (which is a form of electricity) sent to each muscle or organ by the brain mind or spirit to the particular muscle that needs it; it also changes electricity or thought into heat, and so warms the body.

Thought being a higher (as I think) form of electricity has the power to take out of electricity all the good there is in it, in much the same way as all the good can be appropriated out of the food that passes through the digestive apparatus.

I have written enough for you to know if it will be agreeable or useful to you to have any more. Yours truly,

R. F. LITTLE.

*FREEDOM* on trial six weeks ten cents.

### THE NEXT STEP IN HUMAN EVOLUTION.

Some years ago I viewed the astronomical exhibit produced at Mount Hamilton Observatory, California. It was a miniature reproduction of the stellar universe through the photographic lens. There were stars upon stars in the immensity of space—countless as the sands on the shores of the ocean—and surrounded by all this bewildering array of worlds was our own habitation, the earth, swinging in accordance with well defined and immutable law and in rhythmic companionship with the celestial brotherhood around a common centre. Through the medium of photography, applied to astronomy, we have of late years obtained pictures of every object in heaven from the nebula in Orion to the spots upon the face of the sun.

Man in his restless search for knowledge has made himself master of his surroundings. He made the wind and tides his servants and chained the flashing lightning as well as the foaming cataract to the chariot of commerce and productive industry. He goes thousands of feet below the surface of the earth in search of glittering metals, and converts mountain, desert and stream to yield product for his needs, comfort and benefit. In his search for heaven he peered into the immensity of space and encountered innumerable other worlds. In his desire to define the uttermost limits of space he expanded his power of vision through the most marvelous telescopic improvements—but, lo! the further his vision reaches the further recede the boundaries of the universe, until the intellect staggers at the contemplation of time and space which it fails to grasp—and man is forced to the conclusion that the universe is boundless and had no beginning.

Not content with solving the mystic problems of the stellar universe he calls to his aid the microscope, and a new and equally wonderful world is revealed to him. Follow matter wherever he may, to its most minute particles, it is still capable of division. Follow life wherever it may be revealed to him there still exists smaller manifestations of individual being. And where on the one hand it takes countless billions of years for light rays to reach our planet from the most distant perceptible nebula, demonstrating the unlimited vastness of space, matter on the other hand dissolves itself into such minute particles that it escapes even his most powerful microscopic vision. Life manifests itself to him—nutritive and propagative—in a space occupying the five-millionth part of a drop of blood, and even less, until he follows it to the invisible atom, and from there to the monad, until again his intellect becomes bewildered, and he lays down his instruments to take an introspective view and reason from cause to effect.

Matter and force, life and motion, are correlated. Inseparably blended and interlinked as they are they represent the endless chain which, through time and space, keeps the mechanism of the universe in working order to produce all the varied cosmic phenomena. All is controlled by a supreme law which governs and gives stability to all existence and holds in relationship all manifestations, be they in the luminous stars or the invisible atoms; this is the Law of Attraction.

Matter in its ever changing manifestations descends from, and resolves back into, universal ether. Vapor, combustion and condensation are the successive stages through which all celestial bodies pass before they assume solidity and form. Each in its restlessly swinging

movement through interstellar space is forever attracting its own out of the all-pervading ethereal cosmic substance which contains all potentialities, mental and physical, and is capable of assuming an endless and ever-changing variety of forms. Man, evolving through planetary evolution out of universal ether, is therefore heaven-descended, and is in fact as much in heaven upon this planet as he would be upon any other celestial body. We have our lessons to learn and our problems to solve right here upon this swinging orb of ours, which serves us as habitation, work shop, school-house, laboratory and pleasure ground; and to despise it and the knowledge we may and can acquire here is to despise ourselves and our proper relationship to our cosmic surroundings. But if the law of attraction is binding then we are inevitably forced to remain here with or without our physical body, until we have learned all the lessons to be learned here, and possessed ourselves of all the knowledge that is to be acquired here, thus becoming masterful and superior to all below us; then and not till then can we expect to rise to higher spheres.

Life as an inherent attribute of the smallest particle of matter will be made manifest when placed into proper relationship to other particles, thus forming atomic substance. If life is inherent in the atom it is safe to conclude that consciousness is also. And if life and consciousness are attributes of atomic substance upon this planet, it is safe to conclude that it is inherent in matter composing every planet and every cosmic body in the celestial universe. If life upon this planet could and did evolve into self-conscious individual intelligence, we are bound to concede that the same law is in operation upon other planets, and produces the same results upon all celestial bodies in the course of ages. We are thus brought into direct relationship with all that the universe contains, and from the primordial cell to the great central sun spirit we constitute an inseparable universal brotherhood, whose divisions present only varying degrees of development.

Physically man traces his descent from the primordial cell, and, uniting through the law of attraction with correlated cells, he gradually built a diversified organism. Drawing substance from universal matter and consciousness from universal mind, desire became manifest which constituted the motor force in atomic accretion and the addition of new organs, until during the lapse of ages we built for our intellectual and physical use this marvelous, self-operating mechanical structure—the human body.

Mentally we took on consciousness with the first atom and with the addition of every cell and atom to our structure we received additional mental reinforcement and increased power. Out of consciousness evolved individualized thought, and out of individualized thought evolved conscious human will, which makes us master of our environments and places in our keeping the shaping of our destiny. Step by step we have broken through the bonds of our environment; through the mineral to the plant; through the plant to the animal; through the animal to the human. And through all the stages of human savagery, ignorance and superstition we have subdued the forces beneath us, conquered the powers surrounding us, and reached out and brought down knowledge from the apparently unknowable regions above us. Having made ourselves masters of our surroundings our next step in the onward march of evolution is to become masters of ourselves. Mental Science points the way.

CHARLES F. BURGMAN.

## THE PLANET BELONGS TO THE LIVING.

I am liberty! Fame of nation or praise of statue is naught to me;  
 Freedom is growth and not creation; one man suffers, one man is free.  
 One brain forges a constitution; but how shall the millions be won?  
 Freedom is more than a resolution—he is not free who is free alone.  
 Justice is mine, and it grows by loving, changing the world like the circling sun;  
 Evil recedes from the spirit's proving as mist from the hollows when night is done.  
 I am the test, O silent toilers, holding the scales of error and truth;  
 Proving the heritage held by spoilers from hard hands empty, and wasted youth.  
 Hither, ye blind, from your futile banding; know the rights and the rights are won;  
 Wrong shall die with understanding—one truth clear, and the work is done.  
 Nature is higher than progress or knowledge, whose need is ninety enslaved for ten.  
 My word shall stand against mart or college; *the planet belongs to living men.*  
 And hither, ye weary ones and breathless, searching the seas for a kindly shore,  
 I am liberty! patient, deathless—set by love at the nation's door.

## 118 YEARS OLD.

Abraham Ephraim Elmer is the patriarch of New York State if not of America. On January 26th he celebrated his 118th birthday at his son's home at No. 52 Tracy Street in Utica.

Until he was 104 years old Mr. Elmer followed his trade and mended shoes. At that time, when the family was living in the country, he even walked eight miles in a day after the leather for his patches.

"Uncle Ephraim," as every body in Utica calls him, was born at Warren, Herkimer County, on January 26, 1782. He was the eldest of fifteen children, all the rest of whom are long since dead and gone. His mother lived to be 97 and his father 99 years old. When he was 37 years old he married a girl of 14. To them were born eleven children, seven of whom are now living. He has had 45 grandchildren, 18 of whom are now alive. There are four great-grandchildren and two great-great-grandchildren. His eldest son, had he lived, would have been 85 years of age.

He was a soldier in the War of 1812 and served under Gen. Bellinger. He still carries in his right knee a bullet which struck him during a battle at Sacket's Harbor. Mr. Elmer has seen George Washington, "the great gentleman who saved this country," as he says. But he is unable to recall much about the occasion. "Why, it was to some doin's at New York, I'm sure, I don't know what," says he.

Mr. Elmer says that he has killed a dozen Indians in his day. He has chewed tobacco since he was ten, and smoked until seven years ago.—*Ex.*

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.

## ANOTHER THING I AM ASKED.

Is the condition of those who have passed out of the body an improvement over life here?

If I thought so I would not desire eternal life in the body.

And yet there is much connected with life both in the body and out of it of which I am totally ignorant or have no positive knowledge.

This I do know, that we must conquer before we can reign, and to yield to death is not to conquer death.

Here, however, is a thought that has come to me of late, and so far has refused to go away again.

It is this: May not there be some method of reciprocity between intelligences out of the body and those still in the body by which eternal life may be secured either in the body or out of it at will?

May not some intelligences that have passed out of the body have advanced in knowledge of the law of being sufficiently to maintain their identity and individuality in such strength as to be able to refuse reincarnation through the ordinary way by rebirth, and may not these be seeking to co-operate with those in the body to secure eternal life without again beginning with infancy and passing through all the changes from babyhood to old age and death—the old round by which an infant race could alone obtain the experience which is the road to knowledge?

This may possibly be.

I do not know, but I shall know. There is nothing hidden that will not be made plain to one who diligently searches.

And for the comfort of those who have lost friends or little ones I would offer the hope that lies in the truth that all is good and that consequently no permanent unhappiness can come to any, whether they be here or there.

H. W.

And here comes an old comrade of the days gone by, when I was impairing my mental and physical anatomy in an effort to kick the lid off of the universe, under the impression that if I could only do that the light would shine in so brightly as to enable all men to see the error of their ways and induce them to reform things generally.

His contention is that the words law, god, soul, love, etc., are superfluous and only confuse, and he says that if he had not known a little something of physiology, phrenology, geology and evolution he could never have obtained so much as a ray of light from my writings; yet he says he keeps a volume of "The Blossom of the Century" to loan out to the most intelligent and thinking among the acquaintances that he makes.

His complaint that writers on "metaphysics" throw in too many big words, is, however, not badly placed, and I appreciate the compliment contained in his assertion that I get "nearer the bone of the question" than any other writer, but I cannot, really, accept and preach from the text which he offers, "Man is an automatic electric motor and gathers his force from the atmosphere."

If he will consent to change "atmosphere" to "a personal deity" he could, I think, easily work it off on the orthodox clergy, as it is exactly in harmony with what they have been teaching for centuries. H. W.

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## THE WORLD-SAVING TRUTH.

The race as a whole is so wedded to its old beliefs that it will not open its rational perceptions to look for something better than it has. It quarrels with its conditions and surroundings, and declares that all nature is in a conspiracy with fate against it, and then goes on in the same old grooves of thought, enduring and grumbling until the end. Let some one attempt to teach it a way out of its wretched conditions, and instantly it tosses its ignorant head and screams out, "Is this thing you have been telling us off the same piece as the things the preachers have always taught us to believe? If not, we want none of it."

If it chances that one of these persons who is afraid to learn something new lest it interfere with his old beliefs should be reading this article, he had better put the paper down immediately, because I am going to take him entirely out of the beaten groove of thought, where he has wandered in semi-darkness so long, and lead him to a hill-top of whose existence he has never dreamed, and show him a glorious land of deep reality, into which he may enter and live forever if he will but surrender his worn-out, time-serving, sycophantic, demeaning, self-abusive and death-dealing old prejudices, and come with me.

Of what avail, let me ask, are the beliefs to which you

and your fathers have clung so tenaciously for centuries? Have these beliefs saved you? And if so, from what have they saved you? They have not saved you from wretchedness, or poverty, or disease, or death. And yet when one brings you a hope of deliverance from all the tortures you are suffering, a hope that promises rescue from every future hell by annihilating the ever present hell, you cry out, as in days of old, "Crucify him, crucify him." But no cry you may raise shall still my voice. I will tell you that the great world-saving truth has come at last, and that you may share it freely, and that it will cure you of all your present ills. It will cure you of sickness, of every form of weakness and poverty; and—according to your measure of entering into it—it will eradicate the ravages time has made in your personality and clothe you with a new and divine beauty. Not the animal beauty of your youth, which in the nature of things cannot endure, but with the beauty of a splendidly developed mind, the attractions of which will increase with age.

The past has had very little for us; how many of us feel that if the future holds nothing better, that life is not worth living? Disease, deformity, old age and death everywhere, and an all prevalent poverty, mental, moral, and physical. Reform papers are crying out against the wretchedness of conditions; but conditions are as good as the men who exist under them; then what is wrong? Looking back into history I see that race after race has climbed the ladder of civilization up to a certain round, and then fallen back; what should prevent the present race from doing the same?

Was man, indeed, a limited creature? Was he a fettered prisoner on the shores of time, chained to a few narrow and galling duties that made life a terror and a cheat? It almost seemed as if the world must be the sporting ground of some inhuman race of gods, who played us here with the bare means of sustenance, and the sole privilege of propagating our own kind, in order that they might watch our desperate feats and disheartening failures as spectators watch the awful struggles in the Spanish arena.

How many doubts on all of these points shook me from time to time before the great truth that was at once my own justification and the justification of the race came to me, I cannot tell. But at last I knew that man was a growing creature, with faculties that would always continue to develop, thus lifting him from one plane of growth to a higher plane as rapidly as he could realize his own worth and power.

It meant much that Jesus was born with that sense of power in him that men call God, and that it was plainly seen by others; and that Buddha and Vishnu and Mahomet also were born with this same power in them, and recognized it too. It means no less a fact than that the same power is in all of us waiting our seeing in order to reveal itself in might.

And all of these men who have seen this power within themselves saw heaven there; a heaven free from the infirmities that beset the average man in this and all past generations. Each of these men were conscious of the existence of an upper chamber in the brain; a chamber not as yet open in every brain, the opening of which will make a man the leader of millions. These were all divine men; they all beheld the lifting power of that great undeveloped organ that was to lift—not only them—but the race; and to a certain extent they

exercised it. Every form of disease and weakness fell from human sight in the presence of Jesus, whose superb intelligence—developed quite out of a recognition of negative beliefs—could not see anything but positive truth—the truth that all is good, and that—as a consequence—the diseases of the people were simply a negation or a denial of this fact.

Each new dispensation in the history of the race has been marked by the unfolding bud of a new faculty in the brain; a faculty that invariably liberates us into greater power than we had before. This is evolution. And now we are at the close of an old dispensation and the brain is putting forth a new bud that promises more than any has ever yet done. The thought of the people is turned towards it in an attitude of expectancy, while waiting future developments.

It is for this reason that new ideas are so eagerly sought, and so earnestly investigated in spite of their denunciation from many who have held themselves as high authority on all subjects. For years now the pews have been preaching to the pulpits, and we all know what a modification this work has produced in the orthodox religions.

And this is not all, among the men who are so firmly established in public thought as true blue scientists, whose opinions must never be doubted or questioned, there are many who are unwilling to investigate any farther, and who have settled down into a kind of immovable obstruction in the way of the new growing minds that are anxious to move on.

It was only a month ago that I listened to a loud and prolonged howl by one of these men whose ideas had died on his hands while he was unaware of the fact; he did not know what to make of the people; they were filling their heads with strange thoughts utterly antagonistic to the established truths of Science. He had thought it was only a few noisy cranks that had set up their own opinions in opposition to the beliefs of long acknowledged authority, and was greatly surprised to discover a small paper of the most heretical stamp—from his point of view—and to ascertain that this little paper numbered its supporters by the thousands.

"What does this argue," he cried; "is metaphysics to take the place of physics? Are we to substitute dreams for realities? Has the world gone off its head? For indeed the defalcation from the good old rules of common sense is so universal that one is justified in using the word 'world' in estimating it."

The world is indeed going off its head in this matter of thinking for itself. It has stood on its head too long already, and is now getting on its feet. It is coming head uppermost. Yes, metaphysics is taking the place of physics. And why should it not when in the commonest of every-day matters it can do what physics has utterly failed to do. It can cure the sick and the deformed; it can give hope to the hopeless, and make all manner of work light by the beauty and loving tenderness of its philosophy.

Mental healing, which is mental lifting, is doing more for the people than both religion and science. Indeed it is the noblest religion itself; the religion that lifts the sufferer practically into the divine chamber of the upper brain, where the very remembrance of his sufferings fall from him.

To those who reject this idea I say with Shakespeare, "There are more things in heaven and earth, Horatio,

than are dreamed of in our philosophy." If, twenty years ago I had known the power lying latent in the upper brain as I now know it, I could have saved myself losses that even to this day seem irreparable.

But, though no one may undo the effect of past ignorance, all of us can hold ourselves in readiness to learn what we can of the new thought now coming for the world's redemption from sin, sickness and death. Indeed it is the duty of every soul to hold the door of his mind wide open to the advent of new thought. No guest should be treated with half the hospitality that we ought to show to the new and living ideas now descending—as it almost seems—upon us. The "too credulous," that once was used as a mark of our contempt, stands redeemed in public opinion to-day. For to-day new truths are bursting on us from every quarter, and in such rapidity that to turn from them is like turning from the shower of diamonds that poured out of the fountain in Alladin's enchanted cave. None but fools do this thing. To be incredulous now is to confess oneself a fool. I had rather be deceived a hundred times by over-much believing, than to miss a solitary glint of the solar-tipped truth that begins to light up the dark places of life so gloriously.

Therefore, I say to persons to whom the subject of Mental Science is new, lose no opportunity to investigate it; get all the evidence concerning it you possibly can; for I can give you the assurance of one thing, that while you are investigating it, not only new light but new life will pour in on you from every quarter; your old beliefs in weakness and disease will begin to fall away from you; and happiness, together with an unusual amount of prosperity, will come and abide with you. For—by almost imperceptible degrees—as you read and ponder this great and wonderful truth, you will cease to live from your lower and negative intelligence (or ignorance rather) and will ascend to that divine faculty of ideality now unfolding in the upper chamber of your brain, where you will see that man is master of Nature by right of a thousand previously unrecognized conquests, thus demonstrating his supremacy, and showing him his power over conditions that had once mastered him by reason of his ignorance concerning his position in the universe.

Seeing this aright you will be lifted above every hampering environment, and will dwell each hour in a constantly growing knowledge of your own worth and power and importance as the prime factor in creation; for this is what a man is; and to know this fact lifts him to a position of complete mastery over sin, disease and poverty.

H. W.

DEAR MRS. WILMANS:—I thought perhaps some of the readers of FREEDOM might like to read the following laughable little incident, and would also see a point in it.

A certain Mr. Mac, a member of our household, feeling quite ill, upon going to bed, said, "I must take some pills to-night." I laughed at his superstitious practice of drug medication, but to no effect; the pills he must have; they would do him so much good. I was for a time a victim to Mr. Mac's derision. On coming to breakfast next morning Mr. Mac declared the marvelous efficacy of those wonderful pills he had taken. Then my position was down to contempt. But lo! on going to his room at following noon he found his pills still in the box, he had forgotten to take them. My chance had now come for a laugh; I had it, and a good one. Mac was demolished and I think regards Mental Science now as something to think about. Yours truly,

J. G. WRIGHT.

## THE WASTE-PAPER BASKET.

I am constantly getting letters from persons who tell me that they are the greatest admirers of FREEDOM, and that the paper has done them more good than anything that ever came into their lives; and yet they are not subscribers; they get the paper of a neighbor, etc. Upon my soul if I did this thing I would say nothing about it. It takes money to make a paper, and every person who is either benefited or amused by a paper sufficiently to praise it so excessively surely ought to pay for it.

There, now, I have said it.

And what next?

Well I have finished "the book." And nobody knows how glad I am of it. Oh! but it is a great book. It is called "The Conquest Of Death." It has not yet gone to press but will be sent in a few days. It will be on the market in a month or two. It is a large book and will be beautifully bound, and the price will be somewhere between two and three dollars.

When I finished "The Conquest of Poverty" I told the boys (Charley and Fred) that I would not write another book for love or money. But they begged me for just one more. They wanted one that summed up the ideas essential to a final conquest of man's most potent enemy, death; and I have written it. But they cannot coax me to write another. I am going to devote all the time I have left from my patients to making FREEDOM. The paper is not a drag on me when I am not crowded with other work; it is a pleasure all the time. It is getting subscribers faster now than ever before. But "paper is riz;" actually the kind of paper used in FREEDOM has gone up one-third in price, and is still going up; where it will land nobody knows. They say it is the work of a trust. I trust—that is, I hope the trust will not again raise the price. If it does it will be a hard blow to all classes of publications, but especially so to the smaller weeklies and to the magazines. The great dailies can stand it better. They are a necessity to their advertisers, and can put the added cost of paper upon the price asked for advertising, but the country weeklies and those publications devoted to new lines of thought that must depend largely if not entirely upon their subscriptions to sustain them will suffer. They cannot well advance their subscription price, and the increased cost of paper will no doubt cause many to suspend publication. Yet it is these very papers that are spreading new ideas; the great dailies never take up reform ideas of any kind until they have become, at least, in a measure popular. Having the advantage of being long established, and with a large subscription list, FREEDOM can stand the raise, though we do not like it—don't like it because it does not seem a legitimate advance in price, and because I know it will cause many a struggling aspirant for success in the newspaper line to fail. Oh! well, these things settle themselves in time. Experience teaches people a lot of things, though most people learn slowly.

Let's be happy. The mocking birds are beginning to sing again, after a silence of some months. They will be building their nests pretty soon, and then they will flood the air with their melodies. I have heard them often on moon-light nights, apparently just awakened from their first nap, twitter for a moment and then apparently drop off to sleep again, and have wondered whether it was the mother bird giving expression to her happy thought about the younglings which she expected

soon to see filling the nest, or the husband and expectant father assuring her that everything was all right, and hoping she was sleeping sweetly. These notes heard at night are always low and sweet, and really sound as if addressed by one bird to another with some kind of assurance of love or protection. It is a great pity that so many of the plumage birds for which Florida used to be famous have become quite uncommon if not extinct among us. The men lay the blame on us ladies, saying that they were killed to supply the demand for feathers and wings for our hats, and I am afraid there is too much truth in their accusation, but it is true just the same that a great many men who come here shoot for the pleasure of shooting, and the more beautiful the bird the more they are determined to take its life. They will even risk being arrested and fined for the sake of shooting some innocent songster or plumage bird, for we have a law now making it an offense to shoot either the song or plumage birds; and it may be will have them back again after a time in numbers as they used to be. I hope so anyway, and I express *my* opinion on the spot whenever I see an inclination on the part of anyone to kill one of them.

Seventeen new guests at the hotel to-day, and they are beginning to crowd us. Mr. Post gave up his quarters yesterday and took possession of one corner of mine. We do that every year during the rush in February and March. I should like to have gotten into our new cottage before the rush came, but it will not be completed before the rush is over. But it is a beauty. Several of the guests pronounced it the prettiest they have ever seen, and it really is in exquisite taste throughout. I think I will have a cut for FREEDOM made of it when it is completed, so my readers can see for themselves. Two of the guests, quite elderly gentlemen, go up to watch the work going on every day. They call themselves first and second walking delegates. I suppose it makes a little break in their day of idleness and helps them to pass the time pleasantly, and it is not so far away as the pavilion and pier, where everybody goes who cares for a half-mile walk. Many of the guests are going bathing in the ocean now. A few have done so all winter. There is another new house going up near the hotel. A very pretty cottage apparently it is to be, though I have not been to see it yet. Mr. Morrison is building it. We shall soon be quite a city.

I am wondering who will be the one to purchase the first college lot. Several have already written with reference to purchases, and we hope to make sales soon, so that work can be begun and a building put under way speedily. I have no doubt it will be. There is a very remarkable article in the February number of the *Cosmopolitan* by its editor, John Brisben Walker, on "Modern College Education. Does it Educate in the Broadest and Most Liberal sense of the term?"

Sometime ago Mr. Walker asked the President of the great universities for articles for a discussion of this question. "The result," says Mr. Walker, "was a series of papers from the heads of the great universities which were 'able and interesting,' but without a single exception their authors ignored the point at issue. They generalized brilliantly but did not discuss the question of the practicability or value of a college education as pursued in the different institutions of learning in this country."

Then Mr. Walker on behalf of the magazine which he edits proposed a discussion of the question by the students of the best known colleges throughout the land, and offered \$2,000 in prizes, but the management of nearly all the colleges refused to allow the proposition to be entertained by their students. Following this statement of these facts, which is accompanied by the letters received from the college officials addressed, Mr. Walker says:

The public will naturally ask: "Why this disinclination to have a serious discussion regarding the branches which should be embraced in a liberal education?" It will not do to say that the students are ignorant of the subject and consequently unable to discuss it. College debates are instituted for the purpose of having the students inform themselves upon the subjects to be discussed, and no question can equal in importance to the student a thorough understanding of why he is spending many weary hours in pursuit of certain classes of knowledge. The less he knows, the greater the necessity for him to acquire knowledge upon this subject.

It is evident that *The Cosmopolitan* by its action has pursued a course which will arouse much adverse criticism. Its purpose is none the less firm on this account that this question shall receive a thorough discussion, if not at the hands of those who should be most able to consider it, then at the hands of others, perhaps less able, but most interested in its consideration. However much a class of professors, safe from the world's clamor within their own cloisters, may imagine that the education which young men receive is satisfactory and the best that can be given them, they must eventually come to recognize that there is a large and growing class of men who think that a great portion of university education is absolutely wasteful. Courses that are essential to a man's proper development, subsequent success (success being meant in its best sense) and usefulness to himself and his fellow-men are either entirely omitted or so imperfectly treated as to be of little value; while days and months are wasted upon the educational ideals of other centuries, having absolutely no just place in the liberal learning of to-day.

I agree with Mr. Walker as I am sure nine-tenths of the thoughtful people the world over will do. Our colleges have become stratified one might almost say mummified, and it is time those in charge of them were told so. We shall watch with interest the outcome of the work which *The Cosmopolitan* appears about to undertake, more especially because of what we are ourselves undertaking. We are determined that the course of instruction in our college shall be practical in the every effect, and that it shall turn out thinkers, and not veneered images of what should be wise men.

Mr. Sheldon is again wearing his hat on the side of his head. Oh, no! it is not another boy; it is that his—their—boat won the race last Monday. H. W.

### FORCE OF HABIT AND FORCE OF CHARACTER.

I have often heard people say they would quit smoking if they could.

About four weeks ago I took a survey of myself—a very unusual thing for people to do—and among other things I discovered that I went around with a pipe in my mouth about three-fourths of the time. The almost constant use of the pipe made it so strong that it left a disagreeable taste in my mouth, and before I was aware of it I would be loading my pipe again, automatically-like.

I said to myself, "This habit has been bossing me long enough. No habit can make a slave of me. No man can be free and be bossed around by a habit."

I am satisfied I would be smoking still if I had not

A. D. MARBLE,  
LAWSON, O. T.

### WHAT THOUGHT CAN DO.

I believe that thought is an atomized fluid, and goes where it is sent. I believe it is so fine a fluid that it can be sent with its message of life into the human body, which after all is only a fine sponge that can be soaked full of water; I believe this, I say, but I cannot prove it. Observation has confirmed me in a knowledge of the effects of thought transference, while at the same time I am ignorant of its method of operation.

The power to heal others, and one's self as well, increases with an increasing faith in, and respect for, the desire we find within us. That we have not reached a point of belief sufficiently strong to do justice to our desires is the reason we do not heal in every instance.

This belief is a matter of growth. Growth from under the bondage of the world's old condemnation of desire, and growth in the knowledge that desire is the divine life principle implanted in every man for his constant uplifting on his endless journey through the universe.

More and more, however, we idealists of the nineteenth century are leaving the old, and seeing its mistakes lose their character of reality; and more and more we are seeing the new truth that the desire is the man, assume such shape and substantiality as gradually to banish forever every one of those errors of belief called sin, sickness and death.

In a few cases this seeing is so rapid and vivid that the patient's health is restored in one treatment. But this only happens one time in a thousand cases. As a rule the patient's mistakes vanish by slow degrees; and the desire—which is health and strength and happiness, manifests slowly. That it manifests at all, is the wonder of wonders that many persons utterly fail to comprehend. And yet it surely does; there has never been a truth more powerfully corroborated than this.

I could heal all my absent patients with the same certainty that I can heal those who are with me if they would or could only make the proper conjunction of thought with me.

The patient must have at least enough faith in me to trust me with his case. He must feel that he has got nothing to do with his ailments, having shipped them all off on to me; and he must rest in the thought that I am carrying his burdens. This attitude on his part is one of freedom; and an attitude of freedom soon expresses itself in harmony of mind. The spirits rise; the brain clears; life brightens and the patient is ready to declare with the naughty boy that "he don't care whether school keeps or not."

And so his disease is released from his thought and falls away.

No disease can hold a person. In every case the disease is held by the person and fed by his thoughts, and grows and increases in proportion as he keeps thinking about it.

If one has a boil, his thoughts are right there on it and in it every moment. He poultices it and he works with it and never releases it from his mind long enough to give it a chance to go away.

If the boil is on one of the children of the family it is fed by family belief in its power; or even by the world's belief where there is no family. These beliefs are in the air, and always will be so long as we give them encouragement by thinking of them. It is our thoughts

that make them real to us. And we think about them because we fear them.

Fear is really at the bottom of all disease. When I was a child I lived in a very malarious climate. It was said that the town bell rung three times a day for all the citizens to take quinine. Whether this was true or not I remember that much of the time there were so many people sick there were not enough well ones to take care of them.

I was always one of the well ones, and was nearly wild to get sick. We were not permitted to sit in the sunshine for fear of getting a chill; or perhaps it was the moonshine; and we were not permitted to go wading, and dozens of other things, all of which interdictions I purposely violated in the hope of getting sick and having somebody wait on me awhile, and fry chickens for me and make nice drinks and coax me to take them.

But I never got sick even for a minute, and never saw the time when I could conscientiously deny the hated epithet of "Old Fatty" that the entire village applied to me from my babyhood up.

And what did it all mean? It meant that fear is at the root of all disease, and there was no fear in me.

Mothers often create a wretched atmosphere of fear about their children, and the poor darlings take the consequences of it in almost constant feebleness and disease.

I can cure a whole family of children just as easily as I can cure one alone, by getting the parents to ship the load of their responsibility off on to me. Of course their fear goes with their responsibility, and the very air they breathe is cleared of it, and they are free.

The reason people do not know how to cure themselves by the mental method is because they do not know how to drop their diseases out of their thoughts. This is why I ask my patients to rest their thoughts in me, by fastening their minds on me and believing so far as they can that I am taking care of their burdens while they go free.

To know how to disbelieve in a disease is a thing of cultivation. It requires a deep knowledge of many a hidden truth. But the successful healer has acquired this knowledge, and if the patient will put his trust in the healer's knowledge and rest in it with what confidence he can muster, coming into a condition of relaxation and calm repose, he can be cured of any disease whatever. But if he still holds to all his old beliefs with that muscular tension that goes with fear the healer cannot reach him. Therefore I say the first and best direction a healer can give a patient is to let go of himself, and lean upon her with the feeling of a babe in its mother's arms.

H. W.

### A STRANGE EXPERIENCE.

The following experience of Mrs. Lucy A. Mallory, editor of *The World's Advanced Thought*, may seem too strange for belief by those to whom the subject is new. But there are several circumstances that induce me to believe it. In the first place Mrs. Mallory is honesty itself, and no one has even suspected that there was a cloud upon her good, hard sense. In the second place, the occurrence she relates coincides with my philosophy as it is developing more and more from day to day; the philosophy whose mainspring hinges on the power of man to do what he pleases in spite of the—so-called—impossible.

In the third place, I have had experiences similar to those recorded by Mrs. Mallory. See my book entitled

"The Blossom of The Century" for them. Nobody knows what a man can do after he has once learned to believe that there is no limit to his power. One thing certain he is going to overcome the law of gravity— which by the way is no law at all, but the negation of law, as death is the negation or denial of life. Mrs. Mallory says:

"The following experience will probably impress many who read it with the idea that I am on the road to insanity, or that I have already reached that state; but there will be some, who, having had similar experiences, and many who may not have had the experience themselves, but who are earnestly seeking to know more of the occult laws that govern them—will be interested:

"Some time in the early part of last summer I sat in my room, one night, sewing, when a flash of light attracted my attention, and as I looked up I saw a lovely being floating towards me, and the thought came into my mind that it must be very pleasant to move about in that way, and I wished that I could do so; when instantly there seemed to be a mountain of weight lifted from me, and my body, feeling as light as air, began to float; I went from one end of the room I was sitting in to the other, and then out through a closed door and floated through all the rooms on that floor, then down stairs through all the rooms on the second floor, then down another flight of stairs, until I had passed through every room in the house, in the same manner and landed on the kitchen range with the power to float all gone. As I realized the situation, I thought that I ought to have kept on until I got back to my room. As soon as this thought passed through my mind, the weight was again removed, and I floated back in the same manner as I came (going from one end of each room to the other) until I was back in my chair in the room I started from.

"Of course my mind was greatly puzzled to account for the experience I had passed through, for when it came upon me I was in my normal condition, not thinking of anything out of the ordinary, and during all the time that this extraordinary experience lasted I was perfectly conscious, but I seemed to be carried along without any volition of my will

"I have many times during my life had the experience of going about in what I call my "spiritual body," but on those occasions my physical body remains in the same place and position that it is in when the spirit body leaves it, and I can see it, and often go to it and touch it and compare it with the spiritual body. But this time it really seemed to be my physical body that floated. I noted the difference between it and my previous experience. However, I had not thought of the occurrence for some time, until last night I was in the same room replying to a letter from a friend, in which she had said that 'the idea of making the physical body immortal was ridiculous and horrible. Who would want to be hampered with the old body?' etc. I had just written this thought: 'In case of physical immortality the spirit would have entire control, and the body would do its bidding,' when I heard a voice saying: 'Satisfy thyself that it is possible for thy spirit to operate thy body at will. For the moment thou art free from physical encumbrance, thy body wills to do what thy spirit's desire wills to do.' Then again I felt an immense weight lifted from me (yet I had not been conscious of any weight until then) and again I floated, but this time my will directed, and my first thought was to pass through the solid wall, and I was on the other side of it by the time the thought was formulated; then I wanted to see how it was done—so I passed slowly through the closed door; still I did not see how I was able to do it; so I tried again—this time watching my body very intently, I saw that body and door seemed to be composed of tiny globules that seemed to separate just enough to allow my body to pass through. There were some books lying on the table in the room that I had passed into, and I threw one on the floor, and instantly I was back in my room and could float no more."

### MENTAL SCIENCE ASSOCIATION.

The first of our declaration of principles is as follows: "We declare that the true starting point of all reform is the individual. Given a society of individuals of correct standard, legislation will be inherently correct and government correspondingly good."

In governmental as well as in religious affairs mankind has been accustomed to look to the external mainly for the improvement of individual and of race conditions. The result has been that mankind has made but slow progress, and unless man is taught to take a different view of the situation the forward march toward improved mental, moral and material conditions will remain slow, halting and cumbersome.

Mental Science, while teaching that the race is a unit, and that all of mankind is related and interdependent, also points to the individual as a world in miniature, and upon the harmony and orderly arrangement with which this miniature world is governed depends the harmony and orderly expression of co-operative or collective effort.

Much is expected from collective association, or government, that can be accomplished better and more speedily through individual effort, if but a little thought and cool judgment be given to the subject. Many times the assistance of the government and the power of the law are called into action to adjust individual quarrels and misunderstandings which could have been adjusted more speedily, and without financial expenditure, if but kindly consideration of mutual rights had been called into action. Vindictive hatred with its poisonous chemical effect upon the human organism, and its vicious disturbing influence upon our surroundings generally, would not have been awakened and the opposing parties would have remained good friends.

To overcome evil in legislation, which is expressive of aggression on the part of a mentally ill-balanced minority, correct thought must assume the aggressive and point the way to greater good.

A community is no better than its component individual parts, and to raise the standard of the individual through correct thinking is the aim of the Mental Science Association.

Instead of relying upon established forms, ceremonies and teachings to pave the way to future bliss, happiness and salvation, man will have to look within himself, and formulate correct habits of thought and project correct habits of action, whose influence will be of surpassing benefit, not only to the health and activity of the individual unit, but to society at large, and pave the way to a better position, not only in this life but in the future state as well.

If one man or woman can exert a potent influence upon the surrounding habits of thought and activity a thousand can wield a tremendous force, especially if this thought activity is directed into a specific channel for a specific beneficial purpose. To accomplish this organization is positively essential. Mental Science to have an influence upon individual conduct and upon the thought world must reach out through the channels of organization, and all who have an abiding faith in the correctness of our principles are invited to co-operate, either as members at large or through the organizations of temples.

The following letters of acceptance of appointment

as members of the Central Advisory Board have thus far been received:

COL. C. C. POST: Dear Sir—I am in receipt of your letter and am pleased to learn that you are ready to extend the work systematically. I shall be very glad to assist in any way possible. We should do a wonderful work here; in fact I look for great things from the entire country.

Yours fraternally,

F. M. DOWD, M. D.,  
Chicago, Illinois.

MY DEAR MR. POST:—I received your last letter with its contents, and in reply wish to say that I am in full accord with your plans, and shall be very much pleased to serve as a member of your Central Advisory Committee, or in any way that may be of benefit to the movement. I almost regret that I am not in Florida, but there are great demands on me for the Suffrage Convention at Washington during February, and I must be there, or give up the woman's question, which you know is quite impossible. Sincerely yours,

LOUISA SOUTHWORTH,  
Cleveland, Ohio.

COL. C. C. POST: Dear Colonel—In reply to your favor of the 9th inst. I will accept a place on the Central Advisory Board of the Mental Science Association. I have read the declaration of principles, constitution and by-laws, and am in perfect accord with them and the promoters and authors of the splendid enterprise. Command me. Yours truly,

CLARA FOLTZ,  
San Francisco, Cal.

A series of printed lectures to be read weekly at the Temple meetings, is in course of preparation, and where no Temples are as yet organized they will be forwarded to members at large.

All communications relating to the Mental Science Association address direct to

CHARLES F. BURGMAN,  
Home Secretary.

EDITOR FREEDOM:—I have read Mr. Burgman's article on Concentration and I thank him for them, the habit of keeping one's thought steady and continuous is a wonderful power. This matter has bothered me all my life, but I feel inspired to new efforts by the means he suggests.

I trust we shall see more of his article in FREEDOM. FREEDOM is the paper amongst the many that I read, which furnishes me the most instruction and delight. I read every article that has H. W. at the bottom, and very rarely with any dissent. Mrs. Wilmans has truly conquered all enemies but one, I would like her to master the last.

This wonderful philosophy of Mental Science as proclaimed by Mrs. Wilmans, is surely the most helpful, to annihilate all obstacles and teach men to be truly free. In recognition lies the power of wisdom.

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Reading this book has caused men to think, and thought is all powerful. It directs the mind in the right channel which develops the latent power of the brain, and enables it to conceive new plans for the betterment of man's condition. Thought stimulates action that changes man's environments and leads him to success. That this book is arousing men from their lethargy, and infusing new life and hope in those who have been weighed down with the accumulated errors of centuries is demonstrated by the letters of praise and gratitude that are received in every mail. Our last edition of thirty thousand copies is nearly exhausted and we are preparing to print another large edition. The demand for a cloth-bound book is so great that we must respond. Men of thought urge that "A Conquest of Poverty" be more substantially bound so that the book may be better preserved, and find its proper place as a standard work in every home and library.

The sale of the Home Course in Mental Science is also increasing. This together with the sale of other books published by this Association indicates that the public sentiment is changing in favor of something more substantial than the old dogmas, and is eager to investigate on some other line of thought. The time is now ripe for the believer in Mental Science to interest his neighbor, who in turn will communicate the new idea to others, and thus like an endless chain reach every dweller on the earth with a new hope—the conquest of poverty, disease, old age and death.

MY DEAR MRS. WILMANS:—I have just finished "The Conquest of Poverty" and to say that I am delighted, is only to express it mildly. I never met with anything like it on paper in all my experience of reading; but still must acknowledge that thoughts something like yours have been in my brain before, and whenever I gave expression to them, was laughed at.

In my opinion the book should be bound in gold, and spread broadcast over the land, because it is what the world needs to learn, to know that it can do away with that cursed of all things, Poverty, both in money matters, health, etc. etc. I have been practising it faithfully as I could since the perusal of the book, and intend with your assistance, to continue doing so until I am perfection perfected.

I sent for a copy of FREEDOM yesterday, and am looking forward to its reception with much anticipation of devouring it; am positive it will result in my subscribing for it yearly. Kindly let me know the best terms for twenty (20) small pamphlets that you issue.

Thanking you again for the pleasure you have caused me, I remain, very sincerely yours,

M. A. BOWDEN.

MY DEAR MRS. WILMANS:—First, I want to thank you for *living*, secondly, that you have had the power and forethought necessary to write such a book as "A Conquest of Poverty." For three years I have had to earn my living. Every dollar stolen from me. The past six months have been in business. Late met with loss financially, no one to rely upon for any amount of assistance, etc. Your book is great. I am not one of the easily discouraged ones knowing I have the physical and brain to accomplish things, and I want you to put me on the right track if possible. I must make money;

I am a hustler and I need your kind advice and assistance. May I have it? Sincerely and admiringly,

FLORENCE HYDE JENCKEN, Chicago, Ill.

MRS. WILMANS:—I am studying your "Home Course in Mental Science" and must say I never read any book more truthful and more touching than the Home Course. I will close hoping you success, and I know you are doing a great deal of good. If all could see as I and some others do this would be a different world. Yours truly,

J. W. STRUPEL, Hill, Mont.

If you who are reading this article have not already sent in a trial order, do not put it off any longer. Send for from 8 to 24 copies anyway, keep one for your own use, and, if you do not care to distribute the balance personally, hire some one to do so and at a profit to you, thus getting a copy free, making a profit beside, and at the same time giving some one something to do. Aside from all this, the truths of Mental Science are in this way spread by your efforts, in a way more effective than any other.

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

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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:

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

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

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

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

We thank the readers of FREEDOM in advance for the favor.  
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Mrs. R. P. W. P., Omro, Wis., of nearly every disease in the catalogue. She says she is "so well and happy." In this same place a boy was cured of secret vices after nearly ruining himself. Many cases like this have been perfectly cured when every other effort had failed. Also sex weakness in many forms; loss of vital power, impotency, etc.

C. A. A., Jessup, Md., writes: "My catarrh is well under control, my knees have ceased to pain me, and I feel so cheerful and contented."

C. A. R., Rutledge, Mo., says: "I will discontinue treatment now. My health is better than for years." He had consumption.

M. T. B., Kearney, Neb., says: "Grandpa and grandma both used to wear glasses, but they neither wear them now. Grandma's hair used to be white, but it is gradually turning into its natural color."

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

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

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

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

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

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

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

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