

# 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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## THOUGHT TRANSMISSION AND DISTANT HEALING.

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II.

### TWO SCIENTISTS.

In No. "1" of this writing I have pointed out the reasonableness of Mrs. Wilmans' rejection of the *dualistic* view of man as "a house divided against itself"—spirit against flesh and of a world likewise divided—the domain of good against that of evil. I have emphasized, however, that she substitutes for this the *polaric* view of the universe as a magnet whereof force is the positive pole, and substance the negative—both interacting (not counteracting) mutually without cessation through their connecting axis, which is movement. The positive pole in any individual portion of the universe—atom, rock, cell, plant, or man—that is, the particular dominant force animating it, producing movement, action, growth in it—may be termed its soul; the negative pole, or substance, which is the bearer and instrument of the force, being termed its body. And soul and body interact (not counteract) in the individual as in the universe; evolving movement, action, growth. And all for good!—for good only; evil being but the relatively negative aspect of good—that is, being insufficient good, lack of more good; never total absence of good—just as there is no absolute cold, no absolute darkness—only a relatively low degree of heat or of light.

Thus I have now justified the "Three Phenomena" of No. "1" of this writing: force, substance, movement, being the three fundamental or cardinal phenomena of the actually extant universe. Whatever is, partakes of these three. They are not absent anywhere. Neither of them is thinkable or possible without the presence of the two others.

But what of my "Two Scientists," as above? Presently, they will appear. They are the cause of this writing; but I had to *explain* the three phenomena of nature first, so as to be able to deal justly with the two scientists.

These are Eugene Del Mar and C. C. Post, as they appear in No. 19 of FREEDOM (come to my hand belated, but they "keep" all right). These two gentlemen there have a discussion on thought transmission "to a distance"—especially as in absent healing.

Mr. Del Mar claims there must be "a loss of power in transmission; as," he says, "there is with all other natural forces." Mr. Post answers him, very much to the point, that, although no one claims there is no such loss, and although we have, as yet, no methods of proving whether there is or not, yet the *practical results* so

far "appear" as satisfactory in mental healing "at a distance" as they do in nearby or present healing.

This ought to dispose of the matter until we can get ready to measure and gauge "thought currents" by instruments of precision, as we do with electric currents, heat degrees, light intensities, etc. For if the supposed "loss," insisted on as inevitable by Mr. Del Mar, turns out to be really so slight, as described by Mr. Post, that neither healer nor patient ever become practically aware of it—why, then its discussion at the present stage, where we cannot investigate it accurately, can be but chiefly of an academic character, a mere exercise in debate, but not productive of much real knowledge.

Why, if this be so, do I take the matter up at all? I do so because the slipshod manner in which my two scientists handle the mention of "other analogous natural forces" *en bloc* (or in a lump) shows me that something real remains to be learned from a more exact discussion of "those other forces" to which Del Mar so loosely and vaguely refers. We may not yet be in a position to get a very close view of the manner of operation of what is called "thought force;" but I am sure a nearer approach to such a view can be gained by first examining the better-known forces more closely, and then asking what actual analogies can be drawn between their workings and those of thought. (If, on examination, we should *fail* to find such analogies, we still shall have gained knowledge, even though negative—by seeing what lines of comparison are fruitless to follow.)

[I wish to say, in advance—if my manner of handling my fellow-investigators, in charging them with superficiality in regard to the so-called "physical forces," should be deemed blunt—that I reckon myself "a good third" to them in what I "don't know" of nature (letting alone mental nature as a specialty—of which I don't claim to "know" anything.) But, if truly "we are all students" (as C. C. Post says, and as Helen Wilmans has said before), then no offence will be taken at plain talk.]

Let us see how the so-called "physical forces" are "transmitted," and where the "loss" in their transmission comes up.

The gold-beater is a man who hammers out thin plates of gold still thinner and thinner, until they are reduced to the form known as leaf-gold, which is so thin that the amount required to gild over a life-size equestrian statue of General Jackson would not represent the bulk of gold contained in a quarter-eagle coin. The thin plates of gold (previously rolled out as thin as they can be between steel rollers,) are contained between the leaves of a book composed of very fine and tough animal membrane,

and this book is tightly encased and sewed up in an envelope of pigskin—thus making a stout bundle that can be thumped and beaten without flying to pieces.

Now, why does not the gold-leaf maker sit or stand on this bundle, or squeeze it between his hands, to press the soft metal plates within into greater area and smaller thickness? He cannot thus apply sufficient power for the purpose. He has power enough in his muscles to reduce the metal to its proper thinness for "leaf;" but he cannot in these ways *transfer* enough of that power to the metal to overcome the cohesion of its thick form. But by wielding the heavy iron hammer on this bundle all day long, and for many days in succession, he can gradually pound enough of his muscular force into the metal to stretch it out to the desired measure of thinness.

How is that simplest, brutest, most "mechanical" of nature's forces—impact or momentum—"transferred" from the beater's muscles to the gold in the bundle? The hammer carries it; and to carry a practically serviceable amount of it, the hammer must be as big and heavy as the man can conveniently handle for hours at a stretch. There must be much "substance"—much iron, much material weight—in that hammer, in order to enable it to transmit much of the man's muscle-force.

With a watchmaker's hammer or even with a wooden mallet, the beater might work during a "lifetime" on one bundle without getting the gold down thin.

It is, then, the *substance in motion* that carries and "transmits" force from one scene of manifestation to another. In this case, it is force exerted in the direction of "rectilinear movement on one line." The iron particle in the descending hammer, through the intermediary of the pigskin and membrane, strikes the gold particle and says to it: "Go along and get out of my way!"—the natural tendency being, to carry the gold before it in still further descent. But, as the gold cannot go through the bottom of the bundle and through the anvil on which this rests, and so forth, (the blow not being powerful enough for *that*,—as a cannon shot, for instance, might be) its only ready avenue of escape is to move sideways—to spread out. Thereby the gold plate becomes thinner and broader. Thus the rectilinear downward motion of the hammer on one line has been changed into a rectilinear horizontal movement of the gold particles on innumerable lines radiating over one plain surface.

Consider, next, the familiar school example of the stone dropped into a pool of water. The rectilinear, downward acting force of gravitation, with which the falling stone is charged, is by it carried and partly transmitted to the water. (The part *not* thus transmitted carries the stone on, below the surface, down to the bottom of the pool, in a slower movement than it had in the air.) The transmitted portion of the force disturbs the equilibrium of the water, raising a portion of the surface stratum into a little hillock around the sinking stone, because the struck particles of water (like the gold in the previous instance) *have not room* to drive ahead of the stone downwards. Thus they escape, as the gold did, sideways in all horizontal directions radiating from the point of impact. This causes, first, a circular-shaped depression, and then a second elevation or ring around the first hillock of water, through the impact transmitted from the latter to the more distant por-

tions around it; then a third and fourth and fifth ring, successively; and so on to the very bounds of the pool. And if the pool be the mighty ocean, the rings will be propagated to all its shores, if no counteracting force of wind or current or ship's propeller wipes them out. However, even if the pool be but a fair-sized pond, and the stone but of a few pounds' weight, we may not be able to trace the rings all the way to all the shore-line. They show the uniform occurrence that each succeeding one outward is fainter—of smaller elevation—than the next inside one; until at last they become too small in elevation to be readily visible.

In this example we can distinctly observe "the loss of force in transmission," which undoubtedly was present also in the case of gold-leaf beating—as is readily provable, but is not so apparent to the eye as in the concentric waves caused by the stone.

The "loss" in the gold example can be made apparent by hammering the naked gold plates directly on the anvil, without the intervention of the membrane-book and pigskin envelope. A few very light taps of the hammer will send each plate out to a considerable breadth and corresponding thinness (to which, however, there is a practical working limit, for the reason that this naked hammering cannot be done evenly enough to avoid holes being punched in the metal leaves, long before their attaining anywhere near the required fineness of attenuation). But hammering all the plates out to a certain measure of enlargement nakedly; and taking other, similar plates, and hammering these out to a like measure of enlargement in the previously described bundle; it will be found that many, many times a greater number of strokes will be needed for the latter operation than for the former, and far more powerful strokes at that. This proves that in the "bundle" operation a major part of the applied force is "lost in transmission." As no force can be destroyed or annihilated, what has become of the "lost" portion, which is comparatively so vast? It has gone into friction between the membranes and the gold, and thence largely into heat; as can be easily shown by thrusting the needle of a thermo-electric indicator into the hammered book.

Now returning to the water example—is there so much friction possible between the mobile water particles, as to reduce the strength of motion and consequent attitude of the successive ring-waves so speedily as we see it done in such a case?

Apparently not! The friction in the water is—as can also be demonstrated electro-thermically to a nicety—but an almost infinitesimally small fraction of that produced under the gold-beater's hammer by a like descending impact. It is evident at once, whence the reduction of the intensity of force in the circle-waves principally results; it is because each succeeding circle covers a *larger area*; the same amount of impact spread over a larger space must decrease in intensity at each point in that larger circumference, in a direct ratio to the increased diameter of the respective circle. A reed growing in the pool, one yard from where the stone falls, will be swayed by the waves about twice as far out of its normal perpendicular position as will a similar reed two yards from the point of initial impact. Thus (leaving the small factor of friction out of consideration) we have the law for the transmission of a force from a center equally in all directions *over a plain surface*: The intensity decreases as the distance from the point of origin increases. Or, (more mathematically expressed) "the intensity is inversely proportional to the radius of the circle covered by the force."

[Continued next week.]



## EVOLUTION WILL BANISH ALL INHARMONY.

What a splendid thing it would be if every one would study the methods of mind-training, and thus learn to rule his body and conditions to his liking!

How grand it will be when all persons realize the innate powers of their own minds!

The inequalities in the adjustments of society will then vanish, because each will be able to gratify his taste for beauty and luxury.

The present great waste of power and material is caused by ignorance. It is a result of the fear that the greater part of humanity has of not being able to keep from starving.

There is an insidious dread of becoming weak and helpless, that causes the greed that hoards the necessities of life.

When man learns that there is abundance for all, and still finds himself with the possibilities of developing higher and better than he has before known, he will as naturally drop the cumbersome laws and customs of the present, as he has left the outgrown implements of barbarism for modern machinery.

The world is made up of individuals, and all measures that look only towards the relief of suffering by external means will fail of their purpose.

The principal thing a Mental Scientist tries to do is to arouse in the individual a determination to win conscious rulership over conditions, and to believe that he can do this by meeting the very disturbing factors that confront him, and gain strength by overcoming them.

It often takes much reiteration to make people shake off the apathy of hopelessness, and admit to themselves that the battle is not lost.

Therefore we counsel those who are trying to develop the highest and best possibilities, that if the first spasmodic efforts are not productive of fruitful results, keep at work.

New habits of thought must be substituted for those that have produced the conditions that are to be changed.

The element of expectancy and the undoubting assurance of absolute faith, will then complete the work of embodying desirable conditions.

It seems a very hard thing for us to learn to trust the spoken word after it has once been sent forth. It seems so easy to tie ourselves to limitations, and watch symptoms, and thus throw the paralyzing influence of fear and doubt over our highest hopes.

This hinders the best fulfillment of the creative ideals, or rather the creative power of thought is forced by its nature to materialize inharmony.

We must train ourselves to project our dreams of success in any line without one particle of fear or uncertainty, if we wish for perfect results.

This does not infer that anyone has reached a plane where he can speak for any good which he may imagine desirable, and immediately enjoy its fruition. I only mean that one must have a full conviction in his own mind, and then hold firmly to conscious expectancy in spite of all hindrances and delays.

We compromise with our highest possibilities if we allow ourselves to be led to do anything simply from motives of fear.

After one has once come into a full realization of a mental law, he should hold himself to its requirements if

he would reap its benefits, even if he temporarily lose sight of the law, or its recognition seems dim or uncertain.

What a tangle we find ourselves in when we consider our supposed claims of duty and obligation.

One's duty is primarily to himself. Nothing can be of greater importance than one's own unfoldment in the line of his desires.

In our anxiety to have others know "the truth," we interfere with that other's sacred right to his own experiences.

Of course where some one needs help and asks for co-operation, it is the proper thing to "show him the way," but to impose one's ideas on another is a mistake that sometimes brings serious consequences.

I know a person who "treated" another so fiercely and exclusively, that both the healer and patient became psychologized by fear, and so "mixed up" in their ideas that it amounted to insanity. The main trouble was that the healer was not sufficiently organized or self-centered, or had not the mental poise needed to understand the situation.

It is a mistake for one to try to heal unless he is thoroughly grounded in an understanding of the principles of Mental Science.

I do not mean that there are not many persons who have a seemingly "natural aptitude" in relieving pain, and who unconsciously practice operating the laws of mind underlying the phenomena of healing.

I mean that if one is sick, and some one undertakes to heal him who has not developed his reasoning powers to a point of security and harmony, the patient will share the healer's lack of conviction.

It is knowledge that heals; the knowledge that recognizes boundless vitality; the knowledge that gives one a happy confidence and banishes fear.

A healer must live in the mental realm of power and hold the word for health, and rely absolutely on the realization that it will be obeyed.

A woman who had peculiar psychic powers, but who had not the intelligence to discriminate between different classes of mental phenomena, was often greatly embarrassed by arriving at erroneous conclusions.

For instance, she would go "into the silence" to get the "condition" of a patient. The mental pictures that came to her would be considered symbols from which she would draw her diagnosis.

This would all have been very well if she had had the strength and intelligence to control this power. But when she assumed the attitude for this purpose, she would receive the thoughts of the patient and of the neighbors and of her own previous beliefs, and perhaps of "ghosts" of dead people.

Being superstitious and a believer in reincarnation, she often made very confusing statements.

To avoid being confounded and perplexed by such experiences, it is necessary to keep one's mind well under control and guard the avenues of thought by an intention to perceive only what will strengthen one's individual consciousness.

If one does not rule his kingdom, i. e., his mentality, he cannot be sure of his power to help another to gain control of mental forces.

Absolute mastery will only be the result of having grown through all kinds of experiences, but many of the

experiences are only good in that they teach the wisdom of avoiding them.

The one great want of humanity is health.

"Heal us and show us how to keep well," is the cry on every side. This is why so much of our work is directly done with reference to conquering disease.

In fact it is either bodily or mental inharmony that makes all the demand for work in this line. If the usual methods were successful in casting out the undesirable conditions of life, there would be no need of our efforts to fulfill our dreams of harmony.

We make no claims of being a philanthropic society. We do not call for a "union of those who love in the service of those who suffer." This has been tried by others and been found wanting.

We simply make a plea for individual freedom; for unrestricted liberty in every respect. We want no one who is not wanting us.

It does no good to wear out patience talking to those who "know we are wrong." It is better to let them wear out their own perversity by suffering until they are ready to accept and apply the truths we are demonstrating.

We do not promise results from a merely cursory examination of this subject.

Mental laws are immutable and insure results, but only commensurate with one's efforts and ability. If your temperament seems to demand much rest and you have a slow process of mental assimilation, you will not achieve works that another does who is more intense, unless you overcome your lethargy.

It is a hard thing to do, this matter of changing the habits of thought, and dropping prejudices and looking at a subject with an eye single to discover its merits.

No one wants to acknowledge that he has been foolishly worshipping false gods, even when he is sick and wants to get well. If a patient makes up his mind that he is not going to be benefited, the healer works at a great disadvantage.

But there are now in training minds that shall achieve dominion over all things. Under all the ignorance and perversion there is a law of good that is gradually evolving personalities that will be an expression of our highest ideal of possibility.

Those person who cannot or will not learn and apply the mental creative laws, will have to die; which is also good.

It would not be good, if people went on living for centuries after they were helpless or useless to themselves.

Death is good, until man has learned the strength that conquers death.

Let us resolve to decree with all the fervency of which we are capable, that we will spare no effort in our determination to grow into a position of absolute mastery. Let us hold for a realization of the supremacy of mind. Let us declare unalterably for the highest and best.

Then will we have the consciousness of having done all that could be done, and whatever comes will be good.

A. Z. MAHORNEY.

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

## GIVE THE CHILDREN THEIR PENNIES BACK.

It is funny how many things we have to unlearn that we learned in Sunday school. Now I distinctly remember being called upon, when a child, to give up my few and much valued pennies, to help educate the heathen mothers in India to a knowledge of their exceeding wickedness in feeding their babies to the crocodiles in the river Ganges. I remember the tearfulness of the tale told, and the pictures that were shown of a Hindu mother throwing her baby into the water, from which protruded the heads of several monster crocodiles.

And now I want my pennies back. I find that the whole story was a fable, and my pennies were taken from me under false pretense.

In the *New York Sun* of recent date, appears a letter from Swami Abhedananda, the Hindu priest, or teacher, who has been for some years studying and lecturing in this country. It was written in reply to an article previously appearing in the *Sun*, written by a Mrs. Tytler. The Swami says:

"Mrs Tytler asserts that she was in India and that she went from Calcutta to Meerut in a boat, and that she saw many crocodiles in the river, which were fed by the babies thrown into the river by Hindu mothers. I am sorry to contradict a lady's statement, but no Hindu mother ever knew of such an inhuman practice. I never heard of it in India, not because I closed my ears to such reports, but because the practice is unknown among the Hindus. I have walked on foot along the River Ganges from its source down to Calcutta, nearly one thousand five hundred miles, and have lived among the Hindus of all classes and castes, but never have I heard the stories of Hindu mothers feeding the crocodiles with their babes, which the Christian missionaries had spread far and wide in this country, printing pictures thereof in Sunday-school books, in order to serve their purpose. Mrs. Tytler ought to know a little more of the geography of India; Meerut is not on the River Ganges.

"As regards the crocodiles living in the Ganges, I can assure your readers that they cannot stand the strong current of that river. There are crocodiles in other rivers where the current is not so strong. I used to bathe and swim almost every day in the Ganges, but never saw a crocodile."

All my pennies gone for nothing.

The Swami goes on to say a good many other things that are discouraging to givers to the missionary fund. He asserts that most all the stories about juggernaut are travelers' tales, and that "suttee," the burning of widows upon the funeral pyre of the husband was never widely practiced, never countenanced by the Hindu religious teachings, except by an occasional fanatic, and that it was entirely suppressed as the result of appeals from the Hindus themselves. The Swami says:

"Some of the priests supported this by perverting the meaning of some Scriptural passages. The educated classes, however, strongly protested against the priests who supported this custom (which prevailed only in certain parts of India) and efforts were made to suppress the evil by force; but as they could not do it without official help, they appealed to the ruling Government, raised a large sum, gave it to the officers and asked the Viceroy, Lord Bentineck, to pass a law against suttee, which he did. Thus the evil was practically suppressed by the Hindus themselves through the help of the British Government."

It is too bad to have one's hopes and expectations of rewards in a life to come, based upon the promise purchased with one's first pennies, brushed away so ruthlessly. I am willing to relinquish all claim to the promised reward if the other fellows will return the pennies, and I consider that as fair a proposition as can be reasonably asked for.

C. C. Post.



## THE WORLD'S UNVEILMENT.

[By Frederic W. Burry.]

O world of mysteries, world of miracles! I am both in you, and of you. Each day sees another veil drawn away from my vision; each day I get in closer contact with you, and thus understand my relationship to you. Each day brings me nearer that goal of all existence—consciousness.

For the average person, there are no mysteries, no miracles, no surprises in nature. Life is the dull routine of an uninteresting law to such a one, and is not worth much thought. Eating and drinking, anything to keep alive the sensations of the hour—this is all sufficient for him.

And what is his end? What could be his end, but the collapse of life's activities in him? Non-recognition, the sin of ignorance, is the direct cause of all death, for life demands recognition; to ignore it is to die.

No hand of providence has ever been held out to man in his slow and tedious march into existence. Evolution, the unceasing activity of nature, has been the only possible creative method of life. Out, ever out into the realm of objective existence, have nature's life currents been directed; this is creation; this is the one eternal plan of the universal life-principle.

Existence is, then, a series of unveilments. Out of the depth of negation, where shroud upon shroud encloses the life energies in the limitations of an embryonic existence, rising, ever rising, into the divine light of recognition, the creature, the individual, develops into form, gaining more freedom as it grows, and thus greater mastery.

The early glimpses of the light of day are not clear enough to awaken the interest in life, which is so necessary for the character of a master. But a stage of wonderment, awe, worship, comes to man, as the marvels of nature begin to impress him, and this is the dawn of a clearer vision of life, when he shall understand his relationship to all things; when he shall stand out on the platform of a positive realization.

O man! it was all necessary for you, that you should go through such a variety of strange experiences, treading your way through countless ages, in millions of forms, in millions of lives, ever progressing towards the goal—consciousness.

And you are still ascending. An infinite expanse lies behind you; an equally infinite expanse is before you. But now you have a companion with you, which in your earlier days was not born. This companion is your child, born from your own experiences, the offspring of your consciousness; it is Happiness.

Your future growth, then, is not to be of that strained, clumsy nature, which was the only way your past limited consciousness could lead you. You are now to stand erect, and with your eyes wide open, see the way before you. The future, the life of the infinite, is now yours.

Each day is now to enlarge your scope of happiness; your experiences are to be better understood by you. It is this knowledge that will constitute the joys of your existence, joys that will increase, exactly as your knowledge increases.

Learning is to have a new meaning for you. The important things of life are to be what you once con-

sidered trivial and inconsequent. In nature's simplicity shall you find the grandeur of the infinite.

And all this transformation is to come about through a process of unveiling. The kingdom of the heart's delight is not a far-away country, but the world around us and with us now. It only needs to be better understood; the veils of ignorance only need to be withdrawn from man's mental vision.

O mind of man, obscured, sunk in the depths! You alone can save a world from corruption and death. Out of your infinite nature alone must come currents of renewing life for the sustenance of a submerged creation.

History presents us with the picture of a race struggling for a measure of supremacy, striving in some way to give expression to man's instinctive natural demand for the hand of power and mastery, yet clinging tenaciously to chains of superstition and precedent, thus damming the waters of life, and in the end sinking in a stagnant pool of its own manufacture.

The faith of our fathers is a dead faith. Every upward move made in the world was in opposition to existing laws and religions; our life to-day has been purchased by the defiance of reformers who would not follow in the train of custom.

Nevertheless, it is equally useless and unfair to condemn the past. It was an age of darkness, an age of ignorance; it is for us to unveil and face the light of truth that to-day is shining so resplendently over the earth.

We, like the reformers of old, have a work to do. Not in exactly the same manner, but equally important. Many of the dark shadows of old narrow beliefs have been all but swept away from the mental chambers of mankind; their entire extinction is now only a matter of a little time. But there are some soul-devouring errors still engulfing the race; never was there a greater need for propaganda than there is to-day. The children of the earth are aroused; they have reached that stage where they are dissatisfied with existence as it is. They now appeal for knowledge, for they have grown to recognize the great truth that knowledge alone is powerful, that knowledge alone is the light of all-penetrating energy and life.

The veil of superstition, which after all is so thin, has been partially drawn aside by earth's children, and they are seeking for light; they are asking to be led into realms of truth.

You, whose mind has been cleared by the teachings of another, are here shown your work. Out of the depths of your life you are to give of your abundance—a thought, a word, some token of encouragement—such apparent trivialities, and yet containing untold potencies; these are some of the treasures you can give. There is much in you; there is indeed no limit to what is in you, and the best way to evolve these hidden qualities is to be generous and liberal with your thoughts. It is this generosity which expands the soul of a true genius in you, which makes you a creator of ideas, makes you original.

The time is coming when this world will be peopled by men and women who will outshine even the brilliancy of the masters of the past and present. It may be a long time coming, but there is no hurry; it is very pleasant to watch the daily unfoldment of the race. It

is a delight to mark the upward steps of the world's growth.

Beautiful world! And yet to be more beautiful! Yet to reach that stage where the mark of an artist is seen on all things!

Man is the flower of existence. Just as in the plant kingdom the exquisite blossoms open out in a marvel of variegation, so the children of the earth are yet to show forth a celestial beauty, each one to be a regal gem in the glorious mosaic of life.

We must learn to think of ourselves and all our affairs from the standpoint of infinity. We must throw aside every mask that hides the sunshine from us, we must bathe freely in the ocean of consciousness, and thus by steady introspection and research learn to know self. We have hitherto had such a contracted conception of self that we have imagined individual interests were separated from others'; that men were creatures with marked limitations. This false notion has made men jealous and selfish, in the most narrow sense. We are now to understand that the upliftment of one is the upliftment of all, that the race is truly a unit.

We are to come in touch with one another. The marvellous involved energies of the mind of man are to be the redemptive powers of the earth. By man are the forces of nature to be harnessed and mastered; both within and without the kingdom of the body is man to be the ruler.

Nothing else, nothing else can save a dying race. Until man learns to seat himself on the throne of dictatorship, the world must continue in its blind unconscious natural impulses. The son of man is thus the natural savior of the world.

The real teacher and leader of the race is one who strives to place others on their feet beside him, who sees in every personality an enshrinement of all infinite energy and power. This is the recognition of love; a true teacher must be a lover of man.

Always learning, ever adding to the store of inner wisdom, ever evolving new ideas and this new creation, such a teacher will add daily to his converts, and thus form an all-powerful vanguard for the race.

The question of race emancipation now presses on us with an almost violent demand at solution. This is an hour for heroes to come to the front. The cry for freedom rises from lips that once muttered anathemas against all reform. Only one thing can save the race; it is freedom, and this is gained by the release of mental energies.

Men must be taught to help themselves. If we help them on their feet, we must tell them they are to learn to walk alone, and in thus being truly individualized, to grow into the consciousness of their own power. Men need encouragement; we are to instil the spirit of courage in them; we are to help them throw off the veil of fear which has so long been terrifying them, and in helping others we will place our feet on firmer ground, for to give is to receive. Such is the law of reaction.

Life is to be a labor of love.

Work is to become a pleasure. The thought of the goal of enfranchisement is to sweeten the tasks of life, which have been bitter, and by degrees to dissolve into nothingness every hideous feature. The imprint of the Ideal is to be placed on all activities; the realm of the

objective life is to be a beautiful portraiture of the vision of the mind; life is to be an art.

It is no use waiting for the golden days to arrive, while doing nothing to usher them in. We are to make the most of the present, while our minds look toward the future; we are to live in the present, for great opportunities are with us now. We must dare to launch out and spread the wings of our ideals. This is no age for timidity. The world is hungering for new thoughts. Let us each do something towards feeding a hungering world.

Let us kindle in ourselves the fires of enthusiasm, and with our souls aflame with love for humanity, purge the world of its rubbish, and refine its inestimable treasures.

I repeat, that in doing so much for others, you are doing the most for yourself. I am not asking you to drop your present vocation, if it pleases you. The world needs all kinds of workers. Right in your midst, under your present conditions, in some way, you can do your part in the world's unveiling.

To see things as they are under the surface is to love them and thus to live in harmonious relation to the universe, knowing that the various phases of life are evolutionary activities, tending all in the direction of the goal of ever ascending consciousness.

O world! your children are uncovering your mysteries, understanding your marvels, and giving you more knowledge of how to express your wonderful involved qualities. We are now viewing the eternal goodness of your nature; we are beginning to see you as you are without the intervention of veils which have been so long between us.

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FREEDOM on trial six weeks for ten cents.

### 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.

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A new building material is about to be introduced, of which an exchange says: If glass building stones become popular, people may yet "live in glass houses." The stones were invented in France, and are now being made in Germany. They are hollow, are filled with rarified air and permit the entrance of daylight, at the same time diffusing sunlight. They are not transparent, however, and one on the outside cannot see what is going on within. The walls may be readily washed. The experiment has been tried with success in an operating room at the Elizabeth hospital of the Sisters of Mercy, in Cassell, Germany.—*Ex.*

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FREEDOM on trial six weeks ten cents.



## DESIRE.

TO HELEN WILMANS.

Ho! From beginnings of all worlds I come,  
Like a flame of ambient fire:  
Streams forth from my wings an unceasing hum,  
And my name is Mighty Desire.

'Twas I gave the "first great primeval push"  
When from mist this earth I did mould:  
'Twas I who spake out the fiery bush;  
And I yet Life's secrets unfold.

In the greedy gleam of the tiger's eye  
I am, tho' but darkly revealed:  
In the maiden's kiss, and in passion's sigh  
Is declared the puissance I wield.

I live in the glance of the hero bold,  
And am winged in his eager breast:  
In meek words of prayer, into cloisters old  
I enter—a welcomed guest.

Without me this world would quick fade away,  
And embrace the chilly dark tomb;  
And movement would cease, and the joys of day  
Be engulfed in abysmal gloom.

But this shall not be, for 'tis the decree  
That to heaven all things must rise.  
On, then, on, brave hearts, if ye would be free,  
And on "dead selves" gain every prize

Till each one stands forth a purified soul,  
A true "Son of God"—Solar Man.  
Then's reached of them all the most precious goal,  
And the last in the first earth plan.

But thro' eternity I have ne'er done;  
And for aye my gradient fire  
Will point to more glories still to be won  
Thro' the might of Splendid Desire!

HELIA SHIRAZ.

## A SENSIBLE IDEA OF WHAT CONSTITUTES TRUE EDUCATION.

It is rapidly being discovered by all employers of labor that it is from the man of education as an employee that the greatest profit is derived.

It is not from that quality of education into which the schools of to-day have so largely degenerated that the greatest advantages are derivable, but from that more practical knowledge, such as was imparted by teachers in less fashionable times.

It is becoming the custom with companies employing large numbers of men, to organize schools of instruction wherein employees are taught the practical workings of machinery, economics, and mechanical forces.

Thus it is the managing officials of the Rock Island system, believing that knowledge is power, and that mental power, even in the lowest walks of railroad life is essential to success as a common carrier, propose educating their men.

They believe that educated employees make an "educated" railroad, and that such a road strongly appeals to the general public, and have begun a campaign of education among their thousands of employees, and soon schools on wheels will be operated over the lines of the system.

The officials have entered into arrangements with an Eastern correspondence school whereby that institution will fit out cars for educational purposes and place them at the disposal of the employees of the railroad. The cars will be equipped with such appliances as are essential to thorough railway experiments, together with books and other reading matter touching upon the various phases of railroad operating.—*Exchange*.

## ANXIETY VS. PASSIVITY AN OBJECT LESSON.

My brother fed his animals liberally, but he was exceedingly careful; every grain of corn must be eaten by the swine that he fattened.

One year as he was feeding a large herd in close quarters, all were doing well except one, an old sow amazingly lean and gaunt with a strong proclivity for eating chickens. The cause of her poverty was obvious, for as a copious amount of corn was thrown in the pen all except this anxious old brute commenced passively and leisurely munching away at it. She, on the other hand, eagerly gobbled two or three ears into her mouth at once and then commenced an interesting but disgusting scene. She evidently thought she ought to have all the corn that was thrown out, and that every other hog in the corral was after it. In her desperate struggle to keep it from them and to find a secluded place in which to gulp it down, she would dodge, run and squeal, and when frequently in close quarters she would jump over some and run over others raising a general "hella-belloo" in a mad race with herself; thus she anxiously consumed the time while the others quietly ate the food.

During her insane ranting, the corn had mostly disappeared from the yard, she herself was exhausted, and had usually lost all but one ear which she voraciously champed without laying it down, thus losing half the grains and swallowing what remained without masticating it.

An hour later all the well behaved hogs were stretched out in a state of perfect passivity enjoying to the fullest extent the warm morning sun and gentle breeze; still this suspicious old creature was anxiously cruising about scouring the lot for plunder, now ploughing the turf with her snout, now racking the inclosure vainly hunting a weak place in the fence; now biting and otherwise relentlessly disturbing the sleepers; now wistfully peering through the gate at the fat poultry, and again raving and squealing she would walk the fourth plank of the fence with her front feet and madly gnaw the fifth with her teeth; a more striking picture of anxious misery was never my lot to behold in the lower grade of animals.

Yet how frequently are we confronted with a counterpart of the foregoing in man; how many are all wrought up with mental tension, ready to snap at any moment, looking askant at those by whom they are surrounded, suspecting that all are figuring to get the best of them. Poor, wretched souls, what a relief it would be if they could only see the bounties of nature so copiously scattered at their feet.

The mad race of the suspicious old hog as clearly depicts the anxious wrestling of the rich as of the poor.

If she could have lost her suspicion, her fear, she would have seen the corn, filled her stomach with it, and fared sumptuously.

Extreme riches fail to fully satisfy man's desire while extreme poverty is a strong barrier against satisfaction, but what shall we do? Grow suspicious, lose our heads and rave at our oppressive economic system as the old sow did at the fence? or make the best of our surroundings, appreciate what we have, keep our wits, concentrate our energies, and thus better our conditions by a rational understanding of the situation.

Anxiety and suspicion will do for man what it did for the sow.

Love, Hope, Peace, Passivity, Concentration, Power.  
Fear, Suspicion, Anxiety, Insolvency, Desperation,  
Death.

D. R. BALDWIN,  
Ravendon Springs, Ark.

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

## ABOUT THOUGHT TRANSFERENCE.

There are places in Mr. Muller's article where it would seem that he doubts the truth of thought transference; but he clears this up before he gets through.

The fact is—as I have long known—thought transference cannot be accounted for on the—so-called—physical plane. It is only when we have accepted the idea that all is mind, and that the two words positive and negative regulate all the actions of mind, that we can gain even a faint understanding of it; or perhaps I should say even a faint belief in it, since we do not understand it to any great extent as yet, any way.

We know that thought transference is a fact; we proved it by experiment long before we began to search for its cause. We do not fully understand its cause yet, though we are daily becoming more and more convinced of the truth of it as an existent force, and of its undeniable—if not accountable power.

I was literally forced into the practice of healing. I did not want patients; being a reasoner and having no basis for reason in my early search for truth except that of a physical nature, I could not believe in thought transmission as a force of any value. It is true that I had, in a small way, run across some strange things all referable to this force, but they had never impressed me greatly. Therefore I refused to take patients that must

be cured by thought transference; I wanted to talk to my present patients, and I placed my dependence for reaching absent patients upon letter writing. Quite early in my attempt to heal absent patients I had a letter from Australia from a lady who told me that her mother had been an invalid in India for years, and the doctors held out no hope of her recovery. I cured that lady by transmitting to her silently my belief in man's power to overcome all manner of weakness. I made no attempt to explain my ideas to her, and for all I know she may be entirely ignorant of them yet. But she got well, and her first letter to me was that she began to feel as if she was of some account. She said she had felt herself fit for nothing useful so long that it was impressed upon her mind every hour in the day that she was simply a burden on other people and had better be dead.

From the first treatment, and in less than twenty-four hours after I gave it, she began to take courage regarding her position. I was treating her for the assertion of the "I," and it was to this thought that she responded. *Consciously* she had no understanding of what I said to her; her intelligence did not receive my message distinctly enough to be able to repeat it. But her body, which is also a part of her intelligence, did accept it and show it forth. It was a clear case of thought transference.

I have spoken of this case in particular because the patient was so far away; I have had many cases of the same nature, only the most of them were nearer to me. It was a long time after I began to heal by thought transference before I gained implicit faith in my power to send mental messages to a distance, even though I had daily proof of my ability to do so.

I think it not out of harmony with the above ideas to add a suggestion, at least, of the mental massage I send my patients. Every one who has read or studied my ideas knows that I believe in the power of the individual "I" above all things. I do not deny that the patient is sick, and I do not deny his body out of existence, as the Christian Scientist does. I admit the patient's claims, and then try to prove to him that he does not have to be sick or weak or distressed; I try to show him that he stands at the head of all creation, so far as this world is concerned, and is therefore master of all life's forces. It is the knowing this truth that lifts him out his diseased condition. Show a man that he is master of all things by natural right and he drops every form of weakness from his mind. When he has dropped a thing from his mind he has dropped it from his body also, because mind and body are one.

But enough on this subject. I read Mr. Muller's article with great interest, although I admit that it is a rather difficult article to read, as it requires the closest thought and concentration. But close thought and concentration are a delight to me, whereas the ordinary reading matter of the day is simply an insult to my thinking power.

H. W.

I have a long letter from a friend—by correspondence—who has been with me in the Mental Science thought for many years. She tells me how nobly the teaching has pulled her through all the troubles that have beset her pathway, and how it has made her life so fair, and full of such glorious promise. She also tells me of a



circumstance I had forgotten, and it is on account of this circumstance that I am writing this article.

It seems that I was once treating one of her children for some disease that was very rapid in its effects, and very dangerous in the opinion of the world. The child was improving, but the neighbors were raising an intolerable howl because she had not called a regular physician; she wrote or telegraphed me to know if I would consent to having her call one. My answer was that she might do it. She did so, and the child became worse from the hour the doctor entered her house, and he soon died. His presence and his remedies and his evident fright and anxiety broke the reposefulness of her trust in me; and though I was sending him the most powerful healing thought he did not get it.

Of course after it was all over, it became quite obvious that I ought to have refused my consent to her having a doctor. But few persons have any correct idea of the position of the Mental Science healer at this time. Suppose I had refused to let her get a doctor, and the child had slipped from his connection with my thought and died; then the parents would have been liable to prosecution resulting probably in imprisonment; and I would have been prosecuted and put to great annoyance also.

I am pretty independent at this time, and am not afraid of trouble for myself or my patients; but I was more timid then. At this time too, I know how to treat against the harmful influence of the medical men when the friends of my patients become alarmed and call one in.

But it is a fact that my patients recover much faster by turning severely away from all the remedies suggested by persons in the old line of thought, and putting their undivided trust in the new. If patients would do this resolutely and fully they would get well in one fourth the time that they do now.

I know how difficult it is—nay, how impossible in this transitional period from the old methods to the new ones—for a mother, no matter how strong her faith in Mental Science, to look upon the suffering of her child and not waver in her fealty to that which is practically untried. She knows that there is nothing in the old methods to be relied on, and she has begun to believe in the new ones; but when the sick face appeals to her from the pillow she becomes unnerved, and in this weak condition she falls back into the negatives from which she had believed herself to be emancipated.

Added to this is the threat that hangs over her head if she does not conform to the old, no matter how weak it may seem to her in comparison with the new. It may take years of strengthening conviction in the new before people become thoroughly intrenched in the practice of it. True, it is growing upon public thought as no new idea I have noticed, has ever grown before; it has evidently come to stay; already the health element of the whole enlightened world has increased through a belief in it, and as sure as the sun shines it is pledged to banish the disease element entirely.

Think of a world without disease! This means a world with ten times the vitality our world shows forth at this time. Then picture to yourself the effect of this added vitality and draw your own conclusions as to the possibility of man's conquering death! H. W.

## NOT BY ANY MEANS.

Mrs. Bishop is the far away correspondent of FREEDOM, who at considerable sacrifice to herself, made her way through rain and mud to the place where the natives underwent the great fire test. She saw the whole performance; the pit which was heated so hot that ordinary persons could not get near it; the white-hot stones and blazing coals, and the men who descended into it and walked about for several minutes entirely uninjured. All this she saw and wrote us a description of it that we published some months ago.

Now she writes again to me of the doubts of some of her friends concerning a fancied change that I am undergoing. I publish her letter in full:

MY DEAR MRS. WILMANS:—Since writing to you a few days ago I have received letters from two South Australian friends who are, like myself, readers of FREEDOM, asking me whether I do not notice a change in your writings lately, and what I suppose you are preparing us for.

Now I have not noticed the change, and, as I told my friends, I did not believe you were thinking of the change called "death." Will you speak to us once more in FREEDOM with no uncertain note? The glorious hope awakened by your writings has indeed made all things new for me. "Yea, all that a man hath will he give in exchange for his life." I remember in one FREEDOM you wrote to me that it is as easy to believe in the possibilities of immortality here as elsewhere, in this bodily organization as in any other. Have you changed your views at all? I am not asking this so much for myself as for my friends; indeed not for myself at all. I never forget your words, "For my part I know that death can be overcome." Always yours faithfully,

M. E. BISHOP,  
Koro Levee, Fiji.

It may be that I have not written so much on the conquest of death lately as formerly; but as to my believing less in it, that is simply impossible. Not a day passes that does not strengthen me in the belief. Belief is not the proper word; I *know* that the conquest of death is possible, and that its consummation is at hand now. Perhaps it is my unshaken certainty of it that makes it seem unnecessary to write very much about it any more. I have put all my best ideas on this subject into a book that is now in press. The book is called "The Conquest of Death."

The book is very large, and will be printed on beautiful paper with a good many pictures of this place, and an account in the latter part of it of what we have done and are still doing here. It will not only be the largest and most complete work, but the handsomest one we have ever gotten out.

The book contains the entire argument proving the possibility of overcoming death here in the world, and at this time. It is going to be sold through agents at \$2.50 and \$3.00, according to style of finish.

And possibly—referring again to Mrs. Bishop's letter, it may have been that my interest in the editorials of FREEDOM waned somewhat when I was preparing this book for publication. It was a Herculean task and kept me at the desk more hours in the day than there was daylight to work by. My friends said it was a wonder that it did not kill me. The idea of killing me! I strengthened all the time as any one must do who concentrates his thought on a purpose to which his inclination is wedded. This book is freshly written; but some of it, quite a large part is corrected compilation of previous articles written at different times on the sub-

ject. Every bit of it, except a few of the last pages, is on the subject of the conquest of death.

In a recent letter a friend asks, "Do you believe man will ever be invulnerable to accidents? And are there any persons alive now who are invulnerable to them?"

To the first of these questions I answer, "Yes." I believe he is much more so even now than most persons suppose. I believe as life advances from low to high in the scale of evolution that the individual becomes less and less liable to accidents; that is, he becomes more and more positive to his surroundings.

To illustrate: A worm is more liable to accident than a bird or rabbit. Why? Because it is more helpless; it is less intelligent than more developed creatures, and generates a thought atmosphere of less personal power than the higher ones. Then again the animals of finer development than the bird and rabbit generate a still more powerful mental atmosphere, and are still less liable to accident; and so on up to man who generates the most positive mental atmosphere of any other creature.

In each ascent, which is made by an increase of intelligence, some portion of the innate fear of the creature is overcome; in proportion as fear is overcome there is evolved a corresponding sense of power. It is this sense of power that creates the mental atmosphere which tends to render the creature or person invulnerable.

But no one is invulnerable at this time; or if so I am not aware of it. It is claimed by Theosophists that there are wise men in the fastnesses of Thibet who are six and seven hundred years old. But I have no proof of this and must not rely on their claim.

Correspondents often ask if I consider myself invulnerable; and if I would be willing to stand up and be shot at, or if I would drink poison. To which I answer, "No, I would not do either."

At the same time I carry the conviction that I am never in the least danger. This attitude of fearlessness has a strong tendency to protect me, and I do believe it would save my life under circumstances that would once have been fatal. For instance, I might be in a place where bullets were flying in every direction and where many people were being shot. I know that if one of those bullets should find my heart it would kill me as quick as it would kill another; but I do not believe the bullet would strike me as readily as it would a less positive person. The atmosphere of a strong individuality and an irresistible will sent forth from one whose intense resolution has banished fear is a protection that I, who have studied the unseen forces, believe in.

In one particular battle where Washington was commander he left the impression that his life was guarded by the higher powers. He was everywhere in the van, and hundreds of the enemy were taking deliberate aim at him and firing. It was said of him that his actions were utterly reckless, and that he could not have been more free from fear if he had been on a polo ground. The fact is, his intentness, his determination to win, over-topped all thought of danger, and rendered him perfectly free from it, and as safe as if at home behind barred doors.

Give one an object that will arouse such determination, and fear vanishes, leaving the man on the verge

of Godhood where death for the time being is impossible.

And so, as we grow stronger in ourselves, and in the measure of our overcoming fear, we surround ourselves with a mental atmosphere that is almost, if not quite, impenetrable; and that in time as it increases in strength will become invulnerable.

Would I be willing to take poison? No I would not. But if I were poisoned by some accident I am sure I would have more force of will to combat it than I had before I studied and cultivated the mental power, that in time will render me impervious to poisons. The mental power I should exert would save me, I believe; at all events, my chance of recovery would be much greater than it would be in persons who had not cultivated this power. I do not pretend to have arrived at perfection in the cultivation of this mind strength, but I have very much more of it than I once had, and it is increasing all the time.

And why should it not? I am going to conquer death.

"Oh! but you might fail."

This kind of doubt is heaped and stacked on me every day; but it does not smother the breath out of my effort; and as for discouraging me the doubters might as well try to discourage the sun in his efforts to rise.

H. W.

### LONGEVITY.

One can scarcely pick up a paper that does not contain some notice of extremely old people, and it is funny the manner in which the various instances of this kind are accounted for. One man attributes the length of his life to his steady habits, especially to his abstinence from strong drink and tobacco; another to the fact of having taken plenty of exercise, along with as much whiskey and tobacco as his appetite called for; another to a purely vegetarian diet; another to a strong meat diet. These contradictory opinions prove that none of the causes assigned as the reason for prolonged life are correct.

Always however it has been an accepted opinion that exercise was an absolute necessity; but here comes Senator Evarts and knocks this in the head. A correspondent of the *Chicago Herald* gives the following:

The other day when an old friend called upon the Senator he talked at length about the past and the men they had been associated with at the bar, in politics and in society, and Mr. Evarts quoted a few appropriate lines from Oliver Wendell Holmes' pathetic poem, "The Last Leaf." "How do you account for your longevity?" said the friend. "You have always been a hard worker. You have eaten and drunk whenever you were hungry and thirsty, and have been what we call a free liver. You have never taken care of yourself and were not born with a strong physique. Why is it that you have out-lived nearly all of your contemporaries?" I suppose it's because I have never taken any exercise," said Mr. Evarts grimly.

The fact is the cause of longevity is purely mental. Truths relating to man's power over all things are coming into the world so rapidly at this time that the mental atmosphere is growing more vital every day, so that it begins to be possible for men to live longer than formerly, even before they know the true reason for doing so. The truth makes itself felt in the bodies of the unthinking even before their brains comprehend it.

All this is helping the Mental Scientist in his effort to conquer death. Oh! we are getting there. H. W.



## THE WASTE-PAPER BASKET.

When I came to my desk the other day I observed a very small but peculiar looking individual sitting on my writing paper. I looked at him for some time, knowing that I had been well acquainted with him in the past, but had forgotten his name. As he was exceedingly small—not larger than a pin head I put out my finger to stroke him on the back, when he hopped off to the far edge of a pile of manuscript. "Young fellow," said I, "I know you now; I was well acquainted with you in San Francisco; there were about a hundred of you to the square yard in that state." It was a flea; the first one I have seen in Florida.

Jassamine says there are some here, only as there were no dogs around I have not made their acquaintance. I have heard a good deal about the dog fleas here, but I think they are a distinct breed from those which torment human beings. This specimen did not look quite like the ones I used to dislike so intensely when I lived in California. He was not so fat and successful looking, and only about half as large. They are regular bloated bond holders in that state of big babies and big pumpkins, and have things pretty much their own way; at least this was the case when I lived there. Florrie says the whole breed has almost tucked out now. I hope so, for I must say they were the torment of my life when I lived there; and of all the blessings I experienced in getting away from that state the absence of fleas was the greatest.

But this little flea who made me such an unexpected visit, as compared with the California flea, was like the razor-backed hog of Georgia in comparison with his ponderous stall-fed brother of the north.

It is my belief that civilization and high thought beget an atmosphere that fleas and mosquitoes and such things cannot live in. It is perhaps too soon to boast of a recent piece of experience that goes to confirm what I have just said; but here it is anyhow. We used to have a great many mosquitoes in this place, and they were a fearful torment, especially when the wind got around in the south. We had them more or less the entire year, winter and summer. But last year—indeed for about fifteen months now we have not had enough for any reasonable person to complain of; now and then a very few, enough to remind us of what has been, and to make us happy in contrast with the past. I always said that this place would be heaven if it was not for the mosquitoes; and now it is heavenly indeed.

"The Conquest of Death" goes to press to-day. This will be a very large book; it contains the finest and most powerful of all the ideas I have ever written on the new thought line. The price of it is going to be from \$2.50 to \$3.00 a volume, dependent on the binding and finish. The price may seem large, but when the purchaser sees the book he will not think so. It is going to be gotten up in the finest style on splendid paper. The main body of the volume contains the entire argument showing man's power to conquer death, and laying down rules for the accomplishment of it. In the latter part of the book there is an addition devoted to a local description of this place, with a large number of illustrations.

When I first consented to treat people for business success I said to myself, "Madam, this looks more like charlatanism than anything you have ever done;" and

actually I was surprised when the first testimonials came in. These testimonials are frequent now, and as my treatments are really for character development and the power to conquer environment, they look as legitimate as treatments for disease.

A letter from an old friend says: "I am glad you are preaching and practicing the gospel of having a good time. It is what people need almost as much as they need Mental Science. I feel sorry (as sorry as I can, for I do not seem to be able to get up much sympathy for any body now-a-days,) for the woman who had no patience with your nonsense; I think she needs some of it. The 'Waste Basket' is the first thing I turn to when I see your paper, and I read that if I cannot read another line. It seems like a part of yourself.

"Now do not think I am going to take any more of your precious time, or that I imagine this requires more thought than must be given to the mere reading of it. I just could not help saying, 'All hail,' and I hope it will do you as much good as if it did not come from this beastly town."

The "beastly town" is New York, and the writer is Ella Bass. The first time I saw her she came to the office where I was one of the editors, in search of a position. She got the position, and her desk was next to mine for about a year. I became deeply attached to her, but lost sight of her for a long time. This was in Chicago; now she is in New York, and evidently tired of being there. I do not wonder; I like to visit a city but I soon long for the country again. What can take the place of the growing things one sees in the country? I can spend a whole day in the garden among the fruit trees and flowers. They give me new life; while a few nights at the theatres and a few days' shopping are enough for me at one time. Mr. Post has the hardihood to say that I really never want to leave the city until all my money is spent. "Sich" is the belief of husbands.

This is one of the loveliest days I ever saw. I stood on the bluff overlooking the river this morning and saw a number of sail boats going up and down, and two or three steam launches taking parties up the Tomoka. I have not been up there for two years, and did not know how much I wanted to go until I saw the boats leave the shore.

A man who had just made the trip told me that he counted over forty alligators. When I first came here the men were in the habit of carrying guns and shooting the poor things. One day when I was going I saw a number of guns lying in a pile. I made up my mind that I would pitch them overboard as soon as the boat got out in deep water. Then I reflected that I had better give the owners a chance to save their property, and I told them what I meant to do. I made them a regular speech and all the ladies backed me clamorously. The men then promised not to use the guns that day, and they did not. We women pledged ourselves to throw every gun in the river we could find if they were taken on subsequent trips.

A sentiment in favor of humanity was begotten, and the great creatures are no longer disturbed; this is why they are so abundant now. If they did harm there would be some excuse for killing them; but no one is afraid of them; they are so timid that they get out of the way on the slightest disturbance.

I thought I had a lot of smart things to say in this

article, but somehow I am unable to get at them. I believe it is because that man Post took off my gold pen and left me nothing but a lead pencil to write with. I never could get any inspiration out of a lead pencil. The liberties he takes with my things are incalculable; he thinks that because he has got a deed to me that it extends to all my possessions.

Well, so much for the Colonel; or the Commodore; he is getting so many titles that I shall have to revert to first principles and call him Charley. His mother used to insist upon my calling him by the largest title he possessed. This was when "Colonel" was the largest of them. How proud she was of him. She was a woman of great character; what a head she had! She was way up in the eighties when they telegraphed us that she had died. She was with her daughter then in Michigan. If she had only come with us in the science she might have been here yet; but she was too deeply dyed in the old opinions to render a change possible at her age. I recall one evening when I had invited a number of Mental Science students to meet in our parlors to discuss the new ideas. She could not stand it. She took the subject in hand (I can see her now as she stood by the centre table—with her bright, handsome old face) and preached us an orthodox sermon. It was about the best one I ever heard; she was a broad-minded woman in spite of her old beliefs; she would have made a magnificent subject for an artist standing there—the incarnation of positiveness. Is it not dreadful that such splendid ones should die?

H. W.

### A GOOD CURE.

I feel impressed to give the readers of FREEDOM a brief sketch of my ill health and healing. For thirty years I had a weak stomach, kidney trouble and diseased liver. I had dizziness and fearful headaches; finally paralysis, and swelling of my feet and body. My feet were very sore and had so many awful sore corns on them that I had to wear shoes two sizes too large. I was constipated all the time, and had frequent severe attacks of neuralgia. In the winter there would be weeks that I could not go out; when the cold air struck me I could not bear it, and hold on to what little life I had. I have doctored with many doctors, and the very best that could be found in the states of Ohio, Kansas and Michigan, and the more medicine I took the worse I got. The last few years I employed them they all pronounced my case incurable. So I was left without a hope in the world.

I finally heard of Christian and Divine Science, and I had several healers of this kind to treat me, but never found one as powerful as Helen Wilmans, the leader of the Mental Scientists. I can truly say that through her agency I am healed. She has done what all the others failed to do.

I now eat anything I want. I am fifty-six years old. My mind is as strong and clear as a girl's of sixteen. I do as much hard work as a woman half my age can do or dare do. I do thank Mrs. Wilmans with all my heart for what she has done for me. I consider her the champion healer; and I praise God for my restored health inasmuch as He has spared my life through her efforts.

MRS. KATHERINE DECKER,  
Buchanan, Barrien Co., Michigan.

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### MENTAL SCIENCE ASSOCIATION.

The purpose of this association is to spread, through organized effort, the doctrines and teachings of Mental Science. All who are interested in this work, of whatever sex, creed or color, are invited to co-operate by association, either as a member at large or by affiliation through local Temples wherever they may be organized. For further particulars address the secretary of the home office, Sea Breeze, Florida.

HELEN WILMANS, President.

CHAS. F. BURGMAN, Secretary.

#### CENTRAL EXECUTIVE COMMITTEE.

Helen Wilmans. C. C. Post. C. F. Burgman,  
C. Eldridge, A. F. Sheldon.

#### CENTRAL ADVISORY BOARD.

F. M. Doud, M. D., Chicago, Illinois; Louisa Southworth, Cleveland, Ohio; Clara Foltz, San Francisco, California; M. F. Knox, Seattle, Washington; Frederick W. Burry, Toronto, Canada.

The reports from all parts of the country are of the most encouraging nature. The Association is making steady progress. As the interest in the movement multiplies, questions are being submitted, the answers to which are calculated to clear away the doubts and hesitation of those who really favor the movement, and recognize the great good that may be accomplished through associated effort; and who, having torn themselves loose from the bonds of the older influences, yet hesitate to take up obligations presumably to be encountered in the advancement of Mental Science through this new movement. The correspondence reproduced below, between Mrs. Julia Iverson Patton (editor of "The Atlanta Saturday Review," a handsome twelve-page weekly, published in Atlanta, Georgia, and devoted to the support of advanced progress and the new thought) and the home secretary, will interest many who give time and thought to the subject of associated effort. The correspondence is not by any means to be looked upon in a controversial spirit, but merely as a means to clear away existing doubts and hesitation in a fraternal manner, and as having a direct bearing upon the strength and progress of our work:

MY DEAR MR. BURGMAN:—I have deferred replying to your letter until I could tell you something definite about the prospects of forming here a Mental Science Association. So far, while many people are interested in the subject, and there are several large coteries of students of psychology, it appears as if most of them object to becoming a branch of an organization which demands tribute in return for rules and regulations. They feel that perfect freedom is best, and fear to risk a Popish rule, such as the Christian Scientists are under. Personally, I should say, that, as Mrs. Wilmans helped me to throw off the creeds and the bonds of the church, I should hesitate a long time before putting myself in a similar position with respect to any other organization. Other Mental Scientists here feel as I do; while wanting an organization, it must be absolutely with the privilege of free thought, free speech, self-governed in every respect, applying to the Central Board for help only when desired. The per capita, also, is a stumbling block with some of them, although willing to pay for service and literature. You have, no doubt, adopted a form of organization that will suit a large number of Mental Scientists, but Mrs. Wilmans, as the apostle of freedom, has made some of us afraid to bind ourselves again.

A meeting has been called for to-night, and it may be that I can give you a different report later on. The matter will be presented by a friend of the Association. Very truly yours,

JULIA IVERSON PATTON.

SEA BREEZE, FLA., March 28, 1900.

MRS. JULIA I. PATTON,  
Atlanta, Ga.:

Esteemed Friend:—Your letter of the 26th inst.



received. In reply will state that we do not blame our friends for objecting to tie themselves to a hide-bound institution, or a set of iron-clad rules, or paying tribute in exchange for these.

But we do hope that the Mental Science Association, as a vehicle through which to promulgate Mental Science teachings to the world, will not be placed in the same category with the class of organizations to which above terms can be fitted.

I have really no desire or inclination to make a plea for organization. The M. S. A. is but the result of a very much expressed demand for organization on the part of those who received inspiration and much benefit from the teachings of Helen Wilmans.

It would seem to me that the question for our consideration is not "how much can we benefit ourselves personally through organization" as to "how much can we do through organized effort to bring these new thoughts among the great masses of the people?"

If this new science is to be absorbed by and remain the property of an accidental and favored few, mankind will not be benefited thereby, and I fear that in our very effort of retaining it for ourselves we will lose it.

To disseminate it can be done in two ways: through print and organization. Print will reach many; organization very, very many more. Both methods are positively essential in the advance and propagation of new ideas; and those who are afraid of organization appear to me to lack either energy, self-confidence or the spirit of altruism. I say this too with the kindest of motives and fraternal sentiment.

If the dissemination of Mental Science among the masses is thought to be desirable, and even essential, then the co-operation of numbers can, and will, accomplish greater results than the work of separated units. The fact stares us always in the face that all of the world's old errors and beliefs are sustained by, and through organization; and that we will have to overcome them through the power of well sustained counter-organizations.

I desire, however, to present another view of the case. Suppose some one very dear to us should be afflicted badly in loss of bodily health and we with our best efforts unable to help him or her. The thought power of one being insufficient, could we not through organization set into vibration the healing force of many minds and thereby cure our friend? Such has been done. Could we not through the union of many loving thought currents bring a wayward one back into the path of rectitude? Is it impossible that through the union of forces, generated by the thoughts of thousands of minds, bound by the fraternal ties of organization, public events can be influenced and directed?

A tremendous occult force is latent in human association which has not always been wisely used and directed; and yet when placed into the scale of judgment it will be found that the good accomplished through it has far outweighed its errors.

If benefit is to be derived from association something must be given to sustain it; and where an organization is composed of many branches a central directing power is positively essential and requisite. Some one must give time and service in proportion to the demand made upon him by the organization; and he or she should receive compensation adequate to the amount of time, labor and talent required to discharge the duties imposed. The cost of such service, together with necessary postage, stationary, printed matter, etc., is borne pro rata by the entire membership and is a per capita tax, a member's co-operative contribution towards sustaining the perpetuity of the whole institution and its integrity as a composite unit.

The Mental Science Association was in a measure patterned upon the models of the most successful organizations in the world's history. Its officials have been trained long years in the school of life's experience and far reaching and powerful associations. The

promoters of the movement recognized that flexibility, or liberty of action, within the organization would be a source of strength rather than of a weakness to it. And no rules of conduct other than that of good citizenship are required of any one. No signs, no passwords or formula of any character are demanded or given and a ritual or pledge are here unnecessary and superfluous. The presidents and founders of the movement exert no pressure upon any member other than that they require, with all other officials, that Mental Science shall be taught as Mental Science and shall not be adulterated with the weaker solutions of other systems; and that if rightly understood Mental Science will be found to cover and embody the whole range of modern Psychology.

I neglected very nearly to state that in return for the per capita tax paid by the membership, the Association expects to be able to furnish fifty-two printed lectures per annum to each Temple. You see the M. S. A. is constructed on liberal lines financially as well as otherwise.

Hoping the foregoing explanations will be satisfactory to our Atlanta friends and yourself, and with the expectation that you will be successful in the establishment of a Temple in your home city, I remain yours fraternally,

CHAS. F. BURGMAN,  
Home Secretary.

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march 14-46

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

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

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

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

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

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

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

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

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

J. W. STRUPEL, Hill, Mont.

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

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

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