

# 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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IV.

### "UNIPOLAR" AND "DUOPOLAR" FORCES.

In the last two numbers we endeavored to find an analogon or simile among the (somewhat) "known" forces of nature—as regards their distant action—compared to that thought. We found only the force of mechanical impact, or momentum, as describing a path whose type is the *straight line*. Even this, as soon as it struck a plane resistant body, was in great part converted into a form of force expanding the area of its action (that is, "traveling") in successively enlarging *circles*, having their common centre at the point where the rectilinear path of the force struck the plane. In the two cases of momentum we considered—that of the gold-beater's hammer and that of the stone falling into water—these bodies respectively being the material bearers of the force—the circular expansion resulting carried the gold and the water outward from the place of impact, in innumerable radial directions. And in the case of sound-force, we found the transmission area to travel outward from a central origin, in waves of cortical or *spherical* layer shape. We thus see that rectilinear motion in a single line of direction is not at all a favorite or typical form of journeying on the part of the "natural forces." It appears that even mechanical momentum (which we just were considering) operates on one right line only incidentally or sporadically either from peculiar stray causes (like, for instance, a volcano first throwing up the stone we were considering as falling; or a storm causing hail or rain to fall); or from interference by the volition of individual beings (as in the case of the hammer wielded by a human arm.) The only places where momentum occurs steadily, continuously and typically in nature (that of the revolutions of heavenly bodies about their axes or about central bodies) shows us never an example of rectilinear and unilinear motion, but of *rotation*, brought about by the interference of gravity with the original line of direction of momentum. Thus, nature evidently (even though possessing at least one form of force that primarily tends to act in one straight line) in her practical workings of movements is partial to *curves*, as she also is partial to curvilinear shapes in all her higher-organized forms of substantial bodies, such as the bodies of animals and man.

All the "higher forces" of physical nature that act through unlimited distance are, so far as we know, of the same form—regarding their transit or path of action through space—as is sound. They all, like it, naturally

radiate from a central point outward in all existing directions, thus spreading their area of actual or potential work in the form of a continually enlarging *sphere*. One class of them, called "radiant" forces (because formerly they were imagined as traveling in the form of "rays") comprises heat, light, actinism, X-ray force, cathode-ray-force, and probably more varieties yet, which all seem to be but manifestations of one single form of force in different limited portions of its intensity-scale. Another class, called "attractive and repulsive" forces (because the approaching of substance-bodies to one another, or the separation of bodies to greater distances, are their chief visible effects) comprises magnetism and gravitation; which latter may be set down safely as but a general form of manifestation of the same force which in a special form appears as "magnetism." Of magnetism, we know both the attractive and repulsive directions of manifestation (accordingly as dissimilar or similar poles are brought into interaction). Of gravitation, we generally know, so far, but the attractive direction; but individual investigators, such as Mrs. Wilmans and some other writers in *FREEDOM*, and some oriental mystics, seem to have had experiences of drawing out the manifestation of the repulsive polarity of gravitation, so that they have *floated in the air* without visible physical means of so doing.

Electricity (which is largely believed to be the force really inciting the action of what we call light, heat, magnetism, and the rest of them) partakes the nature of *both* the "radiant" and the "attractive-and-repulsive" classes above described; but this can be better understood when we first examine wherein *the difference* between the modes of action of these two classes of forces is made manifest.

The "radiant" forces might perhaps more properly be called "kinetic" (that is, moving) forces; for, unless a "non-conductor"—a *non-transparent* body—be interposed to intercept them, they appear continually to travel further out and out into space in their characteristic sphere shape of movement. In doing so, they have a certain measurable and uniform rate of speed, just as sound has—only very much greater. Their taking *time* to travel or to make themselves felt at a distance, is an evidence that their movement is yoked to a movement of *substance*—as in the case of sound or momentum. What this "substance," bearing the light radiation, really is, no one has yet defined. The modern physicists call it "universal ether," and show it to be possessed of elasticity, like air, so that the light movement causes spherical concentric waves in it; as sound

does in air. These waves have been measured and counted for the various colors existing in light, and found analogous to the various pitches of sound in their different degrees of breadth and rapidity of vibration.

This theory, if confirmed, goes very far in support of the claim of modern "materialistic" philosophy, that the idea of any "force" at all, existing as an entity in itself, is pure abstraction or "figure of speech"—like, for instance, the personification of Nature as a being called "God." They say that, inasmuch as force is shown to be exerted *only* through a movement of substance or matter, "force" is not a self-existent principle, but merely an incident, attribute, quality, or effect of material movement.

In the case of mechanical momentum (of which also *sound* is but a special form) this claim appears very well established; in the case of the radiant forces moving, as is claimed, on a similar principle as sound does, it would also appear established if the "undulation" theory of light is true. But now we encounter a difficulty with the "attractive-and-repulsive" class of forces (gravitation and magnetism, for instance,) which are not always "on the move" as light and heat are, and may therefore be called "static" (or resting) forces. No "waves" or "undulations" have been shown to exist in the ether or any other medium, for the transmission of gravity or of magnetic influence; nor have these forces been shown to require any stable period of time for their transmission to distant objects. Nevertheless, we know that they follow, equally as sound, light, heat do, the law of decreasing intensity in the ratio as the *square of the distance* through which they act increases. From this analogy, it might be argued that they probably also are propagated through spherical waves of some unknown elastic substantial medium, and that they also take time to travel; only that their oscillations have not yet been gauged and their speed of transmission not yet measured. If so, all the more support to the idea that all the various natural "forces" are nothing but various forms of effect of different modes of movement of material substance!

Now to return to electricity—it behaves as a mere "attractive and repellant" force when imprisoned in an isolated conductor in its "static" form; as, for instance, in a Leyden jar or a thunder cloud. The pith pellets charged with opposite electric polarities and hence attracting one another; but repelling each other when charged with like electric polarity—are familiar school examples of the behavior of confined static electricity. The "discharge" of such electricity through sparks (which, on a large scale in nature form the lightning) may then fairly be assumed to occur through a forced undulation in the intervening atmosphere, by overcoming through superior pressure or tension the resistance of the "non-conducting medium," air. In a rarefied atmosphere (as in an exhausted glass bulb, or in nature in the aurora borealis over the earth's polar regions, at an altitude where the natural atmosphere is very rarefied) we see the discharge not as sparks or lightning, but as comparatively quiet, silent color-streams or rays. In both kinds of phenomenon, what we see is not the "electricity," but the air-gasses made luminous by the electric movement in them.

Galvanic or dynamic electricity, on the other hand, is a form of manifestation of the same force as when

"static," but, not being compelled to jump or cut its way through a non-conductive medium, it satisfies its polaric attraction by passing quietly through a conducting wire of metal. This sort of movement is called "the electric current," as evidenced in telegraphy and other forms of industrial electric appliances.

Now it would seem as if this way of transmission of electric force (by wire artificially, or say by lightning naturally)—whether forcibly, cutting athwart a non-conductor, or easily flowing through a conductor—were an example entirely at variance with what we know of light, heat, gravitation, etc.; all of which other "higher" forces act in the form of a spherical area—proceeding from a central origin to all points outward in all directions, and being consequently *attenuated* by spreading over constantly increasing areas, "in proportion to the square of the distance traveled;" which attenuation of course *does not occur* in electric discharge or conduction to a distance, because the *area* of action of the electric force is not increased in such form of transmission.

The cause of this difference is obvious. It is because electricity is manifested *only by polarity*; that is, there never can be generated a "charge" of positive electricity any where without the simultaneous production of an equally strong charge of negative electricity at a place separate from that of the first-mentioned charge, but still in a definite bond of correlation to the same.

In this respect; electricity (despite the fact that its *effects* may be witnessed in the character of light, heat, or chemical action, or mechanical motion) is a force peculiar unto itself, different from these forces just named. It is generally held to be "convertible" into these others, and they into it; but it is a strange circumstance, withal, that, when thus "converted," it never carries its fundamental nature of *polarity* with it into the new form. To explain: We may by a turn of speech define "darkness" as "the negative pole of light;" and "cold" as "negative pole of heat" (and, for that matter also, as Wilmans does, call "evil" "the negative pole of good.") In all these uses, the idea of "negative pole" actually only means "a less degree"—not even "total absence" of light, heat, or good—much less "the opposite" of these positive forces or conditions. In electricity, and also magnetism, the meaning of the "negative" element or pole is not that of a less degree of positiveness, nor, apparently, even of its absence, but that of a real opposite or complementary form of force, as against the positive form. Where we mix a quart of hot water with a quart of cold water, we get two quarts of lukewarm water, showing the heat is simply attenuated or diluted by being distributed into double the quantity of substance. When we open a tunnel or pipe at one end admitting daylight, and leave the other closed and dark, we find the middle part of the tunnel faintly lighted—say half lighted, as compared with the light outside. Thus we see that, mixing light and darkness, we get faint or half light; mixing heat and cold, we get faint or half heat. *Not so* with electricity! Suppose a Leyden jar to be charged with positive electricity on its outside layer, and correspondingly (as it can't help being) with an equally strong charge of negative electricity on its inside layer; when we connect the two layers by a discharging fork, forming a conduct between them, there is a spark and a sound; and as a result we



find the layers are both *devoid* of electricity. The positive and negative forms of the force have "neutralized" one another; the "electric equilibrium" is said to be restored, and no trace of electric action can be witnessed from that jar until it receives a new "charge," from some electric source.

In the *production* of electric tension or "charge," the same principle of "anti-polarity" prevails. You cannot charge one side of the Leyden jar positively, without producing a negative charge on the other side. The glass plate of an electric friction-machine will not yield the positive electricity to the brass conductor provided for this purpose, unless the negative electricity produced in the silk flaps rubbing against the glass be connected by a metallic chain with the ground, to take off that part of the double charge which is produced by the friction. While the thunder-cloud gathers in positive electricity through the action of solar heat evaporating water from the earth, the earth or soil or lake from which the cloud was drawn takes on a corresponding negative charge. And when the lightning ensues, because the electric tension between the opposite polarities has become strong enough to cut its way through the resistant atmosphere between, the discharge has the same effect as with the Leyden jar: the cloud is relieved of its positively electric charge, and the earth stratum under it of its negative charge.

That "negative" electricity is not merely partial (or total) *absence* of "positive" electricity (as darkness is of light) is generally regarded as being shown clearly by its first attractive and then repulsive effects on light bodies and its power to emit sparks; both of which phenomena it yields equally as the positive kind does. If you *reverse* the order of a friction-machine by connecting the glass with the ground and the silk with the brass conductor, the latter will emit sparks to your knuckles, attract and then repel pith pellets and feathers approached to it, and make your hair rise when your body is connected with it on an isolating stool—all just the same as it does in the regular order of the machine when charged with the other polarity.

From this tendency of oppositely-polar electric charges to *unite*, and thereby abolish the tension existing between them, it is clear why discharges of "static" electricity (such as here described) and also "currents" of galvanic electricity (as in the telegraph wire) *do not travel outward* generally into space in spherical waves as sound, light and heat do; but tend to travel *in a direct line* from the positively charged body to the negatively charged one. It is not "electricity" itself really that ever travels in a straight line; but it is electric *duo-polarity* that thus travels; that is, the "normal" electric condition, which appears to us as non-electric," having been disturbed by a cause which *separated* the two poles that together make up the normal, so-called "non-electric" condition—a tension or attraction between them is established, which causes them to *re-unite* by the shortest path available: either when a conductor like a telegraph wire connects them, and leads the current from one to the other; or when their tension has become greater than the resistance of the non-conductor separating them, so that a discharge like lightning occurs.

Hence it might seem as if electricity had only this way of traveling—by a direct line *from pole to pole*.

No!—this discharge and current aspect is but one face, or phase, of the electric character. Electricity exhibits still other phenomena, in which it works on exactly the same spheric-expansion principle as sound, light, heat, magnetism and gravitation do. An isolated conductor, for instance, a metal ball, charged with positive electricity, and suspended in mid-air near another conductor which is uncharged, will cause the latter to show negative electricity. This phenomenon is called induction. Furthermore, a wire through which a galvanic current passes, will cause in an isolated wire lying parallel with it, a so-called "induction" current going in the "opposite direction." That is, supposing the wire with the original current to extend from the positive pole of a battery at X. to the negative pole of another battery at Y., the parallel wire near it, also extending from X. to Y., will show negative electricity at X. and positive at Y.,—the reverse of the inducing wire.

These "induction" phenomena follow the oft-mentioned law of decreasing intensity, in the same ratio as the *square of the distance* between the "inducing" and the "induced" conductors increases. Herein, then, electric force-transmission proceeds analogously to that of the previously discussed higher physical forces.

Moreover, the "attractive" and "repulsive" forces or manifestations exhibited between isolated conductors charged, respectively, with unlike or like electric polarities, also follow that same law of inverse proportion to square of distance—exactly as the same phenomenon is witnessed between unlike or like poles of magnets. Herein, the electric manifestations of attraction likewise resemble those of gravitation. The electric "tension" preceding a spark or lightning discharge between two oppositely charged conductors likewise is subject to the same principle. At twice the distance, the charge must be four times as strong, in order to produce a discharge as it must at single distance.

Heat and light have none of these various characters of manifestation. When light is created, its so-called negative aspect or pole, darkness, is not also created. Nor does the production of heat have a counterpart in simultaneous production of cold "at the opposite pole." Hence, the assumed "polarity" of these forces may be taken rather as a convenient figure of speech than as *real* polar bipartition of a force-element, as is the case with electricity.

Moreover, heat and light are not known to be guideable in linear currents to great distances by conductors, nor to suddenly cut a straight discharge path for themselves athwart non-conducting media, as electrical polarity is and does. The reason is clear: these modes of manifestation are the result of the attraction between the *two poles* of electricity; while light and heat are essentially unipolar.

Furthermore, light and heat show no phenomena of induction, nor of attraction and repulsion, as electricity does. Hence, they are either not forces at all, but mere manifestation forms of material movement; or they form a class wholly different from electricity; which class we may call "the unipolar forces." Their source of origin, the centre of radiation, is *the one real* (positive) pole; the "negative pole" is represented by the "confines of boundless space;" i. e., it is "nowhere and everywhere."

[Concluded next week.]

## COMFORT FOR ALL.

Let the foundation of all your effort be rest. Rest in peace, knowing that the law of life is working perfectly in all things. Rest in the thought that every real desire of every human heart is destined to be fulfilled—that the desire is not only the “prophecy of its own fulfillment,” but the fulfillment itself in latency. Nothing can prevent the eventual realization of every innate hope, and nothing but doubt and fear can even hinder it. Never mind what you think you want, though that, too, will come with sufficient perseverance in the expectation. The thing we believe we want most is not always that which will prove the most satisfying, and to those who are tired and discouraged and almost hopeless and who long to feel that they cannot miss the goal whichever way they turn, I want to say—what you truly want, the joy unspeakable for which your inmost being cries, and at which you are blindly grasping in all these reachings out of the undeveloped intelligence, will surely come—it cannot fail—and to simply rest in the consciousness of this will bring it to you by the shortest road.

You will very soon find that this does not mean inactivity. With your fears allayed, your doubts banished, you will have new strength. Then put this strength into whatever seems to you most worthy of it. Follow the leading of your own individuality. Learn to see that it is not what you do that matters, nor even what you think—it is what you are—and you are a perfect, immortal “I,” destined from the beginning of time to know this to be true of yourself and to be happy in the knowing. It does not matter what you do or what you think because the more you realize the one truth that all is well, the more you will think in the line of your realization, and the doing will follow the thinking, “as the night the day.”

Feel that whatever you do is right. Let no aspect in which anything you have done may appear to others, or even to you, either in itself or in the results that follow it, change this conviction. It was the best you could do at the time, by the light you then possessed—the best you really knew—and, as such, it had its place and you can by no possibility have anything to regret.

You may find it hard sometimes to see that you are doing, and always have been doing, the best you could, but it is true. This in no way indicates that you may not do better—be wiser—to-morrow or to-day or within five minutes, but each thing is the best at the time you do it, and is a step you need to take. True we do not always live up to the best we think, and here is something we may take as an object for our efforts. We are continually catching glimpses of what seem to us broader truths, deeper meanings; higher ideals, than we have before known. They are vague, perhaps—we do not see them clearly or we see them one day and they are gone the next—or reason tries to follow them and finds itself lost in tangled paths. Then, if still the inner voice whispers, “It is true in spite of all,” we may find inspiration in trying to live in harmony with that thought until the clearer vision comes. This, to me, is to “live on the summit of your thought”—it is doing “better than you know”—it is the “something in us higher than ourselves” of Browning—higher than we, as yet, know ourselves to be.

So we are always doing the best we know, though

not always the best we think, and whatever we do is right because it is the best we know, and we may rest in the thought. In this state of rest and quiet, we shall learn to better understand our own needs, and in time it will come to be that the intelligence will point only to such things as will satisfy the true desires and we shall consciously draw towards us all things that are our own.

L. M. A.

EDITOR FREEDOM:—I want to thank you for your article in March 21 issue of FREEDOM, “Spiritual or Intellectual.” If there is one thing more than another that I have stumbled over, it is spirit.

Often in my secluded moments I have made a manikin of myself; taken myself to pieces a little at a time, scrutinized and examined each part or organ closely to find a place for the spirit of man. I would examine the lungs, the liver, the kidneys, the stomach and the bowels all to no purpose; no spirit and no place for spirit with any or all combined.

In like manner I looked for the soul, but found it not, nor room for it in any of the functions of man, unless it be the brain; it seems to be the function of the brain to think, to reason. That being so then thought is the governor, the director-general of the manikin man; and if this last statement is true it follows as logically as day the nights, that man is mind-made. Being mind-made he cannot be of any other material but mind; all whole; one piece. Now then I conclude that thought is the soul of man as it also is of the universe.

Spirit is a senseless word, a scarecrow; a humbug, unintelligent and misleading. The word “thought” should be used to designate the soul or the man; for as he thinketh so is he.

In a similar manner I have cast about for that personal God; I could find no location, no place where he could build that beautiful city with golden streets; I have looked above; he is not there; I have looked below; he is not there. I have scanned every spot; he is not to be found. I am forced to the conclusion that the personal God is a myth.

I find in the brain the cells that create thought and the thought that builds the cells into shape and holds them in their places; so I conclude that man is self-built and is all in all a universe to himself.

Enclosed find \$5. I am your long-time debtor, and the first money that comes rolling up hill at me I am going to send to the college.

Mrs. Wilmans, believe me, it is now going on three years since you gave me treatment for catarrhal headaches, and I have not had the headache in all this time, and I cannot tell you how thankful I am for that blessing alone. When your mind reverts to me, as I know it will, send me a mental blessing. With an earnest wish for the wide spreading of the gospel of Mental Science, the true science for it embraces all other, I am, truly your friend,

J. D. MURPHY,  
Bushnell, Ill.

It frequently happens that I receive an article meant for FREEDOM that is accompanied by a letter, which is much better than the article itself. For instance this:

“Your town topics,” says S. W. Moore, “succeeds every week in lowering my vibrations to the extent of home-sickness; but I am putting a compelling force upon



my finances, the condition of which is my only hindrance from dropping right down into one of those lots now.

"I wrote a little note to you yesterday inclosing an account of bone growing.

"May the powers of evolution uphold you," continues the letter, "and further the mighty scheme for freeing the unripe millions who are bound by tradition to the dead past.

"Now, don't scold because I quote the Bible; nor because I twist Bible verses to give the new interpretation to them; we are all so dyed. But the little light which has come down to us through faulty translations of the words of that mighty scientist—Jesus—are, as I accept them—very much, and closely in touch with the new version of the old truth. The enclosed article may be to you a road with many ruts, but to me there is a daily revelation of light upon the old story, being the one truth in accordance with the mentality that questions and answers for itself in regard to this eternal problem.

"I expect you and Col. Post have solved the problem of Archimedes in this college conception; for as you know Archimedes only needed the base. 'Give me where I can stand and I shall move the world.' I believe you have found the true basis, and that your work will be far reaching and eternal.

"I am trying most earnestly to overcome my mud-turtle-ism and to develop the eagle. Just as soon as I can fly financially, I shall go to Sea Breeze where people live; I am so tired of the grave yard which seems to be the leading interest outside of your lovely place."

[I now submit the article:]

"In the teachings of the great scientist, 'Jesus,' we see these words: 'Whosoever will may drink of the waters of life freely.' Christian Scientists say, 'It is the spirit which gives life to these words and not the letter.'

"As I understand the statement of being, these words have life according to the letter, also Mental Science. By thought, we put a compelling force upon the cup of water which is carried to the lips, and, by thought, we may drink freely of the waters of life, which are the primal elements of which man is a chemical compound. Before assuming a visible organic existence, these essential elements were without form.

But each atom, being a vibration of mind with attractive power, falls into line with similar vibrations, and together they enter into a combination of atoms called cells; and these cells increasing, proportionately in vibration and attractive power, crystallize into organisms of velocity and harmony of vibrations, which we term body; and its functions we term health.

These elementary constituents (the waters of life) vibrating, form gasses, water minerals, etc., which are no inconsiderable part of this master-piece called man. Though imperishable they are unceasingly changing form, having served to make visible, for a time, the dominating thoughts of one organism; they are set free, and without a pause, obey the attractive and compelling force of some other expression of life.

"According to the harmonious interdependence of the various rates of vibrations, which compose the several organs, is man capable of drinking freely of the waters of life; for each cell must contribute its highest and best which goes to form the brain—the laboratory in

which thoughts are generated and crystallized into "will." A ruling power now is installed, and each cell receives, from headquarters, its allotment, as dividends among stock holders, establishing this interdependence, by which the body secretes the blood, and the blood sustains the body and will, putting a compulsion upon the various rates of vibration, enabling man to "drink of the waters of life freely," thus proving that he may increase his term of existence, or by his inanity fall into his original elements.

S. W. MOORE,  
Morrison, Va.

### A VISITOR'S VIEW OF CITY BEAUTIFUL.

Mr A. T. Newbury of Helena, Montana, who visited Sea Breeze recently on his way southward to Cuba, wrote the following descriptive letter which, through the kindness of friends, we are permitted to reproduce here:

Standing on a hillock of sand in the outskirts of the City Beautiful, with the Halifax River at my back, and face toward the Ocean, I see on my left an unbroken forest of pine, and thicket of undergrowth. But to my right are beautiful cottages, fine driveways, with rows of stately palms on either side, and enlivened by carriage and bike that carry a stream of happy and healthy humanity. And last but not least, is the Colonnades, a hotel with all the modern conveniences and service unexcelled, to accommodate one hundred and twenty-five guests. And only six years ago this was a wilderness, the haunt of the rabbit and squirrel; now it is not only the resort of wealth and refinement, but the permanent abode of some of the most advanced thinkers of the age. But the end is not yet, for Col. C. C. Post and Mrs. Helen Wilmans have donated land for a College; and two hundred building lots to sell, the proceeds of which are to be used as a construction and equipment fund. I seem to hear the noise of the carpenter's hammer and woodman's ax, which commingles without discord with the music of the Ocean and the song of birds, and is guarantee that this College which is an ideal one now, will be an actual, real one in the future. Then with all that is good retained from the teachings of the past, and the philosophy of Mental Science as the cornerstone of the curriculum, graduates will go from here grandly equipped to meet the vicissitudes of life's tangled skein.

All those great changes, which equal the fables of Aladdin, have not been brought about by the usual methods of drawing from large sums of accumulated money. The capital which has been the magic wand in all this work is the associated intellects of Mrs. Wilmans and Col. Post. For some years they have, through the paper FREEDOM, their books, and by lecture, been teaching the potencies and opulence of mind; that under the law of attraction we draw to us that which is ours by right, and that our surroundings reflect the conditions for which we are best fitted. While sending forth these high ideals to the world, they have been proving the truth of their philosophy in their own lives and surroundings at Sea Breeze. The money which has been used in improvements here has come in small sums from all over the world, and I believe each one has received full value for his or her contribution by being led to a higher plane of life; if not, it was because the seed has fallen on stony ground, and was not the fault of the sower. On every hand I see harmony; no architectural monstrosities in the buildings here, like one sees at many other places, and in all the complex business the utmost precision prevails. The right one has appeared opportunely to fill the place as the expanding requirements of the several departments demanded more assistants.

With all the beauties of climate, surroundings and associations, life here is like a pleasant dream and I am loath to leave; but business calls and I respond.

A. T. NEWBURY.

MR. C. C. POST AND MRS. HELEN WILMANS:—Since writing you yesterday, my attention was called to the very kindly notice to the *Coming Age* in FREEDOM. I also notice in the same article that one of your contributors, considered the name City Beautiful as a silly one. I do not think, however, that the friend who feels thus, appreciates the influence of names and ideals on the human mind.

Of course, the name City Beautiful is not original; it is the name given by Joaquin Miller, the poet of the Sierras, to his Utopian city, so beautifully described in his little volume entitled "The City Beautiful." According to this romance a young man and woman who met in Jerusalem determined to try and solve the social problems by building cities which should be social Meccas in the midst of the present confused and anarchal state of society. The man fails; he attempts to build his city on the heights of Oakland, overlooking San Francisco, but the temptations of the great city below were too great for the majority of those who elect to go to his settlement, while it is yet in the rough-and-ready state which always must precede the finished work.

The young woman, on the other hand, goes into a vast, sand-strewn, desert place in Mexico and with her band of followers succeeds in sinking artesian wells and making a garden spot. The inventive geniuses in the company succeed in making from glass wonderful building material, from which great crystal palaces are building of all hues and tints. The city is not of easy access; all enter into the spirit of the founder, Miriam, which is at once altruistic and esthetic, for the woman is a worshipper of beauty no less than utility. The whole story is as suggestive as it is interesting; and when I visited your beautiful spot a few years ago, and we were enjoying the superb sunrises and gorgeous sunsets, with the ocean crooning on the one side and the Halifax River reflecting the splendor of the evening sky on the other, I felt that here was a place in which a city beautiful might easily rise. But the point I wish to make in sending this note is that as we well know we are all largely influenced by our ideals and the pictures which words suggest. I believe that a name like City Beautiful would be a strong incentive which should make the inhabitants seek at all times to beautify their homes. The Greeks understood this as did no other people. The word beauty was one of the most oft-repeated words of that wonderful people. They talked of beauty and to a great degree worshipped beauty, until as a result the Greeks became the most superb specimens of strength and beauty in the world, and violet-wreathed Athens, the throne of beauty and art.

I can easily understand how a shiftless person or one who would not wish to beautify his home might strenuously object to living in a place whose name would be a constant reproach to such an inhabitant; but on the other hand, I believe that with the wonderful natural surroundings which you have at your beautiful place, with the fine, healthy, normal thought which dominates the minds of your people, a name like City Beautiful would be a constant inspiration, and that in a few years the multitudinous procession of tourists who shall visit the City Beautiful would agree that no more appropriate name could be found for your new Arcadia. Cordially yours,  
B. O. FLOWER.

FREEDOM on trial six weeks ten cents.

## SEE AMERICA FIRST.

DR. GEORGE W. CAREY.

The number of people who take passage on the Atlantic steamers for Europe increases each season. A large majority visit the old world to "see the sights," but it may be safely said that very many of these people have never visited the natural wonders within the boundaries of their own land, and many who go from the eastern states, especially, do not even know of half the grand manifestations to be seen in this country.

How many who go to Europe to find something interesting, ever stood in the presence of Niagara and listened to its diapason reverberating above its arch of spray? Or, how many out of a thousand ever heard of the existence of a greater than Niagara, away out on the plains of Idaho, down, down in the cleft earth, where the tumbling cataract of Shoshone awes the soul and bewilders the brain by its frightful plunge over three hundred feet? Here the treacherous Snake River, seemingly remorseful on account of the victims it has put to death within its watery coils, attempts suicide by plunging into a gulf terrible as any pictured by a Dante:

"Sound! sound! sound!  
Oh! colossal walls, as drowned  
In one eternal thunder,  
Beat, beat, beat.  
We advance but would retreat  
From this restless, broken breast  
Of the earth in a convulsion."

These tourists may have read about Yosemite, and how it is wedded to the clouds by its bridal veil of falling waters, but they have no conception of its towering height or indescribable grandeur.

Shall he who has looked upon Mount Shasta; its crest enveloped with mist and clouds as if to shroud its ineffable glory, journey across the world to see Mount Blanc? Are our travelers acquainted with the lordly Father of Waters? Have they looked upon the moving sea of waters—the Columbia—the river of the West, whose cradle is the Rocky Mountains, and home the Balboa Sea, whose waves forever wash up golden sands, and where the breeze is laden with the perfume of the orient? Have they passed through the enchanted gateway of the Cascades, where the soul cries out:

"See Columbia's scenes,  
Then roam no more:  
Naught else remains  
On earth to cultured eyes."

Will any antique city of Europe please the artistic eye more than the city of the Angels on her hills of Palms and Olives like Jerusalem of old, or magical Spokane among the pines, on the cliffs, by the matchless stream where the hand and power that lives and moves behind the manifestations of its symbols marked its site from the foundation of the world?

"Great are the symbols of Being,  
But that which is symbolized is greater;  
Vast the create and beheld,  
But vaster the inward creator."

Will the Sea of Galilee compare in natural wonders with Lake Tahoe, the gem of the Sierras? Will the pyramids awe more than Mount Ranier? or the Sphinx be more difficult to read than the "Whys" of Yellowstone Park? Etna and the Bay of Naples suffer by comparison with Puget Sound—the Western Mediterranean—and the Olympic Mountains.

Let the traveler pitch his tent beneath the firs of



Oregon and the Sequoia gigantea of California, before starting on his journey to the Cedars of Lebanon. The pillar of salt on the shore of the Dead Sea ("Lot's wife") will not prove of more interest than the painted rocks and broken fanes and temple of the Titans, in evidence in the wondrous Colorado Canyon. Nor will Jerusalem's walls be magnified by the mirages of Palestine more than does the shimmering air of Boise Valley increase the apparent size of Idaho's capitol.

Helmeted Hood, forever white as eternal truth, the Three Sisters standing sentinel over Crater Lake three thousand feet below, and Mount Adams with its glaciers, are sealed books to many of these pleasure pilgrims.

Let our travelers realize that England, Scotland and Ireland are together no larger than the state of Texas; that the Nile might be swallowed up by the Mississippi or Columbia and make no wake upon their placid bosoms, nor increase the speed of their stately march to the sea.

They can find a representative of every nation, every tongue, in San Francisco or Los Angeles. Alaska points to a mysterious empire and its majestic Yukon flowing for two thousand miles toward the silent and awful North Pole, invites acquaintance with its strange waters. Catalina Island is pushed forth from the deep, a hand of the lost Atlantis, calmly waiting for some geological palmist to read the history of those entombed, and resurrect their wisdom.

The Rocky Mountains—the Sierras—contain lakes and caves, and cliffs, and cascades, yet unseen by mortal eyes, and their splendor can hardly be imagined.

The American continent is the wonderland of all the earth.

### THE INFLUENCE OF EXAMPLE.

Sad indeed is the tale of bovine depravity that comes from the Catskill Mountains.

Demoralized by intimate association with the giddy and irresponsible deer that were released from the State park several years ago, the farmers' cows have taken to jumping fences and indulging in other reprehensible practices.

Up to the time when those deer were let loose to kick their heels at large all over the mountains the cattle of the region were untouched by scandal.

They were renowned for their modesty of demeanor, their sobriety and attention to business.

They would make a detour rather than trample on growing crops, and nothing could tempt one of them to pull up so much as a carrot without permission.

But when the mountains became infested with light-some four-legged things, adept at the running high jump, strange to the tyranny of the milking shed, amenable to no authority, and greedy for the daintiest produce of the agriculturist, the fatal germ of dissipation was introduced among the herds.

They went into hard training for acrobatic feats. When they thought the farmers were not looking that way they practised handsprings and high kicking. They worked hard to reduce flesh and acquire lightness of foot. The deer good-naturedly gave them the benefit of encouragement, advice and example.

The worst of it was that the deer being protected by the State the farmers dared not shoot them.

In course of time it came about that the Catskill cow that could't jump a fence to devastate a cornfield or a cabbage patch was looked upon by its contemporaries as an old fogey, a survival of the stone age, unworthy to associate with the superior "new" cows of to-day.—*Ex.*

### SUGGESTIVE QUESTIONS.

Is there any empty space outside or inside the universe?

If there is also a God, as defined by the Bible and Daniel Webster, where is he, she or it?

Can two distinct substances occupy the same place at the same time?

Has any person seen a God?

Does not the Bible say that "no man hath seen God at any time?"

Have not all men seen more or less of the universe?

Do we not all know that the universe exists?

Does one person know that a God exists?

Do you think there was a time when nothing but a personal God existed?

Do you suppose that a God created the universe?

Who created God?

Is it not easier to believe that what you know to exist is eternal than what you do not know to exist?

Do you say that God is the principle of being in nature, and not a person?

Have you concluded that the Bible and Webster were mistaken in their definition of a God?

Is the planetary system an automaton?

Do the planets revolve in their orbits by a life, wisdom and power distinct from themselves?

If not distinct from themselves are not God and nature one?

Is it not easier to believe that the formative principle of an object is a part of itself than that it is something else?

How about the rose being one thing and its life, odor and beauty another?

Or the child, with its mind and power of motion?

Or the ocean and its tides, or the tree, with its ebb and flow of sap?

Do not the visible and invisible elements belong alike to nature?

Have you not noticed that in treating the elements from the material into the immaterial they hint of mind being the finer and evidently the primary substance of them all?

If God is principle, is He personal, otherwise than nature is personal?

Do you believe it better to believe in a principle separate from that of nature?

Please to define such a principle in your own mind?

Do you believe in a better law than that of nature?

Is not nature perfect?

Is there a better law to obey than that of nature?

Is there anything better to trust in, and be reconciled to, than nature?

Why believe in the duality of a perfect universe?

Would it not be better to devote our entire energy to the study of, and obedience to, nature, than a part of it to that of a God?

FLETCHER WILSON.

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## DEMAND.

Personally and individually I am an aggregating centre; a selecting factor; and out of the immensity of external life I only want certain things; the things that are related to me through my love, or desire, or will. Under the Law of Attraction, the things I love must come to me. *They are mine.* They belong to me under the Law; no power can deprive me of them, since the bond that holds me to them is love—the one incontestable guarantee of ownership.

All is life. Life is the unailing supply to every demand. The mere existence of a man with all his loves, desires and aspirations is, in himself, by his mere presence in the world, a standing demand upon the Life; and what is more, the Life is negative to the man's demands; it is ever ready to give in proportion as he demands. But he does not know this; he thinks he is dependent upon a personal God; or some other arbitrary power that doles him out a few years of unwholesome existence grudgingly, and then shuts him off.

Suppose that one should call upon the nutritive system for better digestive work; and upon the vital system for greater healing power; and upon the senses for a clearer recognition of the power vested in the various organs of the body—this splendid laboratory for the

manifestation of the One Life in personality—what then? Would not the entire organization of the person respond? I say that it would. I say that there are hundreds, yes, thousands of persons all over the world who are bemoaning their weak and wretched conditions, who—if they made the demand—through the power of an intelligent will upon the whole digestive machinery of their bodies, would get well and strong in a week.

Intelligent thought, thought trained in a knowledge of its own positive character, and thereby of its power over the negative body, may send its mandates down into the body and demand more vitality, more building material for its widening and growing purposes. The digestive system cannot refuse the demand of the intelligence; but the intelligence can hold itself in a doubtful frame of mind about getting what it has sent for; may not believe that it can get it, and therefore may not know when the digestive system has filled its order.

The entire man is a chain. The brain is the top link. The brain makes its demands on the vital system; the vital system makes its demand on the nutritive system; the nutritive system—being the roots of the man—makes its demands on the earth. So, when the brain sends its desires down for more vitality, there is a drawing up—as it were—from the very bowels of the earth to fill his bill. But in his present status of intelligence he does not know when his bill is filled; because he is saturated in the world's old belief "that it is given man a certain few years to live, and then he must die," and so he starves in reach of plenty.

As man is an aggregating centre, it is his privilege to draw from above him no less than below him. But perhaps we are not ripe for making this higher demand yet. Perhaps it is necessary to gain a knowledge of our power over the Life that lies below us first, and thus complete our lower selves before we can successfully send our desires into the unexplored realm over our heads for the finer food that is to build our bodies into a condition of perpetual blossoming and fruitage. One thing certain, we will not go up higher in the scale of creation except as we graduate out of the lower classes; there is no skipping any lessons in actualizing the principle of growth in our own lives.

Does the process seem slow? It undoubtedly does. But success is the infallible reward of patient perseverance. And let us consider the fact that we need not hurry; let us remember that we have all the time there is to learn in, and that our mistakes are our best teachers. We are feeling our way slowly through the tangled wilderness of the world's errors with nothing to guide us but the light that is set in our own foreheads; the light that shines from our own ideal faculties, and that never goes out, but is always true to the one conviction—that we have not reached the best there is for us yet.

Do not let it escape your mind that all is life. Not that unseen, spiritual stuff we have been trying to subsist on, and that the preachers have ladled out to us by the barrel for all these centuries, but real, tangible, visible, substantial life. I say "visible," though the most potent part of it is really invisible to the naked eye, and



even to the most powerful microscope; and yet it is external and could be seen if we had instruments of sufficient power.

Why see here what Edison says, and nobody calls him a crank either.

I cannot find his article, and it would be too long if I could; but here is a small part of the substance of it.

A grain of growing corn wants some oxygen and sends a desire-thought after it. The desire-thought sallies out, finds the globule of oxygen, takes it by the ears and says: "You are meat for my master; come home and be gobbled up," and the oxygen obeys.

This is not Edison's language exactly, but I will wager my husband's plug hat that it will be better understood by the most of my readers. The desire-thought was not nothing; it was a *substantial entity* sent out by the corn. The oxygen was just fooling around without any special purpose of its own to serve; it belonged to that large class of individuals who are waiting for a call; the corn needed it and was positive to it. The desire of the corn was not to be denied, and the result was such as always happens under the law of attraction; the negative yielded to the positive and gave itself to the building up of a force more positive than it was.

H. W.

### THE SLAVES OF THE "DRESS SUIT."

In the life of Brahms, the composer, it is said that the real reason of his refusal to go to England to receive a hearty welcome and a doctor's degree was that he could not make up his mind to submit to the restraint of the "dress suit." He preferred to remain at home and wear a flannel shirt at dinner when he felt like it, and thousands of slaves of evening dress in English-speaking lands will envy him his independence and his comfort.

The extension of the absolute despotism of the "dress suit" in an age of ever-widening liberty is one of the marvellous contradictions of human nature. Taken in connection with the stiff white shirt front, the high collar, the precise tie, the enamelled shoes, the crush hat and the topcoat, it constitutes a restraint on human freedom which in many cases amounts to agonizing torture, and, like other tyrants, it pushes on its path of conquest, crushing out all opposition and disregarding the groans and protests of its victims.

How does the clothes philosopher explain this surrender and self-immolation of society on the altar of the dress coat?

There was a time in the history of fashion when this peculiar conformation of the coat-tail was not essential to social recognition. There was a time when man was master of the dress coat instead of its slave, when he could even wear his dress coat at breakfast with the serenity of a New England philosopher eating pie.

We need hardly say that this pristine condition of Arcadian freedom has wholly disappeared. Is it never to return? Is our slavery to be perpetual? Is there not even a promise in the changes of fashion that a happier generation may regain the freedom which we have lost, perhaps solve the question of social distinction on some higher basis than the cut of the coat-tail and the expanse of the shirt-bosom?

I took the above from the editorial page of the *New York Herald*. It was written by a man, I am sure. But if a man can find cause for complaining of a dress suit, which is really not much worse than a business suit, I wonder what he would do if he was rigged out like a woman. First a lot of starched, lace-trimmed stuff next his skin called a chemise. Then a pair of starched drawers. Over these a corset with at least

thirty steels and whalebones in it, bringing a tremendous pressure upon the waist and stomach; then some weighty skirts, and over all these a most formidable and inhuman machine called a dress. Some of these dresses weigh more than ten pounds, and by their excessive length hamper every muscle in the body. Oh, but this thing is most inhuman! I wonder when it is ever to stop. For my part I simply will not wear it. I would rather be called queer, or even gazed upon as a simpleton, than to put up with it. The only compulsion I put upon myself in the matter of dress is wearing my clothes too long for convenience. The most of my dresses are made Empire; but nearly all of them trail. I have yielded this much to the persuasions of the dress maker, but hold my ground in the matter of being squeezed in at the waist.

I suppose I am commented upon for wearing loose gowns upon all occasions, morning, noon and evening; but I know that wherever I am seen the women present envy my comfortable appearance. And for my part I look upon their clothes as ugly and unbecoming. To me it is clear outside of good taste to see a woman—especially a stout woman—in a shirt waist, with a skirt of different material; just cut in two in the middle, with an apparent reduction of height amounting to two or three inches. I am always taken to be taller than I am because I wear my dress of one piece and made with long, unbroken lines. These dresses are graceful and will bear a quantity of trimming; and they can be made of any material from the thinnest organdie to the richest silks and velvet.

I am expecting the time to come when, without changing the style of dresses, I will shorten them to the length worn by little girls. Such a style will be beautiful and comfortable and convenient. I think too that stout women will look much better in this kind of dress than in the kind they now wear. In other words, I think this style will be as becoming to them as to the thin women, and perhaps more so. I tested this matter several years ago when I was quite a stout woman. Since losing my flesh I have tested it again, and I like it. It was becoming at first; it is becoming now. I cherish the hope that it will eventually be adopted, at least, for home wear here in the Mental Science City.

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 of four at different points on his route, both going and coming, as may be arranged for him. The course will include the following subjects: "Man the Masterpiece," "Mind the Master," "Thought Concentration," as a guide to business success; "Mental Healing" or the control of bodily health through mental process. These lectures will be concluded with an exhibition of one hundred superbly colored stereoptican views, representing the unrivaled scenic effects of the East Coast of Florida—Daytona, the Halifax Peninsula and "City Beautiful," the home of the Mental Scientists of Sea Breeze. Mr. Burgman is a man of fine ability, accustomed to the lecture platform and goes as the well equipped representative of the Mental Science Association. Friends interested in the work who would like to have one or more lectures from Mr. Burgman in their towns should open correspondence with him relative to terms and dates at once.

### THE WASTE-PAPER BASKET.

My readers must be well acquainted with A. Z. Mahorney from his frequent articles in FREEDOM. He is a powerful thinker and a good writer. He has been here as much as three years. He got up off of a death bed and started here on foot with five dollars in his pocket. And he got here still alive and not very weak. It was winter, and how he managed to come all the way from Kansas at that season and with almost no money is beyond my knowledge.

He was in the last stage of consumption, and there is no doubt at all about his being at death's door, when he heard of Mental Science. The knowledge of it acted like the very elixir of life upon his depleted frame. He was young; only out of boyhood and with the idealistic brain that *could* believe (there are so many persons too dead to believe); but his youth and temperament and big reasoning brain made it possible for him to believe the new faith, and so he came. Think what vitality the claims of Mental Science poured into his emaciated and fevered body to enable him to get out of bed and start on such a journey.

Of course he is a remarkable man. But what I wish to say is that he is now going to leave us for a time to make a tour through the states first, and afterwards go on a trip to Paris. He will lecture wherever he has a call that is not too far out of his way. We feel very tenderly towards him and bespeak the kindness of our friends in his behalf. He has studied the French language since he came here, and I am told that he speaks it well. It might be that he would go as a companion to some one who does not speak French. I do not know that he would accept such a position, and only speak of it as a possibility.

Our Sunday evening lectures here are the pleasantest things imaginable. Believers and non-believers, heretics and Christians, fill the room full and give their closest attention to what is said.

It was a mistake that we did not have lectures all last winter. It is the last time such a thing will happen. Mr. Burgman will only be here long enough to deliver two more lectures before starting on his journey. But I think I can coax Mr. Post to do a little talking once a week, and I will help him out by a few remarks so that we can keep up the meetings all summer and until we get part of the college building up.

I look forward with great interest to the commencement of the college building. I love to see work going on—especially work that promises like this does.

Some person with enough means ought to build a boarding house close to the college grounds to accommodate students. The majority of students will not wish to pay first class hotel prices and will want comfortable board and lodging at a moderate price. I consider this a good opening for a person of some enterprise.

A friend here remarked to-day that FREEDOM of April 18th was "a corker." I do not know what a "corker" is, but he meant something fine. The fact is just this; FREEDOM ought to have a million readers; I do not wish to antagonize any of the other publishers in the new line of thought, but of course I like FREEDOM the best because it represents what I believe. If I believed differently then FREEDOM would be different; but when I read FREEDOM as it comes from the press it absolutely electrifies me. To me it appears so deep and

so far reaching; so full of hope and so positive concerning man's future in his operations on the *external* plane. It is in this one particular unique. It deals with *externals*; it has nothing to do with what other papers call "soul" or "spirit." Without at all denying the existence of soul or spirit, it simply leaves them alone. Its mission is to work in the working world; it values the bodies of men and women and proposes to save these bodies.

Mental Science is the exact opposite of Christian Science in this respect. Christian Science denies the body; makes it nothing. Mental Science affirms the body and its needs above all things, and its sole effort is to establish the body in this external world where there is work to do; where there is ignorance and disease and poverty to cure; and old age and death to overcome, and this world to build into the most wonderful place imaginable; where the law of gravity which is the no law of death is to be abolished, and through whose abolition we shall be able to build thoroughfares to the neighboring planets just as we build steam ships to navigate the ocean.

I deny totally that man has any use for any power that cannot be expressed on the external plane; I say that whether he is a soul or not the fixed and eternal certainty is that he is a *body*, and that his body is a necessity in working out the uses of any existence, whether in this world or in Venus or Mars, or in the interstellar spaces.

But I am not writing on this subject in this article. I am only giving a hint of what I intend to write on in the future. I am living in this world and for this world, and hereafter FREEDOM will be more devoted than ever to the strengthening of the position into which much new knowledge has placed me.

The lecture last night was a splendid success. Although I made a few remarks myself, Mr. Burgman was the lecturer; and his lecture was one of the finest I ever heard. The audience has increased greatly and the hall would hardly hold the people. The music was beautiful and there was plenty of it. The flowers were everywhere, and Florrie had arranged them with exquisite taste.

This increase of the audience is a very encouraging thing. I believe that by keeping up our meetings we will swing public sentiment completely around in our favor, so far as this place is concerned.

The guests are nearly all gone and the hotel will close to-morrow. Major Britton is squealing for copy as usual. This "Waste-Paper Basket" has been constructed in nervous haste because of the impatient vibrations I am sure he is sending me. Here comes one of the printers now. H. W.

### CONQUEST OF POVERTY.

We received, more than a month ago, for review, *The Conquest of Poverty*, by Helen Wilmans of Sea Breeze, Fla. This is a very readable and remarkable book by a most remarkable woman. It is a partial biography and as such, its human interest is touching and highly instructive. No one can lay the book down without finishing it after once commencing. Its aim is to do good to all the struggling millions who are bowed down by circumstance and environment, and as one has said, its teachings would be the embodiment of Christ in the soul."

The book is marred by a few sweeping expressions that have escaped from Helen Wilmans' vigorous pen. These are so contrary to the real spirit of the book that they can easily be eliminated by the mind, as we read. Helen Wilmans is in the road to All Truth, and what she finds that is good on the way she will give with a free hand to all who need.—*From Florida W. C. T. U. Tidings.*



## 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.

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

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The second public meeting of the Home Temple at Sea Breeze, was held in the town hall of City Beautiful with a largely increased audience. Not enough chairs could be placed in the hall to accommodate all present, and many remained standing throughout the entertainment and lecture. Captain C. Eldridge presided and Mrs. Frances Michael rendered an organ solo and was followed by Mr. W. W. Wood of Chicago, who executed an overture on the violin with organ accompaniment by Miss Lotta Hanscom of Chicago. Both proved to be musical artists and were roundly applauded.

During the week many requests had been sent to Helen Wilmans to again give a discourse at the Temple meeting, to which request she finally yielded, responding by the following introductory address:

FRIENDS: I had no intention of making another little speech to-night, but so many have asked me to say something again that I thought it best to do so.

You remember last Sunday that I told you man was a creature of growth; that he was not made at all, but developed or unfolded out of the original atom, which is the seed germ of every organized form; and I compared his growth to that of an acorn.

You all know that man stands at the head of the organized creatures and is the master of them all. You do not have to study metaphysics to know this; nor need you read Darwin, nor any of the physical scientists; all you have to do is to use your own wits to see that man is the most complete creature on our globe, and is master of all the other creatures by virtue of his superiority. Therefore it is no exaggeration to call him the topmost brain of all, and to proclaim his mastery of his surroundings.

Man is the only creature that possesses an intelligent will. The lower animals possess will also, but it is mere brute will, or muscular will and is not guided and directed by the intellect as it is in man.

The great distinction between the animal and man lies in the fact that man possesses an intelligent will, which the animal does not. Man knows that he is the acme of creatural development upon this globe. I ask my hearers if this is not so.

Taking it for granted that you admit this point, I now wish to show how in all your actions you have failed to incorporate this mighty truth; how in all your actions you have been inclined to take a back seat and bemoan your helplessness, instead of declaring your consciousness of superiority and letting this consciousness shape your destiny.

Do any of you shape your destiny? Really, now,

are you not afraid to stand up for the best you believe of yourself? And do you not shrink into nothingness at the suggestion of your own greatness and power? Do you not believe yourselves to be helpless and deficient in ability to cope with the forces of life that you must meet and conquer if you would succeed? I will prove to you that you do, by showing you that instead of trusting the brain power you possess in making life what you desire it to be, you are content simply to hang on to a narrow existence while beseeching the help and protection of an overruling power, to whose care you constantly commit yourself, instead of standing up manfully in your own individual strength through a clear recognition of what a great creature you really are.

I am talking to you to-night because I want to prove to you your own individual power as the viceroy of the earth and the topmost will of every other will in existence.

It is only as men recognize their individual power, unaided by any power outside of their own brains, that they become great and powerful.

I am saying things that sound almost heretical; and yet they are in accordance with Bible teachings. The Bible says that man was created in the image of the Father. And the Father is strong in Himself and leans upon no power but His own. Now man is transfused through and through by this very power attributed to the Father, the Life Principle, which fills all space and outside of which there is nothing. He is not the whole of this Life Principle, but he is of it, and to the degree of his unfoldment he is one with it. Therefore he is great far beyond his own imagining at the present time, and like the oak tree, folded in the acorn, there are undeveloped possibilities in him that are pledged to unfold into a consciousness of strength that shall indeed make him the image of the Father.

To feel our greatness, which to us Mental Scientists has become an assured fact, is the highest happiness one can realize. And the most painful feeling is that of our own helplessness. This feeling is well known to us all, and has been powerfully depicted by one of our great writers. To be weak and to know your weakness is the true misery. "For me so strangely unprosperous had I been," so says this writer "the net results of my undertakings amounted to nothing. How could I believe in my strength when there was nothing to show for it? Ever did this fact agitate me and remain to me insoluble. Have I a certain faculty, a certain worth above that of the unthinking herd, or am I the completest dullard of these modern times? Alas, the fearful unbelief is not unbelief in religion or God, but unbelief in one's self. This speculative mystery of life grew ever more mysterious to me; I succeeded in nothing; I made not the slightest progress, but was everywhere buffeted, foiled and contemptuously cast out. A feeble unit in the middle of a threatening infinitude, I seemed to have given me but eyes whereby to discern my own wretchedness."

[This was before the person, whose experiences are here recorded, had truly measured himself by the light of his reasoning powers; it was before he had discovered that within himself there dwelt an indestructible will, which if believed in and applied to the practical affairs of life would have made him and his efforts successful.

"Now," he continues, "when I look back it was a strange isolation I then lived in; the universe seemed void of life, of purpose, of volition; it was one huge immeasurable engine rolling on in its dead indifference to grind me limb from limb. Oh, the vast, gloomy golgotha and mill of death! Why was I banished thither companionless, conscious?"

This person believed the universe to be one vast power unmindful of him or his fate simply because *he* had not found his will. He did not know his high standing among created forms, and his will stood for nothing against what looked to him like an endless and merciless array of forces opposed to him.

It is natural for a man to feel as this man felt who has not yet found within himself the power to cope with the world as he finds it. Men not yet developed in a knowledge of their own power carry this crushing weight more or less all their days. The old opinions in which they were brought up foster a sense of weakness within them that hinders their native genius from blossoming out in works that would build them up in a sense of their own worth and strength. And so the splendid capacity of thousands and tens of thousands of the human race goes for nothing, when by being encouraged it would be expressed in works that would confer mighty benefits upon the whole world.

The teachings of Mental Science are for the especial purpose of correcting men's belief in their own weakness, by showing them their true standing in nature as the head of all created things, with the brain power to go on in the acquisition of knowledge until they would be filled with a superb sense of their own mastery.

A knowledge of a man's power is at the bottom of his efforts to plan great enterprises. Without this knowledge the enterprises will neither be planned nor executed; so you see that the farther development of the world depends upon self belief in the individual. The man who believes in himself has nothing to fear; if poverty stares him in the face he is not afraid; he feels within himself the ability to conquer it; moreover he wards off disease and laughs at the threats of his enemies. Nothing makes a man so happy every day of the year as a knowledge of his own power as a thinking, reasoning being.

I recall so forcibly—as if it had been only yesterday—the time when I believed in self sacrifice and humility; the time when as yet I had not found *myself*; when I thought of myself as a weak creature dependent on the will of an outside power, instead of knowing that my own will was for the exclusive purpose of being my guide. For years and years during this time, the mystery of life hung over me like a cloud, until all my feelings resembled the sorrowful autumn in their character; they were grave and dumb and filled with a prophetic chill of the coming gloomy winter. I had undervalued myself and my own powers so long that I had ceased to make any effort.

After while I began to read such books as gave me a history of man and his true origin; I saw at once that all my previous beliefs in his creation and the feebleness attributed to him were untrue. I saw that I had been looking on the wrong side of him; I saw that he had a great side; a side opening outward and upward, and I knew that by following that side in my studies I should come to a more correct estimate of him and his capacity than I had ever had before.

I now pursued my studies from a basis that led in an opposite direction from the world's preconceived beliefs of man, and the result was wonderful. Some evening I shall tell you all about it, but not this evening because it would make the exercises too long.

I will only mention one thing now. And that is, that we had no sooner begun to see man as he is—a strong being, a *living will*, with the brain capacity to execute his will, than our fortunes began to change. Whereas formerly everything had seemed to go against us, everything was now turned around, so that we met with nothing but success. Our lives brightened and we grew so free and happy. And all because our *beliefs* had changed. This will seem impossible to those who have not made a study of mind, and who do not yet know the power of mind to control matter.

I can only touch this subject now; I already feel as if I am encroaching on Mr. Burgman's time; but some evening in the future I shall tell you the relation of mind to matter and explain to you how, through this knowledge—which is the knowledge taught by Mental Science—you can all conquer your present environment, shed your fetters and stand up in the dignity and power of self appreciating, self-centered and successful men and women.

Helen Wilmans was followed by Mr. C. F. Burgman, the lecturer of the Temple, who presented the subject, "Mind the Master." Having traced the evolution of man from the physical side of life in his previous lecture, "Man the Masterpiece," Mr. Burgman traced the evolution, power and influence of mind and its mastery over all material environments. The lecture was well received and attentively listened to by the audience throughout. The ceremonies concluded with another musical selection from Mr. Wood and Miss Hanscom and singing the national hymn by the audience.

#### PROGRESS OF THE MOVEMENT.

Enclosed find requisite fee for membership in Mental Science Association. I am delighted that we scientists have at last, and through Col. and Mrs. C. C. Post, secured such a focus. All hail to the college also; they have so firmly held to the ideal of it, that we could read between the lines, and now that it is to crystallize, we have a right to our enthusiasm for such an upliftment to all humanity. Very truly,

MRS. V. E. PAULK,  
Mena, Ark.

Enclosed find one dollar and application for membership at large in the Mental Science Association. Yours truly,

SARAH ROGERS McCONNELL,  
Chicago, Ill.

Enclosed please find one dollar for membership fee in Mental Science Association as a member at large. I do not know of any other Mental Scientists here, but a Temple may be started in time. Yours very truly,

JOHN H. JOHNSON,  
Hecla, So. Dak.

I feel greatly interested in the Mental Science Association and the school. There are not enough free truth seekers in this vicinity to organize a Temple.

My supply of sand and frozen orange trees is too great to allow me to assist in starting the school. Though am hoping the way will open for me to move



my bachelor establishment to Sea Breeze when "schule takes up."

Enclosed find one dollar for membership in the Mental Science Association. Yours fraternally,

A. M. DUNTON,  
Tangerine, Florida.

Enclosed is one dollar, for membership at large. Speaking of Temples; a boy asked his father where Solomon's Temple was. "Solomon's Timple? On his forrid av coorse." Good day.

W. H. GOODWIN,  
Brookline, Mass.

I desire to become a member at large of the Mental Science Association, and enclose one dollar for that purpose. Very respectfully,

MRS. LIZZIE MATLOCK,  
Mainville, Mo.

Your favor with enclosed membership card to Mental Science Association received. I prize that bit of cardboard above any paper I ever held in hand, for I feel that it is the link that unites me to the greatest brotherhood of men and women the world has ever known. Fraternally yours,

C. B. ATZEN,  
Thor, Iowa.

Enclosed please find \$1.00 for which enroll me as member at large of your Mental Science Association. Respectfully yours,

EMMA STONE,  
Shullsbury, Wis.

Though I am not one of the very first to apply for membership in the Mental Science Association, I am sure I am one of the gladdest. I know it is going to prove such a source of help and pleasure to me and to so many, many others. Please admit me as a member at large and send me a copy of the constitution and by-laws. When the lectures are ready I want them. Will they be sent to members or only on application? I hope some day we will have a Temple here, but to-day I do not know one Mental Scientist in the city, not even is my husband one.

I enclose the membership fee, \$1.00. Yours sincerely,

ANNIE H. RIGGS,  
Gloucester, Mass.

Enclose fee for application for membership at large, and will endeavor to help the movement wherever I am.

MRS. M. T. BYRNES,  
St. Louis, Mo.

Please find enclosed one dollar and place my name on your list of members at large, and oblige a Mental Science student. Very respectfully,

MRS. LAURA A. GRANT,  
Sisseton, S. D.

Your favor of recent date I received and am well pleased with the rules of the Association. Enclosed find one dollar and enroll my name as a member at large. Wishing you great success in your undertakings, yours fraternally,

HENRY THALGATT,  
Jacksonville, Florida.

Enclosed find one dollar for membership at large in the Mental Science Association. I appreciate the effort the founders are making in getting up this organization and know that it will result in great good for us all. I have been in contact with Mental Science for about twelve years and have given my constant attention to it. Mrs. Wilmans has given out in her lessons and in FREEDOM the grandest truths, and now the main thing is to get people to think with their own brains. Yours truly,

WILLIAM BOWMAN,  
Leon, Iowa.

## THE MISSIONARIES OF PROGRESS.

The Automobile Club of America has set out to secure a macadamized road from New York to San Francisco.

It may never accomplish that, or it may accomplish it in the remote future. But one thing is certain. The automobile, like the bicycle, only in a greater degree, tends to good roads. When rural communities, hotel-keepers, etc., found out that bicyclists would go only where there were comfortable bicycle paths, and that they incidentally spent a good deal of money on their routes, the rural communities instituted bicycle paths.

The automobile owners are wealthier men. They spend vastly more money on their journeys. They demand something more than paths. They want good roads, with smooth surfaces, broad tracks, low gradients and all the rest of it. There is not the slightest doubt that competition for their traveling expenditures will prompt all rural communities to provide such roads as they need.

And think how greatly the rural communities themselves will gain! When the roads are made what they should be one horse will easily haul the load that two horses now haul with difficulty. The farmer will market his products at half the present cost.

Thus does civilization do its work. Thus does progress stimulate progress, with incidental advantage to all.—*Ex.*

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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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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.]

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

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

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

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

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

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

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

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

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

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

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

Many persons are being cured of mental and moral defects; such as lack of self-esteem, lack of business courage, and other weaknesses that stand in the way of a successful career.

H. S., Sedalia, Mo., writes: "Under your kind treatment I am entirely recovered from nervous dyspepsia. And this is not all. I have undergone a marvelous mental change. My memory is better and my will power stronger. Mental Science has breathed new life into me. Such strength and courage as I now have are beyond price."

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."

Miss I. B. Edmonds, Wash., was cured of ovarian tumor; and dozens of cases of cancer cures have been reported, as well as others of every form of disease recognized by the medical books.

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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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