

# FREEDOM

A JOURNAL OF REALISTIC IDEALISM.

*Who dares assert the I  
May calmly wait  
While hurrying fate*

*Meets his demands with sure supply.*—HELEN WILMANS.

*I am owner of the sphere,  
Of the seven stars and the solar year,  
Of Caesar's hand and Plato's brain,*

*Of Lord Christ's heart and Shakspeare's strain.*—EMERSON.

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## EVOLUTION.

### First Part of C. C. Post's First Lecture on Evolution.

Evolution, meaning the growth or gradual unfolding, in accordance with natural law, from lower to higher forms, even from the lowest to the highest, from the moneron to man, has come to be accepted as the order of creation by, perhaps, a majority of English speaking, as by a large percentage of all other civilized people.

Because of its so wide acceptance, and because it contravenes the ancient belief in a direct and finished creation as taught by the theologians of the past—and largely of the present generation—its premises and the evidence by which it is sought to be sustained are deserving of the most thoughtful and painstaking study, by all who would satisfy themselves of the truth or falsity of the position taken by either party to the controversy.

As a good general in command of an army seeks ever to know both the strength and the weakness of the enemy, so those whose faith in the Bible account of the creation remains unshaken must needs study the position and strength of the opposing evolutionists in all their detail and completeness, to the end that they may be prepared to meet, if possible, each and every statement of fact or theory advanced by their opponents with contravening evidence; while to those who desire to possess an intelligent understanding of the positions of each disputant, but without the time or the inclination to enter into details a review of the position assumed by the evolutionists, and of the arguments by which they seek to sustain themselves—is most desirable; and if such can be clearly and briefly stated, cannot but interest without wearying the reader.

If in the space assigned me I shall make clear to the average reader and man the theory of Darwin, Spencer, Huxley and others; men who have spent their lives working in the laboratory of nature; who have uncovered the foundations of the eternal hills, and harried alike the depths and the shallows of the ocean, in search of evidence in support of their theory of the creation, I shall have accomplished all that I have attempted in these essays.

Of necessity, every science must start with a hypothesis; that is, with a statement not proven, but which it is sought to establish as a truth by the evidence of known facts and conditions recognized as existing, the cause of which is not known or is in doubt.

For example: A traveler is lost in the edge of a desert and is thirsting for water, but knows not which way to turn to find it. Something seems to tell him to go

to the right or to the left. He sees no water, and at first nothing to indicate its presence in any direction; yet his attention, having been drawn to one point, he posits its existence there and searches for evidence in the surroundings to prove or disprove it. Looking away across the plain he sees in the dim distance what may be trees outlined against the sky. It may be a low-lying cloud; it may be but a blurring of the sight; he cannot accept it as evidence sufficient to act upon in a question that may mean life or death.

Gazing yet again, and with hand shading the eyes, he sees something—some object that seems to move. He is not certain at first that it moves, so far away is it. He looks again and steadily; he strains his eyes to see—yes, yes, it certainly does move, and in the direction of the outline against the sky. It is a herd of deer. Are they, too, in search of water; is their keener scent leading them aright; do they know of the existence of water there, where the trees appear to be? The evidence points to such being the fact, but it is not yet sufficient. The hypothesis is not proven. The traveler examines the ground in his immediate vicinity, and finds what may be a path, not distinct, yet apparently a path made by the passing back and forth of wild animals. He follows it as it winds in and out of the Mosquit bushes and around the tufts of coarse grass. It is still not distinct, but with care he can follow; it is not straight, but its general trend is in the direction in which, from some inner faculty, some slight outward sign, he has posited water; and he walks forward with renewed hope and courage, watching as he does, both earth and sky for further evidence of the correctness of his hypothesis. The lay of the land, the increasing evidence of animal life, the presence of a bird, a habitat of the districts frequented by men; the less stunted appearance of the scrub, which now begins to assume the appearance and size and trees; all are noted and their value as evidence is weighed, until at last as he passes through and emerges from a bit of this heavier growth he hears the cry and sees the rise of a flock of water-fowl.

He has not yet tasted or seen water, but he is satisfied of its near presence. He considers it an established fact; something proven; his hypothesis is correct, and his search for water ended.

Seeing in nature what appeared to them evidence of never-ending growth through ceaseless change, the authors of the science of Evolution posited the formation of the earth and of all things, including man, from primeval or original atoms, and began a search for evidence to prove the correctness of their hypothesis.

As to him who has the understanding everything that

is must carry upon, and within itself evidence of the manner of its formation, these men, having posited as a truth the unfoldment of all things in nature from the self-existing atoms, began an exhaustive study of nature as exhibited in her productions. They compassed the earth, they tunnelled mountains, they dredged the sea in search of not only living forms, but evidence of previous existing ones that should connect, as the links of a chain, the highest known intelligences—man—with the lowest form in which animate life can certainly be said to exist—bits of protoplasmic jelly afloat upon the waters, and found it, as they claim, both among the living and the dead; in living plants and animals, and in the petrified forms of others long since extinct, embedded in rocks that lie at the foundation of the earth itself.

How do they account for the existence of the original atom? They do not account for it, do not attempt to. That is their hypothesis. They assume the existence of something which contains within itself the germ of which all things are but the unfoldment, or growth—even as the oak is the unfolding of the germ within the acorn; and they call this germ from which all things sprang, primordial or original atoms.

Just as theologians posit as the creator of all things a personal God, self-created and self-existent, so evolutionists posit the existence of atoms, or germs, from which all things come through the law of change and growth; the law of sex; the negative and positive; the attracting and repelling forces everywhere existing in nature.

Positing the existence of primordial atoms; that is, supposing them to exist, we are compelled to recognize the domination over them of the forces which inhere in all matter; the pushing and pulling, or attracting and repelling, or disintegrating forces; and have as an inevitable result, motion—and as the result of motion, change; change not only of the position of each atom, but of the character of all the atoms. For since every cause must be attended by its effect, the effect of motion upon the atoms must of necessity be change in the character of the atoms themselves. That which is indeed primordial, the first, the beginning, must be self-existent. It cannot, therefore, perish; and since it cannot, and since it must change as the result of imparted motion, it must grow, unfold, take on new form and become subject to other influences, other expressions of force.

If, as the result of motion of the atoms (supposing them to be of even attracting or repelling power at any one time, and of exact distance apart) any two were brought nearer to each other than their companions, their power of attraction would be increased by being united; and as a result, others and still others would be drawn to them as a center of attraction; and if this occurred between two pairs of atoms, separated by a considerable distance from each other, the intermediate atoms would be drawn in either direction to the two centers, and there would be formed the nucleus of two planets or worlds revolving in space. At first these nuclei would consist of little more than aggregation of primordial atoms; but again as they revolved, effect would follow cause, and the ever changing relations of the atoms in motion would become a universal cause, producing ever differing effects; cause and effect, effect and cause, following each other in ceaseless, never-ending round; nature's kaleidoscope, in which all things, seen or unseen of men, must in turn appear.

Such is the line of reasoning, and here the evolutionist finds first evidence of the correctness of his hypothesis—for ceaseless change is written upon the very face of nature. All things change, are ever changing, and nothing remains exactly the same for any considerable period of time. Everywhere and upon all things the law of change, and of growth through change, is so plainly written that even he who runs may read.

If, as I have supposed, the law of attraction and repulsion, the law which results in first combination or organization, to be followed by disintegration—if from such cause the primordial atoms were set in motion, there would result friction from which follows heat, the effect of which would be a more or less perfect fusion of the original elements, and a change in their physical characters. Since nothing can in the economy of nature be actually lost or destroyed, the action of heat upon the atoms or molecules would be, must be, to give them added characteristics. They now vibrate in a manner quite different from their original primordial motion; and as again, each effect becomes a cause from which other effects flow, we have the endless chain of effect passing into cause, and cause into effect, which constitutes the law of growth. Heat, the result of friction is convertible into light: light has the effect peculiar to itself, and differing from that of electricity, which is but another form of vibration of the atoms.

Physical scientists are agreed that "at the beginning" the earth, like all the other planets, was nebulous; that is, vaporous, cloudy; a vast, unshapen mass of cloudlike matter revolving upon and through itself, as perhaps a smoke ring floats and revolves. The Bible language is, "The earth was formless and void."

Thus through the law of attraction, we have friction and heat, a fire mist, a condition much perhaps like that of comets at present, and as the physical scientists tell us the earth once was. For ages upon ages this continued; but not one moment of that time did cause cease to be productive of effect, or effect fail to become a further cause, until finally, out of the fiery mist and the shapeless cloud, there came, in obedience to the attracting forces inherent in the atoms themselves, first the moulten, and then the solid rock foundations of the earth.

Through the action of the heat caused by friction of the atoms one upon another, their character had been changed; fusion had taken place, and friction ceased; the heat engendered gradually passed out into space, accompanied by certain gases which, uniting and combining together, formed the atmosphere and water; which latter, falling back upon the earth as rain, become lakes and seas within the hollows of the earth's surface. These again unite in the work of the disintegration of the rocks, out of which the first soil was composed, and the way prepared for the coming into existence of vegetables and finally of still higher forms of life. How do we know this to be true? We know it because we see it exemplified every day in the workings of the natural law. It is the story as written in the open book of Nature, spread out before us, and of which every rock, leaf and flower constitute a page.

We know the effect of internal heat and pressure upon certain forms of matter, and we find the lowest strata of rock to exhibit these effects. Therefore we know that they were once subjected to such forms of



"Literally awful as is the immensity of our ignorance, and depressing though it be to contemplate it, the lesson to be learnt is full of value. Let us consider what is contained for us in this lowest two feet of the scale that we do know—or think that we know. Everything we have ever heard comes within that two feet; and that implies the most of what we know. Language itself, the medium of all intelligent communication, is included; so is music. Our lessons in mathematics, astronomy, physics, chemistry, geology, the useful arts, medicine, engineering, commerce, manufactures, fine arts, architecture, reach us through these lower vibrations; and everything we communicate from the mass of this knowledge is similarly transmitted. Even our amusements are dependent on that marvelous twenty-four inches of the scale of vibrations. If life can be made so rich with twenty-four inches, what might it not be if the range were extended?"

Now I know the question may very naturally be asked at this point—what is the use in knowing that there is a space of millions of miles of which we know nothing as compared to two feet of which we know something, if, as stated, the senses through which we receive all sensation will give no report of anything beyond the two feet? "This," I fancy I hear some one say "is a practical age; if you Mental Scientists are going to set up as teachers before the world, give us something practical to think about or do, and may be we will join in and help the rest of the world out."

That is exactly what I am coming to. Mental Science declares it possible to develop the senses to a degree where they can take cognizance of things not now perceptible to them, or to develop other senses that can do so.

Mental Science is the science of the mind's unfolding; and the history of the race which has come up from the lowest form of life—a form possessed of but one sense, that of touch, gaining others as it had need of them—is the record to which we point for proof of our assertion that still other senses may yet be added to the five we already possess. We claim to be the most practical of all people, for we search first to know the law, and then to obey the law in our efforts to understand and command it.

We assume as absolute truth that all knowledge and all things are for those whose intelligence is sufficiently developed to enable them to claim under the law. If we lack for anything it is due wholly to our ignorance, for there is absolutely no limit to the good that exists for whomsoever claims it aright.

The most direct or immediate practical use in comparing our ignorance with that which we know, or of pointing to the immensity of what is yet beyond our ken, lies in the fact before stated that imagination precedes effort, even as effort leads to results. Let men begin to imagine that which lies beyond, and immediately, even if unconsciously at first, they begin to put forth effort to ascertain what are the facts. Hope and then expectation follow and accompany effort, and these do actually build the road whereby effort may achieve success. Imagination, hope, expectation, are mental conditions; they shape the body. Every bone, every muscle, every nerve through which the senses make their report are what they are because the mental man, which they serve, needed them to do the work requisite to satisfying his desires, his hopes, his expectations. His expectations, his hopes and his desires running out after his imagination builded his body,

every bit of it. The desire for food gave a stomach to the earliest form of animated life; and the necessity, hence the desire, to search for and see the food supplied eyes, and feet and hands. This is not my conclusion alone, or that of Mental Scientists. It is that of every physical scientist the world over—the only difference being that they do not state the fact in these same words.

But there are other evidences to be adduced to prove the possibility of spanning some further portion of the blank space upon the tape-line, and of developing other senses than those we now possess. We hear constantly of "sensitives," people who come into possession of knowledge through some process which to the rest of us is occult, hidden. There are people living to-day who can see without their natural eyes, and hear without their natural ears, or more probably have organs attuned to receive vibrations not within the range of those of the rest of us. That it is possible to see through solid substances is proved by the discovery of the Roetgen rays. Now Roetgen rays can be due to nothing more or less than a vibration in the ether. Why is it impossible that the human eye may not yet come to be able to see naturally as with the Roetgen rays?

Most of you have seen people who, by placing an object against their forehead, could describe accurately the place from which the object came, together with its surroundings. This doubtless was in accord in some way with the law of vibrations, the presence against the forehead of the object sending up a series of vibrations in the brain of the person holding it, which were in harmony with those with which the object vibrated, thus bringing into more or less perfect working a new or sixth sense. If this is not the true explanation it is a good enough one for the illustration, and I think in all probability is, at least, near to the truth. In any event the fact remains as stated and proves all that I claim; namely, that it is quite possible to bridge the space between our present knowledge and any point within the abyss of our ignorance toward which our aspirations go out.

As showing that we are not alone in our views, I offer a short quotation from the *Sunday Herald*:

MAN AGES HENCE.

"The man of the remote future," said Professor Elmer Gates, "will develop into a creature as superior to man, zoologically, as man to-day is superior to the quadrumanus. His normal span of life will be 150 years, with a chance for greater prolongation. His head will not be relatively larger, but his brain and spinal cord will have developed most. The number of fibre tracts connecting cell groups in the former will have greatly multiplied. All bodily organs not needed will have disappeared.

"I believe that acuteness of the senses will be increased from five to ten times during the next century alone. The man of the remote future will have senses which we do not possess. He will be able to hear higher pitches of sound and to recognize a greater number of tone qualities. He will be able to discriminate between colors below the red and above the violet.

"The time will come when man's mental faculties will have increased from ten to twenty times in rapidity of action. He will then actually experience in a normal life-time what it would take us perhaps three thousand years to experience with our mental equipment. He will be rid of all depressing, evil and malicious emotions, and because of an introspective knowledge of

his own mind will be able to control himself in a manner now apparently impossible. While rid of the emotions now poisoning his blood and weakening his judgment, he will possess a greater number of normal emotions active in his daily life.

"He will be more affectionate and will love a greater number of things. He will be more artistic, more aesthetic, more just and more sympathetic. He will be, technically, more skillful in his trade or profession. He will not commit crimes or indulge in warfare.

"His period of childhood will be longer than now. Disease will not be handed down from parent to child. Ripe old age will find itself in possession of every function. It is impossible that the tendency toward a second childhood will be stimulated into a natural rejuvenating process, prolonging human life indefinitely."

Said Charles Fourier: Attractions are proportionate to destinies.

That is a purely Mental Science proposition.

Differently stated it means that every cause must have its effect, that there cannot be a positive without a negative, there cannot be attraction where nothing exists to attract; that in proportion to the intensity and persistence of desire will the result be, that the goal which the race of men sets for itself is the goal at which it will eventually arrive.

If, then, the race, if men and women generally can be made to believe it desirable and possible to attain to the possession of other senses than those they now possess—senses which will enable them to see beyond their present line of vision; to do more and be more; to remove disease and all unrest from out of the lives of every member of the human family, and under such conditions to live on and on and on, indefinitely and without fear of death—if, I say this hope and this faith but become the hope and faith of the people generally, the next generation may reasonably hope to measure far up on the tapeline, and to compare what they will know with what we now know, as our knowledge compares with the anthropoid apes who are supposed to have the honor of being our progenitors. It is with the hope of arousing this hope and stimulating this faith that we labor.

#### COLLEGE FUND.

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Jennie E. Warburton, Pawtucket, R. I. ....	10.00
Total to date.....	\$1,892.00

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Memory keeps her record in your face of good or evil thoughts and deeds.—*Coming Age.*

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#### WOMEN OUTLIVE MEN.

It is strange but true, says the *Chicago Chronicle*, that the most delicate child often outlives his stronger brother or sister. Many instances are on record of the long survival of those who seemed destined to die early. It is said of Voltaire, who lived to be eighty-four years old, that he was so delicate at birth he could not be baptized for several months. Sir Isaac Newton, the doctors said, would not live a week but he celebrated his eighty-fifth birthday. Fontenelle lived to be 100, although he was so frail at birth that the priest had to go to his home to baptize him.

Even more interesting than this is the statement by Prof. Buchner that it is possible for a woman to preserve her youthful beauty even to her old age, or in some instances, to regain it. The marquise of Mirabeau died at eighty-six with all the marks of youth in her face. Margaret Verdun at sixty-five smoothed out the wrinkles, her hair grew again and her third set of teeth appeared. Cases of this third dentation are not rare.

The professor has still further hope for the fair sex in the announcement that women live longer than men. One French woman, Marie Prioux, who died in 1838, was said to be 158 years old. Statistics of the various countries on this point are remarkable. In Germany only 413, of 1,000 males reach the age of fifty, while more than 500 of 1,000 females reach that age. In the United States there are 2,583 females to 1,398 male centenarians. In France, of ten centenarians seven were women and only three men. In the rest of Europe, of twenty-one centenarians, sixteen were women.

The oldest person now living is held to be Annie Armstrong, who is 117 years old, and lives in a little town in County Clare, Ireland.—*American Legion of Honor Journal.*

#### GREW BONES BY THOUGHT.

S. W. Winter, who lives at No. 201 First avenue, Joliet, Ill., vouches for a case similar to the one published in the *Chicago Inter Ocean* in which Mrs. S. V. Hughes-Graham, of Chicago, told of the growing on of a finger by the power of thought.

John Espy, of Xenia, Ohio, a cousin of Winter's, succeeded in reproducing by mental process four inches of bone in the lower part of his leg between the knee and the ankle. Some years ago Espy was driving a team of horses hitched to an old-fashioned thrashing machine. The horses ran away, the machine was overturned, and Espy's leg was caught between the wheels and crushed to a jelly. He was taken to Xenia, Ohio, and physicians declared at once that the only way to save his life was to amputate the leg at the knee joint. Young Espy declared that he would rather take his chances and try to save the leg. The wounded limb was bandaged and put in an improvised swing.

At the end of six weeks the crushed bone had worked out, leaving about four inches of boneless, bruised flesh. The doctors continued to insist on amputation, but the boy and his parents stuck to their belief that the bones would grow in again, and thought all the time of such a miraculous cure. Within three weeks from the time the old bone came out the new bone grew in. The leg became as strong as ever, but a trifle shorter, so that Espy walked with a very slight limp.—*Ex.*



## IDEAL EDUCATION.

No Child is Conceived in Wickedness or Born in Sin. His Origin is from the Universal Source. He is the Image and Likeness of God! The Business of the Educator is to Make this Image and Likeness Manifest.

BY ALICE B. STOCKHAM.

## CHAPTER TWO.

A child should be no more conscious in the sense of worldly pride or vanity of any attainment than the bird is of its song. Any momentary exultation is only an invoice of the soul's progress.

The divine life in the child makes him a born creator. His ceaseless activity indicates that his creative energy should be directed into channels of usefulness.

Destructiveness can easily be replaced by constructiveness; listless, restless inattention, by interest and concentration. This is not done by words, by commands, by repeated "do not's," but is accomplished through interest in the life of the child. Verily you live with him; you think his thoughts; you feel his feelings; you desire his desires; you create with his creations; you know by experience the steps he will take; you know when he is at the chrysalis stage; when he is a caterpillar, creeping on the ground; you know when he becomes a butterfly; when all his activities are awakened. But you go with him hand in hand to the field of discovery. With what eager interest he breaks the twig or bores into the maple tree for the sweets that are coursing up and down to feed the awakening life. How quickly he sees the first crocus, the hyacinth, the liverwort, the anemone. He listens to the blue bird's song; he knows that the robbin has returned to its nest, and is watching for the oriole to occupy the cradle that has all winter been deserted. Each spring all these enticing wonders of nature have new meanings to him. Do they not to you?

When my friend over sixty years of age says: "I see this spring colors in the foliage I have never seen before; I hear songs of the birds that I never heard; I smell odors that I never dreamed of," has he not been growing in his appreciation of the finer things of life? Has he not had a new awakening of the spirit? A new joy has come into his life, a new revelation of the unity of all things. With this clearer perception, with this keener appreciation, comes also growth in usefulness, in ability to impart new ideals to others.

Are there any mile posts in your lives? Have you put any limitations on the development of your consciousness? Then remove them, for as you are in your real innermost life a child of the divine, you have no limitations. Let creative energy manifest wholeness and perfection; let it shine forth from your soul, and as it shines you will be enabled to lead your child into the same effulgent path.

Carry no weapons of warfare, no swords of distrust, no guns of hate, no shots of abuse. Even remove bolts and bars of ignorance and infidelity. Let your watchword be, "I love and I trust." Let the light from these words shine and beam until the potency of the thoughts are felt in every heart; until like the sun upon the budding plant, the petals of wisdom and knowledge unfold in freedom and express in a new light, and radiate to others.

The ideal education is the development of the Divine at all ages of life. There are no graduating limitations, no finishing days, no thirty-year mile stakes to the man that knows his unlimited power. He is a living mental being; the one life permeates his life. He recognizes this in fact and in fullness, and in his recognition he manifests more and more day by day the perfection of his nature.

Both teacher and parent must be full of high ideals, must absolutely abide in the holy place. We are in an era of child study, but unless discerned by the spirit we are lost in a labyrinth of materialism. We will make no mistake if we keep close to the heart of Froebel, for he saw as few have seen that all activities, all powers, all energies and all thoughts, even, have their origin in the Divine.

Every child is the epitome of love, life and intelligence. The object of education is to bring forth, to show forth this love, life and intelligence. You bring forth, educe, what the child already embodies. He is no more considered an empty vessel in which to pour facts and figures, but he is akin to a seed that contains the germ of the entire plant. The acorn is the oak in embryo; the child is the man in embryo and includes in his nature all the possibilities of manhood. As you plant the acorn in the proper soil, and to produce a noble oak, give it food, moisture and sunshine, so with the child. You place it in proper environments; you give it home and school influence according to its needs, and then you let it grow and shine; we are just learning the significance of the word "let." Let means to loosen bonds, to remove limitations, to sunder the chains of distrust, doubt and fear. The watchword becomes: "I love and I trust." In loving and trusting we give the child opportunity to use his natural energies. By gradual sequence we lead these energies into constructive lines.

He makes discoveries in the laboratories of physics and economics; he molds the plastic clay into forms of beauty; he represents his growing thoughts upon canvas; in fact he builds, constructs, according to the evolution of his creative thought.

[To be continued]

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

O boundless life, I am a part of thee,  
I feel thy life blood coursing through my veins,  
And as I look upon thy varied forms  
They speak of something that's akin to me.  
The trees look down upon me in their strength;  
The beauteous flowers look upward from below;  
The sound of insects and the song of birds,  
The mute appeal of animals that look  
Into our faces with a look that seems  
To speak of love and trust and confidence,  
So like ourselves that we are wont to feel  
That something almost human lives within—  
All tell me of the universal life  
That's one, the same, in every living thing.

EVERETT O. WOOD.

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

DEAR MRS. WILMANS:—I have been intending for some time to write an appreciative line to one who has done so much to brighten my life, and if there is anything in this article encouraging to young travelers on the road to freedom, you are at liberty to make use of it—otherwise there is a big ocean close at hand where unsolicited correspondence can be easily disposed of.

Having outgrown the churches some years ago—without effort of my own—indeed they seemed to fall away from me—there was a never ceasing desire for something practical enough for every-day use, an abiding faith in real tangible good, without awaiting for so-called death to free us from bondage.

While visiting a brother in Florida ten years ago, Mrs Eddy's "Science and Health" fell in my way; but with all its strong, new ideas, it was impossible for me to make its principles of any practical value.

Some time after some one sent me a few copies of the *Wilmans Express* that were read indifferently at first—though out of the common (considerably out); but the ideas expressed were too hard to accept; so they were classed with other fads that would go their way.

But the old discontent gnawed away. The mind seemed to be in a state of fermentation, calling for light from some quarter; then the little *Wilmans Express* would be pulled out of its corner, and finally it was sewed together—all ragged at the edges and split in two crosswise—and read and read and read.

The Mental Science lessons were greatly desired, but the money was lacking—when lo! one day, that seemed like the day after never, the clouds broke—the sky did not rain bread and butter but there was a chance for the lessons, that were sent for, and the family informed afterward.

But the way they were studied that winter—with snow sweeping and winds howling across these lonely heights; but heaven blossomed within, for the mind was feeding on ambrosia; on the divine possibilities of life as taught in those incomparable lessons. The stars shone with added lustre; the whole globe became a magnificent expression of love and truth, as light flooded my understanding. But there came a relapse from this too elated condition, for the blighting thought crept in that the whole thing was an illusion, that Mrs. Wilmans had hypnotized me; and the lessons were put out of sight, to be looked at again sometime in the sober light of reason. The consequences of this doubt were failing health—till the family all cried in chorus for me to go back to the lessons; (they had been opposed to them heretofore); and back it was; illusion or no illusion the beloved science should have its way. Again my health improved; the old sun-bright days returned and all was life, sweet life.

The paper, *FREEDOM*, is a most welcome guest although it finds me alone with my gods—but the mental soil is enriched and growth is inevitable. What more can be wished for? "Poverty and its Cure" was read with interest to know how such a tangled chain of cause and effect could be treated, and its lofty conception seemed to border on the sublime.

"The Conquest of Poverty" following the lessons, gave me a stronger power for the application of its principles upon different lines; (a hint of Nature who uses so few materials for her thousand expressions;) and its captivating pages leave a shining trail of light after each perusal.

And so the neglected, abused "fad" has proved to be the legitimate child of advanced thought; a great truth brought to light through the blood, brain and sinew of the heroic woman who has spread before us the "Olympian tables" of Mental Science.

M. G. C.,

Fort Snelling, Minn.

Man and mammoth lived at the same time in Central Europe. This is the conclusion forced upon the learned world by some late discoveries made in parts of Germany. There have been found the tusks of the mammoth, dyed and marked by the flint instruments of prehistoric man. Then, too, a few of the bones of man of the stone age, with his flints and primitive implements, have been discovered in the mound graves opened within the last few months. Upon these simple finds lies the proof of facts of wide significance to mankind. They prove nothing less than the existence of man as the contemporary of the mammoth. This means that when Europe was covered miles deep in ice, during the period of the glaciers, when the great, woolly mammoth plunged his way through valleys and over mountains, man was there hunting and trapping him.

The theory has been advanced before, based upon the discovery that the bones, and especially the ivory tusks of the mammoth, were engraved with the rude drawings of early man, but objectors have arisen who suggested that it was more than possible that man could have come much later, and then found the bones and tusks of the mammoths which had been frozen in the glaciers. These later discoveries remove this objection, for some of the bones of the mammoths have been found with flint spear points still stuck in them, showing that the animals were slain by these primitive weapons.

To-day by the aid of the stone implements which have been found in France and Germany, it is possible to say very much about the life of the men and women who dug pits for the unwieldy mammoth, and, having trapped him, dispatched him at their leisure by repeated blows of rude stone weapons. We have some of the very weapons which were made by the earliest men on European soil.

Of these extinct animals the best known is the mammoth, and next comes the woolly-haired rhinoceros, while perhaps the most famous is the cave bear. The cave lion, the cave hyena and the urus were also quite common.

It has been definitely settled by those who have examined the remains of the men of the early stone age that they must have been very muscular, for the bones of the arms and legs are deeply grooved for the reception of the muscles. They were at least as tall as, if not taller than, the average European of to-day, and even though the weapons which they had at their command were of the rudest, they were still able to defend themselves, and at the same time gain food and clothing from the animals around them.

Did they have fire? It seems certain that they had found the secret of kindling flame by friction, for the bones of many of the animals are charred as if the flesh had been roasted in the fire. And, then, the temperature in which the mammoth could exist was necessarily low, so that the fire was a necessity for the men of that age.

The implements of horn and bone evince even more skill and patient labor than the flint tools. Among these have been found chisels, awls, needles, round and tapering lence heads, harpoon shaped lence heads, small, spoonlike instruments, used probably for extracting the marrow from the bones; whistles and various other objects, the use of which can only be guessed. The whistles are most curious and interesting, consisting of a bone of the hind foot of a deer, or chamois, and are pierced on one side with an oblique hole reaching only as far as the cavity of the bone.—*New York Herald.*



## CHRISTIAN SCIENCE, FAITH CURE, ETC.

## Do Not Laugh too Hard at These Things Until You Have Studied Them.

[New York Evening Journal.]

Concerning Christian Science and similar enterprises the public seems to be divided about as follows:

Those who scoff without knowing.

Those who believe with foolish credulity.

Between these two large classes there would seem to be room for a third willing to accept what is good and reject what is bad in the modern schemes to overcome bodily ills through mental effort.

No one denies that the mind has a great effect on the body. Any baby and many men can quite easily be scared into fits. The fright is purely mental. The fits are physical. More cures, of course, are due to mental influence than to any administering of drugs. A proper mental attitude, and especially a proper use of ordinary mental force, would prevent a great majority of all diseases.

If a Christian Scientist attempts to cure typhoid or a broken leg or consumption by faith cure that person, however well meaning, should be locked up to reflect.

But all cases in which disease is due to nervous disorders, to mental depression, to general boredom, can be reached by the so-called faith cures.

Read, for instance, some remarks by Dr. Alexander Wilder in the *New Cycle*. Dr. Wilder is a *real* Scientist, not a Christian Scientist. He is a man of deep learning:

"The best sanitation consists in having a good aim in life, a hopeful disposition, a purpose to make the best of affairs, and a predilection for being cheerful and contented. We insist, in short, that the origin of colds, with their sequences, is in the nervous system, and that the healthful condition of the nervous system is more from mental and moral causes than from external agencies. \* \* \* Low spirits and hopelessness always impair vitality; we may say more bluntly, they kill. \* \* \* The best preventive is a cheerful mind, firm conviction, and purpose inspired by principle. Firm resolve alone often drives away disease. It is one's salvation to refuse to be worried."

Do not laugh at the idea of cheerfulness preventing catching cold. A body animated by mental gayety and mental content is proof against many ills.

Have you noticed young women at a dance, with dresses cut in apparently suicidal fashions—low neck, no sleeves? They rush from heat to cold; dance until they are very warm; cool off in a draught. It does not affect them. They are blissful in their fine low-necked dresses, and disease has no chance at them.

How many men and women are said to "die of grief"? A wife or husband or child dies, and a survivor follows for no apparent physical cause. This is especially true with old couples. The cause is plain enough. The mental placidity is destroyed. Depression invites disease, which promptly comes and does its work.

Auto-hypnotism explains many cures. The ability of the individual to hypnotize himself, to say a thing and then believe it, is marvellous and worth study. The drunkard who successfully swears off is a self-hypnotizer. The Keeley cure is merely a promoter of self-hypnotism. The patient is made to think that he does not want to drink, and eventually he *really* does not want to.

It is supposed that the brain is divided into two dis-

inct parts—one which does not deal directly with the outside world, and the other, which does. The "inside," or sub-conscious mind, does most of the important work and really directs us. It supplies the musician's inspiration, the ready flash of genius to the orator—surprising that orator as much as it does the audience.

You all know how that sub-conscious brain works more or less. It is through that division of your mental machinery that auto-hypnotism and so-called faith cure do their work. The "outside" brain gives impressions to the inside brain which control you thereafter. Do not discourage a nervous woman who wants to be a Christian Scientist. Tell her to go ahead. The chances are that it will do her good. If she breaks her ankle, call in a good doctor, as you would call in a carpenter if she broke the sofa, and explain politely to her the difference.

Reflect on the doctor's wise remarks quoted above.

Remember that monotony is the foundation of diseases, except what may be called the "pig diseases"—based on foolish eating.

Many women who think Christian Science has cured them have really been cured by an *interest in life*, which interest they owed to Christian Science.

If you have an ailing child, try at once more fresh air and at the same time amusements. If you have an ailing wife, try the effect of cheerfulness. If you want to cure a man, and especially a woman, of drinking too much, remember that drunkards are made by monotony. Instead of administering unlimited quantities of good advice or high-sounding reproof, try what cheerfulness will do.

The war, excitement and *work that made life worth while* made Ulysses S. Grant a great man, when before the war he was apparently on the high road to plain, every-day drunkenness. Women who drink suffer especially from aimlessness in their lives. Give them an interest, give them cheerfulness, if you want to cure them.

Study "self-hypnotism," which is merely a modern word for old-fashioned "self-control." Self-control will cure vice. Cheerfulness will cure disease in a majority of cases.

Do not laugh at Christian Scientists. Their science, crude at present, cursed in many cases with sadly ignorant exponents, will constitute nine-tenths of all medical practice in the future.

## THE FUNCTION OF DINNER.

The epicure under necessity of "dieting" foregoes indulgence and disciplines his appetite with a "dinner of herbs," or of toast and tea, or of milk and cracker. Or again he may, as a noted gourmand said, prefer to sit down to a juicy duck "with but two at the table—myself and the duck."

These things would be well enough if dining were only a feeding process. In civilized life it is something incalculably higher and better. It is the social function of the day. Its purpose is to bring the family or friends together, not for the mere satisfaction of their hunger, but for pleasant social intercourse, and to keep them together as long as possible. To that end the dinner is served in a series of slowly succeeding courses. It is meant to be a time-consuming, conversation-provoking process.

We dress ourselves for it in clothing unfit for the ordinary duties of life in order to emphasize the fact that all these are for the time dismissed in favor of converse and geniality—that the working day is done, that we have put aside its interests and its stress, that we are met in the evening not merely or primarily to satisfy hunger, but chiefly to indulge in an interchange of thought and sentiment and good-fellowship.

The dinner is no mean measure of civilization.—*Ex.*

# **FREEDOM**

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## **PROOFS.**

I shall give a few records of cases that have proved our theory that all causation is primarily mental.

One might ask why the mental laws are not universal in their operation.

They are.

It is only a lack of clear-sightedness in regard to the true conditions, that causes any appearance to be attributed to other than the natural outworking of orderly laws.

A woman who was accustomed to the drudgery of heavy work, until, at an age when hopelessness had almost culminated in despair, came in contact with a teacher of Mental Science, and immediately began to study it, at the same time trying to apply it. She was not sick, but she was poor, and worn out with the struggle of life. Her teacher told her that she could "manifest" over poverty by using her mind and establishing an interior thought condition or vibration of opulence that would compel a change.

She did not believe it because she did not understand how it could be done. But she promised to work faithfully towards this end by affirmations until the mental change came.

In the course of a year a strange change of consciousness was experienced. She felt that she was in a boundless world of opulence, and that all of it was subject to her demand.

This mental realization of omnipresent wealth did not seem to yield material returns for several months longer; but the entire peace that held the mind, was conducive to the materialization of her highest desires.

She was employed as housekeeper by a wealthy man

whom she afterwards married, and they are both happy in growing and learning and demonstrating still more of the All-Good.

Another woman lived on a farm in one of the northern states, took care of a large family, and hardly dared acknowledge even to herself the latent desire for wider knowledge and greater influence and more culture. But she gained courage and began to trust herself, and thus vitalize her desires, and, as she said when she was in Sea Breeze this winter, "It would read like a fairy tale if I should tell how everything has seemed to conspire to bring what I wanted to me."

The basic principle to hold to is, that it is the undoubting attitude of persistence, even through reverses if need be. These persons kept at work and trusted the law of growth to fill their statements of power, even when the realization seemed impossible from any direction.

There is a family now in Sea Breeze, who, to give their children the advantages of a college education, had a ten years' struggle before they eliminated fear from the mind, and materialized their dreams of independence and freedom.

Failures must be looked upon as enticements to greater effort.

It is only the person who gets down and stays down because he is discouraged, who deliberately denies our claims. These are they who fill the ranks of whining pessimists; who see no hope or promise of usefulness in the great truths that are being lodged in the public mind.

They are the ones that will yield easily to the suggestions of weakness and death that find lodgment in their bodies.

The processes of life by which decay and disintegration operate to make room for higher processes, are just as good and necessary at present as air or sunshine or any other quality or substance.

Those who will not cultivate their inner mental forces; those who will not turn from the ideas that have caused their misery; those who will not break loose from their inherited beliefs; all such will necessarily go where their fathers and grandfathers went.

They "did the best they could." If we can do no better, we will reap as they reaped.

It was right for them to "pass on" and not encumber the earth. Thus we see that nature acts in wisdom.

Of what avail would evolution be, if new knowledge did not give new powers?

Therefore, if we do not gain more knowledge, we cannot manifest anything different from what our ancestors manifested, and these ancestors are dead.

While we tell of the success of certain persons who are demonstrating our theories, we acknowledge that with many persons who seem to try just as faithfully the manifestation is not so satisfactory.

This is not the fault of the principle, because the mental laws are unchangeable. It is not the fault of the persons themselves; it is only that the persons register mentally a degree below those more successful, as looked at from a standpoint of evolution.

If a person could comprehend these truths that are being brought before the public, and yet could not appropriate the strength which he is led to expect as a result, it would be a very contradictory position



in fact, it would be an impossible position, since an understanding of truth is the appropriation of it.

In cases which seem contradictory, it may be that the person unconsciously clings to some previous belief that acts as a hypnotic hindrance to the results he thinks he has a right to expect. In such cases, the student should examine the situation promptly to find out where the impediment is. He will surely find it in himself somewhere, and not in the law, nor in the study that explains the law.

Our philosophy leads towards a perfect solution of the problem of disease and poverty. When all persons have reached an understanding of the oneness of mind, and of the power of thought control, there will follow universal health and success. In the meantime, those who master the principles, will reap the rewards according to the degree of their understanding.

To follow the theory to its ultimate conclusion, we find no argument that is not endorsed by our hopes and by our highest reasoning powers. As we learn to be patient and trust ourselves to grow through all negation into a perfect realization of our inmost aims, we will be happy and will be a radiating center for the creation of an atmosphere of buoyancy for all who come in contact with us.

The statement "economy is the road to the poor house," is made to help one get rid of fear, the fear of want with its train of evils. If we are not afraid to spend money, it shows that we believe in our right to our share of the store-house of omnipotence.

There really is enough health, strength and wealth for all possible demands, but we have paralyzed our receiving capacity by building a fabric of evil in our consciousness. We must take off the brake and allow the free circulation of mental currents of prosperity and vitality.

If we deny ourselves something that we want very much, we will have inhibited our power of earning to that extent; because desire is the essence of life, and to stultify desire is to stifle the impulse towards advancement; while if we hold to a desire until it is gratified, we gain the knowledge that projects another desire, and also gain the power to gratify this other.

Power is cumulative when once the right mental attitude has been attained.

Given an organization possessed of a knowledge of the law, and in the midst of experiences, and reason will evolve the power that will disarm every suggestion of failure.

If we feel within us the strength of supremacy, we will have no need to pitifully implore help from any source.

As one lives in the mental realm of power, his body adopts the high statements; it accepts them as a standard for embodiment. This mental position supplants suffering and weakness, and will eventually bring the ability to banish despair or any negation that may assail.

What we claim for idealism, is that it supplies a working basis by which we gain command of forces that have heretofore dominated us. It gives us the power to externalize conditions with the absolute precision of mental chemistry. It banishes belief in chance or accident. It leaves the key of pure reason in our hands, by which we unlook and appropriate the philosophies of life that had heretofore been closed to us.

It transforms life from the daily struggle with harassing cares into a sense of reposeful power where the possibility of prospective achievement lures the hopes constantly forward.

Granting the truth of these statements, it behoves us to keep firmly in mind the one aim—to grow. To do this is to gain the knowledge that transcends all previous beliefs; it is to acquire an understanding of the principle of growth and keep the consciousness adjusted to the ever advancing trend of evolution. As new facts are discovered and fresh truths are brought to light, the whole race will be compelled to accept the new order, and there will be no more necessity for preaching the gospel of happiness, because beauty and joy will be the universal condition. As every possible situation is only a necessary teacher, it is unwise to bewail any lot, but rather to accept its lesson and profit by its discipline.

H. W.

### THE PICTURE SHOW.

Last Thursday evening we had a delightful ride across the bridge into Daytona and to the Opera House where Prof. Burgman was to lecture. As this paper is going to press right away I only have time to say a word about it.

It was a beautiful exhibition. Actually the scenes were too lovely to seem real; I felt as if they had been transported from fairy land. And the Professor's talk seemed to fit them exactly. He is a fine speaker and capable of interesting his audience.

He has gone on his lecture tour, and I bespeak for him the kindest attention of my friends everywhere.

H. W.

### SELF HEALING.

*Self healing is not a book at all. It is a series of plain, simple directions that will put you in the proper frame of mind to overcome any disease or limitation you may have. When you write you must tell me what the trouble is that you want banished. Helen Wilmans, Sea Breeze, Florida.*

### THE TEN PER CENT. FUND.

From Paris, France, comes sixty francs to the ten per cent. fund for the college, making the third donation to that special fund and all from the members of one family, Mr. Gustav Muller and his two daughters. Are there no others who are willing to help the cause which has helped them?

I know that there are thousands, yes thousands of people who are in better financial conditions because of the help they have received through Mental Science, through having been made stronger and more hopeful and self confident; therefore, better business men and women. Now we are to build an institution where these great truths are to be taught to the coming generation, while the older one is assigned the task of further investigation into the law of life, that further and yet greater good may come to the race. Is it too much to ask that those who feel that they have gained financially through their knowledge of Mental Science should give a small per cent. of what they have thus gained to help on the cause?

Surely it would not seem so. Wake up, friends, and give the cause a lift.

H. W.

## THE WASTE-PAPER BASKET.

The bird children in the palm tree that stands before Claude's house are being so naughty and irresponsible that we do not know what to do with them. They come out of the nest on to the stem of one of the long, graceful leaves and sit close up side by side, squeezing closer and closer to each other until one of them tumbles to the grass below. Then the one that falls begins to cry, and some one must put him back again. To do this requires management. We now have a long slender pole, and set the small tow head on the end of it and raise him to his nest, when he tumbles off into it, where he rests a few minutes, and then again goes out on the limb to his four brothers, who are still there squeezing and squeezing and tumbling off in turns. Jessamine says they are more trouble than all her money. Her money consists of two nickels with which she is going to buy little Edward Starkey a toy duck and a toy turtle; price five cents each.

It is quite surprising what gay times we are having here, in spite of the fact that the guests are gone and the hotels closed. There is a lot of little steamers on the river used only for excursions. We are now making use of these to visit interesting points on the fresh water streams that empty into the Halifax. These steamers only carry about thirty or forty persons, but that answers our purpose. We take our lunches with us and make coffee when we land somewhere; we usually find a place with a floor, erected by the hotels for the visiting parties during the winter, and there we spread our luncheon, and afterwards dance an hour or two to the music of Mrs. Michael's accordion and Daisy Ballough's guitar.

Mrs. Michael is a natural musician. She does not need to study. She plays anything from a mouth organ to the finest piano, and she is always ready to contribute her best. Besides this, she can make the best chocolate layer cake, Jessamine says, "ever lived." Her layer cake last night did not live long. Yesterday was the birthday of one of our Mental Science crowd—Mr. McCurley. Two days before that Mr. Post had a birthday, and we gave him a "blow out" in our new house. It is the most beautiful house I was ever in, and the possession of it is enough to make any house-keeper happy. Well, we clubbed together and bought him a fifteen-cent horn. I made the presentation speech in which I told him that the suitableness of the present lay in the fact of his intense desire to make a noise in the world; we, his indulgent friends—irrespective of expense—now furnished him an instrument that would assist him in the gratification of his ambition. In his speech of acceptance he confessed to being twenty-one years old, and we let the matter drop there.

But last night we had an impromptu affair that was simply lovely. Mac did not suspect anything; he is a bachelor and lives in a house all alone. Early in the afternoon Jimmy Ballough—who is Daisy's husband, and a most genial and generous young fellow—went about among Mr. McCurley's friends and got enough money to purchase a gold watch; Jimmy contributed the chain himself. A crowd of us went over to Daytona and bought it. In the evening at about eight o'clock the "whole kit and bilin'" of us went to Mac's house with musical instruments and turned them loose. Mac soon made his appearance, and was conducted to

Mr. Burgman's spacious and beautiful parlors, where we had a contribution collation, of various kinds of cake and lemonade. After disposing of this, Mr. Burgman gave us an exhibition of the many views of this place on his magic lantern. They were perfectly splendid. Later still, we had more music; two songs by Mrs. Caroline Lockwood, who has just returned from a four years' sojourn in Italy, where she has been having her voice trained. Her singing is exquisite.

Mrs. Lockwood is regularly employed to sing at the Mental Science Temple every Sunday night.

Last Sunday night the lecture was by Mr. Post. The subject was "What we Know Compared with that which Remains to be Known: Or our Ignorance Measured with a Tape-line." It is well worth publishing in *FREEDOM*, and will appear soon; perhaps in this issue. The subject of his discourse opens up not only new volumes but new worlds—even a new universe; it trenches closely on that wonderful something called "The fourth dimension;" a something—the thought of which seems to liberate the mind to the dropping of its every burden. Oh! we are growing towards freedom. I feel fresh mental expansiveness every day.

Among my most valued correspondents is Gustav Muller, whose splendid articles my readers must be familiar with. It was he who proposed giving one-tenth of his income to our college, and who backed the proposition by a most generous present. Gustav Muller has a daughter in Paris who is a stenographer for a business firm there. She, too, agrees with her father about the ten per cent. She says:

"I think my father's idea, as published in No. 42 of *FREEDOM*, excellent. I, myself, expect to have my salary raised very soon, perhaps even at the end of this month; and as it is you and you alone, who will be the cause of it, I shall, according to papa's suggestion, send the tenth part of the first year's raise as soon as the raise is announced to me. [I have been treating her for a raise in her salary.] This amount is to go to the college fund. I feel the deepest interest in the college, as I think every Mental Scientist must; and I think none can afford to neglect expressing at least a small portion of his interest *externally* through a contribution within his means.

"The second thing I want to say is do not give up the Waste-Paper Basket for love or money. I do not see how you can give it up and remain consistent with your teachings. You always tell us that to be well we need relaxation and recreation more than anything else. If after the serious and thoughtful editorials you give us, you should deprive us of the refreshing Waste-Paper Basket, *FREEDOM* would be *FREEDOM* no longer. My advice is—put lots of nonsense into this department, so as to cure us of the seriousness all people are suffering from; and also do not spare the slang; as used by you it savors so strongly of unrestraint and seems to limber the reader up from his topmost ideas to the soles on his shoes.

"Unlike some of your readers I am not so sorry for Mr. Post as to ask you to let him alone; make as much fun of him as you please. One thing certain, all the nonsense you get up about him leaves him in a position so lovable and charming that I know you make him friends by pitching into him. Anyhow I just love to see the men pitched into; the most of them bear it as



good-naturedly, never defending themselves overmuch. But you surely do have a way of placing Mr. Post in a most charming position in all your seeming grumblings about him. You promised once to tell us how he packed a valise. Now we want to know all about that performance."

I should have to illustrate it, and I cannot do that now. I should like to picture him as he sews the buttons on his clothes; he spreads himself over about three chairs and begins to send me after the things he wants. "Bring me a spool of thread, Helen, and a needle; now I want some shears." (Actually he calls scissors "shears" to this day.) "Durn the shears, get me a knife. Now I want a button. Get me another chair to put some of these things on. This needle has not any eye to it; get me another."

Then picture the poor fellow squirming around trying to thread his needle, changing his position every second until he works himself into a perspiration. He is so patient and gentle under the affliction of being buttonless that I very often take the job off his hands. The women of this place are all mad when I make him wait on himself; they call it "imposing on him." Some of them tell me if they had him they would keep him in a bandbox and run errands for him early and late.

And I suppose they would; but they do not know how to educate a husband as well as I do. The other day I was in the street talking with a man when he called my attention to an upper window of our house. "What is that any how?" he asked, pointing upward; I looked a minute and recognized a familiar sight; Charley's feet hanging out. These feet of his are nearly always where they ought not to be; on the top of his desk; on the mantle piece; hanging over the banisters of the porch, etc.; and by the way they are the main factor in the packing of his valise; after getting his cloths in, he then takes the bag by the handles and puts his foot against the things to crowd them down so that he can make the fastening meet. This is not such a bad plan either, but aint it like a man, though? Men do things in such a strong, effective way. I like men. I would not do without them for anything; but I must get some fun out of them. Charley is a good one to get fun out of; he can retaliate most charmingly. The women are awful glad when he gets one on me.

I must return to my Paris correspondent. I was treating her for a better salary; yesterday there was another letter from her containing a contribution to the college.

"As I anticipated" she writes, "in my last letter I have had my salary raised. The raise for the year amounts to six hundred francs, so I send you one tenth part of the first year's raise, which is sixty francs; to be applied to the uses of the college." The name of this correspondent is Renata Muller, and she lives at 58 Boulevard de Strasbourg, Paris, France. Many thanks to the dear girl for her generosity. H. W.

#### 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. If you want your bodily condition or your social or financial condition changed, write to me fully. Helen Wilmans, Sea Breeze, Florida.

#### MENTAL SCIENCE ASSOCIATION.

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

HELEN WILMANS, President.

CHAS. F. BURGMAN, Secretary.

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#### TEMPLES ORGANIZED.

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

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

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

#### THE SEATTLE CONVENTION.

Hotel Rainier, of Seattle, has been secured as the headquarters for the Mental Science representatives to the convention convening July 1st.

The committee in charge request that all Mental Scientists who desire to attend the convention notify the chairman at the earliest possible date by addressing Professor F. M. Knox, 773 Harrison Street, Seattle, Washington.

The railroad companies have agreed upon one and one-fifth fare going and returning for all who attend the convention from Washington, Idaho and Oregon.

A special train will leave Independence, Kansas, via the Northern Pacific Railroad for the convention under the direction and management of Mr. A. L. Clark of Independence, Kansas, with whom communicate upon this subject at once if you desire to take advantage of special rates, a jolly company and a pleasurable journey with people of the new thought.

Arrangements have been made by which the full proceedings of the convention inclusive, addresses and essays to be delivered by the various speakers, will be printed and bound into book form. This will make an exceedingly interesting and historic document. Many in the future years—when this movement has gathered irresistible momentum; when its influence is felt in all countries, among all people and conditions—will want to turn back to trace its history, and look over the proceedings of the first Mental Science Convention, as the starting point from which a united effort was made to enlist the co-operation of the world in the reconstruction of the thoughts and ideals of humanity.

Before this issue of FREEDOM comes to the readers the Home Secretary of the Mental Science Association will be en route to the Seattle convention, and will respond to as many invitation to lecture in the cities on the way as the limited time at his disposal will permit. The route of travel, cities and dates after leaving Sea Breeze is as follows:

Louisville, Ky., June 8; Cincinnati, Ohio, June 10; Indianapolis, Ind., June 12; Detroit, Mich., June 13;

Chicago, Ill., June 14; Milwaukee, Wis., June 20; Duluth, Minn., June 21; St. Paul, Minn., June 22; Minneapolis, Minn., June 24; Miles City, Mont., June 27; Helena, Mont., June 28; Spokane Wash., June 29; Seattle, Wash., July 1; Victoria, B. C., July 6; Tacoma, Wash., July 8; Portland, Ore., July 12; Yreka, Cal., July 16; Redding, Cal., July 18; Sacramento, Cal., July 20-22; Auburn, Cal., July 23; Grass Valley, Cal., July 25; Nevada City, Cal., July 26; Vallejo, Cal., July 30; Stockton, Cal., Aug. 1; San Francisco, Oakland, San Jose, Cal., Aug. 3 to 10; Pasadena, Cal., Aug. 12; Los Angeles, Cal., Aug. 14; San Diego, Cal., Aug. 16.

After leaving California, on August 17th, the proposed return route will be through Texas, northward through Indian Territory, Oklahoma, Kansas, Colorado, Wyoming, Nebraska, Iowa, Missouri, Illinois, Indiana, Ohio, and by way of Lake Erie to New York, Massachusetts, Pennsylvania, Washington, D. C., and return to Florida. It is proposed, as far as possible, to visit all of the larger cities of the United States in the interest of Mental Science, stimulate the growth of the movement and build up branch organizations or Temples whenever and wherever opportunities present themselves.

The growth of the movement, however, will depend largely upon the friends and followers of the movement themselves. If they are earnest and enthusiastic, ready to give time and labor in even a small degree—much good can and will be accomplished.

Sooner or later, Mental Science will have to meet the organized opposition and resistance of the old beliefs and the institutions resting upon them. The old and fixed never has consented to an invasion of its well occupied territory, by the forces of the newer thought in times past, it and never will consent without a struggle. The press, the pulpit, the rostrum, will thunder forth their anathemas, and the forces of law, society and government will be again arrayed, as in times of old, to resist the onward march of the new. Single-handed and individualized combat will be futile, and we need to bring organized power into the field to overcome organized forces. Organization is, therefore, but a natural sequence of the wider dissemination of the newer thoughts promulgated by the philosophy of Mental Science. The movement will come out of the Seattle convention immensely strengthened and reinforced by larger organization and still greater enthusiasm.

#### NEW YORK TEMPLE.

In addition to the regular Sunday services of the Temple, we meet on Wednesday evenings for the exchange of thoughts and experiences along Mental Science lines. These meetings are of an informal character and have already become quite popular, as well as instructive. They also afford a good opportunity to unburden one's self of thoughts that must be sent forth in order to make room for other and better ones. We have already had many curious and interesting experiences related, and these are often more convincing than any amount of general discussion.

The following By-laws of the First Mental Science Temple, City of New York, were adopted by the Temple:

#### ARTICLE I—NAME.

The title of this organization shall be the First Mental Science Temple of New York.

#### ARTICLE II—CONSTITUTION.

This organization accepts and adopts as its organic

law, the Constitution adopted at the Home Office of the Mental Science Association, at Sea Breeze, Florida, on December 15, 1899.

#### ARTICLE III—MEMBERSHIP.

Subject to the approval of the executive board, who shall pass upon all applications for membership, any person endorsing the principles and subscribing to the constitution and by-laws of the association, shall become a member hereof, upon payment of the admission fee.

#### ARTICLE IV—OFFICERS.

The government of this Temple shall be vested in a lecturer, a secretary, a treasurer and an executive board of not less than three members. All officers, other than the lecturer, shall serve without salary. The chairman of the executive board shall also preside at meetings of the Temple.

#### ARTICLE V—POWERS AND DUTIES OF OFFICERS.

The powers and duties of the officers of this Temple shall be, respectively, as defined and provided for in the constitution of the association.

#### ARTICLE VI—LECTURER.

The lecturer shall be selected as provided for in the constitution of the association, but until a lecturer be so appointed, and in the event of his or her absence or disability, the executive board, as required, may appoint a lecturer pro tem.

#### ARTICLE VII—EXECUTIVE BOARD.

The executive board shall be elected at the annual meeting, and members thereof shall retain office for one year and until their successors are elected. The executive board shall have power from time to time and at its discretion, to increase the number of its members not to exceed five, and to fill vacancies occurring in that body and in the offices of secretary and treasurer, who shall be ex-officio members of the executive board.

#### ARTICLE VIII—COMMITTEES.

The executive board shall appoint such sub-committees as may be deemed expedient or desirable.

#### ARTICLE IX—ANNUAL MEETING.

The annual meeting shall be held on the first Wednesday of May, in each year, when the executive board for the ensuing year shall be elected, and such other business transacted as may regularly be brought before the meeting.

#### ARTICLE X—OTHER MEETINGS.

Meetings shall be held regularly each Sunday as provided for in the constitution of the association, and such other meetings shall be held as and when the executive committee may determine and direct.

#### ARTICLE XI—ADMISSION FEE AND DUES.

The admission fee shall be one dollar, and the annual dues shall be two dollars, payable in advance.

#### ARTICLE XII—APPROVAL OF BY-LAWS. AMENDMENTS.

These by-laws are subject to the approval of the central executive board and shall go into effect when endorsed by that body. These by-laws may be amended at any general meeting of this Temple called for such purpose, subject to the approval of the central executive board.

Signed and approved:

HELEN WILMANS,  
C. C. POST,  
CLEMENT ELDRIDGE,  
CHAS. F. BURGMAN,  
A. F. SHELDON.

Yours truly,

EUGENE DEL MAR, Sec.

#### C. F. BURGMAN'S LECTURE TOUR.

Mr. C. F. Burgman, Home Secretary of the Mental Science Association, will attend the convention of Mental Scientists to be held in Seattle, Washington, beginning July 1st. He will leave here as early as June 1st



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

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

Atlanta, Ga. - - - June 4	Tacoma, Wash. - - - July 8
Chattanooga, Tenn. - June 6	Portland, Ore. - - - July 12
Louisville, Ky. - - - June 8	Yreka, Cal. - - - July 16
Cincinnati, Ohio. - - June 10	Redding, Cal. - - - July 18
Indianapolis, Ind. - - June 12	Sacramento, Cal. - July 20-22
Detroit, Mich. - - - June 13	Auburn, Cal. - - - July 23
Chicago, Ill. - - - June 14	Grass Valley, Cal. - July 25
Milwaukee, Wis. - - June 20	Nevada City, Cal. - July 26
Duluth, Mich. - - - June 21	Vallejo, Cal. - - - July 30
St. Paul, Minn. - - - June 22	Stockton, Cal. - - - Aug. 1
Minneapolis, Minn. - June 24	San Francisco, } Aug. 3 to 10
Miles City, Mont. - - June 27	Oakland, }
Helena, Mont. - - - June 28	San Jose, Cal. }
Spokane, Wash. - - - June 29	Pasadena, Cal. - - Aug. 12
Seattle, Wash. - - - July 1	Los Angeles, Cal. - Aug. 14
Victoria, B. C. - - - July 6	San Diego, Cal. - - Aug. 16

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

After June 1st. all letters relating to route of travel and invitation to lecture should be addressed to C. F. Burgman, care Prof. F. M. Knox, 773 Washington Street, Seattle, Washington. After July 1st. address all such letters to C. F. Burgman, care Porter L. Bliss, 320 Post Street, San Francisco, California.

### HOME TREATMENT.

*For every form of disease and every undesirable condition write to me; I can liberate you fully. Consultations free. Letters confidential. Helen Wilmans, Sea Breeze, Florida.*

DEAR FRIEND:—Your paper is getting to be an essential part of my sustenance. Many an evening have I walked four miles to town and back again just to get FREEDOM. The more I read it the more I like it. You keep adding more interesting features to it, seems to me, each better than the other.

When I received the paper last year, I would invariably turn to the Waste-Paper article before I would peruse any other part of it. But now this article is of secondary importance. When I get the paper now, I immediately proceed to rip it open and glance over the pages till I come to "The Mental Science Association." When I begin to read I generally devour all of it before I get home. Your lecture in the last issue, (May 2) did me lots of good. It seemed to me I could see you standing before that interested audience, the very personification of the truths you champion. The other two

lectures were also good, but it seemed to me that in the last one you had begun to feel the fire of encouragement and enthusiasm, which enabled you to burst out with an eloquence more persuasive than you had manifested before.

Surely we are moving. If this be only the beginning of the skirmish, what will not the real battle be? When our soldiers are thoroughly trained for the noble conflict all the foggyism, creedism and superstition in the world will not be able to muster a phalanx strong enough to withstand even the first onslaught.

Nay, the truth will go marching on from victory to victory until the whole world is saved.

When the time comes you will find me in the ranks fighting with the others with a valor their equal, though perhaps with inferior skill. Yours truly,

C. A. NELSON,  
Mapleton, Iowa.

FREEDOM on trial six weeks ten cents.

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This is the best book on the subject treated which I have ever seen, at any price. Contains as much practical information as many expensive courses of lessons on Personal Magnetism, and gives a complete system of drills for developing the force. Circulars for stamp. Price, 50 cents. Money refunded if not satisfactory.

June 6-2t\*

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June 6-1t\*

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June 6-1f

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Men and Gods, C. C. Post, paper . . . . .	50
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Driven From Sea to Sea (55th thousand. Fiction), C. C. Post. Paper . . . . .	50
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A Search for Freedom, Helen Wilmans. Cloth . . . . .	1.50

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

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

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

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

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

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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.

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

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

THE INTERNATIONAL SCIENTIFIC ASSOCIATION.

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

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

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

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

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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."

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

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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

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