

FREEDOM

A JOURNAL OF REALISTIC IDEALISM.

*Who dares assert the I
May calmly wait
While hurrying fate
Meets his demands with sure supply.*—HELEN WILMANS.

*I am owner of the sphere,
Of the seven stars and the solar year,
Of Caesar's hand and Plato's brain,
Of Lord Christ's heart and Shakspeare's strain.*—EMERSON.

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THE CONQUEST OF OLD AGE.

GUSTAV MULLER.

In reading up old numbers I partly had missed, I only last night came across No. 20: "The Conquest of Old Age," (pages 8 and 9) by Helen Wilmans. And just now, in your latest (No. 43), I find that the article headed "Not by Any Means!" (pages 9 to 10) also by Helen Wilmans, treats of "The Conquest of Death." Besides these, there is in each and every number of FREEDOM some consideration given, under some form and caption or other, to "The Conquest of Disease." Now the object of my writing at present is to bring to mind once more, and to demonstrate as far as I can, the unity of these three topics.

In urging, and attempting to prove, that the conquest of disease, of old age, and of death, is all *one and the same* task and achievement, only in three different degrees or stages of perfection or completeness, I am not giving anything new to either Helen Wilmans or her attentive readers. I remember Helen Wilmans distinctly saying in FREEDOM, not many weeks ago, that "old age" is but a form or culmination of "disease;" and that death is but the logical outcome of "disease" or of "old age" allowed to run unchecked; that, therefore, the casting-out and prevention of disease, if thoroughly done, must shut out the approach of these infirmities, which, in their totality, are called old age; and that, when health and youth are maintained, death can find no entrance.

The "Home Course," the "Blossom of the Century," and other works of that same Helen Wilmans, likewise clearly enough inculcate this sequence: disease, old age, death—all of the same origin (*ignorance*); all of the same character (*negative*); all to be combated and overcome by the same means (*intelligent, conscious, assured self-assertion!*)

I would not find any need of touching upon this topic at all, then, if the sequence here indicated were always well borne in mind by our writers and inquirers in FREEDOM and others of the truth-seeking organs. But the very way in which Helen Converse in No. 20 puts her question about old age, and still more the way she answers it, and likewise the uncertainty of Mrs. Bishop's pathetic appeal in No 43, appears to presuppose, as it were, a differentiation as of *kind* (not of degree only) between the old-age problem and the simple "disease" problem; and against any such classing-apart of these two stages of the *one* problem, I must emphatically protest.

Helen Converse asks: "I want to know whether, as you grow older in years, you really feel encouraged to believe that you are working out the problem. And, if

so, I wonder still more that you are not giving the world the benefit of it."

Helen Wilmans answers: "To the question, *why do I not treat patients for old age*, I will further say that I have thought very little about it, *being so deeply engaged in treating them for disease.*"

Where my protest particularly comes in, is against the apparent *contrast* shown in this answer, as if the two things were radically or essentially different; whereas really the one is but the inevitable sequence or fruitage of the other.

The above quoted sentence of Helen Wilmans is from the end of her article, and that paragraph had better have been left off; for right in the beginning of her two-column answer she gives her motive in a form of expression that is wholly consistent with the nature of the matter, and that cannot be misunderstood as the above quotation can. She there says:

"Why don't I advertise for patients to treat for the cure of old age? I simply *have not got to it yet*; that is all; I have not sufficiently conquered it in my own person as yet, etc.

Here Helen Wilmans strikes the true keynote of the problem. She has mastered all the diseases, except the last and toughest—old age. She has overcome all enemies, except the last and fiercest—death. She has ascended all the steps of the pyramid of life, except the *pinnacle*. She is engaged in climbing that now. When she sees and feels herself square and firm and erect on its actual top, she will consider herself prepared to help others up, who have reached but the top gallery, which surrounds the base of the pinnacle.

This "pinnacle" of the pyramid may be a rather steep obelisk, with no steps in its sides to help the climb. But that the ascension of it is right in line with the mounting of the steps below—a mere continuation of the ascent over disease and other incidental weakness—and that at the top is "perennial youth," which means "Eternal Life," is undoubtable. This is the inevitable logical and natural sequence of the preceding step-climbs, over disease and weakness; it cannot otherwise than follow them when pursued to their end; they cannot lead to anything at their culmination but to the direct abolition of old age and of its fruit; death!

And therefore Helen Wilmans and all the other true healers—while now "curing disease only"—are virtually and really, and necessarily, whether they know it or not, engaged in "overcoming old age and death!"

That this is so, is not a prophetic dream of the psychologic seer alone; it is a fact of natural science, to be physiologically proven as necessary and realizable, even if not yet realized in full actuality by any individual.

Disease has a thousand forms; and as the science of medicine (or at least, pathology) progresses, the doctors may easily discover, or differentiate, ten thousand more, if not arrested in their labors by the victorious tidal wave of Mental Science sweeping their clinical "material" away from under their hands. *Health*, however, has but *one* form, which fact sufficiently proves it to be an essence, an entity, an actual existence; while

ing the nature of old age. It is either the result of much dietetic error, or of privation, or of vicissitudes of weather, climate, or occupation, or of frequent attacks of specific illness; then it is labeled "premature" (because it then usually gets here before the standard "Apostolic limit" of seventy years;) or, there is no particular assignable cause (and it gets here at or past seventy years;) then it is termed "ripe?"

THE WASTE-PAPER BASKET.

This is Sunday. We are going on a boating and picnic excursion up the river to-morrow, and I have to write this to-night, or the Major will be growling about not having copy to keep the compositors busy. We have been contemplating this trip for weeks. It is to be

of the country. This is due principally to the character of the soil, which is not generally suited to agriculture of a varied character, and the resources of which, being different from the generality of the states, have never been properly developed. The principal settlements in this county, for instance, are along opposite sides; that

back of Daytona on the opposite side of the river. Really, the soil on this side is not so good as on that, but heretofore these lands have been held so high that men of small means who wanted to follow a diversified agriculture could not afford to buy them. They were considered to be the most valuable of orange lands, and were held at from one hundred to three hundred dollars per acre, in a wild state.

Now that orange culture has been rendered unavailable by the frosts of the last few years, these lands have become almost unsalable, and the Colonel, that is—Mr. Post (he has no right to the title—they only call him that by courtesy, and we have all got into the habit of it) the Colonel has been trying to get the Board of Trade of Daytona to take the matter up, and arrange to have these lands put upon the market at a price that would enable Northern men, of small means, to buy and cultivate them. He says they will raise corn and vegetables equal to an Illinois prairie if properly handled, and that there are plenty of Northern men who would be glad to come to Florida to live if they had a fair show, but who will not pay city prices for lands in the back woods. And that is what these lands are, even though they may lie near the prettiest and most progressive town in the state. I expect he will keep hammering at the Board of Trade until they will do something. That is the Colonel. If he had not been that kind of a man I would never have gone to the trouble of chasing him down in order to marry him.

I went over to see the gun club shoot at clay pigeons last Friday. I can't bear to think of shooting live birds, and Mr. Post does not hunt any more, or if he does he does not let me know it. And really I don't think he does. But he is fond of all games that require nerve and skill, and belongs to the "gun" club, and the "yacht" club, and will go out and pitch quoits at a stake in the ground for an hour at a time, when he ought to be working—as I often tell him—to buy clothes for the children.

Then my boy, Claude, is a good deal like his step-dad, only he is a better shot. Between them they coaxed me to ride over to the Tuesday shoot. The club is practicing with intent to challenge other clubs in the state, and trying to find the three best shots among a couple of dozen members.

The "pigeons" are bits of clay mixed with asphalt or something; are black striped with yellow, and the shape of a cover to a fruit jar and about the same size. They had a negro to tend the "trap," as they called it; that is, he put the "pigeons" in some kind of an apparatus with a spring attachment that sent them flying in any haphazard direction, and the marksmen were expected to "kill them" before they "lit." The Colonel "killed" thirteen out of twenty-five. He said it wasn't his day—made any amount of excuses and retired in disgust, while "the boy" (that is Claude) got twenty-three out of twenty-five—"the boy" beating the score for the day, as he has done every time yet; and as is usual with men on such occasions, he will, I suppose, wear his hat on the side of his head for the next week, or until some other man beats him at the range.

Do I like these sports? Well, candidly I do. I like anything that shows skill and does not give pain. I really enjoyed the contest and felt a little thrill of anxiety when the Colonel or Claude went to the stand and a little bit of motherly pride when my boy beat the score made by others.

As for the Colonel, he takes everything in a way that leaves nothing to be said. He is always on an equilibrium any way, and always appears to be having a good time whether he hits or misses. He seems to always expect to hit next time if he misses this, and so does not make any demand upon our sympathies if he does miss. Just between you and me, I think a good deal of the Colonel; but I am never anxious about him. I know he will pull up all right any way.

H. W.

MY DEAR COLONEL POST:—Received the Constitution and By-laws of the Mental Science Association and membership card, also letter from Mr. Burgman. I am sorry I shall not be in Chicago when he passes through and cannot have the pleasure of meeting him, as we start for Europe and the Paris Exposition before the time set for his arrival. Upon our return I intend to again visit Sea Breeze and select a lot for our home.

I can distribute a lot of pamphlets containing Constitution, etc. There should be no one who could take exceptions to the principles of Mental Science as stated in the pamphlet, and I believe that more even than you think are desirous of an organization. Most cordially yours,

SARAH ROGERS McCONNELLS,
405 Huron St., Chicago, Ill.

COL. POST:—Your favor of the 21st inst. received. We shall be pleased to give space to the article you enclose. We have in the past been very much interested in the movement you and Mrs. Wilmans have been pushing, and certainly wish to do all we can to help your advance into the unexplored fields of modern psychology. An institution such as you propose would be of great benefit in educating people into a broader view of life. I wish you every success in the movement and anything that we can do for you we shall be pleased to do. Yours very truly,

W. E. KIDD,
Aberdeen, So. Dak.

GEM THOUGHTS FROM "WILMANS HOME COURSE."

Little by little we start out to conquer a world of unbelief.

There is so little of true self-holding in the world that when one does meet a truly individualized man or woman it is an event never to be forgotten.

Blessed indeed is he who feels and knows that a single thought of a single soul can swing wide the portals that open from the animal to the divine.

It is he who can stand by his highest hope that the world is always waiting for, and waiting for the purpose of crowning him king, though he knows it not.

Think what a transformation it will be if we can cultivate so strong a belief in good as to rebuild ourselves in it.

Do not postpone any prompting to action nor defer doing what you really wish to do.

It will be your personal mistake if you seek happiness by methods that wrong others, and not the mistake of the spirit.

Instead of crushing desire out of our organizations we must learn to direct it properly.

The time to actualize a truth is when we recognize it. Individualism is the one potent factor standing head and shoulders above every other fact, except that great and all inclusive truth that the law is.

IDA E. MATTHEWS.

A FEW THOUGHTS ON LIFE.

"Those who believe that God burns his own disobedient children (which are a part of Himself) forever in hell, and that there is a great, malevolent being, the devil, who disputes with God, the dominion of the universe—besides other points of a current theology, have such tremendous errors, double-twisted and intertwined in their mental organizations, that it is a wonder that they are not perpetually diseased, either mentally or physically."

It can be safely said that people who entertain such theological thoughts are, in truth and in deed, mentally diseased. It is as Emerson says: "As men's prayers are a disease of the will, so are their creeds a disease of the intellect."

Here is another truth given to the world by Dr. W. H. Holcombe, to free it from slavery, from fear and from ignorance: "He who has a false idea or conception of God is an idolator, worshiping some graven image of his own imagination or reason. If a man has a false idea of God, his love of God is the love of an untruth, and everything will be, in some degree, wrong with him from center to circumference—morally, mentally, physically. The wrong idea of God is the secret (cause) of all the ignorance and misery of the world, of its sins (mistakes) and diseases, its false religions, false philosophies, false sciences."

Since the world began, indeed, before there was a world, the First Cause, Omnipotence, the Infinite, God, the Absolute, has been endeavoring to express itself. This desire for expression was the cause of the formation of worlds. But worlds in their nakedness did not suffice for expression; there was still a desire for a greater manifestation of life, and vegetation came forth; but still this was inadequate and then came the animal; but his intelligence was very much restricted and so man came forth with an unlimited mind to explore and to demonstrate. But through the countless ages of his existence he has not yet reached the goal. The question is raised, will he ever reach it? No! for his task is infinite. But progress is ever ours. Forward, then, should be our watchword; onward, our motto!

Allow thy thoughts to wander amid scenes of by-gone ages,
But never bind thy life to thoughts on written pages.

Too long have we adored the past; too long worshipped at her shrines, and bowed before her idols; too long crowned her with glory and erected to her monuments of fame.

Man seems to be gifted with that spirit which wishes to do homage to the precedent. And why? Because from his childhood he is taught the art of the imitator. Follow! follow! follow! says the mother, teacher and preacher. But amid this distressing state of ignorance there comes the voice of an original thinker. He severs the tie that binds him to his nation's politics; he snaps asunder the chains that bind his life to theological dogma; he frees himself from fear, which engenders hatred, enslaves the soul, erects prisons of torture and builds a burning hell for the corrupt.

And then he breathes forth the pure breath of life by giving utterance to his own thoughts. He humbles himself not before sacred beliefs—if beliefs are capable of becoming sacred; he bows not, for there is none to whom he should bow; he intercedes not with a distant God, for he realizes that when he does so he intercedes

but with himself. Why need he cry, "Oh! God be merciful to me a sinner" when he, alone, is the one capable of showing himself mercy. Jesus said: "The truth shall make you free"—not that a God shall make you free. The whole happiness of man depends upon these words, "Whom shall we serve?" Let us serve ourselves, and then we can curse no god for our mistakes, no man for our defects.

"As you think so you are." If you think evil you are evil—i. e., you are unhappy or diseased, for there is no evil and no sin; if you think yourself a ruler you are a ruler; if you think yourself a slave you are a slave; if you think of purity you become pure; if you think of corruptness you become corrupt. Why, then, should we continue to tread the ruts our fathers trod, falling where they fell and rising where they rose? When will we rise above the civilization of the past? when disdain the superstition of our fathers? When will we surmount the ignorance of to-day? When the age of reason displaces the age of fear. Fear has held the intellect since its blossoming into realization behind prison bars. Fear has given to man sin, sickness and death; reason will give to him happiness, health and immortality.

"Slowly, beautifully, like the coming of the dawn," approaches a new age, and with it comes such thoughts as these: "That the rushing lava pauses not for bended knees, the lightening for clasped and uplifted hands, nor the cruel waves of the sea for prayer; that pleasure is not sin; that happiness is the only good; that demons and gods exist only in the imagination of men; that faith is a lullaby song to put the soul to sleep; that devotion is a bribe that fear offers to supposed power; that offering rewards in another world for obedience in this is simply buying a soul on a credit; that knowledge consists in ascertaining the laws of nature, and that wisdom is the science of happiness. Slowly, grandly, beautifully, these truths are dawning upon mankind."

It is an escort of grand renown which translates the soul into a blissful state; but it takes a mind sublime to bring order out of chaos.

WM. H. WRIGHT.

TREATMENTS FOR FINANCIAL SUCCESS.

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

HELEN WILMANS,
Sea Breeze, Fla.

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THE UNDER-CURRENTS OF LIFE.

BY FREDERIC W. BURRY.

The infinite under-currents of life; those subtle occult influences which in the early days of intelligence seem so intangible, so phantasmal; those vibrations, emotions, activities of the mind which find varied expression as desire, love, ambition, are the creative impulses of life, which surely manifest themselves in physical form.

People are too often impatient when they meet some new type of phenomena, and immediately form some narrow creed or cult, which is supposed to explain the newly discovered forces.

Our thoughts must be ever free, if we would be disciples of truth. It is absurd to tie ourselves to a cast-iron dogma, and say we have found all truth; simply because a ray of light has come our way. We must be ever seeking, ever reaching for more knowledge. Our education is to be continuous. To stop learning is to die.

But we cannot stop the process of schooling. Inertia is an impossibility. Death is only an incident in Nature's educational system—it certainly ends nothing. It is not the terror that people imagine it to be. It is at its worst a shadow. We must go on learning, ever living in some form or other, for what nature has commenced, can never be undone—our life is always eternal.

Only, life in man approaches a great height of consciousness, where the individual with eyes wide open may co-operate with nature, coming in recognized touch with the source of life—this is happiness, heaven.

Thus the goal of life is to create consciously, to learn willingly, to be in harmony with all nature's forces. This is to be self-poised, to live at the centre.

Patience is a word of tremendous import. It is not only a word of peace and repose, but it is a word of power.

If life is a school, we must be willing to wait, to grow. Perfection in an absolute sense cannot enter into our conception of complete consciousness. We must grow, always grow, rising from height to height, reaching only one pinnacle to see new vistas of glorious dimensions ever before us, new fields of action, new worlds to conquer.

Not an immunity from life's negations, is my wish—only a knowledge, ever-increasing, of my infinite potentialities, that I may not be crushed by these negatives, but rather master them, and thus, only thus, gain strength.

Day by day we pass through experiences strange and mysterious, buoyed up through life by the etheric currents of being, which seem hidden away in such fathomless depths (at first so far beyond our reach), but as we dare to draw aside the veil of ignorance, we learn what is the character and function of life's energies.

The creature, man, begins to open out to us, and we see him as the expression supreme of all life's infinite activities, and we look within the mind for the interpretation which our souls long for.

This interpretation comes as fast as we make ourselves receptive. If we choose to place our barriers to the evolutionary processes of nature, by stifling the ideas which rise in us, our intelligence will be of a correspondingly limited nature. Our life is truly in our own hands.

The minds of men have not been free, and even to-

day, few as yet, possess sufficient courage to go beyond the race's deadening limitations. Even among our "advanced" thinkers we perceive the conventional codes of society's mandates holding their sway. Men cannot grow very quickly as long as they are bound by the race standards.

All things in life must be treated from the standpoint of science. With an open, impartial mind we must look into every phase of existence, the corrupt as well as the refined, to discover the meaning of things. The ideal person is certainly not one whose experiences have been of that limited nature, where only the more aesthetic, or so-called "good" things in life have been his portion. I cannot desire a life with an entire absence of negatives. I want to learn, always learn, and the only way to learn is to have obstacles to overcome. Thus does man rise.

It is easily seen, then, that all things and conditions have their own useful and necessary place, and are therefore good. To condemn anything as absolutely evil is both unkind and unscientific.

The race presents a great variety of characters. Between some of the semi-barbarous tribes of the East and the cultured Western nations there would seem to be centuries of difference. It is true that humanity moves together, but it is equally true that there is a vanguard of individuals who are far in the lead of the stragglers who keep in the rear, all of their own free will. So, also, in a single nation we find men and women who have a philosophy which is, apparently, ages beyond the intelligence of the general masses.

The records of history present many instances of such great personalities, born in the midst of ignorance—men who startled the world, arousing at times the adoration of the multitude, at other times their anger—despised, murdered, and loved, and worshipped, treated so strangely, so contradictorily by the poor ignorant people who did not understand.

But the eternal energies of evolution, ever indifferent to the transitory tumults of men, continue on in their activities, waiting aeons of times and seasons for the age of reason, when man, filled to overflowing with human love, shall be truly free, shall have indeed become emancipated.

For the salvation of the race, its release from the chains of ignorance, can only come by the hand of that divine intelligence which is actually born from the emotions of love—Love, the mother of all benedictions, the help and eternal succor of the afflicted, full of power as ever-gentle!

All the currents of nature are love-energies. From the basis of love alone must man attempt his interpretation of life.

The man who not only feels the love-elements surging through him, but who has commenced to harness these forces, recognizing them as the creative principles of all nature, has become a great magnetic centre.

The Law of Attraction has now found a master. Such a soul becomes in a true sense a sun, around which lesser constellations will revolve.

The radiations of such a person will penetrate the encrustments of dense material substances, and vibrate to the uttermost parts of the earth—all barriers are truly broken.

Inasmuch as he understands the value and necessity

of "evil" things, he will learn not to shrink from them, but very often go among them, carrying the sunshine of his presence, and thus bringing new life where there is a measure of receptive ground.

Man must crown himself a king, and assume control of the earth. On the earth he must build his temples of a renewed life. On the earth he must manifest the stupendous powers which are always with him, but until now, not ready for full expression.

All glory to the soul who will come out of the race's narrow groves, in search of a newer life; who will throw aside one limited belief after another, never cringing before the fetiches of custom and superstition. He is the born leader whom the people delight to honor, though they too might lead, but they would rather for a while follow; and perhaps after all, this is better.

The true leaders of humanity will keep before the people the fact that each soul must think for himself, in order to live a greater life. They will never attempt in any way to domineer. They will be simply guides, and in that capacity they will be of great value to the world.

The children of men cry out for life and happiness. The people have neither the inclination nor the conventional book-wisdom to delve into the archaic institutions of old philosophies. They are demanding, and rightly so, the plain truth of a practical life, to be lived here and now.

The only thing that concerns man is his welfare in this present life, and of course that of his fellows. The extension of consciousness is his great need, so that he may pierce through the misty vapors of a mere blind external existence, and come into a realization of his own deep under-currents of life.

The surface existence of the average person shuts him away from the deep life of a real self consciousness. Men must learn to study self as the portrait of life, the image of nature, the model of creation.

It is only the circumference of the man that is under the periodical alternations of life and death, sleeping and waking, the law of contrasts. The soul, the centre of the man, ever rests in calm equilibrium, only waiting for the time when in the order of growth, its radiations shall reach out and entirely envelop all circumstances.

O! sons and daughters of humanity, children in whom is born new desires and aspirations, with outstretched arms, and earnest glistening eyes, your very bodies yearning for the light and truth that shall mean health and happiness for you—your hour of redemption has surely arrived. You released souls, saved from the crippling institutions of dead religions, and all the dark shadows of ignorance, your nerves now no longer unstrung with strange fears and errors—assume the role of kingship, take your stand on the immutable foundation of selfhood. Yes, I would encourage you, for this is all you now need.

See in the measureless depths of your own being the mighty energies of existence at work for ages, waiting whole centuries for the birth of consciousness in you, waiting for the personal guidance of your own self. Your mind, your self, will enlighten you, for this is an infinite storehouse of wisdom, ever in touch with all creation. Only allow your inner energies to expand. Give them vent and freedom.

Growth, ceaseless growth, no retrogression—that is nature's universal law. In many instances growth is very slow, but always there is some development. Inertia and falling-back are both impossible. But the extension of our individual destiny rests with ourselves. To be merely carried in the arms of Nature, without any effort on our part to co-operate and consciously assist in life's evolution, is to retard the tide of our own opportunities. To make our outward life the expression of our highest ideals, we must proceed at once to understand ourselves. This is the knowledge that shall mean power.

So our one great need is freedom. We must allow our life-energies to expand. The emotions of our nature must, under the guidance of our intelligence, be allowed the extended scope that their infinite character demands. While we hold the reins in our hands, thus rising above the struggling chaotic activities of a mere negative period, we are not to keep these life-currents in the check of semi-dormancy. Our emotions are now to be understood as our very life principles, and in this understanding shall we possess the key to all individual achievements.

O man, you are now to stand at the centre of your life, to be ever in closer touch with the infinite realms of your being. You are to carry the eternal equilibrium of your inner nature out into the circle of your objective life. You are to personify your ideals, so long hidden behind the veils of ignorance. Your new-born aspirations will lead you to the keys of all wisdom's treasure-houses, and you shall unlock the chambers of earth's untold resources. You are now to be the king of this world, and this world shall now become the heaven of untold delights.

The under-currents of life, which have been so long mysterious and perplexing, the energies of the universe which men have declared to be unknowable, shall now be in greater measure manifested in you; shall now be more clearly recognized in the glorious extension of your consciousness. In you, each child of man, shall the infinite life, your eternal self, be born in an immortal incarnation.

There are lots of sensible things published in *The Life*, Kansas City, Mo. Speaking of Mrs. Potter Palmer's "quality party" to some two thousand and five hundred working girls in Chicago, he quotes the account from an exchange, after which come his comments:

When Mrs. Potter Palmer gave a "quality party" to some two thousand five hundred working girls of Chicago, the society leaders who helped her wore "plain clothes," as they say in detective circles, and walked to the Palmer residence so as not to hurt the feelings of the girls. Many of the latter, however, went in full dress with flowers and even diamonds, and were driven to the house in carriages. Some of those invited would not go at all because they want "neither the patronage nor the charity of society."—*Philadelphia Times*.

I admire and commend the independent, self-respecting spirit of those girls who refused to attend. They are right in refusing both the charity and the condescending patronage of society. Fashionable society is an abomination upon the earth, and when it condescends to dress and walk like honest working people, in order to not make them feel bad, while it gives them a charity dinner, it renders itself most ridiculous. It is really an insult to honest labor.

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directed by our weak and unripe intelligence, so as to save us from what is believed to be our natural tendency to go to destruction.

If there were any destruction to go to, we had as well be there as to kill out desires, or aspirations, which are the only means of our progression.

When ambition is dead, and there is nothing to wish for, consciousness itself will be dissolved.

The more desire or aspiration is fostered, even for the unattainable, the more will the whole being be intensified, and the greater will be the ability to rule one's kingdom.

If a person wants something very much, as, for instance, to visit some historical place, because he thinks

To a person who has attained an outlook from that high place of power, the ideal brain, the struggle to gratify the desire for exclusive wealth which says, "Mine—hands off!" is really a limited condition. It is born of fear, and cannot be outgrown too soon.

All the desire for heaping up wealth has its foundation in fear. When a man knows that his own will come to him under the law—that is—as the result of his own mind in operation, he will never have another particle of uneasiness about money matters.

A higher desire than that of mere money is coming to the surface of the universal consciousness, even now.

This is the desire that embraces universal Good. It is not jealous; it is not anxious or fearful; it does not

I could have cured her without surgery. I did not think an operation was necessary.

"A surgeon was called in. He said that an operation must be performed immediately. The family consented. The operation revealed that the patient was on the road to recovery before the operation was performed.

"Now hernia has developed as the result of the operation, and the girl is permanently afflicted.

"Every case should be thoroughly tried by medical and dietetic treatment before an operation is resorted to."—*Cleveland Press*.

[These cases should not only be tried by medical and dietetic treatment but by mental treatment. Or rather, they should be tried by the mental method without being submitted to anything else. I get a large number of cases of women who have been cut to pieces for cer-

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; Paul Tyner, New York City.

TEMPLES ORGANIZED.

Home Temple, Sea Breeze, Florida. Meetings every Sunday evening.
H. M. JOHNSTON, Secretary.

New York Temple, New York City. Meetings every Sunday evening.
EUGENE DEL MAR, Secretary, 27 Williams St.

San Francisco Temple, San Francisco, Cal. Meetings every Sunday evening. M. S. NORTON, Secretary, 1429 Market St.

Several weeks have elapsed since we have been able to find time to address a few words personally to the readers of FREEDOM, and the friends of the movement on the subject of organization. I have been quite busy in answering the ever-increasing mass of correspondence inaugurated through the advent of the Mental Science Association, in preparing my series of lectures to be delivered *en route* to the Seattle Convention of Mental Scientists, to convene July 1st., and in attending to very many details in connection with a new movement, in which the interest and attention of a great number of people are enlisted.

The progress of the movement is exceedingly gratifying when it is considered that great masses move slowly, where there seems to be no question of dollars and cents involved, where there appears to be no immediate return for investment on the material plane and where it concerns the exercise of the mental faculties pure and simple. We did not expect, at the beginning of the movement, a great rush of applicants for membership; our friends, the believers in, and students of, the science, needed time to consider the subject of organization well before giving their adherence and co-operation to it. We knew that the question of the need and utility of organization would be raised; and of course all that the projectors expected would take place has come to pass.

The movement is making, for the time being, slow but steady headway. Applications for membership at large have been received from every state in the United States and several from Europe. Three Temples have thus far been established; one at Sea Breeze, Florida; one in New York City, N. Y., and another at San Francisco, California. At other places Temples are forming, and when completed will be duly reported. Among the membership of these Temples, we are pleased to state, we count some of the brightest and brainiest men and women living in these respective localities, and it is significant to note that these were the first to respond to the call for organization; they possess the ability to clearly perceive the immense advantage organization, along Mental Science lines, would confer in the spread and acceptance of these ideas.

If the question were put to us directly, "Do you expect to build up a powerful organization shortly?" we would answer unhesitatingly, "No!" For a year or two we do not expect to be powerful in numbers. In fact a large number of members would confer no real strength unless all were thoroughly versed in the teachings of Mental Science, and had a thorough grasp of the immense meaning of the entire philosophy and practice of the ideas and principles underlying the doctrines involved. It is far more preferable to have the invaluable strength of a membership of one thousand, who thoroughly understand the purpose of an organization, than ten thousand who have only a partial, or perverted, understanding of the objects to be accomplished through organization.

What good would a member be to an organization whose purpose it is to advance Mental Science who writes the following amusing letter from Seattle?

"I do not approve of organizing institutions to a very great extent. When Christ was on earth, if we are to believe the New Testament, he did lots of good; he had no organization behind him and only a few followers. After his death his followers were not satisfied until they organized a "church," and while the church has accomplished a great deal, it has never equaled the work of its founders, and while from time immemorial it has been the custom to organize societies when there has been a great work to do, some individual has come to the front to do it, and not a society.

"I have not a doubt that as a money making proposition to organize a Mental Science Association would be a success, as lots of people as soon as a new idea penetrates their brain, are anxious to rush headlong into an organization.

"But if to get the truth before the people is your object, I think it is a mistake to organize."

The astonishing fact is that the good fellow who wrote the foregoing thinks he is a Mental Scientist, and that while denouncing organization, he is a member of an organization of Mental Scientists in Seattle. Can you explain the seeming paradox? Does he think clearly? Had a man ever more plainly "the cart before the horse" without being aware of it?

At every critical period in the world's history some great genius appeared who gave a new direction to the world's thought. These teachings were taken up by the followers and adherents and carried forward and onward through organized effort, until a world became regenerated.

The allusion to "a money-making institution" might be dismissed with the statement that "there are millions in it," when sending to members at large fifty-two printed lectures a year, and paying fifty-two cents postage on same, in payment of one dollar per year of membership fee as we propose to do as we can get to printing the lectures.

Not all who read and study Mental Science are able, at first, to rid themselves of old prejudices that cling to many of us with a strange tenacity. Thus a real well-meaning reader of FREEDOM has a strange antipathy to the word "Temple," and predicts all sorts of disaster to the Mental Science Association, because the term "Temple" has been determined upon to be used in designating branches of the Association. He can conceive of nothing but religious fanaticism in connection with this designation, and frantically writes, not only to us but to every Mental Scientist he can reach elsewhere, to change the name in order to enable him and

his friends to become members of the Association through such change. He overlooks entirely the historic fact that in point of architectural beauty and grandeur of sublime conception Temples represented the noblest product of the human mind; and that as places of worship the highest aspirations of the soul were expressed there to bring the spirit into nearest intercourse with the All-Good; the perversion of a misguided priesthood notwithstanding. If our friend would rise over the sod and rock and leaf-mould under his feet, and view the scenic beauty from the sweeping range of the mountain-top, he would not hesitate to call down and urge his associates to join him and view the landscape from above.

This Association will never be a "church," nor will its declaration of principles be formulated into a "creed." Freedom of thought and liberty of action have cost too high a price to be sacrificed thoughtlessly upon the altar of any individual, or set of individuals' ambition. This organization, this movement, is to fulfill a purpose all its own, and when that purpose is accomplished it may resolve to disband, and ought to disband.

How much do we know of man and his capacity for expansion on the intellectual and psychic plane? We are just beginning to awaken to the fact that man's progress depends entirely upon the capacity of man for expansion as an intellectual being; that nature kneels at his feet, a willing servant, ready to do his bidding; ready to unlock the vast store house where are hidden her choicest treasures and mightiest forces, if he will but search for and find the key which she holds concealed somewhere—somewhere.

What do we know of the unseen powers hidden in the mineral, the plants, the animal, the earth, the sky, the water? What of the soul of all things and the Oversoul? Why quibble over trifles and terms, and why live in fear of a foolishly conceived shadow? Why can we not join hands, all of us, and work for a common end—not the building up of an organization so much as the accomplishment of definite and very desirable results to be obtained through organization?

Do we know all that can be known of the very soul of things, the soul of the mineral, the soul of the plant, the soul of all living organisms, the soul of man, the soul of the very planet we are living upon?

It was but yesterday that we discovered the force latent in steam, the electrical current, the vibration of sound, the fall of a stream of water and the impact of atmospheric pressure.

It was but yesterday that we discovered that a piece of rock, a shell, a gravel from the garden walk, the relic from a ruined building, the remnant from a garment worn by some departed one, had a memory and kept a faithful record of all the things enacted, and the events transpiring near it.

It was but yesterday that we discovered that the mind or soul of man could perceive things and obtain knowledge outside of the recognized five senses; that the mind of one could act upon and influence the mind of another through channels not heretofore recognized as possible, and that thought could be transmitted without mechanical means; and that thought, and thought alone, could make or unmake the fortunes and future of every individual.

We are only on the threshold of nature's hidden se-

crets; we are just about to reach out for their possession. But these secrets and forces are to be the property of the race, and not of any one, or set of individuals, the race as such must put forth a collective effort and make a beginning sometime and somewhere, and through the Mental Science Association we are making an effort now and here, and we ask you to co-operate with us.

The organization is one step; the establishment of the Mental Science College another; the training of teachers and lecturers through that college to promulgate the science another; the education and training of the youth of the land in the understanding of the occult laws and forces in nature's laboratory another; and the further and constant inquiry into unsolved problems and phenomena another; and so on *ad libitum* as the ever expanding requirements of the race demand it, and the ever expanding grasp of the human mind is capable of understanding them.

It becomes the duty of the race to assist in carrying out these plans through means financial and means intellectual; and we have no doubt that the bright ones of the earth will respond. From the stupid and intellectually warped we expect nothing—fear will keep them chained in the bondage of mental and material drudgery.

C. F. B.

PROGRESS OF THE MOVEMENT.

SAN FRANCISCO TEMPLE ORGANIZED.

San Francisco, Cal., April 22, 1900.

The Mental Scientists of San Francisco met to-day in the Law Offices of Clara Foltz, and effected a temporary organization; with Clara Foltz president, and M. S. Norton secretary and treasurer. Seventeen signed the roll, and we meet next Sunday, April 29, to make the organization permanent.

There was a movement for independent organization; but the Temple inaugurated is auxiliary to the Mental Science Association, with headquarters in Sea Breeze, Florida; of which Helen Wilmans is President. We hope to be in line when Secretary Burgman arrives; and we hope to send delegates to the convention in Seattle in July. Yours for freedom,

M. S. NORTON, Secretary,
1429 Market St.

NEW YORK TEMPLE ORGANIZED.

We had quite a satisfactory meeting last evening. There were present about thirty-five persons, and after an interesting discussion a formal organization of the First Mental Science Temple of this city was effected, twenty signing as charter members. Some speakers thought it rather in the light of an experiment for individualists to enter such an association, but were willing to see how it would work out in practice.

A temporary committee was selected, and I was made Secretary and also acted as Treasurer. It was decided to hold our first regular meeting on Sunday evening, May 6th, when Mr. Paul Tyner will deliver the lecture. We can only have a few meetings before the summer adjournment, but in autumn I trust that we will make considerable headway.

I enclose form of application signed by the following charter members:

Mr. L. A. Dawson, Miss M. R. Moon, Mr. I. Summer Willette, David Hoyle, Mrs. Jennie Wright Willette, S. C. Bennett, Hugh O. Pentecost, Mrs. Ellen S. Winslow, Mrs. Lillian M. Flynn, C. L. Volkens-Shunck, Margaretha Volkens, Dr. J. McCallum, A. Eichler, C. B. Fairchild, Emily Newcomb Wilson, L. C. F. Williams, Eugene Del Mar, M. H. Tyner, Paul Tyner, Mrs. Charles Morse Whitney.

Yours truly,

EUGENE DEL MAR, Secretary,
27 William St., New York City.

We quote below from letters written anent the organization of the New York Temple of Mental Science, by Mr. and Mrs. Paul Tyner to Helen Wilmans:

"Last night the first Temple in New York was organized at our home. It was a rare gathering of individualists; the atmosphere was vibrant with genuine feeling. Consciousness of assisting at the birth of a new order seemed to fill all. Mr. Del Mar has already written you details. He is a hustler and of mathematical mind; prompt and accurate, gentlemanly, educated and broad-minded. Hugh Pentecost, after signing the roll, told me he had resolved ten years ago, when he left the church, never to join another organization—a resolve kept until now. With him, as with me, it is you—that is, the force your name and personality stand for—that draws us and will hold us with all we can muster to advance the cause that is humanity's under your banner."

MY DEAR MRS. WILMANS:—Although you have no doubt received, both from Mr. Tyner and Mr. Del Mar, an account of the meeting called for organization and held at our rooms on Thursday last, yet I feel like giving expression to some thoughts to you personally.

It was a most interesting gathering of strong individualists who insist upon maintaining their individualism in organization. As Mr. Pentecost said, that while opposed strongly, as most of us are, to joining anything, yet the question arises, "Has not possibly the time come for individualists to organize?" And so we band ourselves together gladly on the platform of freedom for which we feel you stand so strongly, and not as followers of any personality, to which none of us could consent.

You are certainly to be congratulated, for it is much more to your credit to find men and women of the stamina and intellect of those present, acknowledge your leadership in the movement, than to be followed by those of weaker caste, who would be willing because not strong enough in themselves, to follow implicitly any personality, however great. I was glad, too, to see the masculine element about equally represented with the feminine, your positiveness appealing to the masculine mind, as well as strengthening and bringing out the positive in the feminine.

The branch certainly starts out most promisingly for gathering forces at this season (nearly at its close for work here in the city), backed by your strength and inspiration to be well launched for the coming fall and winter. It is fortunate in having so intelligent and energetic a worker as Mr. Del Mar to act as secretary, and I am sure those of us who are enthused will do all in our power to make it a success, and to carry to humanity what you and your co-workers have in mind and purpose. If we thoroughly understand each other, we must together become a force so much stronger, than if all work single-handed.

With this fraternal greeting to you, dear Mrs. Wilmans, who have for years been to me a strong torch bearer, glad of this opportunity to express my gratitude and appreciation, as well as extending most cordial greeting to Col. Post, Mr. Burgman and other associates, I am most sincerely yours,

MATHILDE H. TYNER.

Address all communications relating to this department to

CHARLES F. BURMAN,

Home Secretary.

MR. PAUL TYNER ACCEPTS.

We take great pleasure in announcing the acceptance of Paul Tyner of a place on the advisory board of the Mental Science Association. Mr. Tyner will have a general oversight of the work in New York, and for the present, at least, other eastern states.

The Temple recently organized in New York City is composed of some of the best minds in the city, and will become a power in the work.

THE TEN PER CENT. LEAGUE.

The readers of FREEDOM will recall the letter from Gustav Muller in which he proposed the ten per cent. league; that is, that those who feel themselves to have been financially benefited through the study of Mental Science should give to the college fund ten per cent. of the amount which they felt they had gained through such knowledge, and enclosed \$50. Now comes his daughter with her contribution, \$25. They declare that through their knowledge of Mental Science they have become healthier, happier and wealthier—the latter not through any money or property received in any way directly from Mental Scientists or Mental Science work, but by being made healthier and happier and more confident in themselves, they have been enabled to do more work and better work and so have received more for it.

There are thousands of others who can truthfully say the same thing, and if, as Mr. Muller suggests, each of these will give but ten per cent. of his gains, the college will soon be erected.

MISS MULLER'S LETTER.

DEAR MR. POST:—I am a member of the "ten per cent. league," suggested by my father in his letter to you, which was published in No. 42 of FREEDOM; and as such delight in contributing my little mite.

I know that if it were not for my study of Mental Science I should not be where I am to-day. This is speaking strictly from a financial standpoint; not taking into consideration all other unpayable good I have derived from that beautiful study. Enclosed please find \$25.00.

ELSBETH MULLER,

22 Second St., Brooklyn, N. Y.

COLLEGE FUND.

Amount previously reported.....	\$1,834.00
Elsbeth Muller.....	25.00
Total to date.....	\$1,859.00

At Wood's Holl, a party of scientists have been at work, for years, struggling to generate by a purely chemical process some of the lower forms of life. They have at last been able to produce sea urchins in a solution of magnesium from unfertilized eggs. Here is a thought that is stupendous.

"One of the most puzzling mysteries of astronomy is the vast extent of darkness in the heavens. The visible stars are only scattered points in the universal gloom. Even in the richest places in the milky way, that marvelous galaxy of crowded suns that encircle the whole heavens like a girdle of living jewels, black gaps exist, revealing only glimpses of rayless gloom beyond, like windows opening out of a brilliantly lighted hall into a night whose darkness is accentuated by contrast."

When man having chained the lightning and subdued the winds and tides to his service, exhausted the coal fields and made liquid air, found the bacilli that produces old age, and established signal connections with the great planet Mars; when wireless telegraphs and airships are as common as bicycles and automobiles; when thought and the spiritual being have yielded their secrets to photography; his restless spirit may still find some new field of inquiry; some unexplained problem; in the mysterious, limitless spaces between worlds and their teeming suns.—*Nickell Magazine*.

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 stereopticon 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 at once.

The following cities will be visited by Mr. C. F. Burgman en route to Seattle:

Atlanta, Ga. - - - June 4	Minneapolis, Minn. - June 24
Chattanooga, Tenn. - June 6	Miles City, Mont. - - June 27
Louisville, Ky. - - - June 8	Helena, Mont. - - - June 28
Cincinnati, Ohio. - - June 10	Spokane, Wash. - - - June 30
Indianapolis, Ind. - - June 12	Seattle, Wash. - - - July 1
Chicago, Ill. - - - June 14	Victoria, B. C. - - - July 6
Milwaukee, Wis. - - - June 20	Tacoma, Wash. - - - July 8
St. Paul, Minn. - - - June 22	Portland, Ore. - - - July 12

Return dates and places will be announced later. The friends living in the cities named are requested to arrange for the delivery of at least one lecture. Description of places and people visited by Mr. C. F. Burgman will be recorded from week to week in FREEDOM.

After June 1st. all letters relating to route of travel and invitation to lecture should be addressed to C. F. Burgman, care Prof. F. M. Knox, 310 9th Street, Seattle, Washington. After July 1st. address all such letters to C. F. Burgman, care Porter L. Bliss, 320 Post Street, San Francisco, California.

FREEDOM on trial six weeks ten cents.

WHY IT ISN'T LEAP YEAR.

The following query in varying forms is received by the *Monthly World* several times a day:

"Does not leap year occur every four years? The last leap year was 1896. Why is not 1900 one? Why had not this past February twenty-nine days?"

This question is here answered once and for all.

Julius Caesar's calendar made each year contain precisely 365 1-4 days. But in reality it contained between 11 and 12 minutes less. Thus in 128 years the legal year would have lost one day on the solar year. By the time the Gregorian calendar was made, ten days had thus been lost.

To remedy this, October 14, 1582, was arbitrarily made to follow directly after October 3, 1582. To avert such another elimination of time, it was decreed that thenceforth no centurial year not divisible by 100 should be a leap year. By the present plan the legal year loses a day on the solar year only once in over 3,300 years.—Ex.

TO A PATIENT.

The first thing for you to do is to realize that what other people do or think, or do not do or think, has nothing to do with what you are or will be. Furthermore, the acts, words and thoughts of others are *none of your business*. They have a right to treat you in any way you let them treat you; and think of you anything they choose. You attract exactly what you get, and you need it all to wake you up to yourself.

Let them alone to think out their own salvation, and set yourself to make something of your own life and thought force. You have been frittering away your thought energy upon these people. That is why you have that tired feeling and cannot "concentrate." Either accept these people as they are, adjust yourself to them, be happy and make them happy; or else get out. You are making your bed in hell—making your own bed there. *Thou art whole! Take up thy bed and walk.* And walk with an aim.—From *The Nautilus*.

Nature of the Mind

And its Relation to Magnetism. The aim of this book (by A. Chavannes) is to prove that mind is the attribute of an imponderable substance which permeates the universe, and that this substance manifests in what is called Magnetism. All students of Mind should read this book. Price 25 cents.

Vital Force, Magnetic Exchange and Magnetation, is a companion book to the above. It gives the key to all phenomena due to Personal Magnetism, also explains the nature of Vital Force, its transfer from one person to another, and its influence on the relation of the sexes. 112 pages. Price 25 cents. I will send both these books at one time for only 40 cents.

WILLIAM E. TOWNE,
Holyoke, Mass.

may 9-2t*

THE BROTHERHOOD OF
THE IMMORTALS IN THE FLESH.

James Campbell Robinson, Founder and Organizer.

If you believe, or even hope, that, somehow, "Death" can be overcome, and desire to join this society, and enjoy its vibrations of Life, Health and Freedom "without money and without price," send stamped addressed envelope to 1137 DeKalb Ave., Brooklyn, N. Y., Publishers. Send for sample copy and terms for above.

may 9-1t*

ASTROGRAPH.

MRS. MADA PADDOCK SPRAGUE

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\$4.00 WORTH OF MAGAZINES FREE!

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Send at once as this offer is limited. Sample copy with an interesting book of over 100 pages free for 12 cents in stamps. Address SECULAR SCIENCE AND COMMON SENSE, may 2-2t Atlas Block, Chicago.

MADAME DIETZ,

Diplomee in French and German (experienced in foreign travel), expecting to go to Paris and Madrid in June, would act as chaperone to visit those cities. No charge beyond actual cost of trip. Highest references given for ability and integrity. Apply to

MADAME DIETZ,
Sea Breeze, Fla.

A CONQUEST OF POVERTY.

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

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

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

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

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

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

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

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

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

I am a hustler and I need your kind advice and assistance. May I have it? Sincerely and admiringly,

FLORENCE HYDE JENCKEN, Chicago, Ill.

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

J. W. STRUPEL, Hill, Mont.

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

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Cloth	1.00
A Conquest of Poverty (36th edition), Helen Wilmans, paper cover	50
Cloth cover	1.00
Men and Gods, C. C. Post, paper	50
A History of Theosophy, W. J. Colville. Paper	50
Cloth	1.00
A Blossom of the Century, Helen Wilmans. Cloth	1.00
Oh World! Such as I Have Give I Unto Thee, Helen Wilmans and Ada W. Powers. Two volumes, paper, each	50
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A Search for Freedom, Helen Wilmans. Cloth	1.50

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.

The price of every book on the list is very low in comparison with its value. Address all orders to

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