

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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HAPPINESS.

[A. L. Mearkle in Mind.]

"True mystic philosophy is as clear as the summer sky. It is full of brightness and full of warmth."—*Max Muller.*

Every individual has a natural right to be happy. I can never quite forgive Carlyle for stating the opposite doctrine in words so fascinating and so hard to unlearn—words having all the charm of Stoic wisdom, but appealing to youth just budded into altruism even more forcibly than to philosophic middle age—as if there were a contradiction between happiness and the blessedness he promises in its stead! This is the everlasting yea—that we need not miss happiness to find blessedness. If my happiness involves your sacrifice, there is something radically wrong between us. The idea that there is not enough joy in the universe to go round is one we had better get rid of. It springs, like our superstitions, from subconscious fear—the effect of evolutionary conditions now obsolete and long since forgotten. Since the "more life and fuller life" of the few no longer involves the misery and death of the many, a happy existence is the right of all. The weak need not be sacrificed by the strong, nor the strong for the weak.

In a free and natural state the happiness of no individual is in the power of another. Each pursues his own pleasure, and interests do not conflict. The illusions of wealth and personal power destroy this normal balance. Yet even in an artificial society no person has the disposal of another's happiness; that is inalienable. Epictetus, the prince of Stoics, gave this unailing recipe for happiness:

"Seek not that the things which happen should happen as you wish, but wish the things which happen to be as they are. * * * Disease is an impediment to the body, but not to the will, unless the will itself chooses. Lameness is an impediment to the leg, but not to the will. * * * Is the oil spilled? Is a little wine stolen? Say on the occasion, at such a price is sold freedom from perturbation; at such a price is sold tranquillity; but nothing is got for nothing."

However, the ordinary person cannot lift himself above the disturbing vicissitudes of life by sheer will. In order to be happy it is necessary to find out what is worth living for. The diseased body, the lame leg, the spilled oil and stolen wine are not. Then what is? Ah, that every individual must discover for himself! A serene mind is not far to seek, when once the heart is fixed on something beyond the power of human hands to spill or steal. Mystic philosophy, which teaches men to live for eternity, in promising blessedness does not understate happiness; on the contrary, it is the quintessence

of optimism. It is not impossible for the person to be come weary of the trials and disappointments of earthly life, and to wish not merely to pass out of existence but to be annihilated. But the spirit is never discouraged. Listen to it. It is the essential optimist, continually asserting that life ought to be happy, and that, happy or not, it is worth living. This inherent optimism prevents more suicides than the statutes, Paley, and the Bible—in fact, it inspired all three; for an intuitive conviction of the value of human life is at the bottom of all law, philosophy, and ethics.

Existence itself is one long and varied explanation of intuition to the intellect. The mind has an unceasing "Why?" for all the experiences of the body; and to the ultimate why—why must I exist?—intuition alone can make reply. The answer is not wholly intelligible to the mind at first; but that does not matter, for the spirit is master of the situation and compels obedience to its will. It says live, and the body obeys; and the most the mind can do is to make existence as disagreeable as possible to itself by its obstinate doubts and rebellions.

To an enormous degree, but with ill-understood limitations, the mind of the mother can influence the subconscious mind of her unborn child, just as it can influence her own, by imposing on it the mistaken beliefs characteristic of imperfect evolution; or it can pave the way for a bright career of progressive spiritual culture. Happiness is greatly affected by prenatal influences. Our estimate of existence has been made far lower than it ought to be by the beliefs ground into the race through immemorially dwelling on its dark and evil side. Do not let us blame "orthodoxy" for this. If the beautiful earth seems a vale of tears—that it does seem so is itself one of the temporary evils incidental to evolution. But if all men understood the perfect, ideal harmony that subsists between man's nature and the rest of Nature, and the laws under which the organic world is destined to achieve its best, birth would never be looked upon as it is by the fatalist—whose "religion" is an endeavor, not to beautify and ennoble existence, but to be freed from its evolutionary vicissitudes.

Existence even at its worst, with the ameliorations furnished by the necessities of daily life, which seldom let the mind sink into a condition of absolute misery, is tolerable; at its best it is glorious. The doubt, often expressed by adult or aging persons, whether it is a boon to be born, arises from the contemplation of existence as their fears represent it, not as it actually is. "Life," they say, "is not so unquestionably good that we owe it to the individual child to bring him into the

world." Oh, no! As usual, logic is on the side of the doubter; but the joy and hope that greet the birth of a son, and the parent's bitter anguish and heartbreak over the white casket, are facts on the side of faith. When a mother prays for her sick child she knows she is not selfish—the life that is a blessing to her is a blessing to it also. And a healthy child is a standing refutation of the doctrine that existence is an evil. Animal activities alone make life worth living. If the wild duck and the lamb have had in their unspoiled existence a sufficient surplus of pleasure over pain to make life desirable to themselves and to promote the general end of self-preservation, as they must have had in order to survive as species, their lives, from the individualistic point of view, have been worth while, irrespective of their post-mortem utility in connection with currant jelly and mint sauce. A child ingenuously asks, "Papa, what good are mosquitoes?" and is confirmed in his anthropomorphic bias by the man's answer: "Oh, they're a means of grace, I suppose, or perhaps they antidote malaria or something!" We should be broad-minded enough to see that even mosquitoes have their biological niche, and that their ephemeral existences find in themselves their value and excuse for being.

However, it is easy to recognize the truth that animals and plants have their lives to live and their self-regarding functions to perform, and that, in themselves, the pleasurable processes that conduce to life make existence a satisfaction to these creatures and constitute their *raison d'être*. Why not apply the same reasoning to men and women? Because our social and religious traditions make us look for some other object in life than individualistic satisfactions. The pursuit of pleasure may not suffice as a philosophy in the deepest and widest aspect of man's being; but when the talk is of existence the pains and failures incident to it should not occupy our minds to the exclusion of the satisfactions belonging to the normal discharge of functions. And when to the pleasures of animal existence are added those of the mind, a man seems an enviable creature quite apart from his eternal destiny. He may not be a very important member of society, nor the father of future important members of society, and his existence may appear to external view a problem to which there is no optimistic solution; but his life has a value nevertheless, in and to himself—a value not to be measured by any external criterion whatever.

The moral standard by which persons above mere savage selfishness estimate themselves is a superficial one. On account of the ever-present need to think of conduct, persons in the social state come to forget that there is anything else, and they live perpetually contemplating themselves in the mirror of their "representative feelings," dissatisfied if they find there a lack of material for public applause. They thus lead a shadowy life, dependent on the recognition of others, and never reach any real consciousness of their own entity. "Conduct is three-fourths of life," said Matthew Arnold; to many persons it is the whole. But this is a mistake. The happiest man on earth is not the one whose being is merged in his social relations—who lives on the esteem of others, though his altruistic activities may reach out in all directions from a rich, warm heart and a generous purse. Life is more than conduct. It transcends and outlasts relations. Altruism is the egoism of the

well-bred social animal. Spencer has shown how it defeats itself, by imagining a society in which each member derived his highest happiness from sacrificing his own pleasure to secure another's—that other's happiness consisting not in accepting the sacrifice but in sacrificing himself in turn. Altruism, then, is not a finality: it is a product of imperfect evolution. Spiritual philosophy is essentially individualistic. Self-poise is a condition of happiness, and grows out of true individualism. The one who depends on externals is at the mercy of chance and change; but he that knows the eternal from the transitory, the real from the phenomenal, has his happiness in his own power. The objects of desire no longer elude him; while he finds a joy beyond expression in the vision of truth—the recognition and embrace of the eternal verities of the mind.

FROM A FRIEND IN CITY BEAUTIFUL.

"Science took a handful of sand and with it explored all the starry depth of the heavens. Science wrested from the Gods their thunderbolts and now the electric spark, freighted with love, flashes under all the waves of the sea. Science took a tear from the cheek of unpaid labor, converted it into steam that turns with tireless arm the countless wheels of toil." Science but a few years ago lit upon the sands of old Florida, on the banks of the Halifax—twisted a silvery river and the eternally undulating sea, nesting among old pine trees, dwarf oaks and scrub palmettos; here now we see shelled streets, wide boulevards, beautiful shade trees, many buildings and happy homes. From this Mental Science bush, already has blossomed a beautiful little city—contributed to the map of the world; and with it seemingly, an atmosphere containing more than the usual of oxygen. A wandering observer (a natural-born-old-skeptic) trying to keep critical tab on this wand of progress, ever desiring to appreciate true worth, enjoying so many times the geniality—the friendliness of its founders and followers, may we not contribute this little feeble mite of appreciation? S.

AGE DAUNTS HIM NOT.

Andrew Joseph Thompson of Santa Rosa, Cal., aged 113 years, and the most active man, to all appearances, in his party of three, arrived here this morning over the Northern Pacific on his way to Weyerhauser, Wis., where he is going to attend the marriage of his great grand-daughter, Irene Tibbitts, who lives near that town. Mr. Thompson has false teeth and his hair is gone with exception of a few scattered gray wisps, but he is as active as a kitten and bright-eyed as a lad of 15. His companions are Vardon Thompson of Santa Rosa and Elmer Thompson of the same town. These gentlemen are Mr. Thompson's grandsons. One is 62 years old and the other 59. They say the old man can run a mile in six minutes flat on a sandy road, and that he expects to live another hundred years. The aged Californian is wealthy, having made a large fortune in California gold properties in the early days. He is well educated, having been trained as a doctor in Edinburgh, from which city he took his departure for the United States with several others, now all dead, in 1809.

It is not stretching the truth to assert that Mr. Thompson appears about 65 years of age. He stands as straight as a pine, has square shoulders, and his face is full and

round. There is nothing in the man's walk to suggest his great age and he tossed off a bottle of Bass ale at the Nicollet house bar with great nonchalance. Later he expressed the opinion that it was about breakfast time and one of the dutiful grandsons was dispatched to order a beefsteak.

"None of your giblets, now," the old man shouted after him—"I want a porterhouse cooked rare with a baked potato and some coffee."

"The fact of the matter is," said Mr. Thompson to *The Journal* man, as he lit a cigar and puffed it with evident enjoyment, "that I am so old and so healthy because I have discovered the secret, if not of eternal life, at least of living a couple of hundred years in comparative comfort. In my opinion the dread of death is what causes death in innumerable cases. Of course I do not mean that organic disease can be overcome by the means I have adopted, but I do think all the deaths that occur from what we characterize as 'general collapse' could be averted. My plan is simple enough.

In the first place, I refuse to worry about anything. I never did worry. It must, of course, be taken into consideration that I have really nothing in particular to worry about, and that there has been nothing to cause me to worry for the last sixty years or more. Since I ceased active business about sixty years ago, I have never let a day pass when the sun shone, without baring my body to its rays for one or two hours.

"On my place in California I have an enclosed space where I am free to go as naked as God made me without being seen by any human eye. There is a little lake and some woodland and a rose garden, and during the time of my sun bath I ramble about through the paths as innocent of adornment as was Adam in the garden of Eden. The sun sinks into my old bones and gives them new life. My skin is as brown as an Indian's all over. It has been that way ever since I began this practice of sun bathing. For cold weather I have a glass house at the top of my residence, comfortably fixed up, and there I take my bath through the windows when compelled so to do.

"There is no crankiness in my method," concluded the aged traveler. "It is simply giving the Lord's own medicine a chance to do its work, and I can assure you that one hour of bright sunlight pouring down on the bare human body is more beneficial to the health of that body than a whole dispensary full of drugs."—*Ex.*

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.

WHAT IS LIGHT?

[From The Florida Times Union and Citizen.]

Priests or laymen these times do not dispute the existence of hourly evidences of natural laws of which even the wisest among us have little more knowledge than that they do exist. The world has just awakened from a long sleep to ask what is to be the effect upon the future of the races of men of an inquiry into the newly discovered field of the heretofore hidden forces of nature, the demonstration of which has been recorded since the dawn of time, but locked in the bosom of mystery.

Sterry Hunt, the great savant, maintained forty years ago that there existed affinity between all the suns and planets of the universe, that the whole eternity of space was woven and laced into chemical unity, bound by intimate laws of thought and purpose. For many years the entire scientific world hooted at his conclusions. Not a single disciple did he have. Now the whole world accepts them as fixed laws.

Bruno was burned at the stake for telling the people that he had found out the moon was dead. Three hundred years after, when the writer was in Rome, seven thousand men, belonging to the greatest institutions of learning in Europe, marched through the streets of Rome, to unveil a monument erected to his memory on the spot where he gave up his life for truth, while at this day and time no school child beyond ten years of age but understands that his position was correct.

Therefore, it is not well for us to strut and swagger over our fixed opinions, for the morrow may bring fruits that will force us to part with them; it is not well for us to deny without modification the existence of strange forces known through the centuries to man, but never solved by him. Modern days have brought forth strange facts, and the demonstrations of hypnotic powers, of mental telegraphy, thought transference are but forerunners of a mystery somewhere likened to the remarkable mental powers practiced by the fakirs in the Far East. No one can deny that thought is a force of great complexity. It is therapeutic.

Some of the world's greatest thinkers claim that thought spreads through all the universe, that the great stellar systems of the boundless infinitudes think and act and plan according to the laws established by the great Godhead—eternal—everlasting—without beginning—without limit—boundless—endless, in which man is set as a mere speck of atomic dust; a mere chord in the music of the spheres, that vibrates along with the whole.

The stories of the seemingly marvelous feats of the aulepts of India are no longer looked upon as fairy tales.

A distinguished English general, who was a prominent figure through the Indian Mutiny, told the writer that he was an eye-witness, and as the commanding general directed the experiments of what is commonly termed suspended animation, as practiced by the fakirs of India. This incident has never been told in print before.

The general said that he was a most pronounced skeptic, that he did not believe it could be done, which was to suspend the animation of a man for thirty days, bury him, take him up and restore the suspended life. So, one day he summoned one of the most famous adepts of India. He asked him for a reason of his power. He

could not tell. He could only say that his father did it; so a practical demonstration was asked, to which the fakir willingly assented. Great preparation was made; special coffin built. A huge stone vault was placed in the ground. The fakir appeared with his companion. He took from him his clothes, placing white ones about him. The passing of hands, and sleep was produced. Oil was rubbed over the body. The air passages were closed with some preparation. The coffin was sealed perfectly tight with the seal of the Queen of England. It was painted over so that no air could get in. It was then removed to a stone vault, the door of which was sealed also with the Queen's seal. A relief guard of five English soldiers stood sentinel night and day for thirty days. The fakir departed. At the expiration of thirty days the seals were broken in the presence of several hundred English officers. The coffin was opened, and without the least evidence of disturbance, or a single sign that life existed, the body was removed by the fakir, and after some applications and the passing of hands, life was restored. He was asked if he knew of his sleep. He said that he knew nothing for the thirty days.

There can be no question of this fact, besides many such experiments have been made and vouched for by some of the most learned men of this country and of Europe.

This is cited merely to show that we are but infants on the verge of investigation, and it is not well for us to decry too conceitedly the work of those people who are sincere, but upon whom we are prone to cast the odium of crank. Not those people who practice the calling up of spirits or side show demonstrations of occult powers, but real earnest men and women the world over, who are attempting to fathom psychic mystery and law.

Who knows but that the much-abused Christian Science is only a degree of the old hysical laws of the Far East, quite hidden to the Western mind, but developing as we grow older? Who knows but that the negro passing away into a religious trance is demonstrating some power of natural law in another degree? Who knows but that intuition of the horse or dog, or bird, is another degree? Who knows but that the School of Scientific, Philosophic and Ethical Research, to be established at Sea Breeze, and to cost over \$200,000, is not one step in the direction of finding these laws?

POWER OF HUMAN EMOTION.

In these days of faith cures and mind healers, in which many implicitly believe, at the mention of which others sneer and even blaspheme, and about which a greater number than are represented by believers or scoffers are too much puzzled to express an opinion, it is well enough to note the wonderful things that the mind, the will, emotions, do with the body—that harp of a thousand strings—but as much a mechanism as any harp made with hands.

Every writer who undertakes to tell about men and women living and dying, recognizes this strong mental influence. For example: "When Lady Blanche heard the news she swooned dead away." Nobody touched Lady Blanche. Her respiration and circulation were normal up to the moment she heard certain words, and

then she fell as one dead. We say that there must be some physical cause for physical results. Bodies of size and weight and substance do not fall, unless some force is exerted, or the equilibrium is disturbed by the removal of some support, but Lady Blanche falls without any of these causes or happenings, struck down by the viewless hand of despair.

Some years ago, there was stationed at a military post in Kansas an officer of the regular army who had not attained middle life, but his hair was white as snow. He went into camp one evening with a head as black or brown as that of any young man. In the night came the war whoop of the Indians, and at that terrific cry his hair became like that of an old man. Gray hair is turned ordinarily by physical causes and processes working slowly through many years. This particular head of hair was changed in color by one instant of awful fear. Fear is a mental operation; the changing of the color of the hair is a physical affair. In this case, the mind seems to have acted as a hair dye.

It is quite impossible to give any account of the effect of the more powerful of the emotions without including in the narrative some physical manifestations. "Her face flushed to the roots of the hair." Here the circulation of the blood was affected by some words said or sung, or, perchance whispered. "Seeing the apparition, his eyes stared, his jaw fell, his knees knocked together, a cold sweat stood on his forehead. He essayed to speak, but no words escaped his dry and trembling lips." Here there seems to have been an effect produced on the respiration, the nervous system, the circulation, the vocal organs, the whole frame and structure of the body by a supposed sight of something that does not exist—an apparition. The ghost appeared to the mind's eye; the effects were produced on the physical body.

Set over against these well known effects of fear, are the equally apparent operations of faith which means hope, confidence, expectancy. In a crowd rejoicing over a victory in a hardly contested election, will be found a man apparently as drunk as any of the rejoicing revelers. He whoops as loud and incoherently, and swings his hat and reviles the defeated party and boasts of the prowess of his own as loudly as the loudest, yet he has tasted no drop of any intoxicating liquor. His head and legs and arms and feet are full, so to speak, of the election returns.

Men have risen up from what seemed a dying bed and ridden forth to battle called by an imperious voice that none but themselves could hear. Men have fought on, desperately wounded, nor dropped till the victory was won, not mastering the pain, but unconscious of it. That is what the mind, the soul, does with its frail, broken and temporary habitation. It is a sort of presumption to say what it can or can not do.—*Kansas City Star*.

WHAT IS THIS BUT MENTAL SCIENCE?

What is the cause of civilization? What makes men as a race improve? The answer is—knowledge, and knowledge only; knowledge of all kinds, of pleasure and of pain, physical and mental. Human minds are like soils. They must grow something. If it is not shining grain, then weeds; and weeds are better than nothing. Weeds show that the soil can produce something. Fetichism is rudimentary religion. It is with human minds of different ages as it is with geological

strata—the vegetation which flourished in the Coal Period cannot live in the Triassic. So ideas which flourish in human minds and seem to be eternal verities at one stage of knowledge perish in another. Every age of progress has to begin with the burial of dead truths, or rather half truths.

As forest soils seem to be full of seed ready to spring up, only waiting for the forest to be cut down, so the minds of the race seem to be full of ideas which only bloom and blossom when old superstitions and old fallacies are cut away by the axe of knowledge amid the tears of conservatism. Thoughts and arguments perfected this century and given to the world may take no root until the next. They are as perfect now and as reasonable as they ever can be, but until the slow rise of human knowledge renders their reception possible by the world they lie cold and still.

The proposition is that increase of knowledge is increase of civilization. Some think that morality and religion play no small part in the progress of the world. To me it seems that morality and religion are themselves indebted to knowledge for their ripening.

When we speak of morality and religion we do not mean rules and tenets, comments and texts, but practical actions of men. So far as definition and exhortation go, morality and religion have been fixed for many years. So far as their practical control over men's deeds are concerned they vary from age to age.

As the world grows in knowledge, practical morality grows. As the world softens, religion softens.

What have religion and morality done with war? War is a beastly barbarism. It is only murder on a large scale with ranked battalions and pomp and circumstance. Eighteen Christian centuries have not abolished it. The wars which ended in the Dutch Republic were religious wars. Men fought for their religion. When a town was taken the horrors were such that they cannot to-day be put on paper. To read the details of the "Spanish fury" would be to send all women out of the room. The Spanish fury happened only three hundred years ago. There was plenty of religion in the world then. Men bend religion to their beliefs, not their beliefs to religion.

What, then, has ameliorated war? Perhaps it will aid us to know how it has been ameliorated. War no longer demolishes cities. Private property is sacred. No pillage is permitted. Interest, and not morality, seems to act. War is made more and more to respect material interests. Men have found by experience—which is another name for knowledge—that it does not pay in the long run to destroy property, and hereafter they will find out that it does not pay to destroy life.

War is dying out because men have something else to do. They are engaged in trade, in enterprises which war interferes with. Life is getting every day to be better worth living. Hence men do not want to lose it.

When the interests of all nations get so universally interwoven with the warp and woof of trade that the knowledge of its devastations will be brought home to all men, war will cease. But the proclamation that there shall be no more war will come from the tradesman and not from the preacher.—*Thomas B. Reed in the Philadelphia Saturday Evening Post.*

FREEDOM on trial six weeks for ten cents.

THE AMAZING LATENT FORCE FOUND IN A COMMON VEGETABLE.

Science has been startled to find that such an insignificant, commonplace vegetable as a squash is capable of elevating a five thousand pound weight. Experiments testing the marvelous force latent in the vegetable world were conducted recently by Charles H. Ames at the Massachusetts Agricultural college, Amherst. A squash was harnessed in such a manner as would permit it to exert its utmost lifting powers. In describing the preliminary experiments and the theories on which they based their plans Mr. Clark, president of the college, says: "The following considerations suggested the idea:

"First—It is well known that beans, acorns and other seeds in process of germination often lift heavy masses of earth in forcing their way to the light.

"Second—Common mushrooms have displaced flagstones, many years since, in Basingstoke, and more recently in Worcester, England. In the latter case a gentleman, noticing that a stone in the walk near his home had been disturbed, called the police, under the impression that burglars were plotting against him. Upon turning up the stone, which weighed eighty pounds, the rogues were discovered in the shape of three giant mushrooms.

"Third—Bricks and stones are often displaced by the roots of shade trees in streets. Cellar and other walls are frequently injured in a similar way.

"Fourth—There is a common belief that the growing roots of trees frequently rend asunder rocks on which they stand by penetrating and expanding within their crevices.

"Not knowing of any attempt to measure the expansive force of a growing plant, we determined to experiment in this direction. First we thought of trying the expansive force of some small, hard, green fruit, such as hickory nut or a pear, but the expansion was so slow and the attachment of the fruit to the tree so fragile that the idea was abandoned. The squash, growing on the ground with great rapidity, and to an enormous size, seemed on the whole the best for the experiment. Accordingly seeds of the mammoth yellow Chili were planted in the propagating pits of the Durfee plant house, where the temperature and moisture could be controlled. A rich bed of compost from a spent hotbed was prepared and here, under the care of Prof. Maynard, the seeds germinated, the vine grew vigorously and the squash lifted.

"The experiment was watched day and night by relays of scientists. The apparatus testing the lifting power of the plant consisted of a frame of seven inch boards. In this frame the squash was deposited and encircled with iron straps; above the frame was placed a lever on which were weights to measure the lifting power. As the growing squash elevated the weights, others were added. The record shows that the lifting done was as follows:

	Pounds.
21st of the month.....	60
23d of the month.....	91
24th of the month.....	162
26th of the month.....	277
27th of the month.....	356
31st of the month.....	500
11th of second month.....	1,100
15th of second month.....	1,400
3d of third month.....	2,116
12th of third month.....	2,500
18th of third month.....	3,120
31st of third month.....	5,000

"Here the iron harness gave way, but the record proves that many things heretofore regarded as fairy tales are facts."

MENTAL SCIENTISTS

Intend Building a Great University at Sea Breeze—An Organization Embracing Several Hundred Thousand—Florida Is To Be the Headquarters.

[Correspondent Daily Times-Union and Citizen.]

Sea Breeze, March 4.—Whatever the term implies, the organization of Mental Scientists intends to erect at once one of the largest university buildings for this cult in the United States, probably in the world:

"The Scientific, Philosophic and Ethical School of Research," located at Sea Breeze, Florida, has recently been granted a charter, and its first endowment is announced in the form of a real estate grant, aggregating in value some \$200,000, the same being donated by two prominent leaders in psychic research, C. C. Post and Mrs. Post, better known to the public as Helen Wilmans. This is an institution not for profit, and all proceeds are to be utilized in the maintenance and extension of the institution. It is in line with the progressive spirit of the age, and is destined to take front rank among educational institutions. Its location is an ideal one for the purposes of research for which it is intended. It is located upon a beautiful peninsula, with the Atlantic Ocean on one side and the Halifax river on the other. This peninsula is fast becoming a prominent resort for tourists, and its natural advantages are not surpassed anywhere. It is located in the region of the trade winds, and for fully nine months in the year it has one of the most delightful climates to be found anywhere. Being tempered by the trade winds in the summer and by the Gulf Stream in the winter, the climate never reaches extremes of heat or cold, the temperature rarely going below freezing at any time of the year, and even in the most heated period scarcely ever reaching above 90 degrees. This fact is mentioned for the reason that the opinion on the part of those who have not visited eastern Florida is generally to the effect that, being so far south, it is extremely warm and would, therefore, be an unpleasant place for study, except in the winter. This is not true, and the fact that it is a delightful place, most conducive to concentration of thought at any season of the year, can be verified by anyone who seeks to verify it. Away from the busy business world, and in the midst of natural beauties almost unsurpassed anywhere, student life on the part of young, middle-aged, or more aged can but be pleasant and profitable at any time.

While this institution has been named a School of Research, it will furnish all of the facilities commonly offered by other institutions of learning. By this is meant that all the common branches will be taught. It will differ from them in the fact of absolute freedom to investigate and in that absence of reverence for antiquated precedent in the educational world, which it is believed by the founders of the institution is a lamentable tendency of institutions of learning generally. The whole student life will be tempered from the viewpoint of the belief on the part of the founders of this institution in the God-like qualities and absolute mastery of man. Self-reliance, independence of thought and action, original thought, self-development, are among the tendencies which will be noted in after years as a characteristic of the graduates of this institution.

Of course those who have founded the institution cannot support it alone, but its founders are independent

of the institution, as far as an income is concerned, and, as before stated, the institution is wholly in the interests of science and is not founded for the purpose of profit. No part of the proceeds of the property donated by the founders of the institution go into their own pockets. No salaries are drawn for the management of it. The property donated is divided into building lots which are for sale, and all the proceeds of the sale of these lots will go directly to the benefit of the institution.

And now we are promised an instrument by means of which when you talk through the telephone with a person forty or fifty miles away you can see as well as hear the party talking. That it should be so seems just as impossible as did the telephoning when that invention was first announced, but as we have the one, no doubt we shall have the other. The inventor, so says the *Philadelphia Times*, is a young Pole, one Jan. Szczepanik (you pronounce it) and he has agreed not to exhibit his machine until the opening of the Paris Exposition. *The Times* says:

A golden bribe in the shape of 600,000 francs has been the price of the delay in exploiting to an eager world this remarkable discovery, and as a result the visitors to the Paris Exposition of 1900 will be the first fortunate observers of this new marvel of the nineteenth century progress. This unique invention has solved to perfection the long dreamed of problem of sight-at-a-distance over wires, just as the telephone transmits sound and the telegraph messages of joy, sorrow or business. Photographs are shown that have been taken in a darkened room from a camera forty miles or more away. The lucky individuals who have closed the contract with this young inventor have arranged for a large auditorium capable of seating eight thousand people where the views will be thrown on a screen, as in the case of an ordinary magic lantern. But not alone in this respect is the invention startling. In addition the views will possess all the shades of color existing in the moving scenes which they display, even to the smallest details. * * *

The Times devotes several columns to a description of the invention and of the principle involved in its workings, but this is too long for insertion here. The following short extract will however offer a suggestion of the methods employed.

Transforming the waves of light into waves of electricity, the selenium disk gives them to the wires for transmission. At the other end the series of electric impulses, acting on two steel plates, or "lips," cause them to open and close, so that the band of light between them constantly changes in intensity. The two mirrors in the receiver being arranged like the two in the transmitter, with the same periods of vibration and the same narrow lines of reflection, pick out single points from each band of light and project these points with incalculable rapidity upon a ground glass plate, on which they are blended in a perfect picture.

To see this next year one must go to Paris. When the instrument comes into common use one can see Paris and stay at home.

Man is a wonderful creature, he is a god. See how one by one he overcomes every barrier and makes all things his servants.

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.

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PARADY ON "RISE OF THE AWKWARD BOY."

In the Nautilus of January.

He longed to be great and he longed to be wise,
And they laughed at him;
He studied books till he strengthened his eyes,
And they laughed at him!
For his great theme was the Science of Mind;
It teaches how to be true and kind,
To be strong and healthy and surely divine,
But they laughed at him.

He did his best day after day,
And they laughed at him;
For he was determined to win his way,
But they laughed at him!
He stuck to his books as true as steel;
For his will was set on learning to heal,
And he *knew* he could win by courage and zeal,
Yet they laughed at him.

His brother and sire thought him half crazy,
And they scoffed at him!
For to them he was both foolish and lazy,
And they scoffed at him.
For he *would* lie around and sponge off his dad,
Study papers and books—almost made him mad.
He was dreamy, yet hopeful—not gloomy and sad,
But they scoffed at him.

He would argue the case up one side, down the other,
But they scoffed at him.
Yet he proved many things both to father and brother,
But they scoffed at him.

* * * *

His best dreams he proved true as time rolled on;
All nature to him was harmonious song,
He was healing cases right along;
They were awed at him!

He was rising up, he was winning fame—
They were proud of him!
His coffers were sure enough filling with gain—
They were proud of him!

* * * *

He is married now and settled down,
His fame is spread from town to town,
He is winning his way by wondrous renown.
Ah! They *are* proud of him!

JOSIAH A. MILLER.

A great many people are taking up the study of Mental Science "for the money there is in it." And there is money in it. I personally know a large number of people who were always broke before they began its study who have changed their conditions from dire poverty to comfort and comparative affluence. Many people, who are reformers, want better conditions but make the mistake of trying to get the whole world to think as they do in order to get better times for themselves. Mental Science will enable you to have all you want by reforming yourself. If you can't do that you won't accomplish much in the way of reforming the world. It doesn't make any particular difference to me whether you take up the study or not, but if you refrain because you don't want to eat and drink while others are hungry, I will whisper a 80 cent truth into your left ear; if you don't look out for number one nobody else will do so.—*Riches.*

MEDITATION.

Man is the climax and culmination of forces which for ages have been seeking harmonious expression. Freedom bespeaks contention. Nothing is free which has not fought for independence. Nature's primal harmony consisted in homogeneous monotony. All things were similar because individuality had not yet been evolved. Without individuality, itself the result of struggle, there can be no order. Before the individual form, chaos prevailed. Hence the preservation of Order depends upon the persistency of individuality. This is true of all Nature as well as of man. When the ever contending forces of Nature attain the point of repose; then manifold forms evolve, struggling upward, from molecule to mammal, from mammal to man. Hence repose, or the perfect balance between opposing forces, is the pivot of harmony, the basis of individuality. Repose is oscillation—the even swing between outlying extremes. This swing is the natural vibration which constitutes the invisible chain that binds the universe together, constructs each form of life, and evolves the complex brain of man from the lowly cell that quivers beneath the microscope.

Only, then, is man fully himself, when in Perfect Repose. In the Secret Silence he attains Complete Consciousness, oblivious of conflict, aloof from discord, swinging as a bird upon a lofty bance, far removed from what distracts the soul from the symphonies of peace. To attain this triumph is the supreme desideratum of the human heart. Thus shalt thou attain who seekest not in vain, and thus shall be thy song of triumph: "I am the culmination of perfecting powers. In me blind forces attain to consciousness. The Infinite becomes self-conscious. I am the seer and the knower, the soul and sense of things, the magnet of all harmony. I am Peace, Perfection, Patience and Power. I am the Central Point on which converge the contending energies of space, fusing in me the Human and Divine. I am all-informing, all sufficient. I draw unto myself all that I need out of the abundance of Nature, as the seed gathers from the sun and soil the essence of flower and fruit that lies within its bosom. I am Harmony, Happiness, Health. I wait, serenely, and all things come unto me. I am Conqueror, Owner, Sovereign. I *will* and it is done! Amen.—*The Independent.*

THOUGHTS FROM RUSKIN.

Whenever money is the principal object of life with either man or nation it is both got ill and spent ill, and does harm both in the getting and spending, but when it is not the principal object it and all other things will be well got and well spent.

Twenty people can gain money for one who can use it, and the vital question for individual and for nation is never "how much do they make?" but "to what purpose do they spend?"

What we like determines what we are, and to teach taste is inevitably to form character.

The worst romance is not so corrupting as false history, false philosophy or false political essays.

Do not talk but of what you know, do not think but of what you have materials to think justly upon, and do not look for things only that you like when there are others to be seen.

In science you must not talk before you know. In art you must not talk before you do. In literature you must not talk before you—think:

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The book business belongs to the International Scientific Association and Mrs Wilmans has nothing to do with it. Don't increase our work by sending us mixed orders. We ask this as a special favor.

BRAINS ARE IN THE LEAD.

Mental Science ideas have crept into *The New York Herald*. George H. Hepworth is writing a good deal of hard sense about it mixed with some nonsense. He is trying to adapt the new truth to old theology, and he cannot make them fit. But in spite of this he is getting off some quite advanced thoughts. Here is a synopsis of what he is saying with the foolishness left out. His article is called "A New Faith," and he begins it with a text.

"My son, attend to my words; for they are life unto those that find them, and health to all their flesh."

A splendid article could be made from this sentence, but Mr. Hepworth does not catch the deeper, truer meaning of it, though he says some good things for an outsider, and an orthodox outsider at that. He says:

"There is one thing which impresses me more and more, namely, the relation between our frame of mind and our bodily health. Our usefulness in the world, our success in life and the degree of happiness we enjoy depend very much more on what is going on within us than on our surroundings. Not how much money you have, but what you habitually think about is the decisive factor in your career.

"The history of the Church furnishes us with a startling illustration. Theological evolution from the low level of discouraging dogma to the higher level of inspiring doctrine means the development of a larger

faith. We never give up a thought unless we have something better to take its place. The world is not moving in the direction of agnosticism, but of wider and more wholesome truth. A backward step is as impossible as for a flood tide to suddenly check its upward flow. Men love the truth, and truth they must and will have. If what we were taught will not stand the test of our greater knowledge we reverently lay it aside as having fulfilled its mission. In doing this we simply prove that a child of God can never rest until he has reached God-Himself."

[By this last sentence he means that a searcher for the divine in man cannot rest until he has discovered the Law of Attraction which underlies all external manifestations. Ed.]

He goes on to say:

"There are many doctrines in which our fathers believed and in which they found comfort, but we can no more accept them than we can wear their quaint garments. We crave something different and better. We have more light than they and can see some things more clearly. They were right in their day, but not right for our day.

"Would we be true to ourselves if we insisted on continuing the social customs of the last century? The telephone and telegraph, the modern modes of locomotion, the printing press, which rains literature on every corner of the globe, have given us a new outlook. We call that progress, and any attempt to revive the past by reviling the present would meet with universal protest. What we have is a thousand times better than anything which our forebears enjoyed. Into our new life have come many conveniences, and we have a divine right to make use of them, even though their use involves a surrender of old methods. The world is larger for us than it was for our fathers. We believe more, and our belief is stronger, but it is different.

"So in our theology. The final truth has not yet been reached, and until it is reached each new generation will discard what its predecessor looked upon as sacred. In doing this it is performing a solemn duty to itself and to posterity. It would be false to every high standard of excellence if it refused to do it.

"And it is a thrilling fact that our larger vision results in a general cheerfulness and hopefulness, which affect not only the mind but the body."

All through this article there is an admission that mind and body are one, and this is going a good ways out of the old beliefs. Brains are in the lead at last.

H. W.

SPIRITUAL OR INTELLECTUAL?

People are now saying that man is altogether a spiritual creature. I wish some of them would interpret the word spiritual in the sense they use it. Of course I know what it means as used by that great body of people called spiritualists. It means the part of the individual that is released from the body at death; but in the sense as applied by Mental Scientists it is a misnomer, and it is unscientific and confusing. Instead of the word "spiritual" we should use the word "intellectual," or "mental." Instead of saying that the race is becoming more spiritualized, we should say it is becoming more intellectual; or that it is evolving from the—so-called—physical, which after all is only a coarser form of the intellect, into the purely mental or reasoning realm. The race from beginning to end is all mental and has always been mental, and so have its progenitors clear back to its first inception; but it has not always been ripe enough to reason. It is this faculty of reason that so many writers are calling "a spiritual condition."

Really it is only a more intellectual condition; a condition of clearer mental seeing; of greater ripeness.

Man is all intellect or mind; every atom of him engenders thought; and the thought thus engendered is the uplifting power of him; it is what the writers call the spiritualizing power. But what is thought but a secretion of the brain just as blood is a secretion of the body? This being so why not keep the whole subject in the realm of externals just where the brain is, and where the body is? On this point hangs the most important truth connected with this whole subject; the truth that man is a unit; all of a piece, *and all of him external*, and operating on the external plane. He is the exact reverse of a spiritual being if we use the word spiritual in its commonly accepted sense.

When it is known that man's brain manufactures thought just as his digestive system manufactures brain, we begin to get an idea of the true situation. Each added function of the creature projected some other function higher and more powerful than itself until the brain was formed. In all the development of these functions that range from protoplasm to brain there has never been a break; there has never been a change in the material used; it has all been mental and has expressed itself in the knowing, until it reached man's present position; and now when evolution is carrying him one step higher why should it be assumed that the method or the substance has changed?

It has not changed; it has been mentality or brain in progressive unfolding from the first, and it will continue to be mentality or brain in progressive unfolding all through the ages of infinity, and no spirit about it. The man is all brain from his marrow to his surface, and from his head to his foot; and his thought is brain. It is the highest and finest expression of brain of all the expressions of it existing in the world. Let us be scientific and stop confusing terms.

Is it this life we are now working for, or are we still in the domain of old Theology and laboring for a golden crown and a seat in the New Jerusalem? I bade farewell to that hope long ago. It was no hope for me; it would have been a terror if I had believed in it. I am working to establish the fact that man is of the earth earthy; that he created himself on the external plane, and that through the power of his thought he can continue to create himself here; or elsewhere; but that every upward and onward step he ever takes in creation will be on the external plane, and not on the unseen side of life. Man has nothing to do with the unseen side; his creative power is only of use, and can never be used except in external expression; in that which can be attested by the five senses of the individual.

Thought, which is as much a substance as the hand which writes these lines, or the desk on which they are written, is not visible just at this time; it is only apparent in its effects. Our senses are not sufficiently refined to see it or feel it; but this will not always be so. Man is refining; as he refines his senses will become more powerful; and the time is not far off when he can see thought and understand it from its shape and color and varied expression.

Man refines by gaining knowledge. This fact proves that he is purely a mental creature. It is not bread and meat that feeds him; it is bread and meat transmuted—through that laboratory of involuntary or unreasoning

intelligence called his digestive system—into a higher order of intelligence which really feeds him. Anything that shuts off the man from the transmuting power of this laboratory leaves him in an irrational condition. The world's old beliefs, unless he gets out of them, will do this for him.

How? By ignoring the necessity of thought; by saying to the man, "Here is what you are to think already thought out for you a thousand years ago; take it and be satisfied with it as long as you live; it was formulated by men who were wiser than the men of to-day."

The man swallows this advice and it becomes his chief effort not to think for himself, but to stop thinking; thus throwing the higher and finer part of his mechanism—his brain—out of use. Under such circumstances the man dies; he commits suicide; he virtually cuts off his own head. Nature has no use for headless men. "Think and live," says old Mother Nature; "refuse to think and die." H. W.

C. F. BURGMAN'S LECTURE FOUR.

Mr. C. F. Burgman, Home Secretary of the Mental Science Association, will attend the convention of Mental Scientists to be held in Seattle, Washington, beginning July 1st. He will leave here as early as June 1st and will deliver either a single lecture or a course occupying three or six evenings at different points on his route, both going and coming, as may be arranged for him. Mr. Burgman is a man of fine ability and accustomed to the lecture platform and goes as the well equipped representative of the Mental Science Association. Friends interested in the work who would like to have one or more lectures from Mr. Burgman in their towns should open correspondence with him relative to terms and dates at once.

THE COLLEGE.

The work of surveying and platting the college grounds is not yet completed as we go to press, but is proceeding steadily and will soon be completed. There was a slight intermission in the work due to a request that the surveyor run out the lines of some lots in an adjoining tract which had been sold, but with this interruption of a day the work has gone on continuously. We were very glad to let the surveyor off for the work he did. Although we had no financial interest in the lots sold, they were purchased by a couple of gentlemen whom we respect highly, and who will build pretty cottages and spend a portion of the year here. Both are now stopping at the Colonnades with their families and becoming enamored of the place, and learning of our purpose to found the college, decided to buy. As they wished to take at least a portion of their meals at the hotel, they bought very near in, instead of from the college tract. The third lot from the college tract has been contracted for and numerous inquiries are being received from all quarters of the country. Anyone is perfectly safe to buy a lot who can spare the money. We would not urge any one to buy on time who has not reasonable certainty of meeting his obligations, but the money for which the lots sell goes entirely to the college, and those who can spare the money either in a lump sum or in installments will simply be making a safe investment that will greatly aid the cause of humanity.

THE WASTE-PAPER BASKET.

Special Providence is a funny thing. Here is a sample of it. My Florence (Florrie) took a motherless baby chicken to raise. He soon became a very spoiled child and did not hesitate to assert the "I" in the most indefatigable manner. As he grew older he dominated every member of the family, and eventually—like Dr. Shelton of Little Rock—got to thinking himself the Great I Am, whoever that may be.

The other day Coleman, the colored gardener, was spading up some ground and Bidly, the chicken, went out to superintend the job. Pretty soon she discovered that there were worms in the dirt, and every time Coleman lifted a spade full she flew into the hollow and scratched and talked in the most cheerful manner. It was quite evident that she thought the whole thing was being done for her exclusive benefit. The overruling powers were working in her favor. She was the subject of special Providence.

Just so the special Providence of a rain storm that saves a man's crops and gives him a bank account. The man may think he knows something about special providence and feels very grateful to it, while in the meantime special providence was no more working for his interests than Coleman was for the chicken's. Certain things happen to a man's advantage that cause him to believe himself especially favored by the ruling powers. I wonder how long it will be before men know that they themselves are the only ruling powers there are?

But this is not a Mental Science article, or I could whoop up the last mentioned idea until it filled the space allotted to the Waste-Paper Basket, and some of my readers would not like it. Of all the departments in FREEDOM the Waste-Paper Basket is the most popular; it gets an immense amount of praise. Do you know why? Simply because it is easy and natural; it invites all my readers not into the parlor, but into the sitting room where Florrie is running the sewing machine, and Ada is reading proof, and Jessie is telling anecdotes, while Helen Burgman listens and laughs, and her brothers are wriggling about on the floor. Such boys as they are to roll about; they come running in and take a tumble into the fur rugs and roll all over the house. I gave Florrie a beautiful white fur rug that was badly soiled and told her to let the colored girl clean it. The cleaning involved a good deal of work and more skill. But Florrie knew a trick worth two of mine; she spread the rug down in the sitting room where its long silken fleece was an actual bonanza to her boys. They wriggled and wiggled and turned and twisted over it until it came out in the same soft shade of creamy white that it was when new, and even handsomer because of their working up the wool into the most graceful curls and waves. When I noticed it after it was cleaned I remarked on its beauty and said something about "Vic" having done a splendid job on it.

"Vic," said Florrie. "Mamma, you don't know anything about boys; you only had one, and he was a little girl; if you had had my three cubs you might have filled a volume with rich and rare experiences."

But really they are the best boys I ever saw. I did not know it was in the sex to be so good-natured and obliging and kind. Last night there was a little boy in the hotel parlors who could not keep still a minute; he

stood on his head a while and then on his hands; or went hopping on one foot, falling over himself and creeping under himself; when commented on and requested to keep quiet he said he had a fit of indignation.

Referring back to the sitting room and its natural geniality I am going to tell the readers why I don't like to live in the hotel, and why I do like to have a private house. It is because I am so fond of entertaining my neighbors. I have a sort of mania for pretty china and glass ware, and everything that contributes to the beauty of a well spread table, handsome table linen and cutlery, and I want to have other people see them besides myself. So I love to have the friends stay to supper in the most informal way; and such "illegant" times as we have.

Or rather as we used to have; it has been so long since I have kept house that this pleasure has been denied me for years. But now we are building a cottage on the river bank, and truly it is the handsomest cottage I ever saw. Not a modern convenience has been left out; it was designed and is under the supervision of one of the finest mechanical geniuses in the state. Our obtaining his services was a piece of "special providence;" he came here as many others do to spend the winter; Major Britton got acquainted with him and was so impressed with his ideas of architecture that he sold his own handsome home and engaged him to build another for him. Then I wanted a house where my friends could come and take tea with me. Mr. Post liked this idea too; he is as fond of entertaining as I am. The result shows in the splendid new building now nearly completed. But it is costing a pile of money I can tell you.

There is one feature in it that just suits me. When in Washington last summer Ada and Jessamine and I took dinner with some friends of ours out near the city. They spread the table on the porch where the trees grew right up to the very edge; and I could not forget the poetry of that meal; lovely people, a lovely breeze, an indescribable charm that could never be obtained within doors. Going home on the electric cars that evening we talked nearly all the way about the bewildering effect of the thing. It was as if one were dining in Paradise.

When the plan for our lovely new home was submitted, I said we must try and get the effect of that experience worked into the building some way. So in addition to one of the finest dining rooms I ever saw, we built another dining room opening off from the kitchen in an easterly direction. This last dining room is a very wide veranda latticed up in an exquisite and original way, and in fair weather we will serve the meals there where we can look out upon the growing orange trees and the palms and the flowers, and where the blessed summer is constantly open to our inspection.

Some people tell me they like cold weather. I can't understand such a claim. I want summer at least twelve months out of each year, and am sorry that in this place we only get it nine or ten months.

And now I am going to say something, and it is a remarkable thing too. When we first came to this place it was a wilderness, and of course there was no inducement in the way of paying work to offer any one who wished to come. But people did come; most of those who first came had some knowledge of Mental Science and longed for more. Some of them scarcely had enough money to pay their railroad fare to the place, and most

of them had spells of despondency in view of the prospects ahead of them. It looked pretty dark, I can tell you, and to this day I can hardly know by what means they conquered poverty and got homes and pleasant surroundings; but they did it; work came to them in proportion as they held for it, and their financial condition improved. I don't wish to assume that they are what the world calls wealthy at all; far from it, but they have managed to get homes of their own and most of them are more comfortable and more nearly independent than ever before in their lives. They are this now, and their conditions continue slowly to improve, as the knowledge of their own power increases, and their fears are overcome.

Somewhere in this issue of FREEDOM I say—with that carelessness which characterizes most of my writings—that I am fond of giving advice. I was only in fun when I said it; "talking through my hat," as the street urchins say; the truth is I never give advice at all; I leave people on their own responsibility, knowing that when they have ripened to certain actions they will perform the actions without any person's advice. It is the relation of individual knowledge to the Law of Attraction that is responsible for what is called Special Providence.

H. W.

Mental Science is pushing its way to the front in Florida. Our presence here at first excited some wonder and perhaps some ignorant comment. But almost immediately we ourselves, individually, secured the friendship and good opinion of the people. We were building a town whose beauty could not fail of gaining admiration; the building gave work to many men and offered inducements for them to settle with us and build cottages of their own; so they became an undeniable factor in our growth and we grew faster than ever. At last the people who at first only saw what we were doing are now becoming interested in the thoughts we are thinking.

I publish this week a clipping from the news columns of *The Times Union and Citizen*—the most widely circulated paper in Florida—together with extracts from an editorial on the subject, and hope our readers will not overlook them, as they show the tendency of public thought here.

For my part I have always known that our system would come to the front in time. The bedrock of this system is individualism; it is the exact reverse of what the people have always been believing, and the result of its growth in public opinion will be a complete transformation of social and governmental affairs.

But I will not dilate on this now. I hope the readers will not overlook the two articles from *The Times Union and Citizen*. The editor's article, "What is Light," might almost have been written by a genuine Mental Scientist.

H. W.

MRS. HELEN WILMANS:—I sent for your "Home Course in Mental Science" last July which I received promptly. At that time I was tied hand and foot to my bed with rheumatism and my nervous system was so wrecked that I could hardly hold the lessons up to read them, and at times would have to prop them up before my eyes, but I felt there was life and health for me in them; so I kept reading and studying them until they

have now become my own thoughts to some extent, at least. Of course I am not as perfect in Divine thought as I will be in course of time, but you have certainly given me the key that unlocks the door to all wealth. Bodily health is a grand thing, but it is only a small thing compared with the great store-house of wealth this key unlocks; things that were once mysterious have become perfectly plain. My desire for increased development is so great that it seems some times as if I can hardly wait for the new thought to come.

I have also learned the control of others to some extent but not what I expect to have later on. What would you advise me to read next? I know I now have the key to success, but think I could develop faster with the help of good literature. You are at liberty to use this testimony if you want to. I am yours seeking the truth.

REV. J. G. WILSON,

Norman, Okla.

EDITORS FREEDOM:—I feel like speaking a word for FREEDOM. Although my acquaintance with it has been brief (eighteen months,) I have been its friend and admirer from the first.

It furnishes all the food I can digest from week to week, aside from "Home Course in Mental Science" by Mrs. Wilmans.

I predict great things for FREEDOM's future, and that it will become famous before long. All the good things I wish for it, and the cause it is speaking for, are coming true. I admire and value highly all the men and women who have come into the service of FREEDOM.

I enjoy immensely the Waste-Paper Basket, for it brings the readers into close and friendly relation with the family, making us feel personally acquainted.

There are the reports of the improvements and progress of your little thriving town on the far-away Pascua coast, and of your contemplated College which is designed to benefit and instruct "old children" as well as young.

How enjoyable the Bible lessons given last year by Mr. Post!

May his shadow never grow less. I wish the paper and every one who contributes to its pages many, many happy years of success and prosperity.

Many times have I intended to write and tell you how much I appreciate its tremendous efforts which take in the wide, wide world and give us such truthful, entertaining and scholarly articles that instruct us better than books.

L. WENTWORTH,
Oshkosh, Wis.

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.

MENTAL SCIENCE ASSOCIATION.

We are taking steps to organize Temples in the very near future in the larger cities of the United States, notably New York; Brooklyn, Boston, Washington, Baltimore, Pittsburg, Chicago, Philadelphia, Cleveland, St. Louis, Kansas City, Omaha, Denver, Salt Lake City, San Francisco and Los Angeles. The Mental Scientists of these cities will be communicated with as rapidly as possible, and we urge our friends in these cities and elsewhere to hold themselves in readiness to co-operate. We request them to send us their views on the subject of organization and the name and address of those best qualified to undertake the work of bringing those of the new thought together for a conference and exchange of opinion on the subject of organization.

From all directions the indications point to the fact that the fullness of time has now arrived when organization and organized effort must give cohesion and strength to those who have recognized the important truths embodied in the teachings of Mental Science, and the benefits to be derived from their promulgation to the masses of men and women who are in search of more light on the subject of life, its meaning and mysteries.

We naturally feel a buoyant enthusiasm in this work because we see beyond and above the crude efforts of many popular and unpopular "isms" the struggle and effort of man to attain to a larger self-hood.

Man is restlessly seeking for greater knowledge, truth and power; knowledge relating to his correct position in nature and the all embracing spirit of nature; truth regarding the pathways leading from many directions to the attainment of correct knowledge regarding man's proper relations to himself, to his fellow men and to the universe surrounding him; power to properly shape his life and destiny, and to surmount the difficulties encountered on the road to higher attainment.

To be engaged in this work renews an interest in life, stimulates hope, gives strength to mind and body, infuses a finer tone and vigor into the physical tissues and through them to all our undertakings. By working along these lines and giving assistance to the movement to the best of our ability we reap a double harvest: we grow in personal knowledge and understanding of the rules in harmony with individual and universal law, and derive satisfaction from the growth of our fellow-men who are perceiving the light of higher truth.

GROWTH OF THE MOVEMENT.

A convention of Mental Scientists will be held at Seattle, Washington, convening on Sunday, July 1st, for a three day's session. The main business of the convention, as we perceive it from the call issued by Professor M. F. Knox of Seattle, is the presentation of papers upon the development of Mental Science and related subjects; the formulating of measures calculated to bring the science more prominently before the public through organized effort, through the press, from the platform, through educational institutions and publications that will teach to the people the doctrines promulgated by the science in their purity, stripped of all religious cant, hypocrisy and mysticism. Professor Knox, who issued the call for the assembling of the convention, is a resident of Seattle where he publishes the *True Word*, a journal devoted to Mental Science. He has been in the lecture field for many years and has taught the science and established classes in several of the Pacific states; these he has recently formulated

into a larger organization, along parallel lines with the Mental Science Association, with its central executive body located at Seattle. It is expected that all Mental Scientists will make opportunity to attend this convention, whether they represent organized bodies or not, as the convention will be at first informal and of an advisory character rather than of the usual stereotyped and exclusive kind of gatherings. Professor Knox recently went to Olympia, the Capital of Washington, to deliver a course of lectures and to file articles for the incorporation of a Mental Science college; but being informed that papers for the incorporation of a college, to be located at Sea Breeze, had already been filed, Mr. Knox concluded to join forces with Helen Wilmans and Col. C. C. Post in order that the Florida college might receive the full support and attention of all Mental Scientists. Under date of March 3d Mr. Knox wrote the following:

I was on my way to Olympia with the intention of filing articles for the incorporation of a Mental Science organization; while there I received Col. Post's letter which was so full of encouragement that I concluded not to incorporate for the present. I have published the constitution and by-laws of Mental Science classes which I had modified with regard to organization, after receiving your letter, in order to harmonize them with the principles and plan of organization of the Mental Science Association. I shall however continue to organize along our lines until the convention convenes, when there will be no difficulty in merging the organization into the general movement.

I felt the need of some sort of organization very forcefully because our classes are being constantly invaded by preachers "out of a job," who persuade Mental Science classes and followers to form into some liberal church organization, in order to derive some sort of support through such organization. I recognize that many of them are doing good work, but most all of them mix in enough of their old doctrines to gather in all who are not sufficiently developed to become individualized; and without a true Mental Science teacher the members of the class become lukewarm and remain away from the meetings. We had such an experience here in Seattle where we had a Mental Science organization with a membership ranging from fifty to one hundred. After my return from Kansas and Illinois I delivered a course of lectures to them and then went on a three months lecturing tour. When I returned one of these preachers had gotten control of the class and turned it into a "Metaphysical Church." That made me determine right there and then to establish a definite, permanent organization.

I expect much good to come out of the convention to be held here on July 1st and confidently rely upon your co-operation. I hope you will bring this matter to the notice of the readers of FREEDOM and urge all who can to attend. Mental Science is established; it is coming into favor everywhere. Let there be no great hurry, but let us properly guide the movement through the channels of organization and man's triumph over all negative forces is assured. Yours for success. Fraternally,

M. F. Knox,
Seattle, Wash.

This letter has the ring of a true Mental Scientist and we urge the readers of FREEDOM to give whatever encouragement lies within their power to Professor Knox in support of this Seattle convention. The Home Office of the Mental Science Association will send an accredited representative to the convention, and will do whatever can be done to encourage this movement on the Pacific Coast.

We omit a number of very encouraging letters from this issue relating to the spread of organization, but would urge upon all who become further interested to address:

CHAS. F. BURGMAN,
Home Secretary.

A NEW CHEMICAL ELEMENT.

Six or eight permanent additions to the list of chemical elements have been made within the last three or four years. None of them, however, possesses such immediate practical importance as the discovery of radium. The finding of helium in terrestrial minerals awakened a peculiar degree of interest, because it afforded fresh evidence that the earth and sun are made of substantially the same materials. Still, no one has yet found any use for helium. It was a little startling to learn, as the world did from Ramsay's isolation of argon, that the atmosphere contained one more constituent than had previously been supposed. Yet, so far as is known, argon is as useless as helium. And so on through the list of recent discoveries, until radium is reached. Regarding this element, Professor Barker showed in Philadelphia last week that on account of the invisible radiance which it emits it is a more convenient and economical agent for surgical exploration than that which made Rontgen famous.

The investigations of M. and Mme. Curie, which resulted in the finding of radium, began early in 1898, if not before, and were doubtless stimulated, if not suggested, by the Bavarian professor's brilliant achievement. Rontgen's work naturally called to mind the observations of Becquerel, that uranium and its salts exerted a very feeble photographic influence. By experimenting with pitchblende, the mineral from which uranium is obtained commercially, M. and Mme. Curie found that the former yielded the same effect much more conspicuously. This led them to suspect that they were on the track of a new element. They even went so far as to name it provisionally, although much difficulty was experienced in separating it from the substances with which it was associated. Just before the close of the year, with the co-operation of M. Bemont, they obtained indications of still another new element. The first they called "polonium" and the second "radium." Polonium is believed to surpass uranium and its salts in emissive power five hundred-fold but Professor Barker estimates the efficiency of radium at one hundred thousand times that of uranium. For this reason, and because of its comparative cheapness and simplicity, the second of the Curies' discoveries seems destined to replace the costly and complicated X-ray apparatus in the realm of surgery.

One important distinction is to be noted between the behavior of the Crookes tube and that trait of radium which is now for the first time being exploited in this country. The practicability of deriving one form of energy—heat, light, electricity or chemical action—from some other has long been recognized, but it is axiomatic that none of them can be produced except by that method. It is believed that the most man can do is to transform. It is thought that he cannot in any true sense create. Rontgen obtained his X-rays only by a conversion of force previously existing in the form of electricity. But a radiance which will penetrate opaque bodies and act upon the chemicals on a photographic plate is secured from radium without the apparent use of any known species of energy. The phenomenon may yet be explained. But at present it looks very much like what has long been regarded an impossibility, the spontaneous generation of force.

The fact is not altogether unique, however. Within

the last two years an Englishman named Russell has been calling attention to the exceedingly slow but well defined action on a photographic plate of several familiar substances, among them printer's ink, of which he regards the varnish the potent factor. The protective covering which he placed on his plate seemingly precluded any chemical action by the ink or any invasion of his plateholder by true light rays. And as he was able to observe the effect when he used specimens of print over a century old, it is hard to say how long this mysterious power may continue to be exerted by the ink. This fact, taken with the discovery of M. and Mme. Curie, opens up a fascinating and perhaps fruitful field of speculation as to the existence and nature of yet unrecognized physical forces.—*N. Y. Tribune.*

THE DIVIDED KINGDOM.

For every man there is a kingdom over which he is born to have absolute sway—the kingdom of his thoughts, his realm of mentality.

Few of us as yet realize this sufficiently to take upon ourselves the true dignity of our kingship.

It is evident that as long as we suffer others to direct our thoughts, form our tastes, influence us against our better judgment, or generally to do our thinking for us, we are regarding ourselves as minors—children under teachers and governors, limited and bound by fate, by material surroundings and worldly conditions, and doomed to servitude and slavery. All the time we are heirs to a divine inheritance, and rulers over all conditions if we will but claim our birthright; and however much we may seek to shift our responsibilities and to throw the blame of our mistakes and misfortunes on others, we shall find, if we look into ourselves, rooted deep in our human nature, and underlying all outward appearances, the belief, amounting to knowledge, that each man is master of his thoughts and therefore maker of his own destiny.—*From Expression.*

LEGEND AND MYTH.

Dr. Lyman Abbott, discussing Genesis, in the course of a lecture in the Lowell institute, Boston, recently, said his point of view in discussing the Old Testament was that of modern literary or scientific criticism.

"The book of Genesis is supposed to have been written about 1,450 years before Christ," said the lecturer, "but it deals with a period twenty or twenty-five centuries before the time of Moses. Supposing then, that Moses wrote the book, how did he obtain the facts found in the book? My own opinion," continued Dr. Abbott, "is that it was written by some unknown prophet as a sort of introduction to the Bible."

He called attention to the two separate and distinct acts of the deluge and said that to him Genesis seemed like an edited book rather than a written book. It was known to be in existence long before the time of Noah. "What were the resources if not legend and myth?" he asked.—*Ec.*

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

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

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