

# 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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## PSYCHICAL RESEARCH.

### Prof. Hyslop's Paper on the Trance Phenomena of Mrs. Piper.

A meeting of the New York Section of the American Branch of the Society for Psychical Research was recently held in Havemeyer Hall, Dr. Osgood Mason presiding. A paper was read by Prof. James H. Hyslop on "The Trance Phenomena of Mrs. Piper." The paper was a narrative of Prof. Hyslop's experiments with Mrs. Piper, the well known "medium," who has been under the practical charge of the Society for Psychical Research for many years, and a summary of a report which he has made to the society on seventeen "sittings" with Mrs. Piper. These were conducted under exceptional conditions of secrecy, his own identity being concealed both by the nature of the arrangements for the "sittings" and by special precautions against detection. Prof. Hyslop began with an explanation of the nature of the problem which presents itself to the investigator of Mrs. Piper's phenomena. This is the question of personal identity after death, or the continuity of personal consciousness in another state of existence. It is not a problem regarding the general claims of "spiritualism," which comprehends a wide class of alleged phenomena that have no bearing whatsoever upon the primary matter at issue.

In regard to the question of fraud, Prof. Hyslop maintained that it was dismissed from consideration for all intelligent men ten years ago, and that suspicion persisted only in those who had not learned the facts. Those who choose to entertain it must make it good by specific facts and proofs or be thrown out of court, as Mrs. Piper has been relieved of all responsibility for the value of her phenomena, and no one can have "sittings" with her except through the Secretary of the society. Whenever any experiments of importance are conducted Dr. Hodgson assumes the responsibility for secrecy in them.

The speaker insisted that whatever value attached to his facts in the record depended upon the conditions under which they were obtained, and not upon their nature as facts, since it is easy enough to simulate such phenomena. Those conditions involve (1) the genuineness of the "trance;" (2) the established honesty of Mrs. Piper; (3) the precautions against suggestion, and various sources of obtaining information about the sitter; (4) and the perfection of the record. In regard to the last circumstance, Dr. Hodgson has been able for years to keep a complete record of everything said and done

in chronological order. The original "messages" are written, while Mrs. Piper is in a "trance," on a pad, so that any questions, which are always addressed to the hand, or remarks by the sitter, are taken down in their place. The record can thus be studied at leisure, and by others as well as the sitter.

The facts in the Piper phenomena at large consist of three kinds of "messages:" (1) Incidents in the ante-mortem life of the alleged communicator. (2) Reflections, spiritual, moral, and medical advice, delivered in the appropriate manner; (3) description and philosophical accounts of the conditions of life in a transcendental world. Of these three types, only the first appears in Prof. Hyslop's record. These are specific incidents in the lives of six different "communicators." One of them purported to be Prof. Hyslop's father, two of them uncles, one his cousin, one his brother, and one his sister. Their names were given correctly, and they represented correctly also the actually deceased relatives that they claimed to be. The one claiming to be his father gave in proof of his personal identity as many as seventy-five, or one hundred incidents that have been proved to be facts of his experience before his death in 1896. As illustration of such incidents, he mentioned all the important topics of a conversation with his son on the subject of psychical research in 1895, including thought transference, hallucinations, hypnotism, Swedenborg, and a certain coincidental dream, with an experiment involving the identification of a strange face seen in that dream, together with a direct statement of his son's skeptical attitude at the time. Smaller incidents were the name of the medicine Hyomei, which his son had procured for him in New York; all the important physical symptoms accompanying his death; the statement that his son was the last to speak to him in that crisis, this being the fact; allusion to his two sisters by name, with the intimation that their husbands had died, which was true; mention of a skull-cap made by his wife; a "brown-handled knife, with which he used to pick out his finger-nails;" an old favorite horse; a specially tall chimney on the house in which he had formerly lived; a special cane, in connection with an associated incident of much importance; a certain tax, which his son had paid under trying circumstances. Many of the facts were unknown to the son until ascertained in the West from friends and relatives to be true. There were as many as twenty-five of these, excluding direct telepathy with the sitter's mind. Five of the sittings were held in Prof. Hyslop's behalf by Dr. Hodgson, while Prof. Hyslop remained in New York, and all the facts then told were unknown to Dr.

Hodgson, and perhaps one-half of them unknown to Prof. Hyslop also. The incidents given by all six of the "communicators" number some one hundred and fifty to two hundred, some of them requiring three months' investigation to verify.

Discarding the hypothesis of fraud, as the society does, two theories are advanced to account for the facts—the persistence of individual consciousness after death and telepathy from the living. The situation is such that, if a man does not accept telepathy, he has no possible escape from the spiritistic theory, as nothing else can explain the phenomena without tolerating thought transference. But this latter supposition must represent one of the very large proportions to meet the demands made upon it, and must then come into conflict with certain confusions and errors or mistakes that ought not to occur with a power so omniscient as it appears in the successes. The selective character of the telepathy involved is beyond comprehension, unless we suppose it equal to the task of reproducing all the phenomena of personal identity and individual consciousness, precisely as we should expect them in a surviving spirit. If all the facts were known to the sitter, the case in favor of telepathy would be more plausible, though it would still remain extremely puzzling to find the selectiveness in favor of personal identity so perfect as it is in the hundreds of persons that have visited Mrs. Piper. But when large numbers of the facts are wholly unknown to the sitter, the telepathy that can select almost infallibly the right facts from the right person among all living consciousness or memory is something for which there is no scientific analogy outside the phenomena in the Piper case, so far as yet authenticated scientifically. But such a capacity ought not to commit mistakes in simple matters like errors of memory. These, however, are frequent. Besides the differences between "communicators" in their power to give clear "messages" is incompatible with the telepathic hypothesis, and no less so is the fact of prediction which is very frequent, apparently on the part of being that might very well inductively ascertain more than incarnate persons can know.

On the whole, the spiritistic theory seemed more tenable to Pro. Hyslop than its alternative, especially as it consists more naturally with what we know of the limitations of both the human brain and of personal consciousness. In fact, the recognition and extension of the personal consciousness we once knew represent a known cause, while telepathy is a mere name for some operation about which we know nothing, and involves a selective omniscience that is past all comprehension outside of infinity, to say nothing of the unconscious deception that it is necessary to suppose, in direct contradiction with the whole character of the trance personalities who have the "communications" in-charge. If, however, the scientific sceptic will produce experimental evidence for such powers without involving the personal identity of deceased persons, he can weaken the spiritistic theory, but until he does so it is contended that it must stand as the best working hypothesis in the field.

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## THOUGHT IS MASTER.

Extracts from Ralph Waldo Trine; sent in by Mrs. Louisa Southworth:

"Of all known forms of energy, thought is the most subtle, the most irresistible force. We are just beginning to grasp the tremendous truth that there is a science of thought, and that the governing it can be known and scientifically applied. Thought needs direction to be effective, and upon this effective results depend as much as upon the force itself. Will is the directing power. Thought is the force. Thought scattered gives the weak, the uncertain, the vacillating; but the never doing. Thought steadily directed by the will gives the strong, the firm, the never-yielding. Will is the steady directing power; it is concentration. Will is the sun-glass which so concentrates and so focuses the sun's rays that they quickly burn a hole through the paper that is held before it. The same rays, not thus concentrated, not thus focused, would fall upon the paper for days without any effect whatever. Will is the means for directing, the concentrating, the focusing, of the thought forces. Thought under wise direction, this it is that does the work that brings results."

It will interest the many friends of Mrs. Louisa Southworth to know that she is spending the winter in Washington; she is at the Riggs House. She says the climate there is not a substitute for that of Florida but she has made up her mind to stand it a while longer. During the convention week the weather was fine, and I infer that the convention was a great success. Mrs. Southworth says, "I shall always be glad that I was present at the time Miss Anthony *nominally* gave up the reins of the suffrage Association." Mrs. Southworth is a great friend of Miss Anthonys, and no wonder. Miss Anthony is a marvel of perseverance. I hope we will have her with us always; this is saying I want her to come into Mental Science and live forever. Mrs. Southworth who is also a very great woman is already deeply interested in the Science. She is a great student in everything that educates and uplifts. She has spent several winters at Sea Breeze and has made many close friends here. We are all anxious to have her back again where her handsome face and brave words never failed to produce a deep impression in favor of truth and right.

## A PARABLE.

A youth once entered a field where snowy daisies and golden buttercups grew abundantly. At the other end of the field was his goal. The youth was tender-hearted—so much so that he tried to keep from treading on even one tiny flower; but that was impossible, they grew so thick. Each crushed flower weighed upon his heart. Presently he lost sight of the goal. He had looked on the ground so long, in his attempts to save the flowers, that he had lost his way. Night came. Crushed flowers lay everywhere, and he had not reached the goal.

The following day another youth came to the field. He also was tender-hearted. He too saw the flowers and the goal. The daisies were as snowy and the buttercups as yellow as on the previous day, but the youth kept his eyes fastened on the goal. He too crushed the flowers, but his step was so elastic that they instantly sprang up again as fresh as before. Night came with brilliant stars. The youth had reached the goal; the flowers slept peacefully.

The field was Life. The flowers were men's and women's hearts. The goal was Truth.—*Dorothy King in Mind.*

## THE MENTAL SCIENCE ASSOCIATION AND THE INTERNATIONAL METAPHYSICAL LEAGUE.

As reported in last week's issue of FREEDOM, Mrs Wilmans has been tendered and has accepted the honorary position of Vice-President for Florida in the International Metaphysical League, an organization formed from among the ablest and best known workers in the field of new thought, for the avowed purpose of bringing into harmonious relationship the different schools which have sprung up within the last few years, each claiming to possess and teach some truth regarding man and his relation to the source of being not perceived by the leading minds in other schools.

The purposes of the League are wholly creditable to the originators and promoters of the movement, and within certain limits, practical. Much good I doubt not will result from the work which it has set itself to do. Every one who earnestly believes that the race is a unit, and that all men are brothers, which is proclaimed as a truism by all the different schools of the new thought, must be ready and anxious to work in perfect harmony and good will with every man or woman who is searching for more light. Neither I nor any other has need or right to censure any one who is struggling to grasp the saving truth, and he who does so is lacking in knowledge of the law, or, to say the least, fails of grasping the full import of the words, "brotherhood of man."

It is impossible, however, that the League should bring all men into one organization or cause all to be of one opinion—and is as undesirable as it is impossible.

Not only has the all of truth not been grasped by any one school of thought, it has not been corralled by all the schools combined, and cannot, therefore, be embodied in any declaration of an Association or League composed of representative members of the different schools, and until such shall be the case there will be different "schools," and they are much more likely to multiply than to all amalgamate.

The tendency so to do is due in part, as asserted by one of the speakers at the recent League meeting, to personal ambition for leadership, but not wholly, nor do I think primarily so. Men reason differently. Not only do they, as in the old story of the Knights, see different sides of the shield, but they see it differently, looking at the same side, and every one thinks that he who sees differently from himself is color-blind. I personally know a considerable number of color-blind people, every one of whom think it is *my* eyes that are defective. They are perfectly honest in their opinion, and are good men and true, and I am very sorry for their infirmity, but that does not prevent them from going right along asserting that the shield is green, while I know it is not. I can, however, unite with those who think the shield green, in convincing those still more ignorant who assert that there is no shield there whatever. Mental Scientists can and will unite with any and all other schools of thought in any general line of work intended to prove the existence of the shield to a dying race—will do it willingly, gladly, but when it comes down to the color of the shield we must, as honest and earnest men and women, continue to insist that it is the others, and not ourselves, who have more or less defective eyesight.

There are points of difference between us and other

schools, some of which are of grave import. In some cases it is possibly due in a measure to the fact that there are no words which convey the exact thought intended to be conveyed by writers and speakers upon metaphysical subjects. Words acquire their significance from their relation to things; and as our knowledge of the metaphysical is of recent acquirement we really have no language of the metaphysical, and must speak and write in the language of the physical, which is often misleading. It occurs to me that here is a field wherein the League might do good work—might by defining the meaning which certain words and phrases shall have when applied to metaphysical subjects—assist to a better understanding of the teaching of the different schools, and so make their teachings more clearly understood by those of other schools and by the public generally.

But there are, after making every allowance for differing interpretations of terms, differences of opinion and teachings between the schools at the present that are too vital and too antagonistic to be amalgamated. Christian Science, for example, teaches the absolute non-existence of the body, as indeed of all things else. Mental Science, on the other hand, asserts not only the existence of the body, but holds its preservation to be the one thing most to be desired and striven for. The Faith Curist would have people healed by the act of having faith in some being or person outside of the man—Mental Science teaches that man has the right to command, and would have him to know the law and have faith in himself.

To us there appears a confusion of thought in the teachings of all other schools, as there evidently is in the public mind regarding what is taught. We at Sea Breeze have no desire to proselyte from other schools, but we are exceedingly anxious that the public be made to know what we teach; and that this may be so we have started the organization of Mental Science Temples, and shall put lecturers in the field as far and as fast as possible, who will teach that which we hold to be true, but without disparaging any. We believe, too, that there should be permanent organizations and regular Sunday meetings, and that these meetings should be under the charge of a regular lecturer with such restriction upon his authority only as a board of trustees, or some such representatives of the members of the Association should select, would naturally exercise, and have so provided in the constitution and by-laws that govern Mental Science Temples.

We believe in accepting of people as they are, and not insisting that they be at once what they may sometime come to be. There is a semi-religious, semi-social side to mankind, that should be considered in planning to disseminate the truth. Sunday is no longer regarded with the same feeling as formerly, but it is not yet quite the same as other holidays. People wish still to use it as a day for assembling for intellectual rather than for physical pleasures, and it is well that it is so; and as wise educators we should take advantage of the fact—should utilize the day and supply the people everywhere with discourses from Mental Science standpoints, and that is what we are proposing to do. We shall throw into the work of organization all the energy we can spare from other departments of the work, and shall aim to make these organizations permanent. We want them

to become feeders for the college which we are founding here, and in time we expect the college to send out graduates who shall be the leaders of thought for their generation. The teachings, both in the Temples and College, will be the truth as Mental Scientists see it, but there is no Mental Science creed. On the contrary, the highest and really most important work of the College will be in that department where investigations will be made, that more and more truth may be discovered, and here no one person's ideas will prevail; here no "school" will be recognized, nor will any idea be rejected as unworthy of consideration because of its being new, or having originated here, or there, or elsewhere, but the truth will be diligently sought for, and when found will be proclaimed to the world and will be impressed upon the minds of students as a part of their education.

We have thought long and deeply upon the whole subject, and believe we have laid our foundations for future work broad as deep. We will cheerfully aid the League in the work it has laid out, but we must not, any of us, expect that we shall all be able to see the same shades of color upon the shield, and must be content to unite in proving to a half-blind world that it is there, and is a sure-enough shield against all the ills to which the race has been supposed to be heir.

C. C. POST.

### EASY TO ANSWER.

DEAR MRS. WILMANS:—Enclosed please find the account of the strong will of Mrs. Hart described. One paper stated that she desired to live to be one hundred, and her will was so strong that every one thought she would. Why has her strong will not been sufficient to manifest her strong desire, for it was said few have such a will power. Do let us know in FREEDOM. Am most greatly,  
E. M. CADWELL.

This lady who was so determined to live had no knowledge of how to accomplish her wish. Her will was operating on the lower or unconscious plane. It was a strong will, but no matter how strong the will may be on the lower or unconscious plane, it can do only a little more than the weak will when trying to operate on a higher plane than usual, until it knows the law that bolsters it up. It is knowledge that saves; the knowledge of how and why the will can conquer. If the lady had understood the power of the will, which she could have done by a thorough knowledge of Mental Science, she would be alive to-day and on the road to perpetual youth, the same as I am. I am getting older all the time if age is to be registered by years, but the fact is I am getting younger. That is, I am getting stronger both mentally and physically.

My increasing mental strength is showing particularly in the fact that I no longer dread my work. I have always pulled back from my editorial writing, and often—yes, usually have felt that my paper was an awful drag on my freedom. But now I begin to be drawn towards it. I feel a constantly increasing interest in it; and this is because I am getting to be more vital than I have been for years. In fact, I am more vital *mentally* than I ever have been in all my life; and I see plainly that this mental vitality is slowly communicating itself to my body. There is nothing truer than that mind and body are one.

A strong will is all right as far as it goes; but on the

animal plane—which is the plane where it does not understand its own power, but only feels it in the muscles, it cannot reach up to conquests that are beyond and above the animal knowledge. And so that lady died, as every other person is going to do who does not know the law of growth.

In using the word animal I do not mean to assume that the lady was lower in the scale of humanity than ordinary. She was probably above the average; the word animal as applied to the different planes of intelligence simply means that plane on which nearly all the people in the world are now living—the unreasoning plane; the plane where the people are the subjects of heredity mentally and bodily; the plane where they are ignorant of the fact that they are all mind and are dependent for bodily development on gaining knowledge of themselves; of their own power and of why they possess this power. The lady *felt* the power; she expressed it in her blind will; but until her will should become illuminated by the splendid intelligence of the how and why, she could do no more than to simply extend the reign of ignorant force or animal will a little longer than is ordinarily done under similar circumstances.

H. W.

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### THE VALUE OF FRUIT AS A DIET.

Fruits are of great value in many forms of disease because of the acids which they contain. These acids taken into the blood break up some of the compounds of waste substances which have been formed, and thus give rise to an increased excretion of these substances through the kidneys. In this way fruits are of great advantage in the treatment of rheumatism, gout, gravel and all the different morbid conditions which accompany the so-called uric acid diathesis. Remembering the interesting fact pointed out by Bouchard, that rheumatism is really a toxemia, resulting from the decomposition of food stuffs in a dilated or prolapsed stomach, we must also attribute the beneficial effects of a fruit diet in rheumatism and allied conditions to its value in suppressing the formation of poisonous substances in the alimentary canal in the manner already pointed out. Obesity, which is, like rheumatism, a diathesis, may be successfully treated by a fruit dietary. This is due not only to the fact that fruit is a natural food, and thus aids the system to establish normal tissue metamorphosis and a normal balance between the processes of assimilation and dissimulation, but also because it affords a very comfortable means of reducing the amount of nutriment material received to a minimum quantity. Fruit is chiefly water, the amount of nutriment material it contains varying from five to eight or ten per cent. in most fruits, such as dried grapes, prunes, dates, etc. The writer has succeeded in reducing excessive weight in most satisfactory manner, by prescribing a diet consisting almost exclusively of grapes and apples, allowing only a small bit of thoroughly dry bread or zwieback in connection with the fruit. In some cases the fruit may be allowed as often as three or four times a day, if necessary, to relieve an uncomfortable sensation of emptiness. In fevers, fruits, especially in the form of fruit juices, are a most convenient and certainly the most appropriate of all foods.—*Ex.*

## THE WASTE-PAPER BASKET.

Day before yesterday one of the waiters from the Colonnades brought me two cards with the names of Mr. and Mrs. Patterson. I sat for a moment wondering what Pattersons they were. I know a good many Pattersons, and was running them over in my mind when the door of my office was burst open with a bang, and a lady rushed in and grabbed me; she had met Mr. Post on the porch and hugged him excitedly and energetically, after which she made a dive for me.

It did not take me long to find out which Pattersons they were after I saw them. They are Cleveland people and were members of my first class in Douglasville, Georgia. There is no telling how glad we were to see them. They are not husband and wife, though often taken to be so; they are mother and son; and I must say that Mrs. Patterson is remarkable. I have never met with a woman of such intense vitality. While at Douglasville she led in all our sports, and as an organizer of original nonsense I do believe she beats the world. At this moment she is in Ada's rooms and the sound of their voices comes to me through the ceiling and makes me want to go up there and assist in the talk. But I just have to write this article or get scolded by Major Britton. And she leaves to-morrow, before I have had time to have a good visit with her.

Yesterday we went out in the new carriage, and she saw the ocean for the first time in her life. It seems strange that one who has traveled so much should have missed seeing an ocean sometime, but she has done so. The first night she got here she listened to the roar as it broke on the beach, and after about an hour she consulted her son on the subject.

The next morning as Mr. Post and I were going to breakfast we met him and he told us he "had a good joke on mother." He said that after she had listened to the roar for half the night she waked him up and said, "Charley, I wonder how much longer it will take those cars to cross the bridge?" "Oh! go to sleep, mother," said Charley, "that noise has not stopped since Eve was born, and it will be several days more before it does. That is the Atlantic Ocean raising Ned about a half mile to the east of us."

There is no doubt about the future of this place now. Our streets are full of carriages, bicycles and people on foot. When we first came here it was an exciting event to see a dog on the road; now the people are swarming. The four-horse coaches loaded down with laughing, happy people are a pretty sight.

Last night I attended a ball at the Colonnades; like Jenny Wren—the dolls' dress maker—I took a good many patterns of fine dresses and stowed them away in my memory. It was the dressiest company I ever saw, I believe; real Paris gowns, I was told by a lady that seemed to know. Some of them were so trimmed that if I had owned them and wanted to show them off I would have hired a handsome black girl to wear them while I, dressed simply in a pretty frock that I did not need to take care of or think about, kept close enough to her to indicate my ownership in the dry goods she was displaying. Some of these dresses were two inches too long *in the front*; just think about it! and two feet too long *in the back*. If they had commenced high enough up, however, they would have been a foot shorter. They were so weighted down with excessive trimming

they looked burdensome. Oh! how I wish it were allowable to wear short dresses like the little girls. I give myself only one year more to get round to it. I did not know how lovely it was until I wore my little girl dress to the children's party, a few weeks ago. That one taste of freedom has ruined me for ever being a fashionable woman again. I do not believe in the bloomer costume, nor in divided skirts nor anything else bordering on the masculine; I believe in dresses made as we make them for the little girls, and out of the prettiest material that can be had.

Every lady knows what an abject slavery her clothes entail upon her; how her movements are hampered; how she steps on her skirts in going up stairs, and how much the extra amount of material from the knees down adds to the weight she has to carry. Are we going to stand it always? I say "no."

In all the attempted dress reforms heretofore, there was lacking the principle element of success—*beauty*. Women will not wear ugly things except under the compulsion of fashion. If the great majority wear ugly things, as they surely do, then the rest of us feel compelled to do so too or submit to being labelled "cranks," and being rendered conspicuous thereby, which no true lady enjoys.

In coming to this far off place I had an idea that we could dress as we pleased while at home, and only submit to fashionable attire when we went out. But the hundreds of people who swarm here render the carrying out of this idea impossible. I expect many of my friends will wonder that I should feel any timidity on this point. But it is not timidity that I feel. We are introducing new ideas and find enough opposition to them without emphasizing our difference from other people by dressing in a manner that would add to their prejudices.

It was imperative that we should push the new ideas, and to do so we wished to arouse as little opposition as possible. The people thought us strange enough at first in the mere fact that we did not go to church; they wondered what kind of beings we were. After a time they concluded that we were good citizens at least; then they saw that we were advancing their interests and enhancing the value of their property by the buildings we put up and the general improvement we inaugurated. At this time they like us and have ceased to draw a line between themselves and us; many of them are becoming interested in our ideas; our reputation is splendid and we hear nothing but good words of ourselves in the many newspapers that come to our desk. This state of affairs would not have been if I and the other ladies here had deviated from the fashions of the day in our dress.

But the time is coming when we will have sufficient influence to lead in the realm of fashion as we surely do now in the realm of ideas, and when this time comes we will publish a fashion magazine of our own, and Paris can copy from it; she will have to do so or suspend business in this line.

I am not going to distrust my own taste; it may be high Dutch or low Dutch, or Choctaw Indian or central African, but I believe in it. I am fond of bright colors and have the readiest sight for colors of any person I know of. In riding through the woods I catch sight of a wild flower before any other person seems to

notice it. Many people have at different times remarked on this.

And this reminds me of Dolly, our buggy horse. We were in the habit of hunting flowers in the spring time, and she got so she would stop if she saw a flower, whether we wished her to do so or not. This was in Georgia where there are more wild flowers than in this state. We supposed—before we came here, that there were more flowers here than in any state in the Union, but it is not so. True the wild flowers here, though of no great variety, are perfectly magnificent. The magnolio, for instance, whose buds are the size of a goose egg; and the Spanish bayonet, which takes its name from its long, slim unapproachable leaves; it has the most superb flowers; creamy white lilies clustered on a stem often from twenty to thirty inches in length. Then in the spring we have the jessamine, a climbing plant that hangs its festoons of yellow flowers from limb to limb of the trees that support it. We also have the Virginia trumpet vine, and this is about all. I greatly miss the small flowers that used to fill the woods with beauty and our walks with interest. But we have mosses here and ferns. Altogether I am not justified in complaining, and I do not complain.

Mr. Post and Mr. Sheldon and several others are out today locating the spot for the college building. This building is exciting much interest both at home and abroad. At home it begins to be looked upon as a means of development for the whole country, and especially for the town on both sides of the river. Sea Breeze is really a part of Daytona. Daytona is the largest now, and her local papers speak of us as "the suburbs." But we are growing the fastest considering the difference in ages, and we expect the next three years to change situations and have Daytona for our suburb. It has been a laughable matter to see the gradual awakening of the people to the magnitude of our intentions here. They did not believe in us at first. Then they thought we were insane, but harmless. Later they wondered what on earth we meant. Now they are watching us with eager interest, and are remarking that no matter what we undertake we will make it succeed. They have implicit confidence in us at last and regard us as a sort of fountain with a perpetual outflow of new and helpful enterprises.

And they do right in this respect. There is no danger of our quitting; we are not of that cast of mind. People who grow constantly may be depended on to build constantly.

The Colonnades is full to overflowing. I dislike to see the guests turned away as they are now being turned away daily. Large as the house is, with its last summer addition, it is not large enough yet by half.

Our new cottage is the most perfect thing of its kind I ever saw. As soon as it is completed I will have some pictures taken of it, both interior and exterior, and have cuts made of them to print in the Waste-Paper Basket.

You know that this department of FREEDOM is nothing but a private letter to my friends, just to let them know what we are doing and how we are doing it. Before leaving the subject of the new cottage, I should have mentioned Mr. Starkey, the architect. He is a poet and an artist in building; the best I really believe I have ever seen, and furthermore he looks out for the interest of his patrons in the most careful and conscientious manner. We need just such men as he is; men who are

perfect in their line of work, because there is a demand here for beautiful homes, and the whole tendency of improvements is toward beauty of every description. This is "The City Beautiful," you know.

But one of my friends writes and says that this is a silly name, and the place must not be called by it. Perhaps she is right; it is a name that might wear out in time. We liked it at first because we liked Mr. Flower who called it that.

And by the way Mr. Flower's magazine is a marvel. It is called *The Coming Age*, and it is great. I wish I had a copy of it by me; I must hunt one up and quote from it. Send 20 cents to Copley Square, Boston, and get a sample. Don't hesitate to support the publications of advanced thought. *The Coming Age* is not an out-and-out Mental Science magazine, but it is doing a fine work in educating the masses up to where they will be ready for clean, clear, unmistakable Mental Science, such as they get in FREEDOM.

There never was a time when subscribers for FREEDOM were coming in so fast. Friends, don't let your subscription run out.

Sometimes I get an order to discontinue the paper, and it amazes me. How can any thinker do without FREEDOM? Why, such papers as FREEDOM constitute the key that is to unlock every department of future growth; FREEDOM carries power and vital force to all who read it; and is better than the colleges and churches as an educator, and far ahead of the medical profession and of all the medicine in the drug stores as a healer of diseases.

Because I say so much for FREEDOM do not imagine that I fail to recognize the merit of other papers devoted to this subject. I should be surprised to have their subscribers fall off too.

H. W.

### C. F. BURGMAN'S LECTURE TOUR.

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.

For you must know and believe that people's souls make their bodies just as a snail makes its shell. (I am not joking, my little man; I am in serious, solemn earnest).—*Charles Kingsley*.

[It is their thoughts that makes their bodies; thoughts generated by the bodies themselves, whose interaction upon the bodies have power to change them as they will. H. W.]

Most of us remember only what we have remembered before; but deep thought holds in solution all facts. The best "art of memory" is to understand things thoroughly. New knowledge always calls upon old knowledge. Memory should enshrine principles instead of traditions.—*Emerson*.

## THE MAN WHO WILL NOT HOE.

BY ROBERT NICHOLS MOULTON.

Offspring of the centuries, who tramps  
 From morn till night and from town to town,  
 O'er his back a dilapidated rag—  
 A walking, breathing, allegory of want,  
 Who made him alive with wit and with song?  
 A soul that grieves not but forever hopes,  
 Smoked and sunburned, with the strength of an ox.  
 What loosed, and smoothed the wrinkles in his tongue;  
 Whose was the hand that stitched his filthy duds?  
 Whence the budding knowledge that stirs his soul?  
 Down all the gloomy stretch of ages past,  
 There is no prophecy more ominous than he—  
 More tongued with censure of the world's blind greed;  
 More filled with signs for hopeless dying man;  
 More frought with tidings of a brighter day.  
 He is the thing the law made and gave  
 To have dominion over sea and land;  
 To break the galling chains of drudgery,  
 And proclaim the freedom of all mankind.  
 He is the dream they dreamed, who made the law  
 Declaring freedom and peace to all the race;  
 And wrote it down with bayonets dipped in blood.  
 The gulf between him and the seraphim  
 Is narrowing, and rays of ruddy light  
 Are beaming from the painted rocks below.  
 Master of his own fate. What to him are  
 The beliefs of a dead and dying past,  
 Thrones and empires, jewels or crowned kings;  
 What to him are robed priests, the church, or creeds,  
 The gold-paved Jerusalem or burning hell?  
 Through his grim form, humanity estranged,  
 Blind-folded and drowning in ignorance,  
 Shall rise as one, and greet the new-born thought  
 That will clothe it here, with immortality.

Sea Breeze is the national headquarters of the Mental Scientist, Helen Wilmans. Mrs. Helen Wilmans Post, the founder of the Mental Science movement, and Col. C. C. Post have been located here for several years, and through them Sea Breeze has become one of the most beautiful places in the Union; fine roads and streets have been built, cottages and fine residences are to be seen on every hand, fine hotels and business houses are doing a profitable business. The International Scientific Association organized a year ago has grown to be a concern of immense proportions, requiring twenty or more people to handle the business in its different branches; it is through this branch that the publishing of books and the circulation of literature is done. One of their books, "A Conquest of Poverty," has reached the wonderful sale of thirty thousand copies in three months. The active management consists of Mr. A. F. Sheldon and Capt. C. Eldridge.

The Mental Science Association, recently organized with supreme headquarters here, will push the work of organization through the world. Hon. Chas. F. Burgman is the secretary and active official of the association.

Dirt has been broken for a very fine college building which will be devoted to teaching the higher sciences. It is expected that this college will bring hundreds of people from all parts of the world to Sea Breeze. Property of all kinds is advancing in value and great things are predicted for this section in the near future.—  
*T. A. D. in a Jacksonville Daily.*

## FROM PRENTICE MULFORD.

If you demand persistently the truth, and only the truth, you will get it. The whole truth means power to accomplish seeming impossibilities.

The mood in which you keep your mind is a force in the kingdom of nature.

No one really rules—until one rules one's self.

Whenever conviction is stifled there is dishonesty. Conviction comes of our higher self.

The real food for both spirit and body is new ideas.

The cultivation of self-dependence and self-reliance must commence in your own mind, and by yourself.

To learn to forget is as necessary and useful as to learn to remember.

The pride that makes a man value himself is the pride that keeps him from mean or degrading acts.

You are now, in your thought, making some future position for yourself, pleasant or unpleasant.

Confident expectation of success is the most useful habit of mind, or method of using your thought force, that you can cultivate.

An Idea called "Death" exists in men's minds. It exists nowhere else. It is the first great untruth.

It is not so much what we do, as what we think, that brings results.

Let us remember that every unpleasant thought is a bad thing literally put into the body.

We need to place our association and intimacy with the infinite mind above all individual association.

Charity comes of the knowledge that all people live up to the best light they have.

Every sentence you speak is a spiritual force to yourself and others for good and ill.

The mind in repose draws spiritual element and refreshment to recuperate the body. It will draw of this more and more as our capacity of repose increases.

It is only in silence, and by means of places and periods of silence, that the fullest force of the Infinite can be by us felt and received.

Living in the same set of ideas continually is analogous to feeding continually on a most limited variety of food.

"Must" is most powerful—either as a destroyer or as a builder.

Love is literally Life—the lack of it leads to death.

Never in thought admit an impossibility. To say "impossible" as to what you may do, or become, is a sin.

Wherever you (in mind) place, and persistently keep, yourself, towards such position will you be carried.

Desire to accomplish is proof of ability to accomplish. Set your mind persistently in the desire or demand of the best of everything, and the best will, by an inevitable and unerring law, eventually come to you.

You cannot, without injury to yourself, do a service to another without in some way or shape receiving its value in return.

The highest love for self means justice to self. If we are unjust to ourselves, we shall be unjust to those to whom we are of the greatest value.

Your every thought is a force, as real as a current of electricity. The thoughts you are now putting out are working to shape your face and body, and affecting your health for good and ill.

To be able to admire, to have the clear sight to detect the good in the lowest nature, to keep evil out of sight, is a source to us of strength, health and continual increase of power.

If your thought is all pure, clean, bright, confident and courageous, you are an increasing value wherever you go.

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Mr. Geo. Osbond, Scientist House, Norman Ave., Devonport, Eng., is exclusive agent for our works in Great Britain. Our British friends will please address all orders to him.

## DON'T.

Don't what? Don't mix your orders. For anything connected with healing or with the paper FREEDOM, address Helen Wilmans.

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.

## MAN THE BEGINNING OF ALL WEALTH.

I have just laid down one of the best looking of all the metaphysical magazines now published. There is not a word of genuine Mental Science in it. Wherever it touches upon the subject of Mental Science the greatest ignorance of the law is betrayed. In these days of the constant evolution of more and greater truth it is impossible for such a magazine to live long, unless it comes out of its weak position into the strength conferred by exact science. The magazine I speak of is anything but scientific.

Nothing short of demonstrated science is going to supercede the inane idea, of the creeds—the twaddle talked from the pulpit, and taught in the schools, except the absolute truth; truth based on an understanding of the Law of Attraction, which lies at the foundation of all the wisdom that can be gathered in this world or any future world we may live in.

A knowledge of the Law of Attraction is the beginning of the wisdom that saves these human lives and preserves them as distinct individualities. What do I want? It seems to me at a casual glance that I want money to build up this place and make it the most beautiful place in the world, and the most attractive to high and earnest minds; money to build the college wherein thousands

of bright persons will be instructed in the truths, that will render them able to go out into the world as educators of those who cannot come here.

But the money is not what I really want; there is no power in the money to do the things I want done. What I really want is knowledge, ripened thought, the wisdom resulting from intense concentration; all mental acquirements, every one of them. It is these intellectual unfoldments that I am seeking, and not wealth at all. I do not have to seek wealth; I would not get it if I should seek it; others might do so, but I could not. And why? Because I have ripened into the order prescribed by the Law of unfoldment. This order is expressed in the words, "Seek ye first the kingdom of Heaven and all these things shall be added unto you." In seeking knowledge I am seeking the kingdom of heaven, and I know as well as I am living that wealth flows in where knowledge unlocks the door.

To make this plainer I will state it in other words. Suppose that this very evening some new truth opens to my searching thought; who will deny that I am richer mentally than I was yesterday? But the wonderful thing, and the thing the world is not yet ready to accept is that some *external* good will come to me in consequence of the new truth that has developed out of me. This is as true as that the world moves. I may seek money and not get it; but if I seek truth I never fail to get the truth; and riches are correlated to a knowledge of truth, and follow the birth of truth as surely as the earth moves around the sun. Years of experience have demonstrated this fact to me. Money accumulated by the old methods comes and goes; rich to-day and bankrupt to-morrow; but the wealth that waits on knowledge, the same external wealth that the world esteems, houses, lands, diamonds, articles of beauty and worth—all these follow in the footprints of knowledge.

Then knowledge is all we need. I am very doubtful whether we need to make application of it. This is a subject on which I have thought a great deal; just how much we need to apply our knowledge in order to get results from it. It seems to me that results grow out of the knowledge without any effort on our part.

But how can knowledge clothe itself in results without effort? I don't know. A question like this is in the domain of that unexplored region called *The power of thought*; we have not yet advanced enough in the new ideas to answer it.

Can we sit still and have our thoughts build for us? We have not done so yet, except in the removal of disease from the body and the substitution of health. In building the new house on the river bank there are about twenty workman employed. Thought projected the idea, but it required tools and human hands to express the idea in wood and stone.

But aside from these perplexing questions, there is a law that adjusts one's own to him. I never was fairly in the world's old thought. I was born without the fear of disease or death; I counted this as nothing; what I did count as something very important was the fact that I never made a success of anything while in the old ruts of thought and action. No matter what enterprises my mind suggested, nor how faithfully I carried them out, they all failed. The same ideas and similar enterprises were successes with other persons. I wondered what was the matter with me. I know now.



There was some faculty of my mind that pointed over and beyond the methods that brought success on the average plane of action. My imagination lifted me off of that plane; I did not truly live on it, and would not have been satisfied with any success that might have come to me, if any had come. The consequence was that I was a failure. It was only when I abandoned myself to the delight of my life, which was *thinking, thinking, thinking*, concentrating my thought, not on any effort to gain wealth—but in the effort to gain knowledge of truth, that successes of various kinds began to come to me. At last I saw that whatever might be the basis of success with others, the basis of success for me was in making no direct effort to accumulate wealth, or even comforts, but to confine myself to the effort to understand the law of creation, and to find out all there is to find out about man and the power vested in him.

I was not seeking knowledge of anything but just this. Some one wrote me once asking why Gladstone, who was a truth seeker quite as much as I or any one could be, had yet failed in health and died. To which I answered Gladstone was not seeking the true understanding of the law of life. He sought and found knowledge on many subjects, and was—in respect to such knowledge—many times my superior; but he never sought the saving knowledge that I am seeking; the knowledge of man's own power; the knowledge that renders men self-creative.

The more completely I abandoned myself to the effort to gain knowledge on this particular thing, the more I thought about it, the more I watched its effects upon myself and others to whom I transmitted it, the more easy my circumstances became, until after a time I knew that the true success was that which was co-related to the understanding of man; the more I saw of the powers vested in man the richer I became in my mind; and the richer I became in my mind the richer I became in the externals of wealth.

And now I am where nothing can cause me any anxiety so far as finances are concerned. Suppose I should have a series of losses, what then? I should know that I was off the right track in search of truth, and I should concentrate my effort—not to get back my property, but to get the new and higher knowledge of truth that was evidently waiting my exploration.

What if I should not get it? Then I would sink to the plane of the average thinker and my life would prove the failure that ends in death. But there need be no disappointment in the search for truth; there cannot possibly be any such disappointment if one searches for the truth *in himself*. Man is the seed germ of eternal unfoldment, the beginning of all wealth. Wealth of money, wealth of health, wealth of power, wealth of personal strength and beauty are in his brain, and his brain can express them in his body, and through his body in his surroundings, with thought as the medium or conductor.

How little we know of the power of thought. And some of my best demonstrations of its power have been accidental. One day I went out to the pansy bed and found some full blown pansies that were so lovely I could hardly contain myself. Without thinking in the least of the result I said mentally, "I'd give anything if Dora were only here to see them."

Dora was a close neighbor of mine and loved flowers as much as I did. In less than five minutes Dora came. She said she was sitting on her porch reading when she felt a compulsion on her to come to me; she could not get rid of it, so she came.

After that I often tried to bring her but without success. I think she had as much power in this way as I had.

But I stumbled accidentally upon a good subject. Our gardner was planting watermelon seed, and I told him I had saved some the previous year, and they were very fine. So when I went to the house I tried to find them, but failed. A few days later I ran across them among some papers and laid them on my desk, thinking—or rather saying to the gardner mentally, "Now, Jimmie, I have found the seed and you must plant them." I had no thought of his coming to me; but he came in a few moments and said he wanted the seed I had promised him.

I recognized that these two instances might have been accidental, and I began to try the experiment of bringing the gardner to me whenever I thought of the matter.

I shall tell just what I did, and show the effort that failed, and the one that succeeded. I would concentrate my mind on the man and ask him to come. I am good at concentration, and it seemed as if I had a string around him and was pulling him towards me with irresistible force. But he never came in answer to this state of thought, not even in one instance. The thought that would always bring him to me was a thought that I had nothing to do with consciously. I would think of something I wished done in the garden; this was all; but in two minutes the gardner would come. Now this happened all the time without a single failure for a month or two. The man responded to my wish, but did not respond to my expressed will.

I believe this is because an expression of the will always arouses some doubt in my mind, and the doubt kills the force of my command. But when I really have the desire unclouded by a doubt, absolutely untouched by the slightest mental obstruction, it goes to the right place or person and makes its impression.

This being so I strove to send out my will to him, free from the mental obstruction which the expression of my will created. But I did not succeed. It must have been that the shadow of doubt was always over every expression I ever made.

I am sure I could do anything if I could get rid of the doubt. The doubt comes just after I have sent out my will. Now nothing will conquer this defect but a more confirmed conviction of my own personal power. This conviction is strengthening all the time; not fast, but with absolute certainty, so that I see ahead of me the ripened power that will make me master of everything that I desire to master.

I have used the personal pronoun "I" in these columns, and I am in the habit of using it; I can write with more freedom when I use it. But my readers may rest assured that I am not using it in any egotistical way. I have known for years that what I can do another person can do, provided he will cultivate the power inherent in him; but this power must be cultivated or it will not manifest itself. I don't profess to be more favored than my reader, or more gifted by nature;

but one thing I can honestly claim; and that is an unshaken determination to know more truth than has ever been known by any one who has yet lived or died. Truth waits the patient endeavor to discover it; it does not require miraculous genius in order to find it; it only requires something approaching a sound valuation of the truth and an unshaken effort to attain it.

H. W.

A number of gentlemen and ladies, some of them well known and able writers and lecturers, have united to organize an International Metaphysical League at Boston, and have asked me to accept the honorary position of vice president for Florida, and I have accepted. I did so first, because I knew they would not expect me to do anything, being way off down here; and, secondly, because I really think such a movement may result in great good. There is plenty of room for any number of workers, for the harvest is ripe, the world of men is eager for knowledge of the truth and any movement that is calculated to spread a knowledge of the truth should be welcomed and encouraged. Being more directly and fully identified with the organization centering here does not prevent my sympathies from going out to others working in the same field, even though in some things we may not agree. In accepting the position I notified the League that I expected it would say and do some things not in full accord with my own views, but they have a right to do it if they think differently upon any point. I am not to direct the organization; vice-presidents are generally more for ornament than for use. That is why I accepted; I wanted to be an ornament to something. Then, too, I can give advice; a woman always likes to advise, and vice-presidents are permitted to do that, I believe. Besides that I like to be in touch with the real live workers in any cause in which I feel an interest, and the one great overshadowing interest of my life is the search for these truths. If the League can help in the discovery of truths of which the world is yet in ignorance, it will be entitled to the thanks of every man and woman in it—mine quite as much as those of any living soul.

The more I think and observe the more clearly I perceive how great is the change in human affairs to grow out of our discoveries of the power of thought over physical conditions, and how speedily these changes may be expected to take place. The next ten or twenty years will so change things that this old world will hardly know herself. Religious opinions and beliefs held to with the tenacity of death, (literally) by ninety-nine out of every hundred persons even half a generation ago, are now held only by the most ignorant of the people, those living in back districts and regions isolated from the centers of thought and action. In all other localities the religious teachings emanating from both the pulpit and the religious press are affected to a greater or less degree with new thought ideas, and in many churches a good deal more Mental Science than "old-time religion" is actually given out from week to week, although it is not permitted, as yet, to be sent forth under such label. The medical doctors are, too, being driven by the force of a public opinion, fast becoming enlightened upon the subject, to introduce Mental Science practices and teachings into their

treatment of the sick, and I doubt much if ever another graduate of a medical college in the United States is allowed to go forth to practice his profession without having it impressed upon his mind that his most dangerous competitors will be those who heal without drugs, and that it will be wise for him to mix a little Mental Science in along with his powders and pills. This means a great deal more than might at first occur to the mind. The power of the generally accepted belief of a nation of people, and especially of a nation of intelligent people, is not to be measured, if indeed it can be imagined. It would be difficult to-day to find any one who would deny that cases have occurred of people being healed of disease by what is called faith. In all such cases there is, of course, a principle involved of which many people are ignorant, but that fact does not alter the other fact that the prime cause of the healing was the faith of the person healed. He believed with an intensity which actually changed the atoms of his body from an unhealthy to a healthy condition. What then may we expect when all people come into a knowledge of the truth which these cases of faith cure illustrate, the knowledge that all disease can be removed by right thinking, that there are no conditions that cannot be changed by simply taking thought? Even though through ignorance the masses should be unable to think themselves free from disease, how easy the work of a mental physician when, instead of having to contend against the world's unbelief, he shall have to aid him the faith of a nation in the power of thought to heal.

The ignorant thought of the race has been the chain which has bound it to conditions of poverty and disease in all the past ages. Men did not know, hence they feared; and fearing, the thing they feared came upon them.

It could not be otherwise, for since thought is creative their fears created the conditions feared, and that which was theirs came home to them. There is no escaping the law. Actually, absolutely only that which is related to him ever comes to any human being. A full measure always, but not one atom more does the law pass out to each and all. This may seem strange to many, but it is the truth. There is often much of mystery about the particular line of action or thought, which has drawn to each of us that which we have enjoyed or suffered; the one thing that we may be sure of however is that we have deserved exactly what we have got—not one thing more or less or different. Either this is so or the law is imperfect, and there is no salvation for the race, or for any member of it except by chance.

If this is not so then there is no virtue in effort, no wisdom to be gained by study and contemplation, no hope for the future and no good in anything. A law is either perfect or it is no law at all. If it is perfect it gives out to all that exist by virtue of the law exactly what belongs to them and withholds that which is not theirs. To know the law then is the first step towards the attainment of happiness, to accept of existing conditions as conclusive evidence of the degree of harmony with which we have been in our relations to the law is the second step, and to put ourselves in harmony with the law so far as we understand it the only possible means of attaining our desires.

The law is understandable. It can be learned, and

we can put ourselves in harmony with it and can attain to our desires. If this were not possible, then again law would not be law, and nothing would be but chance.

If men and all things exist as the result of law, then must all their relations exist as the result of law also. It is not correct to say that a law may be broken. Law is immutable; it cannot be affected by any act of men or gods. If a man knows how to run a steam engine he may use it to his own advantage; if he is ignorant of it it may run over him; it makes not a particle of difference to the engine which act it performs and in either case it remains an engine.

So with the law; we may put ourselves in harmony with it and guide it to the production of such results as we desire, or we may attempt to work in opposition and be run over; the law remains the same in either case; it is perfect; it is indestructible; it is life.

Mental Science is the science of the law, the science of life; we know something of the law; we seek to know more, being well assured that a fuller knowledge of the law means a fuller life, a greater command over the law.

H. W.

### INTELLECT SHOULD GOVERN.

The desire for sympathy is a weakness; longing for love is a weakness also; intellectual interchange is what the able minded man or woman desires.

I can hardly read a love story; I get so tired of the love making; I do not care whether the two simpletons get married or not; my wishes generally agree with those of the "cruel parents" who want the daughter to marry some wealthy fellow that can make her life comfortable and surround her with elegancies. I remember the old adage, which is perfectly true, that when poverty comes in at the door love flies out at the window.

But there is one thing in young love that I approve of; it is the fact that in almost every instance it is based upon the external appearance of the lovers; their admiration of the beautiful. Where this is so I do not want the wealthy lover to step in between them unless he too is handsome. My mind runs towards the next generation, and I desire the children to start well from a superior stock.

The best chance for happiness in marriage is where the minds of both parties are centered upon the discovery of truth; the gaining of more knowledge; the growth of their intellectual faculties. I am not putting the passionate element aside in such a marriage; I am only placing the intellectual faculties above it, and making its fire and force tributary to the intellectual part.

In the novel marriage and in almost all marriages outside of the novel passionate element is placed first, and the intellect is ignored. And so we have the old saying that covers three-fourths of the marriages—"married in haste to repent at leisure." If it was not for the coming of the children who create a true bond of union between the pair there would be ten divorces to where now there is but one. The children, and social opinion, are all that holds such marriages intact.

Thousands of men and women are tired of their marriages. The race is growing in intelligence every day more and more; intelligence is overtopping and outmastering, or at least making subsidiary the passionate element that ripened in the human organism first; and sometimes the man recognizes this before his wife does;

and sometimes she recognizes it before the husband does; but whenever the awakening takes place there comes a condition of inharmony. If it is the woman who reaches the high reasoning plane first, her clear intellect perceives that her husband is only a few steps in advance of the animal, and she sees the wide gulf between them. It is not that her passionate nature has grown less, but only that it is no longer in control of the intellect, true individuality belongs to the intellect, which should dominate all; and no one is ripe for the high and noble marriage who has not reached this strong, unshakable position.

A marriage based upon intellectual attraction grows in strength every day. Every meeting of a pair so married begets new thoughts which enlarge and strengthen the natures and bodies of both. Does a mere passionate attachment do this? You who have thought upon this subject know that it does not; and why? Simply because the intellect is in obedience to its inferior, when it should be on top. It is as if the steam said to the engineer, "The power is mine; you stand back while I expend my force as I please without your direction."

The steam is a necessity; it is the power that makes things go. The emotional nature is a necessity; it is the push of the whole organism; but it should not be master; it has no ability as a director.

In evolution we have reached the place where the emotional, the passionate element, is fully developed. It is a mighty power. It is responsible for all the activities of the world; but look at the character of these activities; all brutal, every one of them, and a brutal government also; a government that sanctions war, and murders its citizens, and makes laws for the elevation of the rich and the crushing of the poor; a government whose element of strength is without the direction of a ripened intelligence; a mere force which is half blind and works without true order.

But the intellect is ripening through the emotional element and will soon assume its position as director, and then all things, both social and governmental, will be drawn to inviolable order and move through the centuries in accordance with higher thought and greater wisdom than ever before. All things and conditions are even now showing the beginning of this upward growth; we see it at this time in the breaking up of the old conditions rather than in the building of the new ones, but the building of the new ones has actually commenced even though we scarcely perceive it, and the chaotic state of things so deplored by those who do not understand the situation is all right; it is the inharmony that breaks up the old in order that the new may be less obstructed. It is intelligence pushing its buds of unfolding growth through the emotional forces that have blindly ruled the race so long.

H. W.

Too many reformers drop into a slipshod method of reasoning whereby they conclude that the individual exists for the sole purpose of ministering to the wants of society. The fact is that society should exist for the purpose of developing each individual unit to its highest and best point. Society is only an artificial body. The unit—the individual man—is the greatest entity in the world. The possibilities of his development and advancement are illimitable. This advancement must come from within. The only excuse which society has for its existence is to give him an opportunity to develop.—*The Coming Nation.*

### MENTAL SCIENCE ASSOCIATION.

One thousand letters are on the way addressed to as many Mental Scientists residing in New York, Brooklyn, Boston, Washington, Baltimore, Pittsburg, Chicago, Philadelphia, Cleveland, St. Louis, Kansas City, Omaha, Salt Lake City, San Francisco and Los Angeles with a call to organize Temples in these cities. We have not the address of every Mental Scientist living in the cities named, and request all who may read this, and who receive no direct personal communication from the home secretary, to join forces with all of the new thought in their respective localities in the accomplishment of organization.

The first step towards organization should be the calling together of all who feel interested in the science at some especially designated time and place. Any one who perceives the need of organization, the power and benefit derived from collective and co-operative effort should take the initiative by conferring with some friends equally interested and arrange for a meeting at a designated time and place.

At the first meeting select a temporary chairman, secretary and treasurer. Direct the secretary to at once write to the home secretary for the papers requisite to organize a Temple. Select a committee, either by appointment through the chairman, through recommendation by those present or by accepting the service of those who voluntarily tender the same; the duty of this committee to be to visit or interview all within the locality known to be interested in the science and solicit their co-operation and membership.

The time and date for a subsequent meeting should be agreed upon before adjournment of the first, in order to enable the visiting committee to inform those visited of the proposed following meeting.

A good plan in addition to the appointment of a visiting committee is the recording of the names and addresses by the secretary of all who are known by those present to be students and followers of Mental Science, and have these notified by the secretary of the following meeting, and a written invitation extended to them to be present. The visiting committee may fail to meet these friends at home, and two notices during a certain lapse of time are better than one.

The foregoing suggestion is applicable to small places as well as larger cities. We will not be able to reach every Mental Scientist at once. There are many, many thousands of them and to communicate with every one personally involves time and expense in paper and postage. We therefore ask all who read this and desire organization to take volitionally the initiative.

About June 1st the home secretary will start on a three months lecturing tour. His course will be toward the Pacific Coast, the objective point being Seattle, where he will attend—as the representative of the Home Office—the first convention of Mental Scientists ever held. This convention will assemble July 1st and remain in session for three days. All who desire to have one or more lectures delivered in their respective localities, either publicly or to a select circle or class, are requested to communicate with me at an early date. It would give me genuine pleasure to be able to institute a number of new Temples while on my journey, and to lecture before those already established.

### GROWTH OF THE MOVEMENT.

As I have already been in correspondence with you I venture to write to you to say how interested I am in

the Mental Science Association, and forward fee of \$1.00 in order to become at once a member at large in London—*very much at large*, I fear, as I am only at present acquainted with six other Mental Scientists in London; though I know many Divine Scientists—not quite the same thing. Is there anything I can do to forward the interests of this movement? If in my power to do it I shall be most glad to be of service. Yours faithfully,

M. EDENSAR,  
London, England.

I have been greatly interested in the movement of the Mental Science Association, and while feeling disinclined to join anything that would label me "fixed"—yet I desire to become a member at large of the Association which appeals to me to be the most progressive and liberal movement I know of in instructing the individual in the methods to attain his highest emancipation. There is nothing in the declaration of principles, constitution and by-laws that I could not heartily endorse to be useful and beneficial to mankind if adopted and carried forth. With this find enclosed the requisite fee for membership at large. Also forward the necessary blanks for the formation of a Temple, as an organization can be formed here of those already grounded in the principles of Mental Science. Three years ago I formed a class of twelve when we took up the "Home Course." From that time on this growing class has been known here as the "Ideal Seekers."

This little village is orthodox in its society publicly, and there are but few of us who can take the stand against "popular" sentiment; but we recognize the spirit in many, struggling for the real truths. I am pleased that the work is to be so systematically extended, enabling us "to associate in the spirit of co-operation and good fellowship for the purpose of acquiring greater knowledge and power." I will endeavor to assist you by my efforts in support of the movement, and hope to be able to start with a good membership for a Temple here. Respectfully yours,

MRS. ALICE NEWELL HUNT,  
Millers Falls, Mass.

Within find application for membership at large in the Mental Science Association. Yours sincerely,  
JOS. FELDSMITH,  
Oshoskie, N. C.

Enclosed find fee for membership at large in the Mental Science Association. Will gladly do anything in my power to aid the movement. Very respectfully,  
ROSALIA OLDFIELD,  
Leavenworth, Kansas.

I cannot tell what joy the announcement of the organization of the Mental Science Association has given me. I have been a Mental Scientist for five years and each year as my knowledge grew the longing for association with others in the same field increased, because I realize that much more can be accomplished by many than by one.

I desire to become a member of a Temple at once and would prefer to join a Temple near. Will you organize one in San Francisco, and how soon? If no Temple is to be organized in San Francisco shortly forward me a card for membership at large. Respectfully,  
HENRIETTA WEINGARTNER,  
Menlo Park, Cal.

Please forward the requisite paper for the organization of a Mental Science Temple, for we desire to start one here, and I desire to familiarize myself with laws of the association. Yours in the cause of Humanity,  
DORA HOWE,  
York, Neb.

All letters relating to this department address direct to  
CHARLES F. BURGMAN,  
Home Secretary.

I find in studying ancient history that about eleven hundred years before Christ the Greeks looked to their god, Aesculapius at Epidaurus, for the healing of their diseases.

Greece idealized, exalted the individual, made man conscious of the glory of manhood.

Hegel says: "In its poets and orators, its historians and philosophers, Greece cannot be conceived from a central point, unless one brings as a key to the understanding of it, an insight into the ideal forms of sculpture, and regards the images of statesmen and philosophers, as well as epic and dramatic heroes from the artistic point of view; for those who act, as well as those who create and think, have in those beautiful days of Greece this plastic character.

"They are great and free and have grown up in the soil of their own individuality, creating themselves out of themselves, and moulding themselves to what they were and will to be. The age of Pericles was rich in such characters: Pericles himself, Phidias, Plato, Sophocles, Thucydides, Xenophon and Socrates, each in his own order, without the perfection of one being diminished by that of others. They are ideal artists of themselves—works of art which stand before us as an immortal presentment."

The word in Greek exactly corresponding to our word self-sufficient is one of honor, and was applied to men in their praise.

And indeed it was the glory of the "heathen" philosophy, to teach man to find his resources in himself—in his own indwelling self—to be thus sufficient for himself.

St. Augustine called Epictetus "the noblest of the Stoics, and Epictetus said: "If thou wouldst have aught of good, have it from thyself.

"And I have this aim, to perfect you that ye be unhindered, uncompelled, unembarrassed, free, prosperous, happy. And ye are here to learn these things and to do them.

"It is not things, but opinions about the things, that trouble mankind. When therefore, we are worried or troubled, or grieved, never let us blame any other than ourselves; that is to say, our opinions.

"A man undisciplined in philosophy blames others in matters in which he fares ill; one who begins to be disciplined blames himself; one who is disciplined, blames neither others nor himself.

"Remember, at anything that shall befall thee, to turn to thyself and seek what faculty thou hast for making use of it; and making this thy wont, thou wilt not be carried away by appearances.

"For whatever of these things may come to pass, it lies with me to have it serve me."

KATHARINE WHITE COE.

"There is no death! What seems so is transition."

Nothing is stationary in the universe of mind or matter, nothing in the physical or spiritual realm; all is motion. The chemistry of nature changes waste into forms of utility or beauty, garlanding the rugged rocks with graceful vines and blooming flowers.

Man stands pre-eminent as the highest expression of good known to the race, and by his God-like power should overcome the death of the body. The athlete becomes strong by a course of training, persistent and severe; to excel in any art or manual pursuit requires arduous and faithful study. That it was possible under

any circumstances for man to overcome the death of the body was, until recently an unheard of and most startling assertion. The idea has been a pleasing dream of some minds in the past who had not the faith or courage to advance it in any other form. It remains in this century to make the attempt: many minds are now testing the power of thought to mould their destiny. Many snow-crowned, all undaunted, are entering the lists. What glorious freedom for the aspiring soul who finds itself! "Who finds himself loses his misery."

E. S. HILL.

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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.

#### NOTICE

It 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.

#### BE SURE AND READ

"The Constitution of Man", by Elizabeth Lois Struble, the well-known editor of *The Nautilus*. This book contains 12 essays on advanced Mental Science, with the following titles: 1. Genesis; 2. I and the Father are One; 3. In The Stillness; 4. Growth; 5. What God is Good for; 6 and 7. Inspiration; 8, 9, 10 and 11. Desire; 12. Concentration. These essays are strongly original, and full of sparkling vitality and magnetic enthusiasm. Following is a brief synopsis of chap. 4: The Uncreate a pulsing sea of Energy—Consciousness due to friction—There is only Living Substance in the Universe—The beginning of the Individual—Ceaseless Life Forces—Choice and Will—Old and New Forms of Consciousness—Fine Forces most powerful—Retgression impossible—Resist the cause of Dis-ease—Seek Understanding, etc. The book is daintily printed and bound. Price only 25 cents.

WILLIAM E. TOWNE,  
Holyoke, Mass.

march 28 2t\*

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Any one wishing to make arrangements towards organizing a class will hear from him by writing to Sea Breeze, Fla.

march 14-4t

## A CONQUEST OF POVERTY.

No book teaching self-reliance has ever been received by the toiling masses with so much pleasure and profit as "A Conquest of Poverty." Its teaching is practical and so comprehensive that every reader easily grasps the principle set forth by the author.

This little book has found its way with astonishing rapidity into every English-speaking country on the globe. Toilers, on the Fiji Islands receive inspiration from its pages. The New Zealander finds food for profitable thought, while the Australian recognizes through its teaching that inherent in himself is a latent power that makes him master of the situation. From Africa comes the words: "You are solving the problem of life and creating an Eden on earth."

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

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

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

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

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

Thanking you again for the pleasure you have caused me, I remain, very sincerely yours, M. A. BOWDEN.

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

I am a hustler and I need your kind advice and assistance. May I have it? Sincerely and admiringly,  
FLORENCE HYDE JENCKEN, Chicago, Ill.

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

J. W. STRUPEL, Hill, Mont.

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

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

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The knowledge of the life principle which is unfolded in these lessons is nothing less than the law of all organization, of all growth, to understand which puts a man in a position of unrivaled power with regard to his own body and his surroundings. With the understanding of this law there will be no more weakness of any kind; no more fear or anxiety or despondency; no more

failures in any department of life; no more poverty, no more of the sorrows of existence, but only its joys, its triumphs, its happiness. Careful study will enable any one to master Mental Science through these lessons. They should be in every home in the world. Thousands of letters like the following have been received:

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

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

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

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

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

THE INTERNATIONAL SCIENTIFIC ASSOCIATION.

Sea Breeze Fla.

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

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

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

THE INTERNATIONAL SCIENTIFIC ASSOCIATION.

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The mind trained to a knowledge of its own power can cure every form of disease. The potency of right thinking has never been measured. *There are divine attributes from higher realms entering into it that are of themselves so elevating and ennobling, and so positive to the lower conditions wherein disease and misfortune and inharmony lurk, that there is nothing too great to expect from a contact with it.* This is true to such an extent that the very elite of the world's thinkers are putting their strongest faith in it, and advocating its efficacy above all other systems of healing. I give a list of a few out of the thousands cured by the mental method:

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

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

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

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

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

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

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

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