

# 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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SEA BREEZE, FLORIDA, MAY 16, 1900.

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## THE CONQUEST OF OLD AGE.

GUSTAV MULLER.

Against this blind and confused groping about for results under the "symptomatic" principle of diagnosis and therapy, (as customary in the medical practice of the majority of physicians) this indeterminable fumbling and stumbling amid the possible significations of a thousand symptoms, for the identification of a thousand arbitrarily classed "diseases," and for the consequent choice among a thousand possible hypothetical remedies—compare *the absolute certainty* and serene *singleness of aim* on part of the mental healer.

In mental healing, we care not for temperature-curves nor blood-pressure nor urine-analysis, on which to lay the lines of our campaign. It is immaterial to us whether the extant disorder be principally characterized by neurasthenia or by a zymotic diathesis or by tuberculous nodules. We do not bother to "diagnose differentially" between morbus Basedowii and Alpine retinism and diffuse myxoedema and sclerosis en plaques. *We speak the word for health*, for the everlasting dominion of positive thought over all negation and disorder; and our campaign is started. We are troubled by no "symptomatic developments" and "changes of method" and "suspension of medication;" *we go right on*, on the course once started; and *we reach our goal*. Nothing can arrest our triumphant march; nothing can disconcert or deflect us; we entertain no doubts or worries; we fear no *seguelae*. The only thing that can hinder us is the inattention of the patient. We overcome that too, in the end; we "get there!" Instead of a thousand foldly complicated and uncertain problem, we have before us a purely single-minded, clear and plain task, devoid of all "ifs" and "buts." *The simple holding of thought*.

The *modus operandi* of the "thought" is simple enough. The healing thought consists of the mental picture of the "All-Pervasive Life and Health of the Universe," as being the due and natural portion of each soul which *knows its right* and claims it: combined with the impression, for the patient, that *he does know* and claim this right. Thereby, the ideal of healthful or normal formation is *actively* impressed on the "subconscious mind" of the patient (on that part of the mind which always immediately directs all growth of body and all those body functions that are not usually controlled by voluntary consciousness). This ideal, held aloft in the growth-directing mind-chamber, thenceforward *compels* all the "metabolic" (waste-and-nutrition-exchanging) movements of the body-and-food-substances to be so arranged and directed as to cause repair of all *struct-*

*ural defects*, and thereby reformation of all *functional disharmonies*.

It is a refreshing and encouraging truth (encouraging, not specially as far as our own progress, but as that of the non-believers is concerned), that the most advanced of the "medical regulars" are already with us in the fundamental *methodic principle* of their practice. They have not, indeed, as yet seized hold upon the *basic ideal* of our practice; or they would abandon nearly all of the methods the "clinics" have taught them. But they are already getting mighty near the ideal, in that the best of them cut loose almost wholly from the notion of "symptomatic" therapy. Those elect ones among the medical practitioners, who already stand so near to us *methodically*, although still operating with physical agencies to a certain extent, have recognized the bottom plank of Mental Science; the *unity of nature*. Consequently, the main aim of their treatment operations is, much like ours, to "build up the patient's constitution," toward the casting out of all diseased conditions, *as a whole*, and to make this the foundation of their healing effort, irrespective, more or less, of the Graeco-Latin designation given to the patient's ailment, and of the various old-school "symptomatic indications" for this or the other specific drug or some other specific "therapeutic measure." These enlightened doctors, who to-day, stand at the head of their profession, are thus, in the main point of their method; our next-door neighbors; and they need but *one more* glimpse of enlightenment (to wit; that the "unity of nature," which they already recognize, is a *mental* and not a "material" unity), to lead them right openly into our ranks.

Now to return to our "old-age-and-death" topic. I promised to show, physiologically, that it involves *nothing* not already involved in the task of ordinary "mental healing."

This is a very simple matter. I have already pointed out that physiologic science finds no possibility of any derangement in the organism except in two ways: derangement of function (movement;) and derangement of structure (substance.) I have now furthermore to point out that, because substance does not exist without movement nor movement without substance, these apparently two kinds of phenomena found in any disease are in reality but one phenomenon, viewed merely under two different aspects. Every change of structure in a bodily tissue or organ is accompanied by a corresponding certain change of function; and each alteration of function implies a respective alteration of structure.

In the diseased condition known as "anaemia," for instance, there is recognizable under the microscope a

structural lesion of the blood-tissue, consisting in a diminution in the number and sometimes also in the size of the "red blood corpuscles" (tiny disks that swim in the blood and give it its color and its oxygen-bearing quality.) When the anaemia is severe, the absence of sufficient color (and oxygen) in the blood is easily recognizable without the microscope, in the pallid, or even livid appearance of the cheeks and other parts. Before the cheeks, usually the lips show the lack of color; and, before these, even the inner surface of the eyelids shows it. Now, this "structural lesion" cannot exist without producing a corresponding "functional lesion." That is, the absence of a sufficiency of oxygen-bearing blood disks impairs the chief function or office of the blood: that of carrying oxygen to the nerve centers, muscles, and other organs, and correspondingly carrying away from them the effete, used-up, broken-down material constantly generated in the regular work of the tissues and organs. This carrier-function of the blood is what sustains the tissue change, or metabolism, or constant renewal of substance, on which all the other vital actions in the body depend for a basis. Consequently, the impairment of the blood function through the impairment of its structure, as seen in anaemia, finally impairs all the other structures and functions in the system. Brain action, muscular action, digestive action, etc., all suffer; and after a time, if no help is brought, one or the other of the weakened organs collapses so that death results.

Now this picture of a certain *specific form of disease* (christened with a good classic Greek name and treated by the physical schools of practice with a long string of remedial measures) does not show any essentially different characteristics from those evident in the progress of so-called "Old Age," and the manner of death, when it occurs under "anaemia" is not essentially different from its happening under old age. On the precise point or points in the organism, at which the structural derangement and the consequent inevitable functional derangement of "Old Age" first sets in or takes hold, there has been much speculation among physiologists, and various widely differing theories have been propounded in regard to the exact line of attack followed by the enemy; but no definite settlement or agreement of opinion has yet been reached.

Some "authorities" regard the primary seat of the degeneration which constitutes old age to be in the "neurons," or nerve center nuclei, in the brain and the spinal marrow; thus causing a consequent deficiency of innervation and direction to all organs. Others lay it to a petering out of the constitution of the blood, not the corpuscles, but the serum (or liquid part) of it; which becomes watery and can no longer support and transport the corpuscles as it should.

A great French "savant," who is at this time foremost in sensational scientific discoveries, has found that (in his opinion) "arterial steno-sclerosis" is the real offender. This means, that "getting aged" consists in a hardening and thickening of the inner lining of the arteries, through a deposit of mineral matter whereby their elasticity or contractility and their capacity are impaired; and in consequence whereof they can no longer send along the blood stream with the vigor and impetus necessary to carry the life fluid effectively to all parts, as needed for the upholding of vitality in them.

Is it not obvious that all of these three hypotheses here cited (and, for aught that may be said, all others citable now or in future) come to virtually the same thing? Whatever explanation physiology has attempted or may yet attempt, regarding the nature of senile degeneration (old age,) it must always be fundamentally a condition interfering with the proper metabolism, or nutrition or repair of waste, and removal of refuse matter, in the tissues and organs; hence, a *structural* derangement resulting in *functional* disorder. In plainest language, this: the essential parts of the body mechanism are, in some way, deprived of proper nourishment, are gradually starved, although "food" enough may be taken into the stomach; but it does no longer "get there;" and in consequence the functions of life (the movements of the organism) are somewhere held up to a degree causing the whole machine to "break down," *to stop acting*. This, then, is "death."

Now disease being always a disturbance of structure and function in some bodily parts; and old age being likewise a disturbance of structure and function—only in a possibly more generally diffused, less superficial, and therefore more firmly seated but less definable form, and death being the ultimate outcome of either; *where is the difference, in kind?*

There is no difference in kind. There is one—in *manner of manifestation*—in that a disease, so-called, is more readily recognizable and definable, by virtue of the more specific and marked forms, and usually more prompt declaration, of its showing forth. "Old age" is likewise disease; it is the most recondite, most elusive, least exactly traceable form of disease. It might therefore correctly be termed "general disease" or "indefinite disease" or "informal disease."

On account of this absence of any marked local, organic, or formal character, in its incipency at least, old age makes deep inroads upon the general health and vigor for a long, long time before its presence is distinctly noticed and conceded. Therefore its attack is the most insidious, and most difficultly eradicable, of all the attacks the body is liable to. Those who have weathered all other diseases have so far succumbed to this; therefore it is man's "*last* disease" and his "*worst*." This does not make it incurable; it holds no new weapon in store except our ignorance, and hence dread of it.

And such dread *seems* to have strong foundation in history, in experience. Diseases have been overcome, in millions upon millions, as the saying is: *by mere "time"* (by the recuperative action of the will, unconsciously directing nature, meanwhile—in *reality*.) Old age, on the other hand, was never known to grow less with time, but only to grow *more*. Again, diseases appear to have been cured by physicians. But no physician, except a quack, ever claimed to cure old age. To *defer* its advent somewhat, is all that medical practice claims to be able to do to-day. People have been known to be free of every cognizable form of disease so long as they live. Still, the "uncognizable" form of disease—age—overtook them; *and they died*.

Despite all this, those who have intelligently and consciously blunted the coarse and obvious shafts of the common diseases will throw off the *sly and invisible* arrows of this supreme disease likewise; for to the Mental Scientist there is no evil entity; only good exists; and all "evil" so considered is but negation of good.

We have set out to negate *all* negations; we will not stop at this last one; we need not bow before it unless, in ignorance of its true nature, we endow it with a strange and unknowable character different from and superior to what we have hitherto been successfully fighting and conquering.

Such character *it has not*. Hence seeing that it has not, we shall conquer it as we have the rest!

In all the preceding, I have avoided making any distinction, in terms, as to whether I was dealing with the problem of *preventing* old age, only; or with that of *curing* it; that is, of rejuvenating the man.

I think it will be obvious without the least argument, that, by constantly keeping the body in health—that is, not only curing, but warding off in advance, all disease, the occurrence of premature old age becomes impossible.

My argument was, therefore, directed to show that, firstly, under a regimen of correct thought, so-called "ripe," old age can likewise not develop; and that, further more, when the subject comes into the possession of correct thinking habits or under the lead of a competent healer, after either of these forms of old age has already grown upon him, the possibility exists of *so reshaping* the body structures and functions, that all infirmities will drop away from him as water does from an eel's skin. Whoever did not take my argument thus, had better read it over again.

I believe, with "Our Helen," furthermore, that we shall neither regain the "skin deep" beauty forms, nor the animal propensities, nor the mental "ebullitiveness" (readiness to "flop over") of our first youth, but something in every way better.

P. S.—I cannot conclude this article without quoting at full length from No. 43, where, at the end of "Not By Any Means," Helen Wilmans sounds the clarion call for all of us—(*In this sign shall thou conquer!*) she says:

"*I am going to conquer death. Oh! but you might fail.*" This kind of doubt is heaped and stacked on me every day; but it does not smother the breath out of my efforts; and as for discouraging me, *the doubters might as well try to discourage the sun in his efforts to rise.*"

[Concluded.]

### A GOOD WORD FOR FREEDOM.

DEAR MADAM:—I have wanted to write you ever since I first read FREEDOM. A friend loaned me a copy last August; I became a subscriber the same day. I must tell you what it has taught me. For years I could not do my own work; have been a sufferer for years with asthma; to-day I am doing my own work and feel perfectly well. People say to me, "What have you done to cause such a change in your condition." My reply is, "I have read FREEDOM." What I ever did without it so long I do not know. I shall never do without it again as long as I can get it; it reaches me Monday afternoons; and how I watch for it! I am hungry for it; it contains so many beautiful gems of thought and makes me feel like a new woman; gives me strength and courage. I cannot express the half of what I feel, but I shall always think of you with love and gratitude.

MARY J. SHELL,

170 West North Temple, Salt Lake City.

FREEDOM on trial six weeks ten cents.

### SOME COMMON INSTANCES OF THOUGHT TRANSFERENCE.

DEAR MRS. WILMANS:—I am slowly improving. I accomplished a big week's work with more comfort than I have experienced in a long while.

I notice so much in FREEDOM about thought transference, I guess I will relate a little experience I had along that line since last writing to you.

Since my daughter left home she was troubled about making good bread; when I visited her in February I told her what I thought was the matter, and guessed she would have no more trouble if she followed my directions. As I had heard nothing since regarding it I began to think about it and decided to ask her about it when I wrote again. The next day, before I found the chance to write, I received a letter from her saying her bread was all right now. About a month ago we sent her her bicycle, and I requested her to be sure and let me know when she got it; when I got the letter about the bread it occurred to me that she had not written me about the wheel, and I must remind her of it again. The next day I got another letter saying that it had just come to her mind that she had never written me that she got the wheel all right, in due season, during the same week. I had it on my mind to ask you when I wrote again if it was better for a healer, or rather, could a healer work more successfully with a patient if the patient had no knowledge of the science—when I received your letter saying it was a help to you that I had some understanding of the science. Now, of course, these were small illustrations, but their all coming in one week was proof to me that there must be a law behind it, that if rightly understood and used, could be applied in other ways beside the healing of disease.

There is a lady in town for whom I have quite an attraction, and the liking is mutual. On certain days I feel like going to visit her, and she always knows when I am coming and tells her husband she is expecting me.

M. A. D.

Mansfield, Mass.

### LOOKING BACKWARD.

How often when reviewing our past life, we say or think in disgust over some past mistake, "What a fool I was!" It is strong proof of the theory of progression, that to-day's mental attitude seems so far in advance of yesterday's, that we wonder how we could ever have made such mistakes. Yet to-morrow we will be thinking precisely the same regarding to-day, and so on through life. Yet when we come to reason upon this subject we see that we but did our best according to our standpoint of reasoning. The thought that we should cultivate in this connection is, I am doing well to-day. I shall do better to-morrow.

VIRGIL L. CHAMBERLIN.

That Sea Breeze is to be the largest, most popular and most beautiful resort in Florida no one with foresight can deny. Its natural attractions and its progressive citizenship, coupled with the hold it has upon the affections of all the thousands who have visited the place, places it at once beyond the possibility of going backward or even standing still.—*The Breeze.*

What are *you* going to do to help on with the *College?*

### THE WASTE-PAPER BASKET.

We have been making our semi-annual move; that is, our semi-annual if it is not oftener—having built and lived, in turn, in nearly half the houses here, and several times taken up quarters in the hotel, only to move out to a cottage again. We may, I think, be regarded as a very moving family. The Colonel always swears that this is absolutely the last time he will ever move, but when the time comes he picks up a piece of furniture with one hand, while he takes his hat off the peg with the other, and moves right along with the procession.

Really, I hope we shall not want or need to move again, ever. We are now getting into our new cottage on the Ocean Boulevard and facing the river—the spot we have always designed building our home on and it is a very beautiful location and a very beautiful cottage. It is not immensely large, but it is large enough and it is beautifully finished, and very conveniently arranged. There are toilets and bath tubs connected with most of the bed chambers, and one in the basement for the use of the colored servants, so that there can be no excuse for the slightest uncleanness in them. All the rain water from the roof runs into an immense tank which has sufficient elevation to supply the first and second floors, while another tank higher up is kept supplied with artesian water by a windmill; and this water being of unlimited supply reaches all parts of the house and is to be used for all purposes where soft water is not more desirable. I do hate to wash or bathe in hard water. Our artesian water is not as hard as some, but it is not like rain water for washing in.

Yesterday I had a lot of plants of various kinds come from the nursery. It is pretty late to be putting them out, but it was no use planting anything much until the workmen ceased tramping about the grounds handling material for building; so we have let things go until now. Not that we have been without flowers; oh! no. There have been plenty of roses since February, and for a month or more the phlox drummondii and wild verbena have made bright, with color, acres of ground. Wherever a field or garden is tended and then left uncultivated these little beauties spring up as thick as weeds do in northern gardens, and makes a perfect sea of colors, reseeding themselves from year to year without cultivation. Then we have quantities of the most exquisitely beautiful poppies, and larkspur, and others all self-sown in what was a cultivated garden last year, and very soon will have gladioles and dahlias from the same plat of ground, the soil of which has not been disturbed for a whole year. Every Sunday night the lecture Hall is decorated with great masses of flowers from our own and our neighbors' gardens. Last Sunday there was a great mass of magnificent lilies brought by our neighbor, Mrs. C. L. Smith. Indeed, she always sends flowers of some kind and in great quantities. She and her husband, and daughter Ora, are members of the Home Temple, and are all very pleasant people. Mr. Smith has received the nomination for Legislature from the Democrats of the county, and as that is equivalent to an election down here, he will be the Hon. C. L. Smith in future, I suppose, probably the first member of a Mental Science Temple to become a Legislator.

There is another young man in town this morning, so says report, and that he and his mother are both feeling

fully as well as could be expected after the journey. The young man is a brother to May Haigh, the "Colonades baby," as we have always called her, because her papa managed the Colonnades that year, and May was such a pretty baby that we were all proud of her. May is the little girl who lost the ring I gave her, and was so sorry, and when I gave her another present asked her mamma to "Please keep it mamma, tause May Haigh such a tareless little dirl." She is as pretty as ever, and as sweet as pretty, and as shy as sweet.

Mr. Haigh is proprietor of the livery and buses that run for hotels here, and lives in a pretty little cottage painted green and white, and standing high up on a grass-covered bit of ground right at the end of Pine-wood avenue. The big barn and the stables are back and on lower ground, but these also are all nicely painted; and the horses, in spite of a hard winter's work, all look hearty and sleek and well, except Sam, one of the big bus horses, that got a leg sprained and has been put in pasture. Even he looks sleek and hearty, but he cannot stand to travel on the hard roads. They think he will get all right running out for a few months.

Oh! yes; that is my lecture, delivered Sunday evening last here in the Home Temple—I mean the one printed in this issue. Mr. Burgman was too busy with correspondence and preparations for his trip to prepare himself, and so I, like the old lady in church who, when the "chune" was struck, "lifted up my voice and boldly went in." The Hall was crowded as usual—more than usual, I think; in fact the attendance seems to increase instead of falling off, as we expected it would do when the winter guests went away, and the applause was very generous when I closed. We have never encouraged applause, and have not liked to discourage it, though some might think it not in "good form" at a Sunday night lecture. We have not cared at all, other than we never intentionally offend against the rules which society sets for itself in matters of no special importance, not thinking it either wise or polite to do so. Here, however, we are in a sense on our own sand hill, and if the audience—not one fourth of whom are members of the Temple—wish to applaud the sentiments expressed, we certainly cannot object; and neither are they made to feel that they may not "laugh in meeting" if an anecdote pleases them; yet there were never more attentive audiences anywhere than are ours. We have some exquisite singing too. Mrs. Carrie Lockwood, who spent some years in Italy under tuition by the best masters, is a member of the Temple and sings every evening. There are others, of course, and we have solos and duets, and sometimes congregational singing—generally patriotic songs or some old familiar home piece. We do not like church hymns, though some of the tunes are as good as ever were written; yet it is hard to find hymns that do not convey an idea of man's littleness, and we are trying instead to impress men with their bigness. Big men—that is, really big men, men who feel themselves allied to the universal principle of life—do no little things, no mean or dishonest things. The way to make men better is to lift them up in their own respect and into a knowledge of their own powers; and it can not be done by telling them that they are "worms of the dust," or that they must be "washed in blood;" so we do not have any songs that suggest this. We have a

good piano in the Hall and sometimes a violin. We had an organ at first, but it was not a very good one, and when the hotel closed Mr. Post had a piano brought over from there.

As I write, a gray squirrel is playing about in the trees outside. Now he is sitting up on a limb with his tail over his back and saying, qua, qua, qua, qua-e-e-e. I wonder what he thinks he is talking about.

H. W.

COLLEGE FUND.

Amount previously reported.....	\$1,859.00
Laura Cone, Fairfield, Conn.....	5.00
C. M. A.....	1.00
Total to date.....	\$1,865.00

MENTAL SCIENCE APPLIED TO BUSINESS.

EDITOR FREEDOM:—The attainment of power to accomplish useful service is the sole object of all life. Happiness springs spontaneously from a loving heart. It is the sole purpose of Mental Science to teach the laws of growth by which the power to accomplish good, and through it the attainment of happiness, is secured.

Business (that is, all productive and trade operation) is one of the chief medicines for the exercise of this power.

I submit herewith a couple of common-sense illustrations: A. wrote B. telling him that he had bills to pay and needed the money due. B. said, "Yes, I will send a check at once; because it will give A. the ability to accomplish good to those he is indebted to."

C. was the chief in an office; D. was a clerk, who desired one day to get off from work an hour earlier to accomplish a certain useful thing at home. This necessitated C. working an hour longer than he had intended; but he weighed all questions involved and decided to give his clerk the opportunity desired. Both experienced happiness or pleasure in this exercise of mutual good will.

D. H. RAINS,  
Chattanooga, Tenn.

DEAR FRIEND:—I have had wonderful success in selling, since I have taken treatments from you; I feel like a new person; fear has almost entirely left me.

LOUISE BARZ,  
2468 Mission St., San Francisco, Cal.

JULIA STINES ON DR. RAINSFORD.

"He preaches God in man and in all that he teaches in regard to the atonement, the miracles of Christ, and in fact all the dogmas of the church, it seems as if he must have been studying on the same lines as you have.

"Much as I have heard him, and so prepared as I am to hear him say things surprising from the pulpit, yet he nearly took my breath away yesterday by expressing a belief in one being able to conquer death; saying that that is what the resurrection of Christ meant, not a violation, but a fulfilling of *natural* law.

"I wonder how long he will be permitted to do his work in the church? I think he loves the church dearly, and it would nearly break his heart to separate himself from it; he believes it is for the church to adapt itself to truth, as truth is unfolded to evolving man, but whether the bulk of the church thinks that way, remains to be seen.

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 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.

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.

Are you talking up the forming of a Temple in your community?

### A LETTER FROM LONDON.

In one of the "smartest" neighborhoods of West End, London, stands the First Church of Christ Scientist, the temple or meeting house of the only organized body of Scientists in our capital City—Christian Scientist or Eddyites. The Church itself is luxuriously appointed and can boast a rich and fashionable congregation. In a house adjoining are pleasant rooms for conversation, and a library consisting solely of books by Mary Eddy and her followers; no writings differing from her teachings are admitted, and the school of Mental Science is regarded here as worthy of all avoidance.

There are a large number of Divine Scientists scattered about the big city, but up to now their only rallying place has been the rooms where Mrs. Alma Gillen and Miss Grace Western hold classes and meetings.

There is a monthly journal published called *Expression*, devoted chiefly to Divine Science writing. Dr. and Mrs. J. P. Mills, Mr. W. J. Colville from time to time gather together groups of enquirers and students, and these are about all the outward and visible signs of the leaven with which the loaf of the big city is leavened.

But the leaven is there, and it is penetrating and working within the inert mass in ways it takes an alert eye to perceive.

Here and there are men and women quietly and earnestly teaching to a few eager souls something which they do not call, and which is not, Mental Science, but which unmistakably runs on similar lines.

Divines preach it, doctors prescribe it; though they do not know it, and would not admit it if they did, and if it be pointed out to them say; "Pooh! that is not mind science, that is only common sense"—which is indeed just what mind science is—an uncommon amount of common sense in constant use!

"Do not get that idea into your mind, madam—women often think themselves into a complaint," said a wise family doctor the other day.

"Since you spoke to me of mind science I seem to run against it everywhere," remarks a friend, and this is true.

Before the war news filled its columns, our very latest thing out in dailies printed every day on its woman's page short paragraphs on morals and health, which might have been written by Prentice Mulford or Helen Wilmans, and the last number of one of the best of our light monthlies contained a story by a well known author, the motive of which was that "Thoughts are Things."

"I am convinced that in that direction (Mental Science) lies the religion of the future," says (in her own person) one of our famous lady novelists.

These things are as straws showing the set of the current, and hopeful signs to an interested observer. A curious and noticeable feature in the spread of the higher thought is the way it draws to itself one solitary soul here and there.

It is as if it were breathed out over the heads of the people and those which rise a shade higher than the others are touched by it, and at once lifted to a level high above the crowd.

One in a family, one—or at most two—in a wide circle of friends respond to the call, and standing isolated

and unsupported, subject to all conceivable drawbacks and difficulties, these lonely, brave souls fight the hardest part of their battles almost unaided.

The higher thought is no respecter of social rank, but gathers in from among high and low, rich and poor indifferently, nor does it discriminate between the busy and useful, and the idle and useless members of society; but it draws a line for all that, and it draws it between the thinkers and the non-thinkers. Not from among the ranks of the so-called learned do Mental Scientists chiefly come; not from among the men and women whose minds are so heaped with laboriously acquired facts, and so weighed down with knowledge others have acquired and handed on to them that they are hardly capable of conceiving an original idea, but from among those who have given themselves time to regard nature with seeing eyes; who have reflected upon what they have seen, and who have asked questions of their own inner selves—to these the teachings of Mental Science come as a revelation, and as tidings of great joy; for, broadly taught as it is by Helen Wilmans and a few others, the primary benefit it brings us is that it relieves us of the awful strain on brain and heart, on the intellect and on the sympathies, consequent on the vain endeavor to solve the vexed problems of life.

A sensitive temperament united to an active imagination suffers anguish untold every time it looks forth upon the world.

And to every thinking, loving soul, the hour must come when with awakening perception it regards the masses of struggling, suffering humanity, and is filled with an agony of longing to help, somehow—somehow. Then the cry rises, "What must we do to be saved?" not from hell fire or eternal damnation, but from the daily tortures of want and pain, disease and grief, which hold this world of ours in their fell grip.

The next question that comes is, "What can I do?" And here the smaller soul, the lower intellectuality, is happier. Its view is limited; its opinions run in grooves; some one ill appeals to it more loudly than others, and promptly it sets to work thereupon, according to its light, and finds happiness in doing the best of which it is capable. And all such receive their just rewards. They have done what they could.

But this is not possible to the larger minds and more highly developed intellects. The wider the outlook, the keener the sight, the more in number are the mistakes, the greater in degree the evils, perceived: and the deeper the insight into human nature, the clearer the understanding of the complexity of life, the more difficult it becomes to decide what can be devised radically better than that which always is, or which of the few imperfect remedies known to us would be best in the case of any given evil.

The innumerable issues of every such question, the tangled skein of conflicting interests, the difficulty of righting one wrong without increasing another, of helping one class or body of men without injuring some other class or body, the far reaching consequences and various effects of any measure, may well bid the most undaunted courage pause.

It is just this broader grasp of the difficulties to be met, and larger comprehension of results, that keeps those of good brains and earnest purpose, those who make the most capable workers—idle; doing nothing

for the regeneration of a world in which every single unit utters its own particular cry for help.

Some indeed go so far as to let their temperament or experiences direct their attention to some one plague spot, to be tormented by the reflection that others quite as bad must go untouched, for they have but one human brain, one pair of hands to work with, one brief life to labor in.

And here their most terrible moment comes to them; they are overwhelmed by the realization of their own rigid, narrow limits, and the absolutely unlimited need surrounding them.

Under the burden of this realization many a true soul goes down; its weight has crushed out many a life, and the hopelessness of it has hurried some of our brightest intellects into the gloom of the madhouse.

Conceive then, what it must be to souls like these, to find one right to remedy every wrong, one cure for every ill, one antidote to every poison, a panacea for that great ache of human misery which has broken so many hearts, a truth which solves all problems, and answers all vexed questions! The relief and rest of this alone would add years to the span of human life!

Imagine what it is to see, as—when the broad outlines of the new teaching are fully grasped, we plainly do see—that all which now is, is the effect of causes we ourselves have set up.

To learn that existing conditions and environment are simply the natural results of previous actions, such results and effects when unpleasant to us being Nature's warning against the repetition of the causal action; and, as our universe presents itself to our present degree of consciousness, this is the only method conceivable by us of teaching us to do better. In the deepest and truest sense, then, are we able at length to see, that "all is good."

There is therefore no place for despair, no room for regret in our world, and there is no reality in that feeling of impotence.

For, since we have made things as they now are, we can make them otherwise, and are in fact creators, and the builders of our own destiny—very potent beings indeed; but up to now we have not perceived this and are like the mason in the child's story book, who in his sleep, built a high wall around himself, and when he woke and saw it was scared and cried out that he was walled in and must perish, but when a friend outside called to him that he had done it himself, and being the only mason in the town must undo it himself, he took heart and setting to work, stone by stone he took it down and set himself free.

This is a silly little story, only fit for young children, but what have we been but children up to now? We have made our woes and our pains, and must therefore unmake them; we have built up our limitations and we ourselves must throw them down.

This understanding of what we have done, and by clear and logical inference, of what we can do, Mental Science gives us, making responsible men and women of us at once. This old-new teaching, then—for the first time so clearly formulated, and so simply laid before us that a quite ordinary average mind can comprehend it—is the leaven which will leaven not only the big loaf of our overgrown city, but the greater one of the world; here is the saving power which shall lift the numbing

weight of helplessness off the minds of men, leaving them free to work out their own individual salvation, and in so doing setting in motion the force which will save all the rest, so profoundly true it is, that one being lifted up doth draw all men after him.

It may not be inappropriate to close this article by asking all readers of FREEDOM to send their good wishes and helpful thought to a small society just coming into being.

It is intended to provide a common friendly meeting place, together with library and facilities for classes, lectures, etc., for Divine Scientists, Mental Scientists, and all others interested in any phase of these new teachings. It will be called the "Centre of Higher Thought," and we hope and believe it will prove to be for London the beginning of great things.

EYRA MERSDON.

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## PREJUDICE.

Sunday Evening Lecture in the Sea Breeze Temple  
by Mrs. Helen Wilmans.

It is inevitable, in the present condition of society, that any new idea affecting greatly the longstanding beliefs of the race should be looked upon with some measure of distrust. It is altogether right and proper that it should be so, if only such distrust is not permitted to be an unreasoning one; a distrust that closes the eyes and the ears, and shuts out understanding from the brain.

Not every new thing is an improvement upon the old—not every new invention proves as valuable as its author anticipates—yet it is solely because some new inventions, and some new ideas, have proven better than the old, and have superceded the old, that progress has been made both in the mechanical and intellectual world.

Why, then, should any one be prejudiced against the new? Why should any refuse a careful and candid investigation of that which is new? Ought we not, rather, judging by all past history and experience, to expect that the new, the new idea, the new invention, will be better than the old, and will give new powers to the race?

Surely it should be so.

What would become of the manufacturer in any business who refused to examine the claims of newly invented machinery applicable to his line? Why, if he had lived so long, the cotton spinner of a hundred years ago would still be employing people to pull the cotton lint off of the seed by hand; and the first crude engine

built would be the pattern for all engines since built; and we would be traveling over "strap" rails, and at a rate of ten miles an hour on our railroads, instead of over steel rails at a speed many times greater.

And so in all departments of life where mechanics enter in; while in religion we would still worship the moon, and be beating tom toms and throwing stones to scare away the demons that were devouring it whenever there was an eclipse.

Prejudice against the new and in favor of the old has done more to hold the race of men from progression—a thousand times more, than its mistakes in accepting of new things that proved later not to be of value. Surely, then, we should have learned by this time to dismiss all prejudice and examine in the light of reason; common sense, and whatever of knowledge we already possess—each new invention, each new theory of life that is laid before us.

Are any satisfied with life that they think no improvement can be made in the conditions which surround it? Are any so fully convinced that they will be happier after the death of the body, that they are eager for the decaying of the body? If not, then why not search for the means of changing these conditions and of prolonging life in the body, giving due weight, without prejudice, to every argument and every fact in nature that points the possibility and the way.

Friends, do you know what the greatest enemy to race progress is? It is ignorance. What, then, does the race really need more than anything else in the world? It needs the knowledge of many things; and the reason it needs knowledge is because knowledge is power; people as a rule are not only diseased, but they are poor. They know this, and have no hesitation in expressing the fact. They tell us. "We want health and we want wealth;" but if some one should say to them there are certain principles that if thoroughly understood would give you both health and wealth, they would begin to say: "Oh! I don't want your principles; I want wealth and health themselves; I don't want to have to go to studying something new; I am already fixed in my own ideas. These same ideas served my father, and they will serve me. They are safe, at least, while the new ideas are probably dangerous." Here you see is where the prejudice comes in; and it is this prejudice that keeps the people in the same old tracks from the time they are born until they die. They are afraid of everything new. Instead of rejoicing when a man comes among them who promises to unfold some new ideas to them, they immediately begin to cast aspersions, not only upon his brains, but his motives; the man may be, as pure as an angel of light, but if he believes something different from the old deeply seated beliefs, there are those who sneer and laugh, and make his road as thorny as possible. If they listen at all to what he says, they listen with their minds locked up in the old beliefs, and simply will not understand. All this is prejudice.

If people knew how much their prejudices kept them from everything that is desirable in this life, they would be as afraid of them as many people now are of the devil. They are the devil—the same old fellow who in old times went perambulating up and down the walks of life, seeking whom he might devour; and who really is devouring more lives than war and whiskey both together.



Prejudice is the arch enemy to every form of progress. I recall an incident of my childhood. My people belonged to some church in which the devil was the moving factor; it was just as wicked, and we endangered our souls just as much, by doubting the existence of the devil as by doubting the existence of God. One time a preacher of the Universalist persuasion came there, but could get no respectable place in which to deliver a sermon. Eventually he got a few daring men together, and preached to them in an old log school house long abandoned to owls and bats, and almost ready to fall. What he said I don't know except that God was too good to permit the existence of such an awful antagonist as the devil, and that, in fact, there was no devil.

Now, when I heard this I was shocked almost to death. Not one syllable of its truthfulness permeated my mind. I simply held up my prejudice like a warrior's shield against such a sentiment, and it had no more effect on me than water on a duck. I recall how one evening shortly after the preacher had gone away, I was sent on an errand that took me past the log cabin in which the sermon had been preached, and was actually so overcome with the fear produced by the new ideas given out there, that I ran like a turkey, with my heart beating like a trip hammer, until I got a long distance away.

So much for the effect of prejudice upon the unreasoning mind. I was simply so full of inherited beliefs that there was not the faintest opening in my entire composition for a glimpse of true logic to enter in. I was as far from reasoning on the subject as the study of mathematics is from the grasp of an infant. Nor did my inherited prejudices leave me for many years after this; I stood up for the existence of the devil, and fought for his position in society with all the vim and vigor of a powerful constitution and a resolute will. I think I was one of the best friends he ever had; surely no one could have been more loyal to a belief in him and his power than I was. I have not the least doubt but that if there had really been such a person he would have given me a large reward for my fealty to him. I surely earned his gratitude. I prayed to him for a good many years. I thought I was praying to God, but I was not afraid of God, and I was of the devil, and I now know that we supplicate the individual we have most reason to fear.

For many years my prejudices against every form of new thought were so great that my reasoning powers were in complete eclipse. I might as well have been an idiot for all the good my brain did me. I would not even for one moment think on any subject not endorsed by the church I belonged to, until I became the mother of two of the prettiest little girls that ever lived. Then these children, who were the healthiest, jolliest little monkeys, and whose presence in my household would have compensated me for every trouble and disappointment I ever had, became a source of absolute torment to me. What if the devil should get them! This was my constant fear; and I talked so much about it to the preachers, who always stopped at our house, that I became a "holy terror" to every one within the limit of a half dozen counties.

I never was a person to hide my griefs. I just naturally roared them out to every one who would listen; in

consequence of which my fried chicken and buttermilk biscuit and peach preserves lost flavor among the preachers, and they learned to avoid me. At last a queer little episode took place between me and four or five of them, that broke up my respect for the opinions they held—which were my own opinions also—and I was free.

No one can form an idea of the strength with which my mind opened to the reception of truth from that hour. My reasoning powers waked up and went to work; my prejudice against new ideas left me, and I began to learn. The rapidity with which one cloud after another vanished from my brain was incredible.

It was as if the accumulated knowledge of many years was all there, and as I turned my eyes within I caught sight of it, just as you open a splendidly illustrated book, and one grand picture after another responds to your glance. I was liberated from the dominion of fear, and was in a realm of comparative freedom. With the going of fear my prejudices fell away, and the spirit of honest investigation took possession of me.

The first and most valuable conclusion rounded out by my reasoning powers was, that a man has the native intelligence and ability to make what he pleases of himself. In other words that there is nothing to hinder him from following out his own ideas and molding his own destiny. In other words, still, that in actual fact man has no real limitations in his process of development, from his present condition into quite another condition higher up in the scale of existence, where he will be as much superior to what he is now, as he is now superior to the animals beneath him; and where his superiority will add to his powers until he shall fulfill the Scripture expression and become as the gods.

By the way, that was a wonderful expression; that man by eating of the tree of knowledge should become as the gods. This expression though apparently conveying the idea that it was a forbidden privilege, is being literally carried out to-day, simply by the fact that the race is discarding the prejudice and is learning to trust its own reasoning powers.

Now, friends, Mental Science is not trying to proselyte any human being; its only effort is to break up the prejudice that prevents men from thinking outside of their present range of thought, so that they may incorporate higher knowledge within themselves, and thus expand into greater creatures than they now are. Mental Scientists are a people who believe in growth. They actually know that a man does not have to stop learning because he is advancing in years. On the contrary, they know that he has the power to advance in knowledge of truth, all the more as he advances in years; and they know that truth is life; the vitalizing element; and that the more of it a man has, the stronger, the healthier, the more powerful, and actually *the younger* he becomes; and this will continue—just simply by the use of his own reasoning faculties until he will reach a point in intelligence where he will be so powerful that disease cannot reach him, and where eventually he will be able to bid defiance to death itself. "For the last enemy to be overcome is death."

We are fully aware of the prejudice existing in the public mind with regard to overcoming old age and death; but Mr. Post and I are going to talk to you a

good deal about this matter during the coming summer, and we expect to persuade you to investigate the idea and see for yourself if it is not practical.

Man has invented a great many things since—as a cave dweller—he was proud and happy simply because he had discovered the brain faculty in himself by which he could produce a bow and arrow. And what a lift this really did give him in the scale of being! Suppose a member of another tribe heard of this thing, do you think he would have believed it? He would have denied the possibility of it. Men claim that God has set bounds to their power. A cursory glance would seem to justify this idea. Imagine the early inhabitants of England as they wandered along their coast line and looked out upon a world of waters. God evidently intended that they should stay where they were—that is, if we are permitted to judge by appearances. Did they stay where they were? What must the majority of them have thought of the first one who made a flat bottomed boat large enough to lap the small waves, and which he propelled with oars; and what did the doubting Thomases think when he replaced oars with a sail woven of grasses? Did they continue to believe that God had put the ocean there in order to fence them in, and to keep enemies out? No! They did not think at all. Before it was done, they would have pronounced the man who did it the rankest kind of an idiot for attempting it. After it was done they abandoned their first position about God having set the ocean there as a bound beyond which he would not let them pass; but they went on with their belief in man's helplessness and applied it to other things. Suppose someone had predicted the invention of gunpowder with which they could kill a hundred times more game than they could with their bows and arrows. Why, they would have filled the woods with their demoniac laughter.

But always, in spite of the mental pull back on the part of the masses, there were a few who pushed ahead, and kept pushing "God's bounds" farther and farther out of the way, and kept demonstrating that these bounds were nothing but incentives to man's genius, which was to be applied in conquering them.

And now I ask you to look and see how far this spirit of conquest has already proceeded. And yet there are those at this time, even as in the early stages of man's history, still howling out the word "impossible" to every new undertaking.

There are people here to-night who have said to me, "Oh! we would listen to you if you did not let your ideas run to such extremes; the idea that man has the power to conquer old age and death is really too absurd for human belief." So was the idea of gunpowder too absurd for human belief; and only a few decades ago the idea of applying steam as a motor to do the carrying of the world was too absurd for belief. And so it was with electricity and many other things.

But the wide-awake brain goes ahead making its own prophecies, and then working them out. With the completion of each new invention, the great bulk of the people act as if human power had reached its limit, and they begin to deride the next grand effort put forth by some genius to whom the word "impossible," as applied to the human mind, is a myth; and who goes forth in the bringing out of new discoveries, as if the world was a chess board and he a master player who could not be defeated.

Friends, are we going to learn anything by the history of the past or not? What has this history been but the conquest of the "impossible"—so-called by the non-thinkers—since the first man appeared on the globe? And have we not seen enough of the working of this thing to begin to use our reasoning powers concerning the new ideas, that at this time are coming into our lives more rapidly than ever before?

I tell you now—and you may take my word for it or not, man is the seed germ of all possibilities, and nothing can stand permanently in the way of his development. He is a creature with the natural capacity to conquer everything just as rapidly as his capacity develops, which it will do if he will permit himself to *think*, instead of shutting his mind up and locking it in with the key of prejudice, as the majority of persons are doing to this day.

You all acknowledge that disease is being conquered through the agency of different kinds of medicine; you do not yet believe that it can be conquered by the power of mind, unaided by medicine. Very well; all I ask of you is an acknowledgment that disease can be conquered; no matter by what method. This acknowledgment is enough for the purpose in hand. That purpose is to establish our claim that death can be conquered in this life. What is disease but a certain form of weakness? If the body was always strong and vital would disease attack it? You know it would not. You know, too, that disease can be cured. Your physicians are curing disease every day, and you do not say that the cure of disease is an impossible thing; in fact, you firmly believe in the power of the doctor to cure it, and in many cases he does cure it.

Now right here is a basis on which to found a belief in the coming conquest of old age and death. Old age and death are a slow, but insidious form of disease; they are a gradual weakening of the whole body, until the last extreme weakness winds the matter up, and the patient is dead.

The doctors are conquering disease; this is a fact you cannot deny. I ask what prevents them from conquering the slow but steady aggregation of diseases called old age, when they are able to conquer other diseases of a more rapid and virulent character? I say that nothing stands in the way of doing this. Here is reason for you free from the world's unreasoning prejudice against everything new. If I can walk a mile without serious fatigue, why cannot I walk a few rods farther on the same plain road?

"But," you say, "there is a limit to the power of medicine." I perfectly agree with you in this statement; but always in the trend of evolution it happens that where one force gives out, another force begins; and the new force that now comes to supplant medicine is the power of the human mind; the power of mind to control matter. This is a force whose promise is entirely too great to be ignored by the thinker. It is at this time—even in its incipency—doing more effective healing than all the other methods combined; and we Mental Scientists place no limit upon its power when it shall be still farther developed. That we are working in this line of thought, and towards this end, we are not going to deny. The unprogressive man may laugh at us; "but he laughs best who laughs last;" and we expect to do some marvelous laughing sometime; laughing

that will echo around the world—resounding over the oceans and continents and waking the people of all nations to a sympathetic response.

I do not believe that even our nearest neighbors have an idea of how much we hope for, nor of how much we are planning for. I am lecturing to-night because Mr. Burgman is so busy he cannot do it. He is getting ready to go to a Mental Science Convention that meets in Seattle. At that Convention there will be an appointment made for an International Convention, and we fully expect to have it held here in this beautiful spot. It will be almost a year before that convention meets, but during the interval we will be working toward some very splendid results. A portion of the College building will be up, so that the lecturers who come from many distant places will have a hall worthy of their presence.

As leaders in a new cult we knew that by locating here we would draw the attention of the thinking world to us, and in consequence that much wealth and high influence would center here. For these ideas we are teaching are not confined to the illiterate and unthinking members of society, but to people of most profound culture and worth and means. Among our frequent correspondents may be found the addresses of many persons of the highest scientific reputation. I am telling you these things because you do not know us, and it is your right and our pleasure to have you know. We do not want to be misrepresented in the opinions of our neighbors, and looked upon as cranks and aliens simply because we are the advance couriers of new thought. We want to show you that our thought is worthy of your most careful investigation; and, as we intend to keep up these lectures all summer we hope to see you with us often.

At the present time we are writing and working for the intellectual few; for those who dare to think, and who, after thinking, dare to act. And not for worlds would we deny our beliefs, nor would we trim the sails of any one of our far reaching ideas, even if to do so our hearers should be numbered by millions instead of thousands. Know this, Oh! friends; although you may think our doctrine is premature and that the world is not yet ready to receive it; yet let me tell you the world is always ready to receive the ripest thought of any one of its children, who has ripened sufficiently to proclaim it. And though this thought may only find response to-day in the few topmost brains, the brains of sun-kissed idealists who always lead the race from darkness to light, yet it is enough. We speak and write and work for this glorious few. I stand reverently in their presence as my pen glides over these words, and feel that my best and highest is scarcely worthy of their acceptance, and offer it with a sincere and courageous humility.

And the great world numerically—what of it? It, too, is worthy of each soul's highest conception of truth, and is ripening up to a comprehension of it. It has been a long time since I thought of this great numerical world as unworthy of the best efforts I could make. This world of unthinking units was long since rescued in my thought from charges hurled against its ignorance, so that it stands forth to me in the divine infancy of a slowly maturing power, that shall crown it as the invincible representative of the Universal Life Principle that men call God.

In conclusion—we must learn to see ourselves as the seed germs of all unfoldment, and feel that there is nothing too great for us to work out on the road of endless progress that we are now traveling. We must cast every inherited prejudice aside, and learn to do our own reasoning, and to stand firmly by whatever our new convictions of truth may be.—To be true to the truth is to be true to ourselves. To be true to ourselves is the highest position a man can reach. To be untrue to ourselves is the only heresy; and there is nothing that puts us in this heretical position with such persistent force as a blind prejudice against that which is new and strange.

This age more than any previous age is marked by the most astonishing degree of inquiry on mental subjects. The century into which we are just emerging from the old, is to be the great metaphysical century; a million of souls are in revolt against the unsatisfying creeds which theology is offering to the earnest, hungry children of earth. And now these children are crying, "Behold, we asked for bread and ye gave us a stone; we will seek bread elsewhere." It is this feeling which is now giving such tremendous impulse to Mental Science; the science by which mind controls matter. And the impetus which Mental Science is now receiving from the Christian world is incalculable. And no wonder, for the life which is being brought to light by it is truth in active operation on the practical plane, and it *satisfies*.

It satisfies because it is practical; it serves the people now and here, where our lives are being spent. It does not deal in promises at all, nor in threats; it has nothing to do with a prospective heaven or a prospective hell; on the contrary it shows us how to make this world into a heaven, and to re-create ourselves through a knowledge of our latent powers, until we shall develop into angels fit to inhabit it.

Free from fear, free from prejudice, Mental Science seeks simply to actualize life on a higher plane of thought than that irrational and animalized plane where disease and all manner of human suffering are believed to be God-ordained, and therefore, incurable. Heretofore man has accepted the superficial evidences of the senses as conclusive. This evidence was to the effect that sickness and poverty were everywhere prevalent, and that human suffering was the one unavoidable necessity. Reasoning from this basis, the result was a belief in certain iron-bound conditions, that actually forbade human progression, by establishing a personal God whose vengeful attributes would shame a modern Mephistopheles, and whose chief business it was to consign nine-tenths of the human race to an endless hell, and the other tenth to the stupid indolence of a cut-and-dried heaven, so long established and so long finished that it must prove even more disheartening to the saints than the orthodox hell.

It is a fact worthy of great consideration that no place in the Bible speaks of heaven as some far away abode. Every mention made of it, from first to last, locates it here on earth. And what is more, it is evident the whole tenor of this vast collection of thoughts found in the Bible point to the time when man shall overcome sickness and death through a right understanding of the Law of Life. But this lecture is long enough; I cannot enter farther upon the subject of heaven to-night. The next time I talk to you my subject will be "Heaven Located."

## 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.

### THE SEATTLE CONVENTION.

About the time that the Mental Science Association was planned at Sea Breeze last fall, Prof. F. M. Knox, of Seattle, Washington, was in the field as a lecturer on Mental Science ideas. In traveling over five of the western States, he found the demand and need for organization so strong that he concluded, on his own account, to make response to this demand. He therefore formed groups of Mental Scientists into organizations which he designated classes. With the object in view of forming a more extensive organization he was urged to call a conference of all interested in the promulgation of Mental Science teachings together at some point on the Pacific Coast; and the call for a Convention of Mental Scientists at Seattle, Washington, was the result.

The object of this Convention is to formulate definite plans for an orderly, extensive and wide-spread dissemination of Mental Science teachings, a consolidation and strengthening of forces, and the establishment of confidence in their own inherent strength and power, among all who have given time, study and thought, to the measureless possibilities latent in the advance of the Science.

Organized power is to take the place of intermittent individual effort, and the strength and confidence generated by organized bodies of adherents is to reinforce the enthusiastic efforts put forth by thousands of individual believers in the Science during the past years.

Every indication points to a large attendance at the Seattle Convention which will convene on July 1st. From Arkansas City, Kansas, a party of sixty, from various parts of the middle western states, have arranged to charter a special car to attend; and notices have been sent in from many other portions of the country by Mental Scientists of their intention to be present in numbers. A delegation from San Francisco, California, representing the San Francisco Temple of Mental Science, will be present; and no doubt other newly forming Temples, especially in the western states, will also be represented by a delegation. All who feel interested in this movement and desire to be present and participate in the proceedings should communicate at an early date with Professor F. M. Knox of 310 9th Street, Seattle, Washington.

Professor Knox, as chairman of the committee of ar-

rangements, will see to it that suitable accommodations are provided for all who attend, and will furnish requisite information regarding hotels and prices of board, etc.

As already announced elsewhere in FREEDOM, the Home Secretary of the Mental Science Association, as the accredited representative of the Home Temple and Central Executive Board, located at Sea Breeze, Florida, will be present at the Seattle convention, and will leave Sea Breeze for that purpose on Saturday, June 2nd, to respond to calls for lecturing *en route*, passing through, and remaining over in the cities during the dates mentioned as follows:

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

If any of our friends, living in the northern states, who desire to attend the Seattle convention can arrange to join with Mr. C. F. Burgman at Minneapolis, he would be pleased to meet them there. The country to be traveled is one of surpassing interest, both in natural wealth, scenic beauty and grandeur. Rolling prairie and verdure-clad hills will alternate with mighty forests and snow-capped mountain ranges. A vast country, once the home of the buffalo, the elk and deer and the hunting grounds of numerous Indian tribes, will be traversed; and the pale face will be impressed with the changes intellectual superiority is able to accomplish over the savage state. The road leads across mighty rivers and skirts along the margin of the Yellow Stone and several great Indian reservations, across the Rocky Mountains and winds through the deep gorges of the mighty Cascade Range, with its plunging rivers, foaming cataracts and overpowering scenic beauties. An excursion from Minneapolis to Seattle and return would constitute a splendid summer vacation, and amply repay the outlay of money in gain of vigor of both mind and body. There is still a month's time to arrange for such an excursion, and all who desire to go can meet at Minneapolis on June 23rd to 24th to make arrangements. We can arrange to meet each other by communication subsequently.

### PROGRESS OF THE MOVEMENT.

We are making preparations for your coming to York upon your return from Seattle, and will defer organizing a Temple until then. We will secure the Auditorium and advertise your proposed lecture extensively and feel sure of a large attendance. Much of the old church spirit prevails here and people still cling to it. The Christian Scientists number about forty, and they have a church of their own which they attend every Sunday. They are quiet; you do not hear much about them, but they steadily gain. I notice the Christian Scientists sustain four large churches in Chicago alone, and it appears as if the orthodox churches are losing ground. The Mental Scientists must be as true to themselves, as the followers of Mrs. Eddy are true to their tenets, in order to make progressive headway. No doubt your coming here will be the means of starting a big Temple. Your true friend,

DORA HOWE,  
York, Nebraska.

It does not surprise me at all that Mental Scientists are wary about joining organizations. After wrenching themselves from creeds and dogmas they are fearful of being bound to the ideas of any person or school. They want to be free; with Mrs. Eddy's record standing out so prominently, it is no wonder that people hesitate. I had the same feelings, and at first hesitated about offering to help in this organization work, thinking it perhaps better to wait until I saw the lines it

would follow in practice. From Mrs. Wilmans' editorials in FREEDOM I can see that many others have expressed to her somewhat similar views. I am in the movement so long as freedom is the watch word, and in the same way I expect Mr. Tyner to freely co-operate to further the purposes and objects of the association.

I shall be very glad when we are able to have a course of lectures from yourself. But there is much to be done before we can expect this, and it will much depend upon the enthusiasm and energy displayed by members of the Temple.

Yours truly,  
EUGENE DEL MAR,  
New York City Secretary, New York Temple.

Having noted the many criticisms both for and against the proposed Temples, I beg leave to say that if your many readers would stop to think of the very great help a Temple would be in the many places where there is no organization of any kind of the new thought they would not make some of the uncalled for comparisons. At first I too felt it bordered on Eddyism, but after all, how else are we to put it before the unenlightened and how can the public be shown the higher thought unless a competent instructor teach them? My best wishes to the success of the college; it is a great necessity and very few are brave enough to invest their time and money in an enterprise of this kind.

If you will send me price list of various lots, etc., I shall either purchase myself or interest some one.

Sincerely yours,  
MRS. F. L. BAILEY.

Enclosed find one dollar, (P. O. order) for a membership at large in the Mental Science Association.

Yours truly,  
MRS. A. B. GUNNISON,  
Erie, Penn.

Enclosed find application for membership at large, together with fee one dollar.

Yours sincerely,  
GUSTEN GUNGREN,  
St. Paul, Minn.

Our household gladly desire to co-operate with you in the establishment of a Mental Science Association in our city.

We are not acquainted with others who take FREEDOM, or who are interested in Mental Science, and would like you to send the names, if convenient, of such as live in Los Angeles so we may find them and join with them.

A few of us who are seeking for more positive teachings are gathering ourselves together in order to receive contribute strength for mutual benefit.

Please send the booklet containing principles, etc., and we will work in line with your organization.

We are conducting here a private school, established upon Mental Science principles, believing that the children may be reached more easily than the grown, and that they may be saved from the experience through which we have passed.

Our success in auto-suggestion and self healing has been very satisfactory. We intend to simplify the education of the child, and plan and carry out a new education that shall perfect the child's health, as well as teach him his power over his mind.

We are glad of all co-operations in this movement. I have had fifteen years experience in the public schools and was never satisfied with the results, but now am convinced there is a solution to the educational problem. Your friend,  
MARY ISABEL HUTCHINSON,  
1838 Flower St., Los Angeles, California.

Some time ago I received a letter from a fellow Mental Scientist, in which the brother objects to the name Temple as being suggestive of creedal theology. I had not really thought of it in that way. He suggests the name "League" instead. Now, if there is anything in a

name I object to the term League. It reminds me too much of Political League and other kinds of Leagues not pleasant to think of; for instance, being in league with the devil notwithstanding the fact that he died some time ago. Our friend further suggests "Branch" which may be all right. But why quibble about names; why not talk of the work to be accomplished by organization?

Our friend does not like to be subjected to authority of the Central Body. It seems to me that we could have no body without a directing centre, and no organization of an extensive character without a central executive head; and I know of no place better suited than Sea Breeze, where it more properly belongs. There is so much good in the Declaration of Principles that I have not looked for anything objectionable. I might suggest a change though in article vi., section 1, to limit the term of President and Vice-President to one hundred years; but I think we can keep both so busy, before the expiration of that term, that they will ask for a vacation, and, in order to get it, be willing to hand in their resignation, which we can accept, provided some one can be found to continue the service in such office without salary, as the present incumbents are doing.

We look forward to your coming to Chicago with a great deal of pleasure.

Yours sincerely,  
J. WESLEY BROOKS.

The desires of the many for closer association with others in the same line of thought are now being realized by the formation of Temples; thus every intelligent desire is the prophecy of its fulfillment.

I enclose herewith application blank and one dollar as a member at large, and look forward to the receiving of much benefit from the weekly lectures.

I add my quota of thought to the speedy development of the college and the success of all your undertakings.

Fraternally yours,

HENRIETTA WINGARTNER,  
Menlo Park, California.

## FOR SALE

In Sea Breeze (City Beautiful), Fla., three-story cottage of seven rooms, bath room and closet; three kinds of water, artesian, surface and cistern, force pump in kitchen; range and oil stoves; out house, wind mill; young orange trees, roses. The house is furnished complete, including a fine Everett upright piano, and everything in same condition as a city residence. The ground consists of two lots, 153 front, 125 deep. Will sell for cash completely furnished.

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## 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 Magnation, 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 9-21\*

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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.

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

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

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

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

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

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

MY DEAR MRS. WILMANS:—First, I want to thank you for *living* secondly, that you have had the power and

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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—:o:—

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

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

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

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

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

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

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

THE INTERNATIONAL SCIENTIFIC ASSOCIATION.

Sea Breeze Fla.

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

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Also a pamphlet by Mrs. Ada Wilmans Powers, called "The Universal Undertone." It is one of the most beautiful things ever written. Price 15 cents. The two 25 cents. Address International Scientific Association, Sea Breeze, Fla.

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Is now teaching classes wherever there is a call. His purpose is to show each individual how to develop the latent forces of his own mind, and thus hasten the unfoldment into a knowledge of truth by co-operation with the Law of Growth.

Any one wishing to make arrangements towards organizing a class will hear from him by writing to Sea Breeze, Fla. march 14-4t

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Do you know of anyone who is adapted to agency work and whose time will permit him or her to take up the sale of our publications? Everyone knows of such people if time is taken to think about it. Young men can get a good training and make money at the same time in this way. We will have various publications for them to sell from time to time. Just now they can do very well selling "A Conquest of Poverty."

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.

## TO THE SICK AND DISCOURAGED.

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

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."

C. A. R., Rutledge, Mo., says: "I will discontinue treatment now. My health is better than for years." He had consumption.

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.

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J. K., 19th St., West Chicago, Ill.: "There is nothing to compare with this mental treatment in its ability to heal; it draws on the fountain of vitas 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.

These testimonials—the full addresses of which will be given on application—have been taken at random from hundreds of letters, all testifying to the wonderful power of mind healing. A good many other letters, wherein the addresses of the writers are given in full, have been published in a pamphlet called THE MIND CURE TREATMENT, which is sent free to all who want it.

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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Vol. I., No. 2, Occult Series, "Men and Gods" is now ready and orders are coming in. Send in your order for eight copies (\$1.50) before the present edition is exhausted, as the sale of this edition will indicate our order for the next. This number will be the same size and style as "A Conquest of Poverty." It will contain the first half of the series of lectures delivered by C. C. Post during the winter of 1898 which created great interest, drawing people for miles around. There was a great demand for the publication of these lectures in book form at the close of the course, but it was not convenient to do so at that time. The International Society has now secured the right to publish and will bring them out as a part of the Occult Series. Price, postpaid, fifty cents. Address

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Send me the addresses of the little strangers who have recently come into earth life. I want to tell them about a book I make on purpose for each one of them. The book gives a place wherein "mama" can record everything about the baby; it also gives baby's horoscope, astral stone, color, flower and angel, with facts and fancies of hour, day, month, year and name. Designed, painted and written for each baby individually; no two books alike. IRENE C. HILL,  
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