

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.

VOL. VIII., No. 18.

SEA BREEZE, FLORIDA, OCTOBER 3, 1900.

SINGLE COPY 5 CENTS.

SYNOPSIS OF C. C. POST'S LECTURES BEFORE THE HOME TEMPLE ON ANCIENT AND MODERN RELIGIONS.

[SIXTH LECTURE—THE RELIGION OF THE ANCIENT
EGYPTIANS.]

The religion of ancient Egypt was, in the spirit of its inception, the opposite of that of the Hindoos.

It will be remembered by those who listened to my lecture on the religious teachings of the Hindoos that they regarded the present life as of no importance, and taught that every means should be used to kill out desire of whatever nature, even the desire for life, believing that as all disappointments and sorrows are the result of unsatisfied desire they argued that desire should be stifled, killed. Only so could they enter Nervana and be at rest, and their so-called "holy" men spent their time in contemplation, treating the body as of no value; clothing it in the coarsest and scantiest of apparel, and eating but once daily, rice which they had begged.

The Egyptians, on the other hand, held the body in a kind of reverence, as indeed they did all forms of life, even the inanimate of vegetation. Freeman Clark says:

"The religion of Egyptians so completely incarnates God as to make every type of animal existence divine, hence the worship of animals. It makes body so sacred that the human body must not be allowed to perish."

As with other nations it is difficult to separate the mythology of the Egyptians from their religious ideas, or to say whether their religion emanated from their mythology, or their mythological gods were the creations of the priests in their efforts to convey a spiritual truth to the ignorant masses.

According to Plutarch the most popular of the Egyptian myths, was that of Osiris and Isis. Seb and Nut, two of the inferior gods, represent time and space. The sun pronounced a curse upon them, not permitting them to be delivered during any day of the year. This evidently symbolizes the chaos which preceded creation. But Hermes, representing wisdom, played dice with the moon and won five days, which five days became birth-days of gods. Osiris was born on the first of the five, when a voice was heard proclaiming: "The Lord of all things is now born." Then followed Horus, Typhon, Isis, a female, and lastly Nephthys—Venus, or Victory.

Osiris married his sister Isis and set about to civilize the world through music, poetry and art. Typhon became jealous and succeeded in inducing Osiris to lie down in an ark which he had constructed, whereupon he closed the lid, sealed it and cast it into the river Nile. Isis now seeks him far and wide and finally discovers the ark in the body of a tree, against which it had lodged

in the river, and which had grown around it. The tree had been made into a pillar in the palace of the king, but she finally obtains possession of it, and goes to tell Horus. During her absence Typhon, out hunting by moonlight, discovers the body where Isis had left it and cuts it into fourteen pieces, which Isis, going to look for them in a boat, finds and buries in as many different places.

The myth is evidently an attempt to account for the creation, and for certain natural phenomena in which the river Nile, with its annual overflow of water, is in some way connected. Later, Osiris, Typhon and Horus come to form a triad corresponding to that of the Hindoos, Brahma, the creator, Siva, the preserver, and Vishnu, the destroyer, the three forces in nature as they appeared to exist, and from which idea originated the Trinity of the Christian religion.

But the Egyptians had many gods besides these. In fact they deified nearly everything, and had a god or presiding deity for everything. These deities were divided into three classes, even as the people were divided into three castes or classes, as are the Hindoos, and very much upon the same lines.

The priesthood constituted the first or highest caste with the king or Pharaoh at the head. It is said by some writers that the Pharaohs were worshipped as gods, but this is probably a mistake. The word Pharaoh is derived from Ra, the sun, or the sun god, and doubtless as head of the priesthood the Pharaohs were regarded as representatives of the sun god, something as by Catholics the Pope of Rome is regarded as the representative of God on earth.

The government was a theocratic monarchy. It was a union of church and state, its head centering in the king, who, however, was not absolute dictator; but was sternly subject to the rules of the church, of which he was head, and through which he very largely governed. As among the Brahmans, again, the warriors constituted the second class, and below them constituting the third class was the real wealth producers, corresponding to the lower class, or Sudras, of the Brahman religion, who were held in contempt and treated with extreme cruelty, being compelled to yield up one fifth of all they produced to the king's tax gatherers, and were subject at all times to draft without pay to work upon public works. It was doubtless by such labor, superintended by priests and guarded by soldiers, that the pyramids and other great works were built.

If there is any truth in the Bible story about Moses smiting the Egyptian, it must have been one of either

the warrior or priestly class whom he smote, for anybody could smite a laborer, or any number of laborers, with perfect impunity. Their overseers whipped or cudgelled them upon the slightest provocation, and the tax gatherer went his rounds accompanied by a number of servants carrying sticks with which to belabor those who did not deliver up whatever the tax gatherer demanded.

Each soldier was allowed a small piece of land, about six and one-half acres rent free, but had to furnish his own accoutrements when called into service. The priests paid no taxes and had a monopoly of the learned professions. They were the physicians, the embalmers, the surveyors. They alone were permitted to know the inner mysteries of their religion, and, possessing as they unquestionably did, a very considerable knowledge of physical science were able to mystify the ignorant by the exhibition of phenomena which caused them to appear as veritable agents of the gods.

There were three orders of priests, each having their separate duties, and doubtless the lower order of priests was much in ignorance of the source of the mysterious powers professed by the higher. No doubt the higher priests humbugged the lowest class of priests as much as they did the common people.

It is not reasonable or fair, however, to suppose that this people were not honest in their religious beliefs, or that there was no grain of truth or virtue in their religious teachings. They were faithful observers of religious ceremonies, and though this may but be evidence of their greater superstition, they are accounted by scholars as the most religious of all peoples. It was a religion of ceremony, but it was also one of extreme seriousness. The idea of death and the judgment was ever before the mind.

As comparing it with the religion of the Greeks, an ancient writer has said:

"The gods of the Egyptians demanded tears, or the Egyptians gave tears to their gods, but the gods of the Greeks danced." "Everything among the Egyptians," says M. Maury, "took the stamp of religion." Their writings were so full of sacred symbols that they could scarcely be used for any purely secular purpose. Literature and science were only branches of theology. Art labored only in the service of worship and to glorify the gods. Religious observances were so numerous and so imperative that the most common labors of daily life could not be performed without a perpetual reference to some priestly regulation.

Each day and month was assigned to some god to whom allegiance must be shown at the designated time, and their festivals and processions in honor of the gods were both frequent and lengthy, sometimes consuming a whole week in their observance. Among animals the cow was one of the most sacred, as representing Isis, the sister and wife of Osiris. The sacred bull corresponding, in a way, to the primal Bull of the Zoroastrians, represented Osiris, and was kept in state at Memphis in charge of priests. When one died he was embalmed, placed in a sarcophagus, measuring eight by fifteen feet, and laid away in a gallery cut in the solid rock. Such a place two thousand feet long by twenty wide and high, was discovered not so very many years ago, 1852, I think it was, near Memphis containing thirty of these embalmed sacred animals.

As soon as one of these sacred bulls died, it became

the duty of certain priests to find another. As he must be of perfect build, of black body with fine hair, a white spot in the center of the forehead of a certain size, and with certain other specific marks, this could not always have been an easy task; but when found he was taken to Memphis, installed in the palace, or Temple, of his predecessor, groomed and fed and exercised, as befitted a representative of the pure soul of Osiris, and annually a festival was given in his honor lasting some days at which vast concourses of people assembled.

Besides embalming the bodies of the sacred bulls they embalmed many others; many thousands of the bodies of cows, dogs, cats, sheep, birds and even crocodiles have been found in the different tombs and rock excavations during recent years, many, if not all of which, must have lain there for a thousand, if not thousands of years.

Of human bodies it is estimated that four hundred million were embalmed. Since the English took possession of Egypt, ship loads of these human mummified bodies have been shipped to England and ground up for fertilizers. Thus has heathen Egypt enriched the soil of Christian England, as well as filled the coffers of her money changers with gold and silver gathered in as usury upon loans with all its superstitious observance.

There is much in the ancient religion, especially in its written code of morals, that is in fullest harmony with that of the highest Christianity. The Egyptians were the first to teach the immortality of the soul. True, their idea of reincarnation through all the lower orders, and the final rehabilitation of the soul in a human body, has never received the approval of the Christian church, but of the moral code, as given in the forty-two laws of the Egyptians, contained in the one hundred and twenty-five chapters of the book of the dead.

The eminent German scholar, Brugsch, says, "They fall short in nothing of the teachings of Christianity," and adds that "Moses in compiling his code of laws did but translate into Hebrew the religious precepts which he found in the religious books of the Egyptians among whom he was brought up." The inspirations for Solomon's proverbs, too, might well have been drawn from those of the most ancient Egyptians, as witness the following sample from the oldest manuscript known, being written two thousand two hundred years before Jesus. This papyrus is now in the government museum in Paris. If any of you go to the world's fair, there you may possibly be permitted to see it through a glass case.

"Man's heart rules the man; what we say in secret is known to him who made our interior nature."

"He who made us is present with us, though we are alone."

The Egyptians practiced circumcision, as did and do the Jews.

There was an inner court in the Temples of the Egyptians answering to the holy of holies of the Jewish temple. They carried an altar in their religious processions upon the shoulders of men by means of long staves or poles, run through rings in the side of the altar in the same manner as the Jewish priests carried the ark of the covenant in the wilderness.

The Egyptian priest swung a censer of perfume as did the Jewish priests, and as did and do those of Zoroaster, as the Roman Catholic does to-day. They made sacri-

fices of oxen and other animals as did the Jews, allowing the blood to run over the altar.

When the Catholic Monk shaves his head he does what the Egyptian priest did four thousand years ago, and when the Episcopal minister dons his robe of linen in which to read the liturgy, he but robes himself as his Egyptian predecessor in the priestly office.

All religions are growths—all have copied somewhat both of the teachings and the ceremonials of the most ancient.

The Egyptians had a most remarkable ceremony in connection with their burial service, one that might possibly be revived in part, at least, in this day with good results. After the dead body had been embalmed, a process requiring seventy-two days, it was turned over to the relatives—provided, doubtless, they could pay the bill of the embalmer. It was frequently kept for a year before burial. Then notice was given and the funeral procession started. There was only one sacred burial ground in each province of Egypt, and this was always on or near the bank of a lake, and the funeral procession must approach from the opposite side. Here it was met by a number of priestly officials who constituted the judges of the dead. The corpse, or mummified body, was now placed in the ground and those assembled were asked if they knew any reason why the same should not be allowed to cross the lake and be buried in the burying grounds of the just. They thus symbolized the last judgment when Osiris shall sit in judgment upon the souls of men—be the corpse that of king or servant.

Anyone was at fullest liberty to make answer, and if the dead was proven to have been unjust, or to have lived an immoral life, his body could not cross the lake and its relatives must dispose of it elsewhere, and as best they could.

It would seem that such a trial, with the disgrace that would attach to the memory of the dead who were forbidden burial among the justified, would have had a strong tendency to induce men to live uprightly—possibly it did. We do not know what the Egyptians would have been without such customs and laws. Probably these things were introduced and enforced with a view to causing men and women to live upright lives, and that they did have an influence in that direction; yet if we can believe history, the Egyptians, as a people, were immoral to a degree, drank wine to excess, were cruel beyond description to the helpless, held prisoners of war as slaves for life, and generally showed how easy it is to draw up codes of morals, and how equally easy not to put them into practice.

Yet let us not condemn the Egyptians too severely. They were heathens, of course, and bad; but, then, Christian people hold slaves, or did until recently; war is always cruel, and Christian nations are always at war; and I think I have known an occasional citizen of Christian countries to have to be carried home from the banquet table, if not on the shoulders of his servants, as was the custom in Egypt, then in the conveyance—any conveyance—that was most conveniently at hand.

If I were a clergyman, which I am not, and looked upon humanity as altogether depraved, which I do not, I should pause here to bewail the mistakes of mankind, and to proclaim judgment upon them for their sins.

As I am not a clergyman, and not of the orthodox faith, I say, let us recognize the fact that every religion

which is, or ever has been, has had some grains of truth concealed among the chaff with which ignorance covered it. And let us not condemn men for their ignorance, but rather rejoice that, however slow it may have been, the race has made progress, and that, in some things, at least, we are wiser than were those who lived in the distant past.

Let us not only strive to see the good which lay, half concealed by the superstitions of the ignorant, in the most ancient of religions, but let us apply the same rule to our everyday life and seek to see the good, rather than that which appears to be evil, in our fellow men; for such assuredly is the beginning of wisdom, and the gateway to happiness.

COLLEGE FUND.

Amount previously reported.....	\$2,430.50
Noah Cornue.....	5.00
Total to date.....	\$2,435.50

TREE FUND.

Louisa J. Stacey.....	\$2.00
Lydia A. P. Hutchinson.....	2.00
Ella Holtzlander.....	2.00

Have you ordered your palm tree set in the college grounds yet? They are at work setting now.

THE CONQUEST OF POVERTY.

[Thirty-ninth edition, cloth.]

We have created a demand for a more substantial edition of "The Conquest of Poverty," and have responded to the call by bringing the book out in good cloth binding, so "that it may be better preserved, and find its proper place as a standard work in every home and library."

"The Conquest of Poverty" revised, enlarged and illustrated, is now ready. It is handsomely bound in cloth and the price is one dollar, post paid. The first edition of the cloth-bound book will bear on its title page the announcement, "Thirty-sixth edition." What will the readers of FREEDOM think of this? Will they not take courage and increase their energies, in pushing the sale of a book that has carried so much happiness into the homes of poverty?

The price is double that of the paper-bound book, but it is much cheaper in the end, for it will last for a generation, while the paper-covered book is soon soiled and finds its place in the waste-paper basket.

We have in this book something profitable for the agent, for there is no book more popular than "a dollar book." Taking into consideration the large sale of this book in its cheaper form, and the reputation already gained, it will be a harvest for the agent who will devote his time to selling the cloth-bound "Conquest of Poverty." Many who have bought the paper book will be glad to purchase the cloth, with its handsome cover and illustrations.

We want one competent person in each locality who will agree to faithfully solicit for orders with this new book, and we guarantee that any one with a little experience, such as he has gained with the paper-cover, will find a good paying business.

We will protect agents in territory assigned as long as their orders indicate that they are working it.

Send in at once for terms and territory for the new book. Every agent knows the advantage of selecting his own field of labor.

INTERNATIONAL SCIENTIFIC ASSOCIATION,
Sea Breeze, Fla.

THE WASTE-PAPER BASKET.

Writing to a friend the other day about his daughter, Helen Wilmans Martin, a young woman sixteen months old, I said to him—he had sent me her picture—"The little darling is much more than pretty. She shows the making of a remarkable woman. She is strong and will readily develop such traits as you seek to impress upon her. She is capable of anything; *opens upward*; she will be great when her higher life gets started. Her growth will surprise you. Her little face shows the positive negative character; which means that she is receptive and she holds fast powerfully to that which is related to her under the law; leaving that which is not related to her to fall away from her mind. She is going to be as beautiful as you wish her to be. You must hold a high ideal for her."

For years I have been trying to find a picture of a face that I considered beautiful, but I can find none. Not one of them shows the fact that a beautiful mind has been expressed in a corresponding exterior. Even the prettiest faces I see are masks with nothing behind them. I would about as lieve have my own face—faded as it is—as to possess the best of the meaningless ones I have been able to find—smooth and fair though they may be.

I am sure that as the thought that mind and body are one strengthens in me, I shall improve in looks. And I can feel that my mind is changing all the time; it grows stronger and more forceful.

This morning at the breakfast table some one said to Claude, "I wish I could be put back to your age." "Then Ada—Mrs. Powers—spoke up and said, "I would not wish to be put back to youth on the old plane and under the old conditions. If there is no way out of the road that leads to old age and death, and no possibility of conquering these negations of life we are now forced to endure, I would rather go on and get through with them as rapidly as possible."

I feel just the same way about getting old. If old age and death are indispensable necessities of life, then let me get through with them as soon as I can. I don't want to be set back and go over any part of my experiences again.

But I know with all the force of undeniable truth that death is not a necessity. I know that the *consciousness of life* is always the conquest of death; and I know that this consciousness can be so cultivated as to wipe out all the doubts that ignorance ever invented.

So the ultimate outcome of our Mental Science teachings does not trouble me. The one trouble—if I may call it trouble—is the many new phases of experience we have to meet and overcome. We are on an untraveled road and there are no land marks for our guidance. We make a mental mistake, and right away the mistake is manifested in our bodies in some form of discomfort. Then the world jumps up and howls out, "Oh! here is a Mental Scientist sick." When the truth is that another mistake in the road of race progress has manifested itself for the purpose of correction, so that our way will be clearer.

Now we do not deny that in our present search for the wisdom that saves to the utmost, wisdom that has never been found before, nor even looked for, we

are bound to make mistakes; how can it be otherwise—traveling a perfectly untried road, as I have said so often? It is like being dropped in the heart of a wilderness, with nothing but our power to experiment that can possibly help us out. We go a few steps in one direction to find our way hopelessly blocked. Then we try another direction. Now all of these efforts are mental. The body is quiescent while the mind goes on these explorations; but no matter what troubles the mind gets into the body shares them because body and mind are one.

People are making a constant worry, because the healers by the mental method sometimes get sick themselves. There are two classes of persons who get sick; one class is composed of the negative people who inherit the diseased beliefs of former generations, and who do not know enough to cast them out. The other class is the searchers for higher truths than the world has yet discovered. This class meets with *mental* entanglements in the road to progress, and this condition shows forth in their bodies, because they have discovered that body and mind are one. It is the *knowing* of the fact that body and mind are one that creates the possibility of sickness. Persons ignorant of this great fact may escape the bodily manifestation, but they will lose a splendid experience in consequence. Truly a student wants to know it all. For my part I have had no greater proof of the fact that body and mind are one, than in such experiences as I have been describing. And the proof of this one fact that body and mind are one is all I want to know in order to feel a perfect conviction that old age and death can be conquered. Knowing this one mighty fact makes me possessor of all things; the world, the universe, is mine and I am master.

I am quite sure that not one person in a thousand knows the importance of understanding this wonderful sentence, "*Body and mind are one.*" This sentence is of itself the beginning of all the wisdom relating to our future unfoldment; it is the basic principle of all the newly awakened thought that is at this time filling the world with new publications.

What a promise of rapid and noble growth these many new publications guarantee. The publications themselves may not be just what we could wish, but one thing certain, they are displacing the old, weak trash that has misled the people so long. And as to the appearance and force of these publications, they are going to improve, or to give place to others better than themselves.

The whole world is getting filled with the new thought.

But I want to get back to the subject I started out with. I believe it was personal beauty. I said there was none, and even the most perfect faces were only masks. This is because the faces are not representative of the thought or mind. They represent nothing but the accidental beliefs of previous generations. There is no true individuality in them; and this is one reason why they fade so soon; they have no backing; they are pictures. And what of the faces that are not beautiful? They are pictures too; pictures that are less harmonious, but pictures all the same. They do not represent the mental condition of their owners.

There is no true beauty at the present time, and will not be, until it is known that body and mind are one;

and that the way to improve the body is to improve the mind.

You cannot take your body and improve it to any considerable extent. You may bleach your complexion and color your hair, and reshape your form to a fashionable mold, but you can do nothing that is permanently beneficial. You can only reach the external you through the internal—the mental you. You can only impress the body lastingly through the mind.

But what a glory it is that we can do this! We need no other promise of the fulfillment of all our hopes than just this. All we have to do—after having established the fact in our understanding that *all is mind*—is to go on improving our minds by the acquisition of new knowledge.

Think of the thousands of people who are voluntarily shutting themselves out from this mighty truth, preferring to die in their old, heathenish beliefs rather than investigate the new ideas pouring so much light into the world to-day.

H. W.

FALSE SELF-SACRIFICE.

Some people are claiming that the self-sacrificing woman is a creature of the past, and that the old-fashioned type of wife and mother, giving all without hope of return, has been superseded by a modern woman who stands on her rights, and demands the chance to develop her own individuality.

This is perhaps no more true of women than it is true in various other relations of society. While the capacity for self-sacrifice has by no means died out of human nature, it is not quite so much a matter of course as it used to be, and the rights of the individual receive more consideration. There was a time when no woman over thirty expected to study, travel, improve herself, or do much but devote herself to the material welfare of her husband and children. Nowadays it is different.

But, all things considered, it is probable that the new way of thinking is best. A sane and sensible view of things includes recognition of the truth that infinite harm can be done by the wrong kind of self-sacrifice. When a mother is expected, as a matter of course, to wait on her children at every turn, to think for them, watch over them, give up her health and strength for them, it may be a good thing for the children, but the chances are that they will be spoiled. Every woman has opportunities enough to make sacrifices for others, and so does every man; and the natural and reasonable sacrifices of human life are all that is necessary to develop the altruism in anyone, without an unconscionable amount of self-abnegation.

There are times when self-assertion is right and necessary, and nobody has a right to demand absolute self-sacrifice of another. It should be given willingly or not at all. We have come to recognize the fact that no parent has the shadow of a right to demand of a daughter that she marry where she does not love. No considerations of money, position, or family need can make that anything but a wrong to the woman, her husband, and her children. Neither has the parent a right to hamper the future of the child by arbitrarily requiring that it shall follow a certain course in life. Self-sacrifice which involves the giving up of future usefulness and service is generally mischievous. On the other

hand, no young person has the right to demand of father or mother the sacrifice of health and strength. The boy may wish to go to college; if it is necessary and right that he should go, he can generally get there by his own exertions. There are plenty of ways in which an energetic young man or woman can get through college on small means, and if it takes two or three years longer than it would with more money, that is not altogether an evil. The selfishness of modern young people is proverbial, and it is fostered by a false idea of self-sacrifice on the part of parents.

Two-thirds of the poor students whose fathers and mothers are making all kinds of desperate efforts to send them through college do not need anything more than a high-school education. As for the parents who work and slave that their children may take a high position "in society," that is still more mischievous self-abnegation. All the social position in the world is not worth the moral degradation of accepting such a sacrifice, and if one's character is worth a row of pins, it will receive all the recognition it deserves without the crushing out of parents' lives to further that end. In "Pere Goriot" Balzac portrayed an extreme instance of such wrong-headed altruism, and, with his unfailing clearness of perception, he pointed out the fact that it was only degrading and demoralizing in its results.

We are coming to a recognition of the rights of the human being, whether that being is mother, wife, father, husband, or child. A man of generous impulses will not wish to hamper his wife's development. If she has genius he will wish her to show it to the world, and will recognize the fact that she will be none the less true wife and mother for living out her whole nature. On the other hand if she is wise she will understand that she can only do good work by the full development of all womanly sympathies and emotions. No one has a right to demand of her that she sacrifice her best possibilities to her children; and on the other hand, if she neglects them, or fails to keep in touch with them, her work will suffer. This has come to be so generally understood by sensible people that women of genius, nowadays, are quite as frequently happy in their domestic relations as any other women, and men of genius not infrequently choose for their wives women of talent which approaches their own. In such family relations the rights of all the members are respected, and happiness is the result.—*Washington Daily Times*.

We must press forward in order to open our minds in the direction of the Eternal Life. It is the prospect of the Eternal alone that draws forth the latent powers of the strength, health and beauty within us. By going ahead in the pursuit of truth we develop out of the seed germs which we now are, into a luxuriance of bloom and fruitage undreamed by us at the present time. Man as he now stands has no more idea of what it is in his power to become, than the acorn can forecast the mammoth oak enshrined within the small limits of its being.

H. W.

WANTED—Some thoroughly competent person to establish a commercial school at Sea Breeze. The opening is an exceptionally good one for the right man. Address for particulars, C. C. Post, Sea Breeze, Fla.

"THOU SHALT NOT BEAR FALSE WITNESS."

In all ages, certain good souls have deemed regard of externalities as detrimental to spiritual growth. There has been a reason, of course, for this, now unreasonable persuasion, just as there is a reason for the scaffolding which surrounds a rising edifice; but the time comes in the course of progress toward completion when the building, though still far from finished, perhaps, is yet no longer in need of this scaffolding—these exterior supplements. Apropos of the scant attention some "advanced thinkers" and truly beautiful souls seem to deem it worth while to expend on their personal appearance, it occurred to me to consider the matter somewhat in the abstract.

I had heard one good woman remark, apropos of a torn and very ill fitting garment, of a color, too, most inharmonious with her own prevailing tone—"I simply haven't time to waste on such useless details; it is really degrading for souls to spend vital thought on the color and the cut of mere material."

It had not occurred to me before to consider the actual moral worth of a yard of broadcloth or a bolt of ribbon. Putting aside for the moment any consideration of the quondam spiritual stimulus of the sackcloth and ashes of other times, let us look at the matter from a present-day stand point. Abstractly—intrinsically—perhaps, these things are "mere material," but the moment they, by choice or any circumstance, are associated with a soul, or even that vitalized outer covering of a soul which we call body, they become indicative, expressive, meaningful. And this is just as true whether we choose them or simply submit to them, the very failure to choose, in fact, indicating a certain element of character. Inharmony and angularity tell their tale as truly whether their existence is due to design or oversight. It is simply futile to say that one can adequately express oneself while scorning all expenditure of thought upon externalities; one may as well own that oratory can be at its best when every obligation of grammar and good usage is ruthlessly ignored. The intuitive may, and does find the fruit bearing truth however presented; no seed—thought—however fettered need fall forever sterile.

But this is not the point. Accepting without dispute that clothing of some sort should be worn, that which is worn becomes, for the time being, second in value only to our bodies, which should be the expression of our real souls. This earth-phase of life is essentially one of expression, and to be, means to be in relations. To live is to give. It is not enough that we have a talent—a truth—a message—we must have it to some evident purpose; we must "increase and multiply" it, express and utilize it. It is not enough to know that beauty and harmony are the soul of all things; we must express this belief to our utmost in every fibre, tint and outline—we must embody it—or it cannot be of fullest service to our fellows, nor even become one of our own inalienable possessions. It is not enough to say the vital truths to the ear; we must speak them to the sight as well; we must express them, in fact, to the satisfaction of every perception. If we are temples of the Holy Spirit, emanations of divine love, etc., let us strive diligently to adequately represent our high calling. It would be pathetic in the extreme, if far-sighted, true-toned souls were really and inevitably and unalterably in such mis-

leading cells as we sometimes find their bodies to be. Then it would, indeed, be wanton cruelty to give one critical thought.

But the fact of the matter is they are imprisoned—they are in such bodies—for much the same reasons that they are in such clothes as we often find them, because they do not will to be out of them, do not choose to express themselves truthfully. They dwell on one phase of expression to the exclusion of all others; they lack perspective, a sense of proportion and true harmony. I know of a truth that a vivid, vital realization of the holiness of beauty and the omnipotence of love, with an earnest, unselfish desire to express these truths to the uplift of humanity (the motive strikes the keynote) will make limp muscles strong and taut as the vitalizing truth itself; colorless skin will grow pink again in response to the new life current that thrills in the veins; drooping shoulders, angular movements will succumb to the order of harmony and health, and by degrees there will be a new man in the most literal, because the most spiritual, sense of the word. It is simply an impossibility to realize that "all power is given unto me in heaven and earth" and continue to own a hollow chest. I do not mean that all of this will take place mechanically, inevitably—by no means. We can, of course, lay any or all of our talents away in napkins; but if we so desire and direct our desires and thoughts, the truth and eternality of beauty and love which we hold and would preach, will express itself just as readily and fully in our flesh and blood, as by our voice and written word, will embody, inevitably reveal itself in every phase of our personality. And this is as it should be. As a matter of fact we have no more right to carry about with us the stoop of despondency, the wrinkle of care, the furrow of disappointment, than we have to vocally forswear our principles and retract our professions. It is to little practical purpose that we assert that "all is health" while we wear an unhealthy yellow skin, or "all is harmony" while we hang upon ourselves ill fitting, ungraceful garments of colors that are not on good terms with each other. In growing sensitive to the various states of vibration, which constitute the different colors and shades and have intrinsic, individual meaning, we are by no means wasting time and degenerating into fashion-plate students. On the contrary, in cultivating this fine sense of the fitness of things, we are developing in the higher harmonies, and ourselves growing into living symphonies.

As I said above, however, the motive strikes the keynote. If we give intelligent thought to the choice of the color and design of garments, the becoming arrangement of the hair, the healthful care of the whole body, for base or even trivial ends, small moral worth, of course, accrues; the spiritual value is neutralized. But if our sincere purpose is to express the great new life thought that has come to us, has, indeed, possessed us—by means of every medium—in every movement, every fibre, every aspect, then glad nature will respond through every drop of blood, as she always and every where seconds each outreach toward gladder, fuller, truer living. And all this, too, may be, literally without money and without price. In fact, the satisfaction of an intelligent desire for simple beauty often "costs" less than the more complicated requirements of convention and fashion.

Let us give the matter a moment's serious thought

some time; let us consider our message to the world (for each of us has one) realize what it is, or what we would like to make it, which is virtually the same thing, and then let us give it to the weary eyes as well as souls about us in a whole-hearted way—not merely think it, not only say it, but live it, be it, express it unmistakably in every step, every curve of garment, every wave of hair; so that, indeed, if any one detail of ourselves only were revealed, it would still carry its share of the great life-giving thought for the truth for which we stand. Otherwise, we are as a kingdom divided against itself; some of our members assert a truth which others fail to express or even contradict; and “if the trumpet give an uncertain sound,” you know, “who shall prepare himself,” who shall feel the inspiration to follow? Our bodies are not prisons to be endured, or nonentities to be ignored; they are mediums of soul expression, and we are disloyal if we neglect or bury this talent. Why wait until we “reach heaven” to be beautiful—why not here and now, where beauty is most needed—why not, indeed, begin instantly by modulating our voices, for instance, by keeping them flexible, so that they may express the subtlest, richest shades of our meaning—by walking firmly, gracefully, by standing straight, by overcoming the repellant habit, the careless gesture, by eliminating, in fact, every hindrance to our becoming what each of us was planned to be—the fullest expression of the divine? Not without meaning to us to-day is that old, old prayer—“Let the beauty of the Lord our God be upon us, that we in response may worship him here in the beauty of holiness.”

ESTHER HARLAN.

A TEXAS HUMBUG.

It was not a “Kansas philanthropist” but a Texas humbug who invented a “microbe killer” which he sold at \$3 per one gallon jug. When he made his grand circus-like “entree” into our city to establish a branch, he invited the public to call and sample the wonderful elixir. Curiosity led me to mingle with the throng and receive a half glass full of the “killer,” which I took away to smell and taste at my leisure.

Convinced that it was nothing but sulphuric acid and water, I so stated in an article I wrote for a local paper, and advised our citizens to buy the acid and make it themselves at a cost of five cents per gallon.

I furthermore suggested that a solution weak enough to not harm the mucus membrane of the stomach would not disturb the microbes, even if it could reach them, but that acid was a good tonic and the solution might tone up the functional vigor of the body, and give it positivity and health which is the best and only immunity from disease and bacilli.

I also suggested that microbes were scavengers and friends to man instead of enemies, and never invaded his corporeity unless invited by suspended elimination and clogged sewers, and that with a healthy, vigorous and aggressive gastric juice in his stomach man could grow “fat and sassy” on a diet of microbes, pickled, scrambled or raw.

The microbe fakir folded his tent and silently stole away from the city and left us alone with our microbes.

S. R. SHEPHERD,
Leavenworth, Kan.

Prentice Mulford “built better than he knew,” and for more lasting effect when he wrote his “White Cross Essays,” in his voluntary retirement at his hermitage in New Jersey.

“The Auto Club” in Chicago, founded by an attorney of practical good sense and clear intelligent outlook, proves this. It is evident that he considers the time ripe for this movement, and thus it is that numbers of intellectual men and women have been attracted by it and have joined the club, doubtless to their own betterment mentally and physically. We believe this movement is destined to increase largely and become a factor for the progress of Mental Science in practical results. “That wicked Chicago” (as it has been termed) has plenty of brains, plenty of vim and dash, knowing a good thing when it sees it, and we look for something better than “corners” on wheat or pork from this quite encouraging start in the right direction of projecting mind over matter, and holding the latter subjective.

The spirit of the “club,” and its practical operation, seem to me especially commendable. The social atmosphere, in the banishment of all unkind criticism, the continual expressions of good will to others, in daily intercourse, and the cherishing of the highest aspirations of which the human mind is capable, tend to make the club at once desirable and helpful, in the development of the best.

Two hundred members was a good start in this movement which proposed to have auxiliary clubs in the city; thus bringing together in good fellowship hundreds of people, who will be mutually benefited. Mental Science is really at the bottom of it; Mulford being a full believer—that “thought is a substance as much as air or any other unseen element, of which chemistry makes us aware.” It is singular that while Mulford outlined a course for clubs of the sort now started in Chicago, no start in that special direction has been inaugurated before.

John Walgren, the attorney, is to be commended for taking the initiative in this matter, which bids fair to become a spirited and successful movement of permanent good.

“Mental Science” is gaining ground, as it should, and every movement of this kind ought to be hailed with renewed satisfaction.

It is believed by these advocates of the club system—that greater benefit must result from this sort of union.

Naturally Mental Scientists, all over the country, band themselves into organization, but this Chicago Club movement stands for the more intimate fellowship of a club home, where members meet often, and where it was expected, and perhaps has been carried into effect, the partaking of meals properly prepared, of the best materials which was to be one of its features.

Prentice Mulford passed out of this life many years ago, yet what he thought and what he projected, on the mental plane as a metaphysician bids fair to be illustrated even in “wicked Chicago.” M. C. B.

HOME TREATMENT.

For every form of disease and every undesirable condition write to me. Consultations free. Letters confidential. Helen Wilmans, Sea Breeze, Florida.

FREEDOM

WEEKLY.

IN AMERICA : : : \$1.00 PER YEAR.
IN EUROPE : : : \$1.50 PER YEAR.

HELEN WILMANS, Editor and Publisher.

Subscriptions received in money order, bank draft, cheque, express money order or currency. Stamps also received, but those who can send remittance in other form will oblige by so doing.

In ordering change of address it is necessary to give former address as well as new one.

Please take notice that 48 copies count for one year.

ADVERTISING.

If you want our special public—the thinkers—to hear from you, you must advertise in the best of the new thought papers. FREEDOM is getting great praise as yielding splendid returns for the money spent in advertising. Several of our advertisers say they have found nothing to compare with it. Write for our terms, and always send a copy of the advertisement you wish us to carry. Address

HELEN WILMANS,
Sea Breeze, Florida.

Entered at the Postoffice at Sea Breeze, Fla., as second-class matter, August 28, 1897. Removed from Boston, Mass.

The date at which subscriptions expire is printed on the wrappers of all papers sent out and this is a receipt for the money received. We cannot send a receipt for single subscriptions any other way, since to do so is wholly unnecessary and would be a very considerable expense in time and postage.

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

Sea Breeze is now an International money order office. Our patrons will please make all money orders payable on this place.

TO OUR FOREIGN SUBSCRIBERS.

Will our foreign subscribers do us the favor of sending us the addresses of such of their friends as might become interested in Mental Science? Our foreign mail is large, and there is no reason why it should not be larger. It will be larger if we can get the names we need.

MAN THE MASTER.

William Lloyd Garrison, one of the best hated men in this country, or any other, spoke for freedom. It was in the first issue of his paper—a paper that after events rendered as memorable as the Declaration of Independence—that he said:

"I am in earnest. I will not excuse; I will not retreat a single inch, and I will be heard."

The liberation of the negroes, which Garrison undertook, was but the liberation of a fraction of the race. I have a greater ambition than he had; my ambition is to liberate the entire race from beliefs that hold it in the chains of the most appalling ignorance, out of which it can never rise until those chains are broken.

The object of this paper is to break them. The object of it is to liberate the people from that strata of petrified thought where a dead religion and an obsolete medical system have placed them.

The masses of the people are bound hand and foot by their ignorance. In this condition they are a millstone around the neck of those who would progress, but who cannot progress any great length without them, for the

simple reason that the race is a unit and is bound together indissolubly for weal or woe.

These masses who are holding back race progress do not think at all, or at least they do not think to any purpose. The laborers cry out against capital; but capital is not an enemy to them. The entire trouble is in the wage labor system; a system that of itself establishes a despotism on the one side and a serfdom on the other. If the laborer should receive ten times the wages he is now receiving he would only find his wants augmented, and still send forth his cry for more, more, until his claims destroyed the industry his serfdom was building up. It is the laborer's manhood that is crying out all the time; and it is crying for *freedom*, for *equality*, through his incessant demand for more wages; but he does not know this. He makes the mistake of believing that money alone is freedom, and that money is all he needs. The mere matter of more bread and meat and better clothes is not going to answer the demand of the growing brain in its struggle toward the actualization of its ideal hopes; and the desire of every soul is pointing toward this actualization, whether the man knows it or not. These ideal hopes all flow toward the realization of man's perfect mastery over himself and his surroundings. In other words, they all flow in the direction of absolute freedom; a freedom that marks the beginning of a New Era.

And this is a New Era. We stand to-day on the line that divides an age of superstitious ignorance from an age of pure reason; an age of religion (so-called) from an age of science; an age in which men have given their wits into the keeping of a lot of self-elected vicegerents of a fictitious power that they call God, and an age in which they intend to use their own wits in the discovery of truth.

The position of the race to-day—standing as it does midway between the Old and the New, the dead and the living, is in itself and of itself relegating "God's anointed" and "prepared" and "specialized" interpreters of the truth to the rear. Whatever may have been their use in past ages, one thing is absolutely sure; the coming age does not need them and will not have them.

The demand of the time is upon all men to do their own thinking. Thought is the only savior, and self-salvation is the only salvation. Even though the personal God were not a fiction of man's unbridled imagination, yet because man is an individual; and from the necessity of individualization compelled to do his own growing, it would not be in the power of a personal God to save him.

But the very thought that weakens man to-day more than everything else is his belief that he can find salvation through the merits of some one else, and thus leave his own merits undiscovered and uncultivated.

What is it that weakens a man so much as to lean on the strength of another? What is it pauperizes a man so greatly as to rest on the efforts of another to provide for his wants?

What is it unman a man so completely as to believe that his living and well being depend upon his *gratitude* to another person? What is it makes him so utterly hypocritical as to be expected to render up "thanks without ceasing" to some person who will take the bread out of his mouth and the life out of his body as soon as he stops it?

I say, the religion of the day is crucifying the race—

soul and body, and it must go, every vestige of it; and the places where it flourished must be dug up and planted in seeds that will bear the fruits of a new and regenerated manhood and womanhood—a manhood and womanhood that will develop a new and heretofore unknown strength out of its own being; out of its own proud and glorious reasoning faculties.

Mind contains all the redemptive power there is; and the corporations of which the people complain so bitterly never can make a corner in it. Each man has his own allowance of it, and if he will turn his attention to the discovery of the potency vested in it, he will find that he is rich and great and mighty.

But see what men are doing with their minds. They are still giving them into the keeping of the "self-anointed viceregerents of God;" and for what purpose? Is it to be developed that they do this? Indeed, no; for the "self-anointed" do not develop the minds committed to their keeping; on the other hand, they press them all into molds of their own making; and after they are molded, they use them to build up their own pet hobbies and to contribute to their personal needs.

Therefore I say, that underlying the slavery of the people to capital there is a worse slavery holding them, and making it possible for capital to tyrannize over them. Capital could not hold men in bondage if they were not already slaves; slaves to the men who do their thinking for them, and who—by this power—deliver them over to every other power to be fleeced at will.

Men must *think themselves free to do their own thinking*, before they need hope to mold thought into such action as will be effective. The man who willingly wears the bonds of a self-imposed priesthood is not in a position to free himself from any other imposition. He is already a slave to one class; and to be a slave to one class fits him for slavery to all classes.

Just as soon as a man begins to think for himself in all directions, and to free himself from the hampering thoughts of all others, he begins to float towards the top. There is small use in breaking one bond while others still hold him down; he must break them all before he goes free.

No man is aware of his own importance until he frees himself by beginning to do his own thinking in all directions, unhampered by any fear of the old theological buggaboos. As soon as he does begin to think on this broad plan he immediately becomes surprised by the evident potency of his mind. For men are wonderful creatures; and they are powerful creatures; they are their own creators, and the creators of their own condition. But so long as they are bound by a superstitious clergy they do not know this; and it is their ignorance on this one point that is their bondage, and makes every form of slavery possible for them.

The man must do his own thinking in order to perceive what a great creature he really is. Free thought develops a sense of mastery in the man and spoils him for becoming anybody's slave. Only thought—exercised in freedom—liberates. Again I ask—who is afraid of the laborer? Who is afraid of the farmer? Have they not always borne the burdens of the world? Is it the fault of the capitalist that they do it? The capitalist does not bear them; he will not do it. He is in some way or other more free from a dependence on

others—to do his thinking—than the masses are. The sense of his own personal worth is more developed in him than in those who serve him. In some dim, half conscious way, the great truth that the creative faculty belongs alone to man, is partially recognized by him; and although this recognition is too faint to be defined in words by him, yet it is there, and it places him in a position above the man who not only fails to recognize the same great truth, but who scorns and repudiates it.

I state as an unalterable fact that it is upon the measure of a man's ability to recognize his own mastery, and his own *right* to master, that his success depends.

But the masses do not feel this. The condition of mastery is the product of thought on lines leading in the direction of freedom; and the average man has not reached it; nor has even made so close an approximation to it as has the more successful man, whose success he so bitterly denounces, but with whom he would gladly exchange places.

Whenever a person comes into this sense of mastery—which is the production of unfettered thought—and in proportion as he comes into it, with dim perception, or with clear seeing, will he be lifted radically out of his own condition life into a better one. He is lifted by the power of the thought itself into a position that fittingly represents the power of the thought.

This is the Law, and there is no gainsaying it. For a man to know that he himself is the creative power, that he created himself on the unconscious or animal plane of life by a blind obedience to the Law, and that he can re-create himself in conformity with his own high ideal of manhood by an intelligent understanding of the Law, re-creating himself more and more as his understanding of it grows—this is the power now within his grasp as the reward of his freedom from the hampering and belittling superstitions or old theology.

The pursuit of freedom as the laborers and the farmers are now pursuing it, holding on to their priestly fetters with one hand and reaching with the other to the pinnacle of financial prosperity is going to prove utterly futile. And it ought to; because the more money they get hold of under such circumstances, the more will they cement the bonds of religious fanaticism upon the widening and life saving thought, that now gives such promise to the world.

To be sure it is true that the capitalists are not free from religious dogmatism; but they are more nearly free than the laboring people, for they have a better realization of the mastery that belongs to men, and this alone puts a wide difference between them and those who serve them.

I am not handling this subject from what would be called the moral aspect of it; I am handling it from the basic principle of evolution—the law of the survival of the fittest; a law in which all questions, both moral and intellectual, find their final adjustment.

For all questions must be submitted eventually to the test of man's reasoning powers; the decision of the intellect will always be final in spite of what is called God's will; for, indeed, in the high sense of the term "God," it is His will. That is, it is the natural and unavoidable outcome of the Law and man's relation to the Law.

Intelligence—human intelligence—is the highest

court man will ever know. Talk of God's calling man to judgment! Why, there is not a day in the world in which the entire race is not called to judgment! Yes, called to judgment and either accepted or condemned. And this is done by the *Living Truth*. Every new truth made manifest by the brain of man instantly sits in judgment upon every past or outgrown truth; and it says to all the world, "Come to me and be saved; i. e. reject me and be damned." Truth is infinitely more inexorable than the orthodox God, for He, it is believed, can be moved by prayer, but Truth is immovable. It swerves not one hair's breadth from its position; but remains in fixed majesty, forever the same. It is not merciful; it is not generous; it is simply just. It is equipoise. It is the unchangeable Right. All who will may understand it and partake of its absolute harmony and be forever diseaseless, sinless, deathless, opulent. All who reject it must go away into utter darkness. Truth is the illuminator; to reject truth is to be in darkness, which means ignorance.

Man lives by truth; he cannot possibly live by anything else. In the measure of his rejection of truth he *negatives* the only Life Principle, and takes the consequence in doing this in disease, which is simply a condition of mental darkness, or ignorance of Truth. And so long as the race fetters itself to the dead thought of the past—the thought projected by the baby intelligence of a baby race—it is damned more and more deeply every new and vital life giving thought that comes into the world.

Truth is twofold in its effect. It lifts those who accept it—it lifts them bodily into healthier, more prosperous and nobler conditions; but it crushes those who will not accept it. Emerson says, "It is the Oversoul that kills." It kills, and it cures too. It is a sort of mental juggernaut; it lends speed and vitality to those who spring aboard its moving platform, but it crushes those who do not see it. That the majority of people do not see it, and are being crushed by it to-day—crushed down into the very depths of poverty and disease—is because they are in the hands of men whom they pay to do their thinking for them; and these men are holding them captive in the track of the mammoth car, where they cannot escape.

Freedom to think is the first step toward complete liberty. The wealth of Leland Stanford has not the power to free a single soul. It did not free him, though he was more than an average man too. How do I know? He is dead. This is why I know. He was diseased long before he died. Disease is not freedom; it is evidence of chains, of ignorance, of bankruptcy of both intelligence and will. He was under bondage to the old, inherited beliefs in disease and death. He had turned his back on the future and lived with his face toward the past; and so he died, as all others will do who do not turn resolutely from a past that has yielded nothing but diseased conditions ending in death.

There is a universe of saying truth ahead of us; it is wide open for each soul who will turn about and face it in the resolution to learn more of it. The universe is not our foe. It is the servant of our bidding. It waits the pleasure of its most royal master—MAN—and will render him complete obedience so soon as he comes into the crowning knowledge of his own inalienable supremacy.

H. W.

GLOWING WITH PERPETUAL LIGHT.

A lamp that will burn forever and consume neither oil nor wick has for ages been the dream of alchemists. The dream is about to become a reality and the light of the future will be without heat or need of attention.

So says science.

This new light is to be cheap in the beginning, and after that there is to be no expense, even though the "lamp" be left alone for a hundred years. Day after day it will emit its rays and spread illumination for many feet around itself. Year after year it will glow, and though centuries pass its radiance will remain the same. There will be no problem of overhead or underground wires; no carrying of oil from one part of the country to another. A tiny disk of greenish stone will be placed in the wall or ceiling of a room and the apartment will be lighted forever.

The realization of this dream is a great deal nearer than is supposed outside of the great chemical laboratories of the world. In fact, the chemical has actually been produced. The light is somewhat feeble, it is true, but photographs have actually been made by means of it. From a strictly scientific point of view the discovery is a great deal nearer perfection than the X-ray was only three years ago.

Radium is the name given to the new substance, and the discovery of it was made by a woman, Mme. Sklodowska Currie, of the Municipal School of Physics in Paris. For this she has been awarded one of the regular prizes of 4,000 francs and given a place of honor in the French Academy of Sciences. The discovery is generally looked upon as one of the greatest of the age. Not only does it upset nearly all of our generally accepted ideas about light and energy, but it points the way to other fields that in the present stage of our knowledge seem to belong to the infinite.

The generally accepted idea about the origin of light is that it is merely the demonstration of an energy produced by the destruction, or consumption of certain substances, such as coal, oil or gas. By the destruction of burning coal heat is produced, which being transformed into motion through the medium of the steam engine and the dynamo, results in electricity for our incandescent and arc lights. Of all the artificial lights that man has ever been able to make use of each has heretofore been obtained only by the consumption of some material. Even phosphorescence, which produces a feeble light without heat, owes its origin to the consumption of substances the nature of which at the present time is not thoroughly understood. Three years ago any person who offered to produce light without energy would have been looked upon as a dreamer. But the discovery of the wonderful properties of the X-ray set men to thinking. It then became apparent that there was more than one form of radiant energy, all of them having the same qualities in certain directions, but entirely different in others. The most powerful rays of the sun were utterly unable to pass through even a thin sheet of cardboard, while the X-ray, too feeble to be seen, is able to pass through pieces of wood and metal. This made it apparent that the power of the light in some directions was not entirely due to the material consumed. The action of the X-rays in causing certain metals to become luminous to the eye also started investigation along other lines.

Scientific students soon found that the metal uranium

possessed some of the most remarkable properties in this direction. First it was found to have the power of absorbing light and afterwards emitting it. Then investigations were followed out by experimenting with different salts of the metal, alone and in combination. The results were surprising. Some substances were produced having properties similar to X-rays. They were invisible to the eye, and yet had the power of "fogging" a photographic plate when brought into contact with it. Different forms of these rays were produced by different investigators, but all failed of producing anything more promising than a laboratory experiment. They had an energy, but no luminosity, which rendered all of their work useless as far as the demands of the busy world are concerned.

Following along her own lines Mme. Currie's efforts were crowned with success about two months ago. By using different salts in combination with the bismuth she produced a substance with some of the properties of barium, but having the power, after being heated, of emitting visible rays of light. This is the substance which she named "radium"—the substance that promises to revolutionize the lighting of our houses in the future.

Naturally her first work after obtaining the long sought-for substance was to measure its power. Using the fine instruments constructed for the purpose she was surprised to find that there was no need for them, as her light was strong enough to be measured by ordinary means. To this end photography was made use of. A good negative of ordinary density was placed in a printing frame in front of a fast photographic plate. After several trials she found that at a distance of about two feet she was able to get a strong impression in about fifteen minutes. The slide produced was perfect in every detail—every bit as good as could be produced by daylight. A duplication of the plate showed that another could be produced in exactly the same time, demonstrating conclusively that the power of the light was unchanged. After two weeks, during which time the precious substance had been subjected to all sorts of conditions, another test was made with identically the same results, thus leaving no doubt about the stability of the power of the new light.

Several pieces of radium were manufactured and sent to scientists in all parts of the world. One of these has recently been received by Professor Langley of the Smithsonian Institution and has created quite a furor among the scientists of the country. The specimen had been packed in a small leaden box, with instructions to open it in the dark.

A small party at once adjourned to the photographic dark room, which was of inky blackness. Professor Langley cut the box and before the astonished scientists could realize what had happened the room was filled with a clear greenish glow bringing out in relief the features of everybody present. At first a few were afraid to touch it, but investigation soon showed that the light was cold and harmless and that the substance could be picked up with impunity.

Immediately after the discovery of radium Professor Bach of Berlin made tests to ascertain the permanence of the light. He could discover no waste of material

whatever, even with his most delicate instruments, and gave as his verdict that it would take a million years to destroy the luminosity of a piece only a quarter of an inch square. But he could not give any reason for the light's existence.

Even as the discovery stands it is one of the most useful of inventions. Small pieces of the radiant material placed in the ceilings of theatres or in the walls of public buildings would preclude any danger of panic through the ordinary lights being extinguished. A piece in the ceiling of the hall of a dwelling house would avoid the horror of coming home to a dark house. There are hundreds of uses for radium even in its present stage of development, but inventors are not going to let it stop there.—*Sunday Examiner Magazine.*

When the Law manipulates us the result is intuition. When we manipulate the Law the result is reason. Reason is much the more advanced power of the two. Reason is the Law individualized; it is the Law vested in working form. H. W.

HOME HEALING.

Send and get my pamphlet on this subject. Ask for The Mind Cure Pamphlet. It is now called "The Highest Power Of All." It will cost you nothing; ask for several copies if you have friends to whom you could give them. There is wisdom in this pamphlet; and many powerful proofs of the ability of the mind to control every form of disease and weakness. It will do you good simply to read it. It will give you strength and encouragement.

OUR PUBLICATIONS.

Aside from the Wilmans' "Home Course in Mental Science," our most important publication, we issue the following. All are works of the best authors upon the lines of thought which they treat:

Our Place in the Universal Zodiac, W. J. Colville.	
Paper cover.....	50
Cloth.....	1.00
A Conquest of Poverty Helen Wilmans, paper cover.....	50
Cloth cover.....	1.00
Men and Gods, C. C. Post, paper.....	50
A History of Theosophy, W. J. Colville. Paper.	50
Cloth.....	1.00
A Blossom of the Century, Helen Wilmans. Cloth.	1.00
Oh World! Such as I Have Give I Unto Thee, Helen Wilmans and Ada W. Powers.	
Two volumes, paper, each.....	50
The Universal Undertone, by Ada Wilmans Powers, paper.....	15
A Healing Formula, by Helen Wilmans, paper	15
Both of the above together.....	25
Driven From Sea to Sea (55th thousand. Fiction), C. C. Post. Paper.....	50
Congressman Swanson. (Fiction), C. C. Post. Paper.....	50
Cloth.....	1.00
A Search for Freedom, Helen Wilmans. Cloth	1.50

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

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

THE INTERNATIONAL SCIENTIFIC ASSOCIATION,
Sea Breeze, Fla.

THE UNDER DOG.

The following from a private letter written by a most estimable lady who is deeply interested in all efforts to better human kind, puts the conflict between God and the devil, as depicted by our orthodox friends, in a somewhat new and novel light. At least, I never heard anyone express herself as having looked at it in that way. Most people, no doubt, have sometimes wondered why God did not kill the devil and have done with it, but I think it has occurred to few to pity God for "always getting beat."

But here is the extract referred to. As the letter was private I do not feel at liberty to give the name, but the lady lives in one of the smaller cities of New York state. She says:

I never had any creed or theology. When a little child I settled it in my mind that God was all right in a way I could not then understand, although, apparently, he seemed all wrong. Before I was ten the everlasting conflict between good and evil—God and the devil—attracted my attention, in sermons, etc., and I used to wonder why God never beat, and I grew up with a tender, motherly love for God as the under dog in the fight.

I suppose such sentiments will shock the "truly" orthodox, but to my mind they evidence both a keen discrimination and a beautiful spirit. Think of a ten-year-old child "mothering" God because he seemed unable to hold his own in a conflict with such a horrible being as the devil was depicted as being. How little the clergy, and orthodox people generally, of a generation ago, knew of the impression they were making upon the minds of children by their teachings. And how fortunate for the race that here and there was a child who instinctively rejected their horrible doctrines of a useless heaven and a horrible hell, and whose mind was not warped out of its natural healthy shape thereby. It is to such as these that the world owes its greatest debt, for without them there would be no race progress. They are the blossoms upon the race's genealogical tree which produce the ripest and sweetest and best of its fruits.

C. C. P.

WHY NOT LIVE FOREVER?

Men used to look about in deserts and wildernesses for the fountain of youth. Latterly they are more sensible, and look each man inside of himself. From teaching how to be young at sixty, they went on to teach how to be young, though a nonagenarian, and then how to retain youth's vigor for a hundred years. And now a man has written a book—and a mighty plausible book it is—on "The Possibility of Not Dying."

Why not live forever? the advanced school is saying. Is not the body renewed throughout every few years? Is it not merely a machine? Cannot proper care and intelligence always replace wornout parts with new parts as good as the originals, or even better in many cases? Why not abandon the whole superstition about the necessity of dying?

There was an account in the news during the past week of a youth of upward of eighty who was making century runs down in Pennsylvania. A wagon ran over him and broke several of his bones. He was in the hospital a few weeks, and then resumed his century runs, feeling, as Teddy Roosevelt would say, "like a

bull moose." And *Physical Culture* gives an account of a New Rochelle woman of ninety-three who is a great dancer, as frisky and limber as a girl at her first ball, and who is also a daring horsewoman, and is only kept from jumping the rope and rolling the hoop by the entreaties of her great-grandchildren, who do not think it dignified.

To resolve to live forever is a laudable ambition. It is a good idea to hitch your achievement wagon to a star. If you don't attain the full measure of your ideal, at least you will save yourself from being a whining, shrivelled, unsightly wreck of a human being at seventy. —*New York World*.

DEPENDS A NEW CULT.

[From the Milwaukee Sentinel.]

Mr. Charles F. Burgman of Sea Breeze, Fla., who is an exponent of mental Science, a new cult which is just becoming to be generally known, lectured before a good-sized audience yesterday afternoon at the Ethical building, taking for his subject "Mind the Master." Tracing evolution from the earliest life on this planet, the speaker asserted that all achievements of man, in whatever direction manifested, were the result of mental development. Mr. Burgman said in part:

"By force of mental development man has lifted himself far above the brute creation, and has outgrown the forces that set a limit to physical environment. He has entered his kingdom and allied himself with the creative forces of the universe. Henceforth man need not be limited by the boundaries of physical environment. The earth, the sky, the water, the elements may hold no secrets for him which he may not unravel—may hold power which he cannot command. The animal has been left behind in the race and intelligence has triumphed over structural adaptation. The mind of man uses the body as a tool to create other tools with which to satisfy the ever-growing desires of the mind.

"Mental Science declares that all is mind. In its last analysis matter resolves itself back into one cosmic element—mind, or mind-stuff. We claim that all forms of matter that do not express intelligence in some degree represent mind in latency, and that all organized forms, of whatever kind, manifesting life and intelligence, represent mind in activity. Of this, the forms which manifest thought are the highest expression.

"As a purely creative and executive force, thought possesses no moral quality. It is neither good nor bad, from an ethical point of view. It acts in obedience to the quality of the brain which generates it and the power of the will which projects it. Mental activity will always dominate physical activity, and rightly directed mental activity will always sustain physical activity. This has long ago been recognized by Mental Scientists of the greatest importance to man: it has been proved by experiments and sustained by facts.

"Mind and matter, being inseparably blended, thought has an irresistible tendency toward expression in visible objects, and in human surroundings the quality of thought generated by human beings is expressed in whatever man has created. The appearance of a home reflects the mental development of the family; the condition of a city the mental reach and power of its citizens. The intellectual progress of a nation is faithfully mirrored in its laws. The thought of its citizens determines the institutions and course of the nation."

Mr. Burgman will lecture again to-night and at the close of the lecture, exhibit stereopticon views of Southern scenes.

Thoughts are the mightiest forces in the universe.

DEAR MRS. WILMANS:—It is with the greatest pleasure I address you, to inform you of the graduation exercises of the first graduating class in Mental Therapeutics, from the College of Mental Science, of Seattle, Washington.

The exercises took place on Sept. 5th, in the banquet hall of the Masonic Temple, which was very tastefully decorated with Mental Science mottoes, ferns and flags.

Our kind teacher, Prof. M. F. Knox, called the meeting to order, and in his usual honest, genial and good-natured way, delivered a short address, which, no doubt, did much toward quieting the fears of those of us who felt timid about addressing, for the first time, a public audience. At least, it certainly did for myself, who followed him immediately, with a short address on Mental Science, after which the evening's program was carried forward, with short addresses as follows: A. M. Hardin, "Power of Thought," Mrs. E. M. Mallory, "Truth," T. W. Newman, "Mind," Mrs. Belle C. Smith, "New Thought," Miss Helen A. Lum, "Life," F. L. Scott, "Immortality in the Flesh," Mrs. M. F. Knox, "Music of Mind," Miss Inez I. Williams, "Progression," Rev. W. H. Mallory, "Orthodoxy and Mental Science Contrasted." Mrs. Lena K. Wismer also gave a recitation, namely the "Calf Path," which was indeed very interesting and appropriate for the occasion, illustrating, forcibly, how our whole system of traditional education has given to humanity a tendency to accept and follow the opinions of others, just as the people followed the crooked path of the calf; hundreds of years after the calf was dead. On being encored, she gave another recitation, which was much appreciated by the audience, after so much science; and, indeed, I think from what I hear from the outside, the exercises were very effective. The audience was extremely attentive from start to finish, and applauded frequently.

The following evening our class met at the school and received from the Professor our diplomas and some invaluable advice as to our future course. He also marked on each of our diplomas what vocation we were especially adapted to follow, judging from our present individual mind development. According to these markings, some were fitted for teachers, lecturers, healers, and others for some business calling, while a few were marked for authors. Some were marked for one or two vocations, while others had the choice of several.

If our class fails to make a success of itself, it will not be a fault of our teacher; for he has persistently and patiently drilled us in all the basic principles of the science, and has continually insisted on our asserting our individuality and has helped us to do so by plying us with questions to draw us out, and compel us to think for ourselves. He is, indeed, a most competent teacher, and I do not believe he has a single pupil who does not respect and love him, and who does not appreciate the opportunities received by his careful instruction.

I also believe each one realizes, as he has repeatedly said, that our success depends, not so much on what we have already learned, as on the continued and concentrated application of this, in attaining to a still higher development, and that satisfactory approval must come from within rather than from without. With sincere love,

L. M. Woods,
Seattle, Wash.

SOME ONE SENDS US THE FOLLOWING GOOD IDEA.

Is there a reaction against the specialist? For several years young men have been told that they must not try to know much about everything, but instead must learn to know one thing well. As a result there are now specialists in every business and profession. Now the voice of protest is heard. A few weeks ago Judge Grosscup told the alumni of a Chicago law school that the day of the all-around lawyer was going to return, and that the specialist would not find persistence in the present policy profitable. A similar idea is expressed in the address of Dr. George H. Combs before the graduating class of Drake University. He said that the present system of mental culture in the universities is defective, and asserted that single faculties are being educated at the expense of the mind. "The vice of the age is specialization," he declared. "One faculty of the body or mind is being educated at the expense of the rest. Such high specialization passes into thralldom. He has mastered one thing at the expense of all else. He is the slave of his own success. He is the tool of his own tool." Dr. Combs suggested that the university should provide a "multiform culture, rich and varied." The memory should be cultivated less and the imagination more, and the university should give a well rounded development of the mind instead of the "intellectual dryness and barrenness" of the average college course. Mathematics and Greek literature should give place to more music, art and literature, studies in a way to develop a culture more comprehensive, more catholic, and more human. And so the jack of all trades is to be preferred to the master of one.

NOTICE—Henry Harrison Brown having been called to fill the platform of the First Spiritual Union, of San Jose for a few months has moved his Institute and the office of Now to that city. Will all correspondents and all exchanges please so address him and Now hereafter?
oct 3-1t

THE LIFE.

A Weekly Journal Of New Thought, thoroughly alive and up to date. A. P. & C. Josephine Barton, publishers. \$1.00 per year; foreign \$1.50. Samples free. Pupils received at our school at all times; lessons given by correspondence. Write for terms. 3332 Troost Ave., Kansas City, Mo.
sept 26-1f

BOSTON IDEAS.

The nation's week'y newspaper, circulation in over thirty states, Canada and abroad. Departments: Drama, Literature, Summary of the week, Entertainment, Folk lore, Music, Masonic, New ideas for women. Miscellany, Sports. Yearly subscription, Domestic, \$1.00; Foreign, \$1.50. Published at 61 Essex Street, Boston, Mass.
sept 26-1f

EVERY INTELLIGENT SPIRITUALIST

And inquirer should read LIGHT; a weekly journal of Psychical, Occult and Mystical Research. Editor, E. Dawson Rogers; assistant editor, E. W. Wallis. LIGHT proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits disembodied. Beyond this it has no creed. Specimen copies 5 cents; or \$2.70 per annum, post free. Office 110, St. Martin's Lane, Charing Cross, London, W. C.
sept 26-1f

THE CALIFORNIA OIL FIELDS

Are the greatest producers in the world. Many have made fortunes during the past two years on small investments in oil. We have oil lands, also stocks in dividend paying and in companies that will soon be paying dividends, for sale outright and on installments. Now is the best time to invest; send any amount from \$5 00 up. Correspondence solicited.

HALL & BROWN,
sept 12-3m* 405 Frost Building, Los Angeles, Cal.

THE BOY CAPTAIN.

BY CLEMENT ELDRIDGE.

[Captain Nautilus.]

A unique story based on personal experiences in foreign lands among nature's children, who exhibit wonderful psychological power mingled with inherited race superstition. On sale at all book stores. Published by the Saalfeld Publishing Company, Akron, Ohio.

THE CONQUEST OF POVERTY.

TO PROSPECTIVE AGENTS.

When "The Conquest of Poverty" came out we did not suspect that agents would handle it, because it was a cheap edition, paper bound, and consequently only a small per cent to be made on it. But it sold so rapidly and the demand for a cloth cover was so imperative that we had to get one out. In doing so we revised, enlarged and illustrated the book with pictures taken from our home surroundings here. This change and the difference in retail price from 50 cts. to \$1.00 makes the book valuable for agents to handle. The book sells on sight. All the world is poverty stricken; all the people are consumed with anxiety about the mere matter of living; men and women are being constantly driven into untimely graves by the horror of present poverty, and the terror of more strenuous poverty in prospect. A remedy for this is the great demand of the times and a remedy is offered in the book now being so eagerly sought by the public. When forty thousand copies of a book sells almost immediately after coming off the press, and with scarcely any advertising, there is no use for the agent to ask "if he had better handle it?" He knows that he can make money out of it.

Canvassing is a science that must be conducted on lines which experience has proved successful. For the regular canvasser, the county plan produces the greatest results. We have had many years' experience in canvassing, and have sold all kinds of books, and are prepared to give instructions covering the best plans for successful work.

We recommend the county plan. Send in your choice of county, and we will send you terms and full instructions how to make a success of selling a dollar book. Experience has taught us that the best method of giving every individual an opportunity of purchasing a book is with a thorough organization, and a systematic canvass by well trained agents.

AGENTS WANTED.

A famous physician writes, "I have hunted every book store in this city for 'The Conquest of Poverty.' Why don't you put your books on sale?" There is a first class opportunity to the agent in this book. No sensible agent will fail to grasp it. Select your county and send for terms and full instructions, "How to Work A County Successfully."

If you are so situated that you cannot engage in this work, please pass this to some friends who may be looking for profitable employment. Address as follows:

THE INTERNATIONAL SCIENTIFIC ASSOCIATION.
Sea Breeze, Fla.

GENTLEMEN:

Please reserve for me the county of _____

State of _____ I hereby agree to thoroughly work the above mentioned territory for THE CONQUEST OF POVERTY within a reasonable time, at the regular commission of 40 per cent. Please find enclosed 60 cents for sample copy of THE CONQUEST OF POVERTY cloth-bound, and "How to work a county successfully."

Name.....

Town.....

County.....

State.....

Fill out this blank and mail to us. We will co-operate with you and success is assured.

The account clipped from the *Sunday Examiner Magazine* to be found in this issue of FREEDOM, of what promises to be a perpetual light, will interest such of our readers as are watching the progress made in the material sciences. We sincerely hope it may not develop into a failure, as, apparently, Mr. Nickum's experiments have done, from some cause which we do not understand. We believed, and still believe, that he had succeeded in producing the light which he claimed, in an experimental way. Apparently, it failed to work when applied in a larger way—not an unusual occurrence as the result of first efforts along mechanical lines. We expect yet to see a perpetual light that will replace all other forms of illumination.

MIND IS MASTER.

"Thoughts are things." Thought transference is an established fact. The state of the body and the conditions that environ it are the result of the state of the mind, and the state of the mind can be changed by mental treatment.

DID YOU EVER THINK of the fate of the Prodigal Daughter? Did you ever inquire into the causes of her becoming a prodigal? Send 25 cents for a copy of "The Prodigal Daughter: or, The Price of Virtue," and receive Lucifer free for 13 weeks.
M. HARMAN,
sep 26-tf 507 Carroll Ave., Chicago, Ill.

TO RENT.

Two new 4-room cottages, furnished, \$20.00 per month: at City Beautiful. Address C. D. SEELY, M. D.,
seps 26-tf Sea Breeze, Fla.

LIVING EASY.

For sale at City Beautiful fine property, situated for farm and renting. Will support a family. Investigate. Address L. EDITOR FREEDOM,
sept 26-tf Sea Breeze, Fla.

ASTROLOGY MADE EASY

By the aid of this book you can read the character of yourself and friends, learn what business you are adapted to, whom you should marry, etc. It is equal to any dollar book published upon the subject. 54 pages, double column. Price 10 cents.

WILLIAM E. TOWNE.
sept 26-2t* Dept. 1, Holyoke, Mass.

HOW TO CONCENTRATE YOUR MIND AND HOW TO BETTER YOUR CONDITION BY CONCENTRATION.

Two small pamphlets giving clear, concise, easily understood directions. Price 25 cents each; together 50 cents. Worth a fortune
LIDA A. CHURCHILL,
sept 26 4t* 97 7th Ave., New York City.

"NOW."

A JOURNAL OF AFFIRMATIONS.

HENRY HARRISON BROWN, Editor, San Jose, California. Monthly—50 cts. per year. 10 cts. for 3 back numbers. Devoted to the development of the higher faculties. Teaches how to be in health, wealth and happiness through obedience to the laws of mind.

THE REFORM REVIEW.

A quarterly, devoted to freedom from evil habits and appetites. Extremely useful. 50 cents per year. Cleona, Pa.
sept 12-ex.

All who wish to study Divine Science literature, should send for the following books by M. E. Cramer:
Lessons in Science and Healing, a practical treatise on Divine Science and Healing, price \$1.50. Basic Statements and Health Treatment of Truth; contains treatments applicable to all conditions; English and German, 50 cents. Big Truths for Little People, by A. E. Cramer, 50 cents.
sept 12-6mo. 3360, 17th St., San Francisco, Cal.

ONLY ONE DOLLAR DOWN and ONE DOLLAR PER MONTH

DO YOU OWN THE WILMANS HOME COURSE IN MENTAL SCIENCE?

If Not You Surely Want It, and if You Want It You Can Surely Get It Now.

THERE ARE TWENTY OF THEM.

The Total Price is Only \$5.00, Making the Price Only 25c. Each.

Desiring to give every one an opportunity to obtain the Lessons without inflicting hardships upon any, we offered to sell them for sixty days for \$1.00 down and \$1.00 per month. This offer has met with such general satisfaction, and as our desire is for the greatest good to the greatest number, we have decided to continue the offer until further notice.

UPON RECEIPT OF ONE DOLLAR WE WILL SEND TO YOUR ADDRESS CHARGES PREPAID

The Entire Set of Twenty Lessons. The Balance to be paid at the rate of One Dollar Per Month.

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.

[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 "Wilman's 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.

Name _____

Town _____

County _____

State _____

SOCIALISM is the coming issue in politics. You may be for it or against it, but in either case you need to understand it, and so you need to read *The International Socialist Review*. Ask your newsdealer for it or send 30 cents for a three month's subscription and a copy of *Socialism and Farmers*. No free copies. CHAS. H. KERR & COMPANY, Publishers, 56 Fifth Avenue, Chicago.

SUCCESS and power will be yours, if you read and observe instructions on Personal Magnetism given in *Thought*. Published monthly, 50 cents a year. Send 10 cents for 2 copies to

THOUGHT, H. W.,
Alameda, Cal.

sept 26-1f

A DIME

Will bring you three month's subscription to *THE NAUTILUS*, the liveliest health and success suggester published. Address

ELIZABETH TOWNE,
Box 1012, Holyoke, Mass.

THE VEGETARIAN MAGAZINE.

A recent increase in size marks its growth and with what favor it is held by progressive people. The household department is a marked feature, and the editorial, is filled with valuable information. \$1.00 a year, 10cts. a copy. Office 79 McVicker Building, Chicago, Ill.

Everybody Wants It. Do You?

THE PRISON MIRROR.

Owned, edited and published by the inmates of the Minnesota State Prison, Stillwater, Minn. It contains fiction, philosophy, narratives, poetry and humorous sallies. Send for free specimen copy

RETURN TO NATURE!

Become stronger, healthier, happier, clearer-headed. Follow the simple laws of nature, **KNEIPP WATER CURE MONTHLY**, 10c. per copy.

B. LUST, Editor.

111 E. 59th st., New York City.

"THE MAGAZINE THAT MAKES YOU THINK."

THE INDEPENDENT THINKER.

HENRY FRANK, EDITOR.

Teaches a new system of Philosophy and Metaphysics founded on rigid scientific facts. Each number contains a great Sunday Lecture by Mr. Frank. Bright, brilliant logical, convincing. Monthly, 10c. per copy; \$1.00 year. 32 W. 27th st., N. Y. City.

SPIRITUALISM

Means the Kingdom of Heaven on Earth. It has already been started by the angels of God. Send for its organ, *THE SPIRIT OF TRUTH*. Monthly, 50c. Address

THOMAS COOK, Medium, Ed. & Pub.,

Hot Springs, Ark.

Sexual Law and the Philosophy of Perfect Health

BY CHARLES W. CLOSE.

Gives valuable information on this subject, of vital importance to all, in plain words. Postpaid to any address for 10 cents. Order of

C. W. CLOSE, (H. W.),

124 Birch St., Bangor, Maine.

THE NEW MAN,

Monthly Magazine, and

THE MASTERY OF FATE, Book.

Should be read by all desiring a better understanding of Sex and Mental Healing. Sample copies and circulars for a 2-cent stamp.

THE NEW MAN PUBL. CO.,
Omaha, Nebraska.

POPULAR BOOKS.

CONDENSED THOUGHTS ABOUT CHRISTIAN SCIENCE
By Wm. H. Holcombe, M. D. Price, 25c. Ninth thousand.

"The Power of Thought in the Production and Cure of Disease."
A paper originally read before the American Institute of Homoeopathy by Dr. Holcombe, Ex-President of this Institute. Price, 15c.

THE INFLUENCE OF FEAR IN DISEASE (Holcombe, 10c.)

DR. GEO. FOOTE ON MENTAL HEALING. Price, 25c.

We can furnish any book or periodical published. Send your orders to

PURDY PUB. CO., McVicker's Theatre Bldg., Chicago,

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 inharmonious 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.

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

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

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

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

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

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

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.

CAN POVERTY BE SUCCESSFULLY TREATED?

Why not? Poverty is one form of weakness, not far removed from disease although so different.

Poverty is caused by the absence of self-confidence and will power; back of these is the lack of vitality; not the lack of animal force, but of intelligent force.

Intelligent force, self-confidence and will power can be successfully induced by one who is sufficiently established in mind control as to be able to speak the creative word with a power that never takes "No" for an answer.

When I first came into a knowledge of the power of mind to control matter I said to myself, if there is anything in this thought for me it must express itself in money. I am tired of being poor. Poverty is a bitter thing, and it is natural that we should desire to get away from it. I wanted freedom, and no person can be free who is in the thralls of poverty.

I began to think along the lines that develop the qualities I have enumerated until I became like a giant in that one particular form of power. I spent years in earnest study before I felt myself so fully developed that I could impart it with certainty; but now my treatments in this line are successful; and not in a single instance have I had a complaint from a patient.

Persons writing for treatment must be explicit, and give their addresses carefully. Terms reasonable.

Helen Wilmans,
Sea Breeze, Florida.

FREE.

Elegant and beautiful photographs of Sea Breeze, the headquarters of the great Mental Science Association. Daytona and the East Coast of Florida. Views showing location and improvements made by the founders of Mental Science, the beautiful new home of Mrs. Wilmans, the elegant Colonnades Hotel, the Ocean Pier and Pavilion, beautiful boulevards lined with palms, and many other interesting views. Send for full list and descriptions. These photographs are 5x8 and 8x10 inches, and all worth 50 cents each. For thirty days we make the following offers:

The Peninsula Breeze 3 months and 2 views, 65 cents.

The Breeze 6 months and 4 views, \$1.00.

The Breeze 6 months and Freedom 6 months and 6 views, \$2.00.

A set of views is the next thing to a visit to Sea Breeze. State whether you prefer views mounted or unmounted. Address all orders to THE BREEZE, Sea Breeze, Fla.

VIBRATION THE LAW OF LIFE.

Learn to know the Law and live it and "all things are yours." Vibrations given for Life Success through practical application and demonstration.

Pamphlet on Esoteric Vibrations sent postpaid for 50 cents.

Instruction, both personal, and by correspondence. Send names of interested friends.

Address, enclosing stamp. Mrs. HORTENSE JORDAN, June 13 6m* Information free, 32 Summit Av., Lynn, Mass.

MENTAL SCIENCE SCHOOL

Dr. M. E. Lasswell, Mental Science Teacher and Healer, has opened rooms at 14 McAllister St., San Francisco, Cal., where pure and unadulterated Mental Science will be taught in all its fullness. Classes formed monthly; also an open meeting every day, except Sunday, from 12 to 1 o'clock. Patients received daily. All of Helen Wilmans' and C. C. Post's writings on sale. Office hours 10 to 12 m., 2 to 4 p. m. Information free. Eleven years experience. July 18-3m*

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. Address

E. F. BRITTON, Sea Breeze, Fla.