

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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THE CAUSE OF LABOR.

Some time ago I received a letter from Professor Allan Haddock, of San Francisco, California, who publishes *Human Nature*, a very bright phrenological journal. The letter touched somewhat upon the question of poverty and its cure and from it I quote the following:

"I see dozens of journals springing up all over the country whose publishers profess to be able to cure poverty through 'mental vibration.' I note that Shelton, the publisher of *Christian*, claims to have grown rich during the last three years by curing poverty. I admit that courage and perseverance will assist a man greatly in surmounting difficult obstacles; I have experienced that myself—but how can a man cure his poverty without working with either head or hand? How is 'mental vibration' going to cure the poverty of the printers thrown out of employment in this city through the introduction of the lynotype machine?"

At the suggestion of the editor of *FREEDOM* that the answer to these questions would prove interesting to the readers I reproduce my reply with some slight modifications:

Poverty cannot be cured without exertion, either with head or hand—Shelton and the assertions of his kind notwithstanding. I hope you do not class us with that sort of alleged Mental Scientists.

We do assert however that a certain attitude of mind will keep a man down, and that an opposite attitude will have a tendency to lift him up. A courageous and positive mental condition is the most beneficial to man.

Poverty to a large extent is a relatively mental condition. There are plenty of men, and women too, who are comparatively poor in purse; who struggle from day to day for food, clothing and shelter, and yet feel happy and contented. On the other hand, there are plenty of rich men and women who can command everything desired for the gratification of their physical senses, and yet are unhappy—who would gladly sacrifice much of their wealth if happiness could be obtained thereby.

What is happiness, or the lack of it, but a mental attitude? Go into our workshops, our factories, our mercantile establishments and take a mental survey of the people congregated there, from the head manager down to the meanest-paid operator or employee, and you will find all the variations of the humane motions represented there, even among those who receive a uniform standard of compensation. You may perhaps find, strange as it may seem, that he who has the least responsibility resting upon him and receives the least compensation is really the happiest.

Of course, you know, I am not attempting to excuse the folly, the criminal folly, that looks upon the dependent laborer as merely a machine to grind out the greatest quantity of products at the minimum amount of cost.

But who is to help the laborer if he makes no effort to help himself?

Is he appreciative and thankful to those who fight his battles?

What about our mutual friends, James G. Maguire, candidate for governor of California, and James H. Barry, candidate for Congress in the fall of 1898?

Both stood, for more than two decades, in the forefront of laborers' emancipation; and with voice and pen—yes and solid coin too—did gallant battle for the common good and the recognition of the rights of labor. Why! ye Gods! The "horny-handed sons of toil" did not even give them, when submitted to the test of manhood and good citizenship, the one thing both men were justly entitled to, and which cost the laborers not one red cent, their miserable little votes. No, not much! But they permitted a scoundrelly, priestly demagogue, whose pockets evidently were well filled with twenty-dollar gold pieces for doing it, to upset their memory, if they had any, and drive all the solid, substantial facts of twenty years history clean out of their heads at a critical moment, and they ran like driven cattle to the ballot box and shamefacedly voted for the obscure and unknown quality of the opposition candidates. I came very near saying "they voted away their manhood," but they could not do that, because they were never possessed of that valuable attribute.

Nevertheless, we are compelled to continue leavening this heavy and apparently inert mass. We are bound to keep in harness for the sake of our own salvation and help the advancement of the race. But the horny-handed son of toil remaining behind in the onward march of human events is—doomed. I speak of him as a type. And, honestly, I am glad of it; for I despise the stolid, selfish ignorance that hangs like a heavy cloud over the mental horizon of the great mass of laborers. They cannot help themselves and they are afraid to trust some one else to help them.

Advancing science throws out her intellectual searchlight illuminating the future of man, and inventive skill completes the sifting process. We have before our very eyes an actual demonstration of the survival of the fittest. We are fast becoming a rapidly thinking and a rapidly acting people. Intellectual activity will supercede muscular activity in the labor world. We are in an evolutionary period and an exceedingly active

one too; and in the evolution of the newer type the wheels of the industrial juggernaut grind the stupidly helpless to powder as surely and as unconcernedly as do the wheels of eternity. We are dealing with universal law and not with sentiment.

I am not avoiding your question about the printers displaced by the lynotype. The answer formulates itself into a number of counter questions.

How many men were put to work to build the shops, make the patterns, cast, mold and polish the metal that goes to make up the very sensitive and intricate mechanism of the lynotype?

How many are employed to keep these machines in repair?

How many are employed to keep the power station in working order, supplying fuel and motor power?

Back of those displaced in the employment of setting type stand those who found employment in the manufacture, transport, sale and repair of the machines; and the displaced printers will perforce recognize that they must possess themselves of intellectual pliability and adapt themselves to other pursuits, or go into the army of the submerged and be ground to powder. Does that sound heartless and unsympathetic? I think it more charitable to bring labor face to face with actual facts than to conceal these conditions with sentimental phrases, and cause them to place their trust in politicians who are themselves ignorant of true causes and delude by arousing false hopes.

In the rapidly revolving wheel of industrial evolution there is a constant displacement of muscular activity which is converted into intellectual mechanical activity; and adaptability to changing conditions and mental pliability is the order of the day.

I now come to another phase of this same subject and will formulate a few additional interrogatory paragraphs with appendant answers, to illustrate my point, which I shall bring very close to the neighborhood of San Francisco, but applying with equal force to very many other localities.

How many men were employed ten years ago in carrying pleasure seekers by railway to the top of Mount Tamalpais, and how many received wages to keep track and station in repair and supply fuel?

None.

How many men were employed twelve years ago on the Oakland, San Leandro and Hayward's electric railway? How many to keep track and station in order and supplying power, fuel, etc? How many to build the cars, manufacture rails, to cut and lay the timbers for the roadbed?

None.

How many more men are now employed on the Market street railroad system of San Francisco than there were twenty years ago, notwithstanding the fact that the number in population has increased but little, if any, during that period? Are the present employees more intelligent, more courteous in their deportment toward the public, cleaner in personal appearance and better dressed than the old horse car drivers of twenty years ago, and do they now work shorter hours and receive better pay than those of twenty years ago, notwithstanding the fact that no union exists among them?

The company can answer the one question and the public the others. Both will be in the affirmative.

Has the invention of the sewing machine decreased

or increased the number of seamstresses? How many people are employed in the manufacture, sale and repair of sewing machines?

How many people were employed twenty years ago in the manufacture, transportation, and sale of the bicycle?

None.

Where are the mechanics to come from who will shortly be employed by the thousands in the manufacture of the automobile and other new inventions? Will the march of industrial progress wait until they are born, reared and trained to the trade, or will they be recruited from the ranks displaced by other inventions?

Where did the people employed through the invention of the telegraph and telephone come from?

The foregoing interrogations illustrate my former remarks about intellectual adaptability or mental pliability being the order of the day. And no man need to sink who has the mental stamina to paddle his canoe in the industrial stream. These are facts; let us face them like brave men who can perceive the beacon lights beckoning to broader perceptions and a grander future for our race.

It behooves us to assume a different mental attitude in the advance of human progress. If we pity ourselves or others when sick or discouraged, we are likely to become more sick and discouraged. It is far better to investigate the cause of our sickness and discouragement, and the chances are that we will discover that the blame lies with ourselves more than we are willing to admit.

But if we can discover the cause we can apply the remedy and avoid future mistakes. A pitiful sympathetic attitude toward the laborer is positively detrimental to him. It does not raise him in his own estimation; it does not generate an upward impelling force; it does not cause him to stand on his feet, and, looking upward into the rising sunlight of the newer day, proclaim himself a man.

We must make it our sacred duty, and positively summon sufficient courage, to tell the laborer through print, and from the rostrum, that no one can save him if he does not feel inclined to save himself; that only those survive in the changes now taking place who have the inclination and will to think and act consistently through a proper understanding of the march of events; that if they permit others to do their thinking and acting for them they must not be surprised if these reap the benefit of such thought and action, and that such sequence is perfectly consistent with the present order of society.

CHARLES F. BURGMAN.

NOTICE

Is hereby given that Helen Wilmans Post, Charles C. Post, Arthur F. Sheldon, Clement Eldridge and Charles F. Burgman intend to apply on the first day of April, 1900, or as soon thereafter as they can be heard, to the Honorable Minor S. Jones, Judge of the Seventh Judicial Circuit of the State of Florida, in and for Volusia County, 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. Meanwhile the proposed charter is on file in the Circuit Court Clerk's office of DeLand.

Signed,

HELEN W. POST,
CHARLES C. POST,
CLEMENT ELDRIDGE,
ARTHUR F. SHELDON,
CHAS. F. BURGMAN.

THE BOER AND THE ENGLISH.

The limited amount of space which can be devoted to an article on this subject makes impossible anything like a full review of the conditions preceding the opening of hostilities or the causes which led up to them. The reason for my writing at all is stated by Mrs. Wilmans in her own article wherein she comments upon one reproduced from *The Mecca*; i. e., I do not agree with Mrs. Wilmans' reviews on this question, and do not wish to be so understood by our readers.

In the article clipped from *The Mecca*, I trust that the readers will be careful to discriminate between what the editor of that publication himself says, and what he professes to quote from Olive Schreiner, and I think, too, it would have been fairer both to the public and to Mrs. Schreiner if the editor had quoted the entire article from which he gave garbled extracts only. At the least he should have given the name of the publication from which the extract was taken, so that any interested reader of his own creed could have secured the unbroken statement as given by Mrs. Schreiner. An article written by Mrs. Schreiner, and containing some such statements as those quoted from her, appeared in *The Youth's Companion* a short time since, but it was distinctly and clearly stated that the description was of a portion of the Boers only, and that there was another and an educated class in the towns and cities who were the equals of people of other nationalities in all that goes to make up the men and women of to-day. That the Boers as a nation are less progressive than the English nation may be, and doubtless is, true, but a people living in an interior country, away from the sea board and compelled to contend against the obstacles which the Boers have thrice met and conquered, and who can produce such a literary genius as Olive Schreiner, a statesman like Oom Paul and military geniuses like Joubert and Cronje can hardly be retrograding.

"The rather coarse tale," to quote the editors of *Mecca*, of an African Farm has been pronounced by our best literary critics as among the finest literature in the English language. Less than two years since all of Europe was laughing over the fact that the Boer statesmen had beaten the English in diplomacy, while since the opening of hostilities a few months since, England has left upon the field of battle nearly one-fourth as many soldiers as the Boers had fighting men, proof both of the superior courage and military skill of the race. The progress of the Boer may have been slow; he is of German or Dutch stock and is by nature a slow mover. It apparently takes, and has always taken, the utmost strength and lightness, both of foot and intellect on the part of mighty England, to prevent him from getting there, and—as a general thing—from getting there first.

In statesmanship, military genius and in literature then, there are representatives of the Boers who stand the equals before the world of those of any other country, not excepting England herself, and though their number be small, they are probably as large in proportion to inhabitants as those of other nations. Apparently, then, the Boer cannot be said to be deteriorating intellectually.

Neither is the Boer becoming weaker or smaller physically. He averages in height and strength and muscular activity with the best of the best races, while England has reduced the standard of height for her infantry

to five feet three inches, and for her artillery to five feet two, showing conclusively a deterioration in the physical development of that portion of her people below the nobility. This is a most significant fact and one not pleasant for lovers of the race, and especially of the Anglo-Saxon race, to dwell upon—and I claim to be both.

I do not care to bring into this article the question of morals or to compare those of the two nations, either in low or in high life, but it does appear absurd to one not even claiming to be "a Christian" himself to hear Christians abusing one another for believing the Bible. If the Boer is to be condemned and ridiculed out of court for his ignorant faith in the Bible, it ought at least to be in company with those who devour widows' houses, and for pretense make long prayers.

When China protested to the Queen of England against the enforced opening of her ports to the importation of opium, her diplomats quoted the words of their Confucius, "Whatsoever you would not that others should do unto you, do you not unto them," and asked if the same saying was not from the lips of the later prophet and Christ of the English—but the opium went forward and guns and men accompanied.

It as ill becomes English Christians to quote the Bible from an ethical standpoint as to sneer at its literal interpretation by ignorant country people in South Africa, while pursuing her ancient policy of greed abroad, and unable to disprove the truthfulness of "Darkest England".

Certainly evolution is the law of growth and of life. But evolution may come through revolution.

The public prints only last week announced the virtual acknowledgement by the English government that final defeat in South Africa meant the dissolution of the English Empire—meant the falling away, one after the other, of her outlying dominions; upon which it has been her boast that the sun never set.

And it is not positively certain that England will not meet final defeat in South Africa. A war is not over until it is ended, and no one knows what complications may yet arise or how the struggle will end.

"Whatever is, is right."

I believe that too.

It is right because it is the result arising from a previous existing cause, and since, the cause existing, the result must follow—it is right that it should follow.

If England is beaten then it will be evidence that she ought to be beaten. If the Empire goes to pieces it is conclusive proof that it ought to go to pieces. It may not be entirely logical to reason that because a thing came very near being it ought to be, but when it is acknowledged that so small a gnat as the Boer may quite possibly slay the British lion, it does begin to look as though the lion had served his purpose in the economy of nature and evolution, and ought to give place to something different.

I am not wishing for the dissolution of the English Empire—I am longing to see the replacing of English systems of finance and land tenure by others of a more just and equitable character—and if it is necessary that the Empire perish before this can be, then it is better that it perish, and it will perish. That will be evolution through revolution; not the most desirable road of progress, but better than that the race does not progress.

The race is rapidly reaching a place in the upward climb where the road turns sharply. As Mrs. Wilmans says, "England leads."

She can continue to lead provided she *turns to the right*; if not she goes over the precipice and others must lead in her place.

Every lover of the race must hope she makes the turn, but her very bulk is against her; her domination in the commercial world has been great and in finances absolute. Always commercially inclined from trade she passed to banking; and, from what, in a sense, may be called a legitimate banking and exchange business, became a loan office and hung the three golden balls above her door. Her usurers have shaped the financial policy of every nation in which her influence has been sufficiently strong, and without exception it has been the policy of Shylock, and the sword and musket have followed to enforce the demand for each pound of flesh. She has been strong and has gone forth conquering and to conquer; but the seeds of death are in her body; and unless they be ejected the body must perish. That is the law of evolution; equally as much so as that the Boer must progress or cease to be a nation.

The Boer is ignorant, but not more so than the recruits gathered from the slums of English cities; he fights for the right to make his own laws; he stands in the way of the march of English financial policy, but that policy is already meeting the condemnation of the world's clearest thinkers. Why should I rejoice to see a slowly progressing people swallowed up in the maelstrom of a sinking island?

C. C. POST.

PHYSICAL CULTURE AND MENTAL SCIENCE.

Mrs. Wilmans tells us in that marvellously helpful book, "A Conquest of Poverty," that by holding certain thoughts a man can create wealth. This does not mean that we are to sit in easy chairs and *will* opulence to come to us. No, far from it, for lower down on the same page she adds: "This creation must, at the same time, be supplemented by courageous action, intensified by creative thought; but such action is only a part of the thought."

This is very true. All my life I have been able to devise splendid schemes for the creation of wealth and the realization of my cherished ambitions, but when I came to put them into action they failed; this—I now clearly see by the light of Mental Science, was not because they were visionary or impossible of realization, but because my belief in my own weakness deprived me of courage, and caused me to go about the fulfillment of my desires in such a manner as foredoomed their failure.

Is not opulence analogous to health and poverty to sickness, and does not a similar law govern both? And if wealth can be obtained by creative thought "supplemented by courageous action," can not health be obtained by the same means, at least in some cases? The more advanced in Mental Science, such as Mrs. Wilmans, have risen to such a height that they can create a condition of health by the power of thought alone, and doubtless in time we shall create wealth by the same means.

At the present time, however, many of those who accept Mental Science, and have had their whole views of life changed by a knowledge of it, find it difficult to manifest it in their bodies. Let me illustrate by personal experience.

Some months ago I purchased the "Home Course in Mental Science." Scales fell from my eyes as I read, and the great burden of fear, hopelessness and helplessness fell from me. I was happier than I had ever been before; life was transformed and for a time I was completely unconscious of my body and its pains. After a while, however, the old aches and pains came back, and though I strenuously denied them, and though my mental attitude remained unchanged, I seemed unable to manifest in my body that condition of health which my intelligence told me alone existed.

At this time I joined a class for Physical Culture under one of the most advanced teachers of the day. I did this more as a recreation and for the pleasure of companionship and association with my fellows than with any hope of physical improvement. But note the change. I had not been in the class a week before I began to manifest a better bodily condition. As each muscle was brought into active play by the exercises, which were directed by intelligent thought and accompanied by inspiring music, I gained control over my body, and little by little the old troubles began to fall away. When I "supplemented thought by courageous action" I got better. In other words, as soon as I went out actively in search of health, it came to me.

This method of co-operating with Nature seems to me to be quite in line with the teachings of Mental Science, and well suited to those who have not yet risen to that high plane of thought, where they can speak the word of health with such power as to command its realization. Of course I recognize that it is not the mere mechanical movement of the muscles, but the thought that directs them, which brings about the desired change.

I keep in mind always that health is my birthright, and that sickness is a mistake. Our teacher, also, though not professing himself a Mental Scientist, is constantly telling us that health is omnipresent, and that it, as well as grace and beauty, are within the reach of all if they will but make the effort to obtain these most desirable things.

F. E. HAWSON.

LOVE YOURSELF.

"Thou shalt love thy neighbor as thyself."

A dear little high-souled woman whom I know, whose spirit-light shines radiantly through her luminous dark blue eyes, but who has no physical body worth mentioning, so emaciated is her frame, met me in the train last evening. The moments were few that we had to talk in, so we made the best use of our time. In answer to inquiries, she said: "I've been trying to be more patient with myself." "Just so," I replied with emphasis, "you must love yourself and put it to yourself in just that way. You know we are told to love our neighbor as ourself, and what sort of regard can we have for him if we have none for ourselves?" She looked quite surprised and interested, and at the same time expectant of more, murmuring something about "never having heard it put that way before," so I went on. "It is the rarest thing in the world to meet one who loves himself or herself in a hearty discriminating way. We love ourselves for the most part surreptitiously, granting ourselves little privileges on the sly, with a sneaking underhand affection that we hasten to disown if ever taxed with it. But who loves himself

openly, frankly, in a joyous, inspiring, contagious manner, glorying in the fact? Now just you try it. Take yourself as you would a friend or neighbor, be glad to find out all your good points, make the most of them—encourage yourself. Realize that you are Mabel Ferriss' own best friend and be proud of her acquaintance. And don't be hard on her. When she's tired, let her rest. Don't keep running her day and night, with no more mercy than you would give to a machine. Even machinery has to rest sometimes, you know, but you are always on the move. That home of yours is like a little fairy palace, yet at what cost is it kept so daintily sweet and pretty when you wear yourself out over it? Be fair to yourself—love yourself as well as you do your husband even, your home or your neighbor." She seemed quite taken with this sort of talk and promised me to think of it. "This is quite new to me," she said. "Oh! my dear, there's nothing really new under the sun," I airily rejoined. Only some truths take a rest underground for a while and are then dug up by some adventurous gem-seeker, and presented anew to the world, reset in the light of another individuality. Epictetus says: "Now that God hath made thee, carest thou nothing what kind of creature thou showest thyself for? Not only did He make thee, but to thee alone did He trust and commit thyself." "So now you have the care of Mable just look out that you are good to her—as you would be to any one else. Think what it would be if every one loved herself aright. To love truly and tenderly is not to spoil by self-indulgence. It is to bring out all the best that is in yourself, and give yourself fair play all round." Here my flood of eloquence was stopped by my friend arriving at her street number, but I hope next time I see her she will look more as if she were here to stay, and a little less like an angel poised for flight.

AGNES BENHAM,
Adelaide, South Australia.

THE BLOSSOM OF THE CENTURY.

Wholesome, sound, straightforward and devoid of all pious cant and mysticism, Helen Wilmans in this volume gives us very sure and simple grounds for her unswerving faith in the realization of life in immortalized flesh. "The dread of death is the hope of life," she says, "and in the cosmic growth of the race every hope is the sure prophecy of its own fulfillment." Mrs. Wilmans shows us in clear and convincing terms the scientific basis for her conclusion that there is no dead matter anywhere in the universe, that all is mind and the degree of intelligent recognition of the Law of Attraction and the Principle of Life determines the form and power of mind's manifestation in matter. Not self-surrender, but self-assertion is her method. The author is a radical of the radicals, iconoclastic, aggressive and one who does not hesitate to make the broadest and boldest assertions of the truth as it appears to her. "God" is to her view an unscientific term. "The Law of Attraction," centering in, evolving and expressing itself through the individual, means more to her. She would substitute intellectuality for spirituality and build brain rather than soul. We need not agree with all her views to appreciate and admire the power of her own very distinct individuality and to feel the insistent and cumulative beat of her trip-hammer sentences.—*Paul Tyner in The Temple.*

THE BOERS OF SOUTH AFRICA.

[From The Mecca.]

So many liberty-loving but ill-informed or mis-informed Americans are allowing their sentimental sympathies to run away with their better judgment on the South-African question, that it is worth while to take an intelligent view of the people and the situation, and see if the Boers are really such an abused race of people, or if they are entitled to more consideration than the British, who, it is claimed by the sentimentalists, are making such strenuous efforts to "oppress" them. In forming an estimate of these people, no better witness can be called than Olive Schreiner, who is not only the champion of the Boers, but who is a near relation of the leading opponent of Cecil Rhodes, whom she attacked virulently in a recent philippic. It will be remembered that *The Mecca* in a recent issue criticised the writer of the rather coarse story of "An African Farm" for her hysterical championship of the Boers. Hence what she says against the Boers cannot fail to have more effect than would otherwise be the case.

"In this half of the nineteenth century," says this frantic champion of the Boers against the British, "the Boer possesses a bigotry and credulity which would excite ridicule in a London or Paris gamin; holds fanatically that the earth does not move, and repeats the story of Gideon to support his view; regards scab, itch, and various skin diseases as preordained ordinances of the Almighty which ought not to be interfered with by human remedies; his faith in witches is unshakable; until quite lately he held railways to be a direct contravention of the Almighty's will, who would have made them himself if he wanted them; he looks upon the insurance of public buildings as a direct insult to Jehovah, who, if he sends a fire to punish people, ought not to be defeated by the insurance of a building; this view was propounded and backed by a majority in the Transvaal Parliament recently."

How any number of intelligent, fair-minded Americans can support such a narrow-minded people in their contention with one of the two most enlightened nations of the earth passes all comprehension. When the Boers left their native land, they were not materially below the Pilgrims who left their native land and Holland and settled in Plymouth. But the latter have progressed and blossomed into the most perfect civilization of to-day, while the former have remained stationary if they have not indeed deteriorated, absolutely representing the fifteenth or sixteenth century of development. The insurance idea quoted above from Olive Schreiner's arraignment recalls the old story of the venerable Pennsylvania Dutchman of half a century ago, who, like his brothers of the Transvaal, was living in the nineteenth century, but was not of it. He was asked to put his name on a subscription paper to furnish a lightning-rod for the new church building, when he said, "I haf giffen twenty-five tollars to help build the house of God. If he schoose to donder on it and knock it down, he do it at his own risk." It would seem to be a part of "the white man's burden" to bring such people into the life and light of the twentieth century as well as the black and brown and red and yellow races who need care and guidance.

Again, speaking of the Boer, Olive Schreiner, though his great defender elsewhere, says: "The superstitions,

the virtues, the ideals, and the vices of the seventeenth century you will find faithfully mirrored in him. He is ignorant of the gracious and generous development of the modern world. For the young Boer, culture was impossible. If he found himself in any great city of Holland or France, he would not only have found himself alone, but an unintelligible barbarian. When the French Huguenots landed, the Dutch ruling power was a despotism: they disapproved of the French language, and determined to exterminate it. The Huguenots resented the decree forbidding its public use, being superior in culture and intelligence. There was a time when they went so far as to talk of physical resistance; but in the end they were subdued. No single autocratic action of any south-African government has ever had such an influence on the future of South Africa."

This states the whole question in a nutshell. It shows how the Boer in South Africa has stood still or deteriorated, while the Hollander at home, or when he came to the United States, has kept pace with the advance of civilization, and here in the United States has been absorbed into the Anglo-Saxon wave of civilization which is regenerating the earth, making better conditions possible, and, according to the immutable Darwinian law of "the survival of the fittest," not only either inspiring lesser civilization to renewed effort, or causing them to fade and lapse into insignificance, but hedging the barbarous and savage peoples into circumscribed limits, where they may become civilized if they develop the capacity, or, if not, suffer extermination in order to make room for advancing civilization.

"The aim of the Boer," continues Olive Schreiner, "is to found for himself a world of unbridled individualism. His life is a rebellion against all the limitations which civilization imposes. The limited monarch is hedged around by the conditions under which he is allowed to reign, the autocrat of all the Russias has ultimately to consider whether he may not outrage the most submissive of his creatures so far that they may depose him; but the Boer aspires to reign over land, bird, beast, and man, as far as the eye can reach, without opposition, as a small god."

It was this disposition on the part of the Boers, and their determination to maintain an oligarchy in the guise of a republic, which brought about all this trouble in South Africa. It was their determination to impose their system of tyranny over Englishmen, Scotchmen, Irishmen, Americans, and the people of all other nationalities, which fanned the Spirit of opposition. When it was remembered that the British rescued the land from bankruptcy, it was scarcely to be expected that they would live like slaves in that land, to be lorded over by a lot of ignorant Boers. Johannesburg became a veritable ghetto to the British and American residents, and the British Government determined to put a stop to it, and lift the place up to its proper place in civilization. Gladstone's generous policy toward the Boers was unappreciated at its true value, and was taken advantage of by the cocky Kruger and his supporters, and the iron hand of Chamberlain became necessary.

Why a certain class of American citizens should allow their sympathies for this pestilent little oligarchy to run away with their judgment—or what should be their judgment—is incomprehensible except either on the theory of prejudice against Great Britain, or that, be-

cause of a lack of information, they imagine that a struggling people are in a danger of being oppressed. Whichever reason be the true one, a little looking into the merits of the controversy, without prejudice will correct the matter, and enable them to see that the British Government is in the right in this South-African business, not only because it is fighting for the liberty of its own subjects, but also because Great Britain, in company with the United States, is in the van of civilization to-day.

HARNESSING THE SUN'S HEAT.

There is a man in Washington who believes he has harnessed the sun and will turn its beams literally into gold.

His name is Dr. William Calver. What he claims to do is to collect the heat and light of the sun and to chain it directly to machinery, and to make it serve mankind by night and by day. To do for man his drudgery at practically no cost; to make it hew his wood and draw his water; run his railroads; furnish light and heat to cities, to propel his vessels across the oceans and in short to substitute it everywhere for the present use of coal and wood and other fuels, has been the dream of DeCous, of Herschel and Ericsson.

Professor Langley, of the Smithsonian Institution has written in powerful words calling attention to the necessity for such an invention.

He has declared that the human race must depend in the future upon the sun for heat and power. It is a method for the utilization of the heat of the sun in a practical way and for a nominal cost that Dr. William Calver claims to have discovered.

The doctor is a man of something past middle age. His hair and beard are streaked plentifully with gray. He is of medium height, but his frame is almost massive in its proportions. In manner the doctor is genial, kindly and very gentle. Like many inventors he seems thoroughly wrapped up in the work that he has accomplished and the work he has in view.

"I believe, in fact I know," said he in answer to a question, "that I have solved the problem of the direct conversion of the sun's rays into a heat which can be utilized on a far cheaper commercial basis than coal. I have also devised a method for the storage of this heat so that it can be used at any desired time and place. I feel that beyond a doubt I have settled forever the question of the actual commercial harnessing of the direct rays of the sun and of their conversion to the use of man.

"No complicated and costly machinery is used in a single portion of my invention. Once my machine is built it will last practically indefinitely and as long as the sun continues to give heat and light to man it will labor in his behalf.

"There is no limit to the intensity of the heat which I can generate. With the concentrated rays of the sun collected against a mountain side I could melt the rocks and cause the earth to burn like a living volcano. I can produce in one spot a heat vaster and fiercer than that on the face of the sun itself and a greater heat than any now attainable through the combustion of known substances or through the agency of the electric arc, which now furnishes the fiercest heat known to man.

"As to the cost of this heat for commercial purposes, I shall only say that I can furnish it at the mouth of

the coal pit or on the edge of the forest for a tithe of the cost that it takes to dig and raise the coal and to cut down the timber.

"Besides the heat which I generate by this process is available for a thousand and one things for which fuel is absolutely unfit. With it I shall be able to smelt easily the hardest and most rebellious of the ores. With it I shall make a quality of glass which cannot exist at present. With it an innocuous gas can be made at a cost far less than it is now made from coal.

"I conceived the principles on which my invention is based in three days. I was a young man then. It is going on now thirty years that I have been laboring on it. You must come to my laboratory in the morning, where I shall be glad to show you my apparatus and explain my methods," concluded the doctor with a smile.

The writer alighted about 9 o'clock the next morning at the end of the North Capitol Street car line, Washington. Following directions, he made his way up a high hill to the right, passed around behind a large mansion and found himself confronted by a board fence some ten or twelve feet in height. This inclosed a lot about half an acre in extent.

The morning was cold and a semi-fog lay over the city and partly obscured the sun, whose beams struggled over the dome of the distant Capitol building, and down into the inclosure in a fitful, uncertain fashion. A chilling wind blew from the Maryland hills to the west, while the ground under feet was frozen.

Dr. Calver was promptly on hand with a small party of persons who are acquainted with his secret and are interested in his scientific work.

"I am afraid that we have rather an inauspicious day for our experiments," said he. "However, I can explain some of our machinery and methods to you."

The sight which met the reporter's gaze as he entered was one at the same time both novel and interesting. At the center of the inclosure stood a small round house, about twelve feet in diameter, roughly constructed and resembling in general appearance a rough upright water tank.

This tank seemed to form the center of a system of circular wooden tracks. And it was on these tracks that the unique features of the exhibit were located. These were nothing more nor less than a new bar of mirror frames. There were in all some seven or eight of these—one to the front of the tank, two to the left and three to the right. Back of the tank was a frame whose exposed surface would seem to equal the combined surfaces of all the other mirrors.

The construction of the mirrors with which these frames were fitted up proved on closer examination to be different from anything of the kind ever before heard of.

In the big frame, for example, to which Dr. Calver led the way, instead of a single solid mirror or reflector, which might naturally have been expected, there were a great number of small mirrors set in a series of rows one above another. These mirrors which were only four by six inches in size exposed to the sun a perfectly flat surface. The method of arrangement of the rows in the frame was slightly convex. It was found by a simple count there were twenty-seven rows of thirty mirrors each in the entire frame, or 810 mirrors in all.

Each of the small flat mirrors is attached to a simple

gearing device by which it can be moved at pleasure. Each and all of these surfaces four by six inches in size can be concentrated on a very small surface at any desired distance. In practice they are concentrated on the reservoir in the center of the yard. Each glass reflects from 12 to 15 degrees of heat from the sun."

"How about the point of concentration when the sun moves around?" was asked.

"That is simple enough," said Dr. Calver, "the frame moves, too. It is geared and adjusted in such a simple manner as to be moved along the circular track by even the most ignorant of attendants. One man could keep a great number of these machines focused on a single point. All that is required is the occasional adjustment of some pulleys.

"Now as to the exact value of the frame before us. I have estimated that each mirror four by six inches reflects a heat equal in the course of a year to that generated by the combustion of a hundred pounds of the best anthracite coal. Therefore the frame before us is about equal each year in heat-giving power to forty tons of the best coal. This is more than the actual cost at which the frame could be constructed."

"But how about the cloudy and rainy days?" questioned the writer.

"Simple enough; we can keep ice in hot weather; after exactly the same principle we can store and keep heat in cold weather for use by day and by night, in sunshine and in storm. Two well known examples will suffice to explain the principle of our heat reservoir. For instance, the heat of the sun's rays goes through the closed glass of a hot bed and raises the temperature within. Heat goes through glass, but it does not come back. It is a universally known fact that a brick or a bag of hot water retains imparted heat for a considerable length of time.

"What more simple then, than to throw the concentrated rays from our mirrors through two thicknesses of glass, and collect their heat in a reservoir of clay and stone on the inside. This is what has been done in the present instance, and in practical work on an extended scale this same principle will be applied, only to a much greater extent, and on a much larger scale than in the small experimental reservoir here.

"At the same time it may be stated as a matter of interest that I have kept three or four hundred degrees of heat—a much higher temperature than is needed to make steam—in this small reservoir for a week at a time.

"From the 16 hundred mirrors in the laboratory here, which can all be concentrated on a single point, I have generated on the coldest days sufficient heat to weld copper and Russian iron. I have burned a brick half way through in half an hour. I have concentrated the combined heat from the mirrors on an ordinary unburned brick, and have burned it so hard that it scratched steel."

The rays from a couple of the smaller "helio motors," as they are called, were concentrated on a corner of the reservoir. Some one walked near and held a handkerchief for a moment at the point of concentration. A dazzlingly brilliant white light was reflected, causing every one around to close his eyes.

Dr. Calver reached down and picked a stick from the frozen soil. He mounted the reservoir and holding the stick in one hand he focused by means of a small hand reflector the heat of the combined mirrors on a portion of the frozen wood. In a moment it cracked, smoked and burst into a fierce flame.

Sixteen feet in front of a small helio motor, whose reflecting surface was but ten square feet, he placed a tin boiler full of water. A few minutes after he had concentrated the mirrors on its surface the water was boiling merrily.

"Why that little trick could cook a dinner for a whole family in summer time," remarked a member of the party. "And the cost of cooking for the whole year would average about a cent a day," said the doctor.—*Exchange.*

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TWO ANSWERS TO ONE QUESTION.

Malthus said the coal beds would give out and we would be in a good way to freeze. This was fifty years ago and our heating privileges are better now than then. And why?

Simply because men have more brains.

Other philosophers have been predicting all sorts of misfortunes for us. The population of the earth would become too numerous; the food supply would be exhausted, etc. But the food is more abundant than ever; and now scientists are beginning to manufacture food chemically, and it seems as if the time is coming when sowing and reaping will cease, and the earth will simply serve as a centre on which to rest the base of our ladder as we go on building upwards and outwards.

But to answer in the clearest and most practical manner the one question oftenest asked me with regard to my theory of conquering death is the object of this paper.

The question is this; if life increases in length, and children are born in the same ratio as at present, what will become of the increased population?

There are two answers to this. In the first place the earth is not necessarily the home of the race. It is the race's home at this time in consequence of the race's

ignorance. Ignorance is weight. Ignorance is that state of thought or belief too devitalized to lift itself from the earth except temporarily, after which it sinks back to the earth and we say, "It is dead."

My new book, "The Conquest of Death," has shown something of the gradual increase of intelligence, and of how every particle of evolution, from lower to higher, has resulted from this increase. It has shown that high vitality means an advanced state of knowledge; it has shown that knowing is being; that the more a man knows, the more he is; the more power he possesses. When a man's wisdom has ripened to a certain point where he sees that he is one with the mighty and indestructible principle of all life then he knows that the power of dead weight is not for him. His knowledge has conquered it. It cannot hold him to the earth; he is emancipated; he is free; he goes where he pleases.

He knows also that the sun is a greater attractive power than the earth; he understands that all things are mental and he recognizes the superior mentality of the sun. In this state of his belief or intelligence he is not held to the earth. The so-called law of gravitation has given place in his understanding to the law of attraction, and in proportion as this understanding strengthens in him will he be able to move about in the air above the earth. He can go up or down like the birds, only he will not need wings or any other appliances; his thought, which relates him to the thing thought of, will place him exactly where he wishes to be.

The earth is nothing more than a nucleus to the world man is going to build. It is a very small world at this time, but as the years go by and new forces in the atmosphere are discovered and adapted to the appliances we are going to construct, we will build out into the air, and keep building out into it more and more until we have increased the size of our world ten-fold—a hundred-fold. Who is going to limit the possibilities of the human brain, and who can limit the material it calls for in the expression of these possibilities? Man is no God-made infant, to go in swaddling clothes forever. I can feel my heart expand when I try to tell what he is. The prophetic grandeur of him swells within me like the acorn in its shell, to whose smallness and insignificance a dim consciousness of the expanding, mighty oak has begun to shape itself.

Can the acorn describe the oak? No; it is only as it develops into the oak that such a perception is possible.

I do actually feel within me the consciousness of power that I am writing of. I feel man's greatness; his slumbering genius is stirring within my body. It is sufficiently awake at times to give me glimpses of what he has it in his power to become.

Death for him! The idea is absurd. The "I" is the guarantee of his perpetuity, even though he is ignorant of a single step to be taken in working it out. The "I" at this time stands for courage rather than for knowledge. A man starts out on an unknown road; or perhaps there is no road; but he starts to a place and he intends to get there. He has no idea of the difficulties that he will meet; he is only truly conscious of one thing, and that is the "I" within himself. He wins.

The "I" cannot be defeated, no matter what enemies it meets unless it loses confidence in itself, in which event it is obliterated.

Daily, almost hourly, for many years I have felt

the strengthening of the "I" within my brain. I have started on a journey never undertaken before. Many have dreamed of undertaking it, and a few have believed they were on the way. They were mistaken; they were not on the way. There is only one thing that can possibly put a man on the way of so stupendous an undertaking; he must have evolved to that point of unconquerable courage where the entire vocabulary is rolled into one word, and that word the smallest in the language; the smallest and yet the greatest; the "I"

The "I" is the only letter in the alphabet that stands perfectly erect and without a prop of any kind. It is representative of the New-Era man, who has come to conquer all things and to demonstrate in himself the power of endless continuity on the objective plane.

Death is everywhere, and scarcely any one questions its power. But it has no power, and when the man speaks out and says, "I am here," it will dissolve like a cloud mist. But men have not known that they were here; they are only beginning to find it out now.

A while back I said there were two answers to the question, "What can the world do with a greatly increased population?" I have given one answer, and will now give the other. It is simple enough. There will be no greatly increased population. Under the law of natural growth ends meet and leave no gap. This is a cosmic truth; but I will particularize so that my meaning may be clear even to the most careless reader.

Child bearing is seed bearing; the seed of the race must not die out. The parents of a family spend their life forces in their children, and then they die. The children grow up and the same thing is repeated; in this way the thread of human life is continued, even though the individuals who constructed it have passed away. Is this to continue always? Is individuality—which is the greatest and most potent factor in race development and world building—to be broken up constantly? Will it never be that a man will cease to bequeath his life forces to another life that is not his, in order that the race may not be annihilated?

Note the words I have used in the last clause of the last sentence. They are used wisely. As things have been in the past, and as they now are, man actually bequeaths his life force to another person or persons, and resigns his individuality so far as this life is concerned. He does not wish to do it, but he does it because he thinks he has to do it.

The woman reaches a certain age when nature prepares her for seed bearing. A certain amount of her life force is withdrawn from her own use and appropriated to the building of her successor; the woman is drained of a certain amount of vitality; quite as much when not bearing children as when bearing them. This waste continues for twenty years or more; then gradually ceases and she dies of old age.

Now why is the woman drained of her life forces; why is the blood that is needed for the strengthening of her own body secreted from her veins for a purpose inimical to her individual interests, and to her life?

It is because she does not know that she has the power to prevent it. Not knowing her own power she cannot assert it. She cannot say, "I am here; my blood is my own and I will not part with one drop of it. It is my strength; it feeds my life; it belongs to me exclusively and is at the disposal of no one else, and of no power besides my own."

All of this it is in a woman's power to say; and if she says it in full understanding of the potency vested in a human being, not one atom of her life force will be taken from her to build the child; the seed. She will bear no seed, and the forces generated by her body that formerly went to the creation of the seed will go to the upbuilding of her body. There will be no more waste from that cause, and it is a well known fact that the expenditure of life in the production of the seed of plants exhausts the plants completely. It also exhausts the woman—who is only a more advanced plant.

I do not claim that the mere cessation of child bearing is going to preserve the woman's life eternally; nothing but full understanding of certain basic truths will do this; but the cessation of child bearing and the added power it will give the woman when it shall have come about intelligently, will be a start in the acquisition of the added vitality necessary to save the individual, and it will stop the excess of population that is expected to stand in the way of man's continued existence upon this planet.

Even now generation is beginning to lose itself in regeneration. The life generated by the race will not much longer be expressed in bringing other lives into the world, but it will be used in adding to the strength and force and vitality of those who generate it.

As things have been in the past, and still continue to a great extent to be, a woman believes she is compelled to bear children. She takes the risk of conception and she considers the result inevitable. Perhaps she does not want the child. The more aversion she feels toward having it the more surely will she have it. This is because her aversion begets fear, and there is no condition in life that renders one so negative as fear. Now this fearing or negative condition is destructive of the will. It is a condition in which the will has no force, and the body literally wastes itself away in child or seed bearing. The body should claim its own; it should feel all through every nerve the power of the word "I;" it should hold in utter disregard everything that would detract from the power of the "I." In a position of such intense strength as this the person becomes a magnet to draw all needed influences to the centre of self, and to prohibit the wasting of self by holding the "I" lightly or letting it slip out of sight entirely. The race thinks it knows a good deal, but the fact remains that it is awfully ignorant. H. W.

TREATMENTS FOR FINANCIAL SUCCESS.

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

HELEN WILMANS,
Sea Breeze, Fla.

FIRST OF THE COLLEGE LOTS SOLD.

Mr. G. W. Barlow has the honor of being the purchaser of the first lot sold for the college fund, price to be paid, \$500. As the civil engineer has not yet platted the property no deed can be made to Mr. Barlow, but his money is ready to be paid over the moment the platting is completed, and his deed will be the first one made. We regret the fact that the engineer had work promised in advance which has prevented him from running the lines for the college, but he will not be many days longer delayed.

The \$500, which Mr. Barlow pays for his lot will enable the work of improvement to begin at once. The first work contemplated by the Regents is the clearing of the grounds for the campus and site upon which the college buildings will be erected, and the improvement of the streets immediately about it. The lots immediately adjoining the campus grounds will doubtless be the first sold, as they will be considered most desirable, especially by parties who wish to erect cottages in which to rent rooms to students or for the keeping of boarders. If you want such a lot now is your time to secure it. They will be sold at \$750 and \$1000, the latter price for corners, and we believe that every one of these lots will be salable at an advance within twelve months, or as soon as the first college buildings are erected. You can get one now by paying \$100 or more down, balance on time at 6 per cent. First come first served. Some of these lots will naturally be a little more valuable than others because more or less level. If you want a lot and cannot come to select it in person, the Board of Regents will select for you to the best of their ability, giving whatever advantage there may be to purchasers, in the order in which they apply. Remember that every dollar received for the sale of lots goes to the college fund; no one even draws a salary for attending to the correspondence or overseeing the improvements. If you are interested in the college, and you are, come now to aid and assist us. You will be nothing actually out in the end if you buy a lot. If you do not care for one fronting on the campus, and cannot or do not wish to pay more than \$500, you will be given a deed to a good lot a little further back, for that money, and will be given time on such portion as you do not wish to pay down—long time at 6 per cent, if you wish, as the Regents believe there will be enough money received for lots sold for cash and in other ways to meet improvement and building expenses; and any interest on deferred payments will help sustain the Institution and add to its facilities from time to time in the future.

Then, too, we propose to raise money by donation. Why not? We have taken great pleasure in giving these lands to the college; why should we not expect that others will take pleasure in giving also, each as he is able and desires to do.

Certificates prettily gotten up will be given to each donor showing the amount donated, which may be any sum from one dollar up to thousands; and we believe you, reader, will sometime take a little pleasure in looking at such an acknowledgment of the founders of the college, that it received aid and comfort from you at its inception. You may send remittance direct to The Merchants Bank at Daytona, where the college fund will be deposited (stating, of course, that it is for the college) or if ordering FREEDOM or any books of the

Scientific Association, or of Mr. Burgman, Home Secretary of the Mental Science Association, and it is more convenient to remit for the college, to them, you may do so or you may send to C. C. Post. All of these are interested in the success of the college, and will pass over to the proper hands, every dollar received for that purpose. Let us see how rapidly we can swell the fund.

Later. Since writing the above, the mail has come in for the day, and among the letters I find one from Mrs. Emma S. Lowry, of Port Arthur, Texas, saying she will take a lot and pay \$100 down at once. Next party.

Still later. Civil engineer D. G. Rogers with his assistant has commenced work.

I publish an article on "The Boers of South Africa," because I have been forced to hear quantities of abuse heaped upon England for her attempted conquests, and I am tired of it.

I love England and the Englishmen; and while I want to be fair in my estimate of existing conditions, I cannot see that there is a call for sympathy for the Boers, or for a feeling of hatred toward England because she is pushing her love of conquest in their country.

Evolution is at the bottom of it all. The English-speaking people are going to rule the world. They are the most cultured and intelligent and refined, and they ought to rule. Evolution works its way through the race by methods that seem cruel; it is utterly regardless of human life; but it lifts all things to a higher level in the long run, and is man's best friend in consequence.

Evolution is evolving better methods of evolution; more humane methods; but just now and always it is what it is because it has to grow more, through a more extensive knowledge on the part of the people. "Whatever is right." Methods in vogue yesterday were right; but they would not be right to-day. War which is right to-day will not be right after another decade of ripening intelligence.

England forced opium upon the Chinese, and has been roundly abused for it. But what was the Chinese nation before England opened her long-locked gates? It was a blot upon the face of the earth; it has to be wiped out to make room for a better people; and what has England done but to assist this end. England is the boldest nation in the world, the most aggressive; the most fearless; the most vital, and she carries these splendid traits among the more devitalized—the deader races—and they wake up to redoubled energy.

But Mr. Post is going to write an article on this subject this week, and his views are not like mine. I expect our readers will like his position the best; my own position rests squarely on the great evolutionary fact, that "whatever is right." Cruelty is right to-day because it is the method of race growth; but the race, by simply beholding cruelty, is going to outgrow it. These ideas involve deep reasoning in order to comprehend them.

England is carrying death into Africa; but death is already there. And England is carrying something more than death; she is carrying in latency the knowledge that will overcome death.

H. W.

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

The *Philadelphia Times* of recent date has a long account of a man in that city who died under the surgeon's knife while being operated on for some liver trouble to which the medical doctors had given a big name. They found his liver all right, but the man was dead. Did the authorities arrest the doctors for murder? Oh! no. Did the papers raise a howl about it, and demand that something be done to protect human life from the ignorant and blundering practitioners? Nothing of the kind. The man was dead, killed by the knife of doctors who asserted that his liver was diseased when it was not, but instead of denouncing the ignorance of the physicians and demanding that the public be protected from such in the future, the papers proceed with lengthy accounts of the remarkable and heretofore never known condition of the man's heart, for after having killed him the doctors got permission to cut him up and see if they could tell what really was the matter with him. It does not appear to have struck either the public or the doctors themselves that there was anything to comment on regarding the manner in which the man met his death. He was killed by members of the regular profession, men regularly educated in, and holding certificates from medical colleges; what business has the public or the man's friends to complain?

But suppose the man had gone to a Mental or Christian Science healer, and he had died of heart trouble while under this treatment, how fiercely those doctors would have denounced the "crime," and how the papers would have screamed about the sacredness of human life and the necessity of legislation to prevent any body—except those "regularly graduated"—from attending upon the sick.

"What fools these mortals be!"

Now I do not blame those doctors. True they killed the man, but they were seeking by the best light they had to relieve his sufferings and it was with his consent, and doubtless with the knowledge on his part, that the operation was one that might result fatally. He had a right to such relief in any way that appeared to offer a reasonable hope of success, and those of whom he asked it were justified in using such means as appeared likely in their and his judgment to accomplish the desired result.

The wrong and the folly involved is in refusing rather than in allowing the patient to say in what way, and by whom he will be treated, and in assuming that all knowledge of the law of healing is confined to the graduates of medical colleges, and in not giving due weight to the evidence going to establish the fact that not only are people by the thousands healed of all manner of disease by purely mental process, but that thousands die under the hands of the regular doctors from ailments entirely different from those which they are doctored for, and which are aggravated by the medicines given under the supposition that the disease is other than it is.

What is needed in the consideration of this whole matter of treating the sick is a little plain, common sense, and a willingness on everybody's part to grant liberty of opinion and of action to the parties most interested—namely, the party to be treated.

Any other course is in the first place an inexcusable violation of right of the patient as an individual, and secondly an invasion of the right of the public, since its tendency is to prevent any added knowledge of the

healing art to reach it except as filtered through channels controlled by the few, and for their personal benefit first.

It is a matter of very great satisfaction to us, and should be to every one, to observe how rapidly public sentiment is swinging around to this position. We hear less and less as the months go by of condemnation of mental schools of healing, and more and more peremptory demands from the public that they be given a fair field for the development of their theories and the extension of their practice. Even the medical schools are beginning to steal a portion of our ideas and practices, and it is only here and there that some poor ignorant and embittered advocate of ancient methods longer lifts a croaking voice demanding the application of the gag for new ideas.

H. W.

The number of people healing, or claiming to heal by methods other than with drugs, is becoming legion, and every day adds to this number.

No doubt they all do heal in some measure and in some cases. We could only wish that some of them would make a closer study of the law of healing while they are about it. Now there is a man up in Maine, for example, who claims—and is believed by many, to have raised one from the dead. He is the pastor and leader of a new religious sect, and the one raised from the dead is a woman who had been a very earnest and efficient worker under him. I do not care to question the truthfulness of the account; while not claiming ever to have done it myself I would be far from denying that the power to recall the "I," the conscious part of the individual, back to the body after having left it through the failure to act of some organ of the body—is outside of the law. What I want to know is how to command the law. And when one asserts that it was a direct act of a personal God at the instance of some one who persistently requested it, I simply know that such is not the fact.

A blind faith, the rising through prayer or contemplation or concentration of thought until one reaches that high condition where one may come into harmony, a oneness, with the infinite life, may give the power; and this may have been a case in kind, but if so it should be accepted as evidence of the existence of a law, which through a knowledge of it, may be utilized to retain and maintain life in the body indefinitely and not as a miracle that is never again to be expected to occur.

Being reasoning beings let us act as such and accept facts, when proven to be facts, as evidence of existing laws and of man's power to utilize them for his own upbuilding.

H. W.

Never be serious unless it is necessary, as, for example, at a funeral.

A garden gives the purest of human pleasures. It is the greatest refreshment to the spirit of man.

Courtesy is the passport to success. We double the power of our life when we add to its gifts unfailing courtesy.

Every nail driven faithfully, every stone firmly laid, every detail performed to the best of our ability, is so much done, not only for to-day or to-morrow, but for all time; not only for our employers or the public around us, but also for posterity.

The best part of one's life is the performance of his daily duties. All higher motives, ideas, conceptions, sentiments in a man are of no account unless they come forth to strengthen him for the better discharge of the duties which devolve upon him in the ordinary affairs of life.—*Ex.*

THE WASTE-PAPER BASKET.

It is perfectly fearful the way the days and weeks fly past when one has to furnish copy for a weekly paper. It is like getting meals and washing the dishes. One only just gets done cleaning up after one meal before the work for the next commences, which is no sooner prepared than it is eaten, and the work of clearing up again begins. It is just so with the work on a weekly paper. You puzzle your brains for ideas for an editorial that shall keep up your reputation as a writer and incidentally rouse thought in others; search the exchanges for something to clip with or without giving credit; read a dozen communications and edit the best of these, sending each article as prepared to the composing room; and just as you begin to feel sure that you have sent in enough to make four papers instead of one you get a message from the manager of the department saying, "We only need about two more columns of matter for this issue, which please send by bearer as compositors are idle. Will commence on next week's issue in the morning and will need six or eight columns to-morrow."

Then you wonder why you ever wanted to edit a paper any way, wonder if it would not be just as well to abolish all educational institutions and keep the people from ever learning to read, and end up by telling the "devil" to "git," to go back to the office and come again in an hour, and you will have the copy ready for him.

And after all I like my paper and would be lost without it. What I do not like is having to always be carrying it on my mind. If I could have it come out like the Philistine "every once in a while" I should enjoy it better and I know I should write better. At least I think I should. Any way I am always protesting in my mind against being compelled to do any thing that I do not feel like doing, and sometime I am going to put the paper into shape so that I will not have to work on it when I do not want to.

But I will grumble no more this time.

The manager has run us out of our rooms in the hotel and we are quartered in one of the cottages just across the boulevard, and either go for our meals or have them sent over to us as we feel inclined; generally we go, but not always. The hotel is full and we preferred going to the cottage rather than turn people away. Both hotels on this side are full and running over, and Daytona also has about all the guests it can take care of. Every year more and more people come here for the winter. We have never had enough hotel room on the peninsula, neither one fourth part enough cottages to accommodate the winter crowds; and with the certainty of schools and lecture courses next winter we shall need them more than ever. The new shelled drive ways along the river side to the Inlet below and to Ormond above us will, too, add another attraction and help to bring still more people. Work on the lower road has already begun, and the one to Ormond is to be commenced not later than May 1st, and to be completed during the summer. This latter drive-way runs through the grounds donated to the college, and will add somewhat to their value as it will add to their prominence. Everybody will want to take these drives, up the beach and down the river road, or up the river and down the beach, as the condition of the tide on the ocean front

may make desirable. There will be no finer drives any where in the world than these when completed.

And five years ago this was a wilderness. In five more it will be a city and the mecca to which thousands will turn for recreation and instruction. We are already beginning to make arrangements for courses of lectures for next winter, and shall vary our amusements with literary and scientific entertainments of the highest character.

No doubt our readers have heard through the papers that another cold wave has visited Florida. Well, it has; but it did not do the damage we first feared it had. Orange buds are not nearly all killed, and roses were not injured at all. This was because we had had no real growing weather previous to the cold snap. Heretofore the cold that killed the orange trees came after a very warm spell and caught everything with the sap up and in full bloom or growth. This time it was not so, and next winter's visitors will not likely be disappointed in their desire to "see oranges growing on the trees."

Oh! yes, the Juvenile party came off all right and was one of the pleasantest parties of the season. We girls all looked "awfully" sweet in juvenile dress; the boys all said we did, and I guess that settles it. And the boys—well some of 'em looked sweet and all of 'em looked more or less comical. One of the gentlemen from the hotel was dressed like a Dutch boy, such as we all have seen in picture books. The Colonel wore a pink striped shirt waist with wide collar, the waist buttoned to his short pants, and a straw hat, the dilapidated condition of which he accounted for by various conflicting statements, each of which he acknowledged to have given to his parents years ago to account for the similar appearances of other hats. Mr. Vining made a very *good* little boy; he could not sit, having too close a fit on his garments, but he had to keep quiet and not run about much. We had popcorn and soda water galore, and came home early like the good children we were.

Then we had a mask ball on the 22d. There were over a hundred maskers, and as many spectators. I did not have time to get up a regular costume, but having just gotten a new and very pretty dress which I had not worn in public, I wound a long scarf of gauze about my head, allowing it to fall over my face in a way that gave a rather foreign effect, and went. I never stay very late at these balls, but I enjoy them very much and I do not see why every one should not. The grand march, for instance, with a hundred bright colored or fantastic figures weaving in and out in endless variety as the forms change from single to double ranks or four abreast, or as two columns march in opposite directions now drawing together, now separating, now commingling and all together in step to the music—what could be prettier? And the trying to guess who is the gentleman dressed in the fashion of a century ago, or that one with the suit of an Italian Grandee, or the other enveloped in a well fitting suit entirely covered even to the face with Spanish moss, or the ladies in their different disguises, all pretty, all more or less becoming, all amusing and interesting; and I enjoy it and am going again next year.

H. W.

FREEDOM on trial six weeks for ten cents,

MENTAL SCIENCE ASSOCIATION.

"Article 8, section 5, of the Mental Science Association says lectures shall not be subject for public discussion. This does not correspond with your teachings of 'do your own thinking.' It sounds like an edict from Pope Mary to Christian Scientists." Yours respectfully,

B. E. ALDRICH,
Tennessee City, Tenn.

Wait a moment, let us quote the entire section:

"Temples shall provide for the proper and thorough instruction of their members in the doctrines and teachings of Mental Science, and for this purpose regular Sunday meetings must be held at which lectures, supplied at stated intervals by the Central Executive Board, shall be read, until such time as regularly graduated lecturers can be appointed. Such Sunday meetings shall in all cases be for the purpose of presenting such lecture prepared for the occasion and shall not be subject for public discussion."

In constructing this section the founders of the association provided against the Temple meetings being converted into a debating club by any casual visitor who might chance to stray into a meeting and for his own amusement more than for the sake of gaining useful information create discord and defeat the very object for which these meetings were designed, namely, to stimulate thought, to enable men to think.

Public discussion quite often degenerates into controversy, and from controversy to the arousing of passion is but an easy step and neither is conducive to healthy thought.

The subjects presented by Mental Science are designed more for the silence, to which the reflective mind may retire for further cogitation, than for the public rostrum where passing superficialism sets its sail to current popular opinions rather than to arouse the masses to the more serious task of the understanding of healthy and profound thought. Yet ample opportunities will present themselves, and will be taken advantage of, where the new thought force will measure capacity with the old ideals of life.

Where additional information is really desired and asked for at these meetings it will be given by those authorized by the Temple; but it would be folly, and calculated to disturb the harmony of the meeting, to permit anyone who has made no attempt to possess himself of the knowledge the science embodies, to air his misconceptions which is so often the case where public discussions are permitted.

The founders of the Mental Science Association have made a personal study of nearly every form of organization, from the most orthodox of churches to the freest form of debating societies. They have familiarized themselves with the psychic effect upon audiences pursued in the conduct of public meetings and were forced to the conclusion, through experience, that the best results are obtained in the stimulating of thought and the training of the mind wherever the greatest harmony prevails. Harmonious currents of healthy thought, especially for beginners in study of any kind, cannot be obtained where distracting currents of opinion are permitted to be generated.

The provision contained in the section under discussion confers no hardship upon the membership of a Temple, which has the privilege of discussing the teachings of Mental Science in their widest scope at the pri-

vate Temple meetings; and those who are not members have the privilege of becoming such, if acceptable. As to the allusion to "Pope Mary Eddy" it is well to point to the article providing for the convening of State or National Conferences, where, if found advisable, all these provisions may be subject to change.

PROGRESS OF THE MOVEMENT.

I noticed in a recent issue of FREEDOM the article in regard to the formation of Temples for the discussions of the ideas of Mental Science. I am greatly interested in the work and have found a great many people here who are equally interested. I am selling "A Conquest of Poverty" and meet many who would like a movement of that kind. Please forward the necessary blanks and we will form an organization here, and will be pleased to have your full co-operation. Yours respectfully,

T. E. MOONAN,
1709 Stout Street, Denver, Colorado.

I have read with interest in FREEDOM of the movement to establish at different places Mental Science Temples. I wish we could have one in Boston and we ought to have one. I will do what I can to aid in support of the meetings. The Christian Science grow and grow and are a power in Boston. But there is also a large class of the new thought people who would join in the Mental Science ideas. Chelsea, my own city, has a population of 35,000. About 15 churches and a Christian Science club, but as yet no Mental Science Association. I hope we will have one shortly. Mental Science is the science of life. If you have any parties in Boston who wish to start a Temple I shall gladly join with them and do my best in support of the movement. Wishing you a glorious success on behalf of the cause, I am yours respectfully,

MRS. F. E. QUINNBY,
20 Chestnut Street, Chelsea, Mass.

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CHARLES F. BURGMAN,
Home Secretary.

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march 7-2t*

WILLIAM E. TOWNE,
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Feb 28-2t*

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

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

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

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

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

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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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