

FREEDOM

A JOURNAL OF REALISTIC IDEALISM.

*He 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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WHO ARE THE REAL FAKIRS.

"Knowledge is power; knowledge will largely eradicate quackery, but in the meantime we should put a stop to the swindling carried on by professional quacks who are entirely ignorant of the functions of the human body, ignorant of the laws of life and decay, ignorant of the action of drugs; many blasphemously posing as possessing powers never yet vouchsafed to mortal man; frightening people into the idea that they have diseases which they alone can cure, taking fees and gratuities for services not rendered. There are perhaps many in our fair State.

A PRINCELY INCOME.

I have been told that one has an income of \$30,000 annually. A large part of this income is from persons whom this healer has never seen, and for whom, perhaps no prayer even has been offered. Such humbuggery as this should not exist in Florida or in this enlightened land."

The above, quoted from the address of Dr. Hughlett, president of the Florida Medical Association, and published in *The Times-Union and Citizen*, can have but one purpose, and point to but one person.

It was a purposeful attempt to discredit the teachings and practice of my wife, Mrs. Helen Wilmans-Post, whose reputation as a thinker, author and the founder of the school of Mental Therapeutics is world-wide, since she has correspondence and patients among every civilized people on the globe; friends among the most intelligent and wealthy of two continents. So long as it was a purely personal matter, I did not think it worthy of a reply, since it is ever the fate of those who announce a newly discovered truth to be misjudged and misrepresented by those less well informed, but since the Medical Association, of which Dr. Hughlett was the president, has prepared for introduction into the State Legislature a bill which is intended to make a criminal before the law of any one engaged in healing the sick, unless first having received permission from the Medical board the question becomes one of general interest and demands a reply.

"Knowledge is power," says Dr. Hughlett. Dr. Hughlett knows nothing of the methods employed by Mrs. Wilmans-Post. Either that or he deliberately sought to mislead. Mental Science teaches the relations of the mental to the physical, of the mind to the body. It is not a religion, and prayer does not enter the practice. It is a science, something the doctoring by drugs is not. Mrs. Wilmans-Post and myself have spent more years in the study of the relations of the mental to the physical than Dr. Hughlett has in dealing out drugs, and while we do not deny that drugs have a character and are sometimes useful, yet the percentage

of cures by other methods is far in excess of those performed by the regular medical doctors, while with us, the patient is instructed in the law of health and life, and is less liable to sickness thereafter because of this knowledge, whereas the effect of drugs, even if removing the present ailment, not infrequently leaves the system weakened and even tends to induce other diseases to appear later.

Those who go to Mrs. Wilmans, or to any others than the licensed practitioners, are usually such as the doctors have pronounced incurable, or have themselves lost all faith in the ability of the doctors, and the statement by an applicant for treatment that "I have paid so much to the doctors, who have done me no good, that I can't pay much of anything to a mental healer," has a monotonous sound in the ears of every Mental Science practitioner in the country, yet I doubt if any Mental Science practitioner ever turned one of these unfortunates away, if on examination they were found to be really unable to pay. There are occasionally would-be patients who think that if no drugs are provided nothing ought to be paid, as if nothing was due for the time consumed by the patient or the years of persistent research which has been given to the subject. Such applicants are naturally rejected where able to pay, but in Mrs. Wilmans' practice no letter received goes unanswered. All absent patients are required to report their condition weekly, and the receipt of these weekly reports is promptly acknowledged, and such advice and instruction given as the case seems to require. The opportunity to investigate Mental Science teachings and practice is open to the world. Our publication office sells annually, thousands of volumes upon the subject. Both Dr. Hughlett and Dr. Porter informed the writer that they knew little or nothing about it and Dr. Porter said, "I do not wish to know anything about it." Probably not one of the doctors attending the Medical Association did know anything about it, its teachings or the percentage of patients cured by Mrs. Wilmans. Yet these ignorant men who style themselves "regular" doctors would have her, and all others, not of their school, branded as criminals, arrested, fined and imprisoned, if they do not cease their work of healing. I say "ignorant men" understandingly, for the average physician of the old schools is as ignorant of the law of mentality which underlies the whole art of healing as they appear to be of the inalienable right of the individual citizen to decide for himself who he will have to attend him in sickness. The almost absolute immunity from danger to themselves for mistakes in judgment, ignorance or carelessness in the treatment of the sick, which they have

secured through the establishment of legally organized boards of examiners authorizing them to practice, has induced the smaller minds among them to imagine that they know all that is to be known about the healing art, or if it can possibly be that there is something they do not know, then no one else should be permitted to know it.

The narrow-mindedness of those calling themselves the regular school of doctors and their presumptuous demands to be given a monopoly of doctoring the sick, has delayed the advance of the race in the knowledge of the laws of health and of life a hundred years, and the same baleful influence is equally pronounced to-day, and, if permitted, will still continue to delay progress.

The "regular" physician of a century or two ago held the same high opinion of himself while dealing out to his patients the vilest excrement of men and animals and insects. Within the memory of men of the present generation these "regulars" cupped and bled their patients for pretty nearly every disease, all the while declaring that any one who did not doctor as they doctored was a fraud and ought to be arrested as a criminal.

A few years ago one of the New York daily papers sent a reporter to ten prominent physicians in that city who described to each in turn his pretended ailments, and no two of the ten diagnosed his case alike or gave the same prescription for relieving his supposed suffering. And a similar experiment with any other ten whom any one may consult will result similarly.

Go to any two doctors you like and separately report your "symptoms" and the chances are three to one that they disagree as to the disease and the remedy.

Yet these are they who ask to be given a monopoly of the healing art.

The gist of the bill which they ask to be made a law by the present Legislature is contained in the following.

After first declaring that no one shall practice medicine without first obtaining permission from an examining board of physicians they proceed to define what shall be the meaning of the term "practice medicine:"

SECTION 5. For the purpose of this act, the words "practice medicine" shall mean to suggest, recommend, prescribe or direct for the use of any person, any drug medicine, appliance, apparatus, or other agency whether material or not material, for the cure, relief or palliation of any ailment or disease of the mind or body or for the cure or relief of any wound, fracture or other bodily injury or deformity, after having received, or with intent of receiving therefrom, whether directly or indirectly, any bonus, gift or compensation.

This bill has since been introduced in the House under a very innocent appearing title of "A Bill to Establish a Board of Medical Examiners and Define Their Duties."

The proposed bill appears to me to lack one essential thing to make it a complete success for the purpose for which it is intended by the doctors. If passed by the Legislature and enforced by the courts it would secure the arrest of all practitioners of Mental Science, Christian Science, Faith Curers, Vitapaths, Osteopaths, those who massage, shut up Turkish and all other bath-rooms to people who bathe for health, stop the sale of mineral waters since no one could sell mineral waters if he did not "suggest" to the people that they were conducive to health and, if strictly construed and enforced, stop the sale of patent medicines, and forbid a

drug clerk to "suggest" to a lady that she "try those smelling bottles for her headache."

The law, if it were to become one, would do a lot of such things; stop healing of the sick, but there would be thousands of sick ones out of jail, who, having taken doctors stuff for years without relief, and having confidence in some of the newer schools of therapeutics, might possibly hang round the jail where these healers were confined, pleading to be helped. They, too, might be arrested, and I rise to move that an amendment be made to the proposed bill, providing that any one applying to other than a regular M. D. properly organized and licensed to kill or to cure be deemed a criminal, to be arrested and fined or imprisoned at the direction of the court.

Such a bill would, I think, accomplish the object which the regular M. D.'s have in view. It would give them a clean field. Both their competitors in healing and the evidence of their failure to heal the unfortunate thousands from which they can no longer obtain fees would be out of sight behind the bars, and with neither of these to annoy them they ought to be satisfied and happy.

Such monumental Egotism, such assumption before the public of superior wisdom coupled with such openly acknowledged ignorance, such selfish attempt to overrule every principle of justice and fair play was never clothed in a more transparent garb of pretended anxiety to shield the public from imposition.

Not all physicians holding diplomas from medical college must be included as being in sympathy with such attempted outrages upon common justice and the public welfare.

Many such are giving both thought and support to those newly discovered powers of the mind. Not many give credit to the discoveries, but there are those who do. Mrs. Wilmans has letters from physicians in high standing in their communities who are in regular practice and who acknowledge the value of her work and occasionally send her patients whose troubles they have themselves failed of removing. And here are some things that have been said by the most eminent physicians in this country and Europe; men of recognized ability, of wealth, of high social standing, broad-minded, earnest, honest men of wide experience and observation.

The world at large, and society as a whole is growing wiser and better. In the past the physical sciences have been the themes of absorbing thought to most minds, now the public mind has been turned toward an investigation of the finer forces of nature, of the law of mentality and of Being. And all the doctors outside of kingdom-come cannot check the spread of the movement. They may persecute a few individuals, but every effort which they make to sustain their claim to a monopoly of the healing art by legal enactment only weakens their pretensions in the eyes of thinking people. The majority of people now know how little the doctors really do know and their efforts to sustain themselves in their pretensions by legislation only suggests that they have need of it if they are to remain in the field against the rapidly increasing new schools of thought and healing.

If such a bill were to pass it would fail of public sanction and a doctor who sought to enforce its provis-

ions would lose social cast in three neighborhoods out of four throughout the entire country.

The schoolmaster has been abroad—the masses of the people are becoming better informed upon the newer thought than the doctors themselves, and the friends of progress have nothing whatever to fear of the ultimate result. In half a decade the physicians present at the Association, which prepared the bill introduced by Mr. Porter will, to a man, deny having personally favored it. Indeed some of them do now, when approached in public.

C. C. POST.

PREPARE FOR LIFE.

Theology beseeches man to prepare for death.

Common sense tells man to prepare for life.

The integrity of theology has slipped several cogs in the presence of the higher law—common sense.

In the face of all religious teachings to the contrary, man is constantly preparing to live. He may not always be conscious of this fact, but it is a fact nevertheless. His whole course in life is to this end. He expects his neighbor is going to die, but he never looks for death to come to himself. If his attention is called to it he very reluctantly admits that he may possibly die some time, but it is only because he sees others dying all around him, and has been taught from childhood that he must die eventually, that he even makes this admission. But he goes right on, just the same, preparing to live indefinitely—making preparations to live even when "death's mark is on his brow."

Man never thinks about death only when he goes to church or when he reads about "his heirs and assigns" in a legal document prepared for his signature. And why should he when common sense and every law of being proclaim in a loud voice to the contrary?

Intuitively man knows that he is created to live eternally, but the trouble is he has not yet reached the point where he is willing to trust his intuition. He has not sufficient confidence in himself to fully trust himself. He does not yet realize that he must look within himself to ascertain all the facts concerning life. He has not yet learned that the creative force that has brought him to his present stage of development has its origin within himself. And so, having but a dim suspicion that these occasional glimpses of the realities are actually heaven-born truths, he allows himself to be swept along with the tide of ignorance and superstition until physical death becomes a necessity.

If it were not intended that man should eventually live eternally in the flesh, why does he possess such a persistent and longing desire to live on and on? If it were not necessary for man to fit his physical body so that the soul could find permanent lodgment therein, don't you suppose his intuitive faculties would impress him with this fact? Instead, he is constantly impressed that he must provide a suitable and permanent habitation for the eternal home of the divine life force within, which is the soul or spirit or Ego, as you may be pleased to term it.

And so man is imbued with a constant desire to live.

But orthodoxy teaches that man should have no ambition in life outside of making his own wicked body clean for the next world; that very ambition and desire for the good things on this terrestrial sphere have their

origin in the devil; though it does not object to one's possessing sufficient desire to pay his pew rent, for this is contributing to the necessary dissemination of God's word, at so much per dissemination, and helps to fit one for—what? For death. That's it. That's just what they tell you.

Millions of dollars and billions of precious lives have contributed to the perpetuation of these false teachings, but the tide is now turning. Man is becoming enlightened, and this enlightenment is bringing him face to face with the consummation of all his hopes and aspirations.

Thus it transpires, at the beginning of the Twentieth Century, that man is devising ways and means by which he can save himself; and he is, therefore, just commencing to take the first steps, in the history of the world, looking to the preparation for eternal life in the physical body.

In trying to teach man how to die, what has the church accomplished? For one thing, if nothing more, it has succeeded in keeping the great majority of mankind in abject ignorance for many centuries past.

The time is now close at hand when it will be impossible to longer hold man in the grip of religious dogmas, and lead him on to sure and certain death, in the belief that he is fulfilling the demands of necessity. Such doctrines are antagonistic to every principle of the law of life. It lies solely within man himself to determine whether he shall grasp the opportunities of the enlightened present, and fit himself for a never-ending physical existence; or continue in the same old rut of ignorance and decay, and live and die as he has been doing in the past—retarding his own growth and development—until Gabriel's last trump shall have failed to awaken him to a full and complete realization of the true condition of life.

The great mission in life now is to prepare for life; to prepare and fit the self to live on through all eternity; to so reconstruct the present physical body, through the process of intelligent recognition of the laws governing all life, that the body and soul (the eternal life force) will act and work in perfect harmony, one with the other.

Man's greatest desire in life is to live. In the absence of desire it is impossible to accomplish anything worth striving for. With a powerful desire ever present, coupled with a full and complete understanding of the law of attraction, which is the law of life, the task of rebuilding the human body to make it habitable for the eternal divine principle in man, is by no means difficult. If the employment of the wasted energies most men expend were used to bring one's thoughts into perfect harmony with one's intuitional nature, the great burden of doubt would soon be removed, and the labor necessary to insure physical perfection would assume one of perfect love.

To know that one is constantly growing in power and strength and intelligence and knowledge, in every portion of the physical and mental organism; and to be able to feel the vibrations of the new life and light which are constantly coming through every part of the being, furnishes the acme of supreme enjoyment.

To enable one to become possessed of these experiences, first of all, he must learn to have perfect confi-

dence in himself. This alone brings joy enough for one day. Then he must learn to know that he possesses all the innate principles of self-creative power. Next, he must learn that in his self-creative possessions he can rebuild and reconstruct the whole physical body into the grandest type of perfect manhood the world has ever beheld. He can create perpetual youth and beauty and eternal life in the flesh. He can snap his fingers at poverty, old age and all the physical disabilities that have hitherto burdened existence. Sunshine will illuminate his pathway and that of every one with whom he comes in contact. Every desire in life, based on unselfishness and exact justice, will be fulfilled to the letter.

The reason for all this is that man possesses a divine creative power that is in perfect harmony with the universal law of life. He is one with this universal law, and, therefore, possesses the same creative elements.

In preparing himself for eternal life in the flesh, he is but following out, or rather complying with, the demands and appeals of his own intuitive forces. These forces are the God within him—his own spiritual energy—and, therefore, it is impossible to make a mistake if given intelligent recognition.

So, my friend, doubt not, but prepare for eternal life. Gaze long and searchingly into your inner self and see what you will there find. It will pay you.

Doubt is the persistent breeder of fear, and fear is the forerunner of physical death.

EDGAR WALLACE CONABLE.

PURE THOUGHT AND DEEP DESIRE.

Pure thought and a deep desire to know the hidden laws of life will set in motion unseen wheels, which will bring speedily to you the knowledge desired. Take care that when those hidden treasures come you use them wisely, or you will merely grasp a shadow. One must go into the quietude of self, and there search out his thoughts, and see that they are the highest and best; for we learn that we cannot indulge in just one little selfish sweet, but that it costs us very dearly in the end—whether we know the cause or not.

Give up phantom chasing, which consists in living (in the mind) in lands away beyond the location of our bodies, thus leaving the body weakened and spiritless. Of what use would a fortune be to us if it was scattered in five cent pieces all over the world? It must be all in one place, concentrated, to be a force; and so it is with the mind. If we have a piece of work to do we must have all of our mind at our disposal—not scattered abroad over the fairyland of fancy. The strong man, when in his house, defends it with power; but if he is away in other lands it is captured with ease by the common rabble.

It is well for one to have a quiet hour during the day, in which to become calm, while cultivating, the ability to bring all the powers together to concentrate them upon the method which seems the right one. By so doing strength is acquired, which will make one able to win results for his own good against that other power which seems to be against him.

"A man's enemies are they of his own household." The stick-to-it-iveness will win results when the give-it-up-it-iveness will do nothing. We must not become mentally lazy. CHESTER WHITMAN TENNANT.

THE WASTE-PAPER BASKET.

One of my assistants said to me, "There is no pleasure in life like sticking things in the ground and seeing them grow." Another came in after the first one was gone and I repeated the sentence to her. She shook her head. "It might do to live by and even to die by," she said, "but really, now, it is not so exciting as some other pleasures."

"Such as love in the moonlight?" I asked.

"Well, Mrs. Wilmans," she answered, (by the way she is a widow) "I have not sufficient strength to endure that. It is too exciting. The fact is I just naturally despise it and would not go through another experience with it for a good sized fortune. It is every bit emotional and does not reach the reasoning faculties at all; this is why they say that love is blind. It is blind; it is ten times as blind as a bat."

Sometimes we do things blindly, that after experience proves to have been the very wisest things imaginable. For instance, my marriage to Charlie. For years after we were married I wondered what I had married him for. I liked him; he was good to me and took the best care of me imaginable; but our relation seemed decidedly tame, and as compared with the perfect freedom of my four years of widowhood, I could not rejoice as I would have done if I had been less independent in my nature.

My marriage really did not hamper me; but I was full of recollections of my first marriage that had hampered me—probably not a bit more than was necessary for my development—and I found myself constantly imputing a certain form of bondage to marriage in general that did not exist in my case; and somewhere in my make up I was always resenting it. I could not help seeing that everything was gliding along peacefully, but the very peacefulness of it became a trial to brood over. I was safe; I was secure, but I did not want any one to make me safe and secure; I wanted to stand up for myself and by myself and face conditions of unsafeness and insecurity. I felt that the vitality generated by the latter condition was lacking. It had seemed so glorious to stand alone, to be always on the *qui vive* to meet the unexpected; to feel within myself the secret sense of power that nothing, not even old age or death, could conquer.

I was in smooth water and the sailing was too easy. I was on the verge of going to sleep too much, and I knew that I needed storms and rough weather; at least, I thought I knew it. I expect I made things pretty hot for Charlie sometimes in those early years of our marriage, and I think his gentleness and patience exasperated me. He is one man in a million; a man to be proud of, and I appreciate this fact. Indeed, it was not he that I was dissatisfied with, but marriage in the abstract. I had broken the bonds of a previous marriage and I was afraid that I had contracted other bonds. I was not really under the bondage of marriage, but of fear lest I had made a mistake that would end in bondage.

I had begun to place a high valuation on my own personal life. As I looked back to the days in which I had been so crushed that I never asserted myself at all, but simply held the perception of my strong individuality way down out of sight of everybody, I dreaded lest I might fall into that condition again.

Charlie was a man to foster a wife's individuality, but I did not know it then. Out of his own big brain he could see the possibilities in others. That is the finest thing about all his fine characteristics; no matter whom he looks at, he sees more in the person than the person sees in himself; and his respect for the person is based on the result of his own power to see largely.

It will be eighteen years on the 28th of next July since we ventured into this alliance; and I perceive at last that one may actualize the highest aspiration for freedom in marriage, no less than out of it. I say that it *may* be done, though there are few persons who think so. Freedom in marriage requires—in both parties to the contract—first of all a knowledge of the need of freedom in the perfecting of individuality—and next, a sense of justice which always holds the thought of another's rights.

But in this case does not marriage dwindle into a business partnership?

Yes it does; but back of the contract lies the attracting principle that brought the pair together, and that holds them together. And in true, enduring marriages this attraction is under the guidance of the reasoning powers instead of the emotional nature. Evidently our young widow had made one of the millions of emotional marriages which almost destroyed her, without ever rising to the height of the intelligence to be controlled by it. So she was afraid of another marriage, and no wonder; to submit oneself to be torn to shreds by the force of the emotional nature without the guidance of educated thought is like filling an engine with steam and turning it loose on the track without an engineer.

I admit the need and the uses of the emotional or sex nature, just as I admit the necessity and the use of the digestive system. Both of these powers have contributed to the building of the brain, and the brain stands at the head of man's organization. The brain must control every relation in life. The brain is master. When we live from the brain the world will move smoothly and harmoniously. Marriage will then be what it ought to be, and there will be no violation of personal freedom in it.

Our Northern guests are almost all gone, and this beautiful Sunday fails to present the lively scene of the previous Sundays. I shall meet the most of the friends again next winter, or perhaps before winter. I am hoping that many of them will be here at the Convention this fall.

We have never had so many Mental Scientists here before. Charlie says he thinks there were as many as fifty of them. The winter was lovely; we had our meetings and our talks, and though there were no regular courses of instructions given—except that of Dr. Mills, yet we grew in knowledge of the great new truth every day, and every one of us feels that advancement has been made. Lots were sold, and a number of new and beautiful houses have been built. And still our town is small, and there is plenty of room for others to come.

Friends, hold fast the thought of the Convention here in November; make up your minds to attend. Write and let us enroll your names as prospective guests. There is a reason now why we should show our numbers and our power. The doctors are making the big-

gest effort of their lives to ruin us. They have combined, and in their weakness have appealed to the state Legislature to crush us out so that their own prestige may be re-established. They are too short-sighted to see that the fact of our going ahead of them in the healing business is the result of our superior knowledge of man and his latent capabilities, and of the power of thought that does the healing. They have no idea of the power of thought. They know the power of electricity, but do not dream that thought is more powerful than it is, and that it is charged with the personal intelligence of the one in whose brain it is generated. They have never made a study of man's higher and finer forces; the forces by which he controls things negative to himself in intelligence; and they cannot keep up with the grand procession unless they go to work in the right way.

A good many of them are doing this; if my books were handy I could give the names of medical men whom I have healed and who send me patients right along. These men recognize the force that I apply and they are studying my books and lessons with the intention of applying it themselves.

Recently they have got a most stringent law for the purpose of suppressing all mental healers passed in Missouri. Later—on the 19th of March they passed the same law in Indiana. They are now trying it in other states, particularly in this one.

I have not one particle of uneasiness. Whether they pass it or not I know that nothing but good luck can happen to me. All seeming disadvantages have resulted to my advantage. This is because I put the knowledge of truth above all things. I have never made any professions of philanthropy; I have never talked about how much I love the "dear people;" but I have known that in my effort to discover greater truth than the world now has, that I am doing my best—not only for myself, but for the race. Carnegie is spending millions for the spread of education, and may all the gods bless him; we of the New Thought are spending brains, a substance much more rare and expensive than bank bills, and much more effective in the work of redeeming the world from the ignorance that is damning it.

The Florida Legislature is going to give me a pile of advertising; not only me, but the whole range of the New Thought. Good; it needs to be spread world-wide. Mercy! how blind the doctors are; and how much money they are saving us by advertising for us! They don't seem to have found out what I have known for years—that it is all fish that comes to our net. 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

What are you going to do to help on with the Col. lege?

THE CONQUEST OF DEATH.

A review of the book published in *The Herald* of the City of Mexico.

For some years past a bright and thoughtful woman has been engaged in editing a suggestive paper in the American State of Florida. The paper is called *FREEDOM*, and its conductor is Mrs. Helen Wilmans. Most people would not agree with this advocate and expounder of what is vaguely called Mental Science, not that she is given to sphinxlike pronouncements, but because it is all so distinct from the ordinary way of thinking. Now she comes before the public with a book of more than 400 pages, called "The Conquest of Death."

In the everyday world which we inhabit, where we have to toil for our bread, plan, compete and fight for every advantage gained, this big, interesting and sometimes perplexing world, there is not much time to study ourselves, to get at the secret of our being, to know its hidden forces. We mostly take a prosaic view of life, see only the task we have to do, and become at times discouraged. On all hands we see men after years of diligent endeavor, practically give up the fight and subside into apathy or cynicism, as their temperaments incline them. Brave women, trying to support themselves or else carrying alone the burden of a family, too often fall victims to overstrained nerves and become invalids, if they do not die when of most usefulness to those dependent on them.

Worry claims its toll of the brightest and the best; the world that looked so bright and alluring at the outset of life grows stern and hard and inexplicable. Disease comes to mar careers and check the gallant combatant in the very height of the battle. And more than this, one has to carry a load of fears; inherited traditional fears. We live tormented by doctrines of despair, old terrors, some vague, some menacingly aggressive. We fear death, we fear the chances of life, we fear the unknown future. Men and women go through life scourged by secret fears. We are told we are sick or are going to be, that the future is full of risks, that death completes the failure of our mortal career. Hence the current and thinly veiled pessimism.

Some people (perhaps it began with Emerson) began some years ago to challenge all this array of fears, worries and apprehensions; to assert that man lives not an orphan, a wretched, abandoned creature in the universe, but may share, if he will, in the immense energy which keeps all things in movement, which is the dynamic force of evolution, and is the source of all life. A host of bogies and phantasms of the dismal past stood in the hot and dusty road travelled by our race and made men afraid, but when they saw the new thinkers come along they precipitately fled. Men began to believe that they had a right to live, joyously and hopefully, and that the universe had not been created for a lunatic asylum, or to serve intending suicides as an argument for self-extinction. A bravely intellectual man, Prentice Mulford, who had thought deeply and found serenity, began to write articles in the daily press, which opened people's eyes. Men and women said, "Really, things are not so bad; let us live our life and not dream the horrors of the pessimists." Of this new school of thought is the author of the book here noticed. You will prob-

ably not agree with her arguments; you will regard her assertion, that eventually our race is to conquer physical death, as absurd; but you will acknowledge that you have met a most cheerful and helpful thinker who long ago emerged from the dreadful region of the dumps. Mrs. Wilmans is what is called a Mental Scientist." She holds that, "Man is all mind. He has been built by beliefs. It may be said of him that he is his own statement of being. What he owns is what he has claimed through intelligent unfoldment, and this includes such health, strength and beauty as he possesses. It may be that instead of health, strength and beauty, his body shows forth nothing but weakness. If this is the case, then he must change his statement of being, which he can only do by an intelligent recognition of truth." In a word, we are what we believe we are—strong if we believe we are strong, weak if we believe we are weak. "There is nothing in all life so firm as the will; learn to establish your will in your body, and it will show forth in just what you desire; health, strength, beauty, happiness and prosperity, and eventually in the conquest of death." Here is a reminiscence of Schopenhauer, "Let the thought always remember that it was the will that built the body, and that nothing but the will can ever restore it." The great German's fundamental idea, without his pessimistic additions, perhaps resulting from his temperament.

The philosophy of these pages is pantheistic; but it is well not be frightened by names. St. Paul wrote something very like pantheism in his exalted moments. Other great thinkers have been pantheists. The philosophy outlined in this book is opposed by the Christian Scientists; it is not based on the Christian religion, but finds arguments for itself in the words of Jesus who is claimed as a healer by Mental Science.

It would be easy to write a flippant review of the singular book before us; it contains many startling statements, but if one goes through it thoughtfully it will be seen that the author has done some suggestive and original thinking and is not afraid to draw legitimate conclusions from her premises. It is a sunny and hopeful philosophy, and the pictures of Floridian sea and river scenery scattered through its pages are agreeable. Mrs. Wilmans, according to her portrait, with which the volume is prefaced, is a most wholesome, energetic looking woman. She has a strong and thoughtful face, and one can understand why she has so numerous a following. 407 pages; International Scientific Association, publishers; Sea Breeze, Florida, 1900. Dr. O. P. Rice, Mexico agent.

SELF-TREATMENT

BY HELEN WILMANS.

This little booklet contains the very pith and essence of self-healing and is invaluable as pocket guide to mental and physical health and strength. A new edition bound in a pretty cover has just issued from the hands of the printer. It should not only be in your possession but in your friends' as well, and the price is within reach of all. Price 10 cents; three for 25 cents; six for 50 cents. Address THE INTERNATIONAL SCIENTIFIC ASSOCIATION, Sea Breeze, Fla.

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

That which is most needed is a loving heart.—*Bud-āha.*

That which is most needed is a big brain.—*Wilmans.*

I do not expect to solve the problems of nature by love, but by reason. And it is the solving of these problems alone that can save the race.

Love is a fine thing when it comes as an adjunct to reason, but until then it is a blind thing, and is constantly doing the stupidest acts imaginable.

Charles J. Johnson of Daytona, a reader of FREEDOM, sends me a clipping which I print in this issue. It shows conclusively the power of the mind to kill. Can any reasoning person doubt that the same power may be employed to cure? The article is headed "Frightened to Death."

Something I said in the Waste-Paper Basket has led my friends to think that I am going to abandon FREEDOM. Nothing can be farther from my intention. I do get tired of the steady pull it makes upon me; but I get rested again and go ahead. I do not get physically tired, but there is a responsibility about a paper that just has to come out on time every week, and this responsibility drags like a ball and chain now and then, especially when I want to go a fishing.

Friends, don't force me to print *Fred Burry's Journal* all over in FREEDOM every month. Send a dollar and get it for a year. Half the so-called Mental Science papers that come to this office are neither mental nor scientific. They run on vibration, and magnetism, and a wierd brand of religion, and a lot of other things; but *Fred Burry's Journal* is Simon pure Mental Science. At least it is so now, and I trust it may continue to be so. Direct to *Fred Burry's Journal*, 799 Euclid ave., Toronto, Canada.

FRIGHTENED TO DEATH BY A PET DOG'S BITE.

Fear of hydrophobia drove Myron R. Olmstead insane and he died at his home here to-day, racked with the most terrible symptoms of that disease. He was bitten by a dog on January 23. Physicians say the wound would have had no serious result had not solicitous friends aroused his fears. The men with whom he worked alluded so frequently to his injury that the subject was constantly in his mind.

Surgeons declare that the dog which bit Olmstead, which is still alive, has never suffered from rabies. But Olmstead apparently hypnotized himself into the belief that he would die a horrible death from hydrophobia. His physician said he was thrown into hysteria by his imagination.

Olmstead was thirty-two and lived with his family at No. 89 Cedar street, South Norwalk. A pet spaniel with which he was playing fastened its teeth in his face, inflicting a wound under the right eye and another on the nose. The usual remedies were applied and he was not alarmed at the time, but friends suggested the possibility of hydrophobia. Olmstead at first laughed, but fear soon crept into his mind. He became morbid and melancholy.

The first blow from the fatal hallucination came last Wednesday, when he had a convulsion. At the partial return of consciousness his fears became a realism. He imagined himself the dog that had attacked him. His barkings and ravings could be heard all over the neighborhood.

The day following he suffered from the wildest imaginings. He scratched, clawed and barked like a dog. Any sound caused by water or any reference made to water would set him barking and throw him into the most violent spasms. He frothed at the mouth and seemed imbued with supernatural strength. He attempted to bite those in attendance on him and had to be restrained with ropes. After five days of pitiable suffering he died.

Physicians say that Olmstead's death was caused by pseudo-hydrophobia.—*New York World.*

MENTAL SCIENCE THE HIGHEST TRUTH.

When we look about us and study the course that religion is taking at the present day, we wonder if the churches will disappear as the old religious doctrines are doing. Those who have given much thought to the matter earnestly hope that the churches will go, along with the old doctrines; for both alike have given rise to a feeling in many people that they are outgrown, and are only keeping ignorance in the world, through the beliefs they have taught.

They will, perhaps, disappear, but very slowly, and not until the masses have put aside their old beliefs. For a long time to come, there will be a class of people who will keep their churches and their religious worship just as we find them to-day. It will, however, be that class who are the least intellectual, who are the most narrow-minded. A certain percentage of humanity who cannot discard the old or accept the new thought; who seem to believe in neither the old nor the new, will probably put their churches to the use of the lecture or social entertainment hall. I think we may even find some such churches now.

Some of the churches of the present day seem already to be preparing to introduce the new thought into their midst. I think all the churches will disappear, or else so lose their old religious atmosphere, and so change their appearance, that it will seem as if they had totally passed away as an established institution.

The churches will be advanced to the best possible use according to the advancement made by the people of each community.

Those who have advanced to the very broadest view of life will look to Mental Science for their study; for Mental Science, above and beyond all other ideas and theories, offers man the most freedom, the broadest view and the highest thought. It gives to man more life, because it puts behind him the old beliefs and gives him a new and a clean start, where he can learn and progress in his life according to his highest thought; and it also gives him the knowledge that to-morrow holds even a higher thought.

Outside of Mental Science, the new thought still clings to some of the old beliefs, and, therefore, still hampers man. None of them frees man so absolutely from the old fetters, as Mental Science, and none gives him such abundant life.

The greatest charm in this freedom is the point that the student of Mental Science does not look upon this science as the absolute, the only truth. He knows that for to-day it is the highest truth there is; but to-morrow, perhaps, holds even a higher truth.

Mental Science gives us absolute freedom, and that is what all men want. Freedom is of the present, not of the past; and Mental Science is all for the present. Are the other ideas on new thought all for the present?

H. F. O.

FREEDOM

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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, Scientor 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.

Send postal for the health pamphlet. It is free. It is called "The Highest Power of All."

THE SMALL DOCTORS.

Those who are beseeching State Legislatures to carry them over the vast gulf of ignorance lying between them and the high point of intelligence upon which the mind healers are established in splendid security.

There are decidedly two classes in the medical profession; namely, big men and small men. Big men are never thrown off their base by any turn events may take. They possess that reposeful trust in ultimate good that marks the philosophic mind. In their own particular sphere they are seekers after truth, and they hail every therapeutic agent that promises relief to their afflicted patients. It is true that many of these first class physicians refrain from investigating the now prevalent mental methods, having imbibed the idea from the smaller representatives of the class that they

are unworthy of examination. This is not only their mistake, but their most deplorable loss. In this article it is the small men of the medical profession I am going to write about, and I wish it understood that the broad-minded doctors are not included in it. Some of the best friends I have are among this large-brained class, and some of my best endorsements are from them. It is not they who are in such a fright about mental healers; they recognize their own individual strength and power, and rest upon this knowledge. They know that when methods for healing, better than their own, come in, that they have the capacity to investigate and adopt and apply them. They are healers, and healing is the object of all their efforts.

But the small men, the infinitesimal specimens of doctorcraft who have no object beyond filling their own pockets, who have no ability of their own on which to lean, depending entirely on the fact that they carry medical certificates for their protection, are making a mighty fuss about the new methods of healing. Recognizing their utter incapacity to stand on their own merits, they find it necessary to bolster up their weakness by calling upon the Legislatures of the various states to make laws in their favor; laws by which their more intelligent competitors shall be choaked off, and they left alone in the field.

It is a good scheme (for them) if it would work; it is a bad scheme for the people if it could be made to work; but this cannot be. Evolution—the growth principle—is in the new thought, and when was ever the spirit of growth crushed? If the Legislature should compel the healers of the new thought to stop their work for a month or two, the invincible soul of progress that is always bringing fresh truth to the surface, would rush past them and over them, throwing such a dust of discouragement in their eyes as to kill their efforts—every one of them—as dead as last year's butterflies. The attempt to stop the wheels of progress is an old one indeed. We are all acquainted with it, and not one of us has ever seen it succeed.

If our methods were founded on nothing better than a desire to get money, they would have died of themselves long ago. Our list of victims would have exposed our system, and rendered us helpless before the public. But this is not the case. Our methods are based upon the greatest philosophy of this or any previous age; they are based upon new discoveries relating to the generation of thought, and to thought transference, and to the almost miraculous power in its application to disease. Our healing stands in evidence of the wonderful power of our method. I cannot speak for every healer in this work, but I can speak for myself, and I know there are many others whose records will stand side by side with my own, and I state the fact that I cure ninety per cent. of my patients, and I can prove it by letters in my possession, and by my books, and by my assistants in the work. Not only is this true, but it is also true that as a rule I get only such patients as have been discharged as incurable by the regular doctors. The few cases of acute disease I get, I heal with marvelous rapidity; and I crave nothing better at this time than to have some of the regular physicians make a test of my truth by turning their patients over to me. There are plenty of them who do this *sub rosa*, and who pay me well for my services.

A few days ago there was a convention of doctors in Jacksonville, Fla. In order to stimulate public anger against the new school of healing thought—a school too deep for the comprehension of the small M. D.'s, and too pure and high for their limited aspirations—the presiding officer of that meeting made the statement—referring to me—that there was a healer in Florida who last year took in twenty thousand dollars in her business. He made a mistake. I took in double that amount, and I gave full value for every dollar of it.

I am not under any obligation to the doctors to say how I spent the money; but because the readers of FREEDOM are my friends, I say to them, that not one dollar of all I have taken in has been spent selfishly. C. C. Post and I have worked together with one determination to build a college here, in which the best scientific knowledge of the age would be propagated, and the most talented lecturers employed. We found this place a wilderness, and began its improvement by digging up roots of the scrub palmetto, which occupied almost the entire ground. Then we began to make streets from the river to the ocean; streets that cost us from four thousand to five thousand dollars each to complete. After this we erected cottages as fast as we could; a casino where our dances were held; a pavilion on the ocean when a larger place became necessary; a hotel of one hundred and twenty rooms, which we furnished at a cost of many thousand dollars, perfecting it in every way so that it is one of the most comfortable and elegant buildings of its kind in Florida. All this time we were spreading our ideas in our published works and through this paper as fast as we could, often at great and unrequited expense.

I want to say farther that no person of all my correspondents and patients has an honest grudge against either of us. I have done more free healing than I ought to have done. I have never sent out a bill for the collection of a debt that was not demanded by the person who owed it. I have received many telegrams from patients too low to recover, and whose friends had sent the first month's fee. This money has been returned in many instances. Moreover, I have had cases wherein the patients were too poor to supply themselves with the strengthening food necessary to their recovery. I have sent money to these; quantities of it, and have no doubt been imposed upon a good deal; for I am one of the softest-hearted fools in existence, and blubber over the misfortunes of others, while standing as unmoved as a rock where my own misfortunes are concerned.

You see, friends, the time has come when I must say these things for myself, even though it may not be in good taste to do so. The class of small-minded doctors has conspired to ruin me in the estimation of the public, and I must put myself square with you who have believed in me and trusted me. As for them they can think what they please; their brains are too small to generate much thought of any description beyond that of envying others, who are more successful than themselves.

But observe their spirit of persecution; how at their annual convention they tried to work up the bitterest antagonism towards us; and the effort they are now making in the present session of the Florida Leg-

islature. They think they have things all cut and dried for a stupendous victory, but I do not believe it yet. What encourages them is the recent action of the Missouri and Indiana legislatures, where the law opposing mental healers was enacted only a few weeks ago. Of course the mental healers in those states are not going to stop; the thought is absurd. They have had this same law in several other states for years, and it has not put a dollar in the pockets of the men who instigated it; neither has it ended in suppressing the mental healers.

To the states that have got this law, and to those that are trying to get it, I send this message:

*Freedom of thought is the measure of intelligence.
Persecution of new ideas is the measure of ignorance.*

What fathoms of ignorance remain to be cleared away yet!

One word more. Right recently my mail has been investigated by the mail inspectors in Washington. I have always been at the mercy of blackmailers and antiquated old drones who thought I was going too fast; as I was never swerved one hair's breadth by either threats or promises, many an underhanded way has been devised for my ruin. I do not know how often I have been reported to the Post Office authorities for violating the mails by these always malicious and often thieving individuals. At last the authorities began to investigate my affairs. They had the books to show who had sent me money orders and registered letters, and they sent printed questions to these persons, the most important of which was whether the persons had got their money's worth. A great many of my former patients wrote me and told me what response they had made. It was favorable in every instance; highly, even enthusiastically favorable in most cases. For the last three months I have heard nothing more, and I suppose the matter is dropped. I have an idea that the authorities were considerably surprised by the number of testimonials to my healing power that they received.

Look out for the next issue of FREEDOM. In it I shall tell you what the truly great men who have practiced medicine say about it as a profession.

H. W.

RESURRECTION.

Resurrection from the dead is accomplished by concentration.

That we are all "dead in trespasses and sins" is beyond doubt. Trespasses and sins, however, are nothing but the mistakes of ignorance; but these kill as surely as anything can kill. Therefore, knowledge of truth alone can save us, and this is evolved by concentration.

How can one concentrate?

There is a good deal of nonsense written on this subject. One says make a hole in the blind and compel yourself to look at it; put your will to work and force yourself to gaze upon this one spot. This is not concentration; it is simply the lower or muscular will applied to a certain form of gymnastics. You may look through the hole for hours without coming within a thousand miles of true concentration.

Concentration is the power to hold your mind to a given subject. Take, for instance, some statement of Mental Science; perhaps the statement seems improb-

able to you, and you must bring your reasoning powers to bear on it. Turn it over mentally; look at it mentally from different points of view; find out why you doubt its correctness and what you would substitute in the place of its error. Perhaps it is not error, but absolute truth; but your perceptions have not accepted it as such, and you must keep thinking about it earnestly, not permitting your mind to wander from the subject. This is concentration.

Or you can take a word, and by fixing your mind on it to the exclusion of other things you can expand it to its full meaning. The word "harmony" for instance; hold it in your thought while you seek for its widest import. It will seem strange what your mind can do with a single word under the search-light of your thought, if the thought is held close to an investigation of it. Almost the first result of mental concentration upon this word will be a feeling of great peacefulness. But do not let your mind follow this feeling to dwell upon it, but continue to hold the word itself fast in the region of your intellect and it will expand farther; out of the sense of peacefulness will come a perception of mental power never realized before; and out of this perception of power strong, beautiful ideals will begin to show themselves, and self-confidence that will surprise you, will result. You will, for the time, have dropped all consciousness of your ills and weaknesses and frailties.

This is true concentration.

Words are simply wonderful when one begins to understand them. They can only be thoroughly understood by holding them mentally and directing the fullest power of your thought upon them. And their effect upon one when once it is understood is almost marvelous. The word "happy" in its expansion by the reasoning powers will drop from you the remembrance of every ill that besets you. Its effect is lifting. The word "joy" is even more so. Both of these words will resurrect in your memory a multitude of charming reminiscences that you have passed through, and will stimulate your imagination to the building of mind castles, that if held to by faith and persisted in with patience will eventually establish themselves with more or less fidelity in the external world.

Again, the word "opulence" is a splendid one on which to concentrate the thought. In the first place, this word takes me right into the very heart of Nature. Nothing in the world I have ever known is half so extravagant as our mother Nature. It is not she who teaches us caution in our expenditure. She produces her seeds in numberless quantities where only a few are needed. The orange trees in the yard are white with their blooms. Only one in a thousand is necessary in order either to produce fruit or to provide its own successor. She fills every blank space on the earth with her own productions if conditions render their growth a possibility; if not, she works slowly and surely to prepare conditions on which to expend her lavishness. Now the things I am saying are only preparatory to a concentration on the word "opulence." Then let us emerge from the field of physical production to that of the mental. A thought comes into the mind. This thought is like the lavish weed; it produces other thoughts, and they produce others still, until in a few moments vast fields of space have been

covered with these products of the mind. Perhaps only one of all of them takes root in the external world and produces tangible results. What an apparent waste this is, and what does it teach us? Does it not show us practically the wonderful opulence of earth and air and sky? We thought we said a grand thing when we made the statement, "that the supply is equal to the demand." Why the supply is thousands of times greater than the demand. Everything teaches us this if we will but concentrate our mental faculties upon that splendid and comprehensive word "opulence." From a low and narrow point of view, the mind is full of accusations against Nature for her wastefulness. From a higher point of view we gain a knowledge of the capacity of her creativeness, and see our own limitlessness in the fact. Have we not, therefore, found emancipation for our energies in the process of concentration we have indulged in?

Concentration unfolds the reasoning powers, and our salvation lies in their unfoldment. There is no other way upon earth by which a person can be saved from the wrath *that is*, and that is to be, except by the constant use of his mental faculties. The study of mathematics is a good assistant to this end. The study of some language is also good. To bend the mind upon what you are reading or doing is good practice. There are few things more injurious than to do one thing and think of something else; or to read book or paper with a wandering mind.

If you are tired of housekeeping, concentrate your whole mind on your work and you will soon get out of it. How? Why this way. The act of concentration kept up for a length of time has had a grand effect upon you personally. It has strengthened you; has not only consolidated your brain faculties, but it has drawn the atoms of your body into closer relation with each other, so that more magnetism is generated by your body and you have become fitted for other and better work, and the better work is sure to come. It cannot fail to come. It is in the law that it should come, and the law never fails.

To wash dishes well, to hoe the garden with interest and spirit, are forms of concentration; low forms of it, I grant you, but still concentration which will lead to a higher form of it.

That concentration is genius no one can deny. If at first it seems not to be, all doubt concerning this fact will pass if one practices it properly.

You see it is this way. The power of the universe lies in each person *in latency*. Concentration leads to a form of natural thought that turns down within the body and listens for the information that wells up there. As everything exists in an unformed state within the body, no one can listen to his own interior life, or watch for its unfoldment, who does not get rich returns.

Man is an outlet from the unseen realm of mighty and eternal force to the visible world of uses; and he has the power to draw from this wonderful reservoir just what he pleases, by concentrating with the thought turned inward, intently watching and listening. H. W.

COMING TO THE CONVENTION.

Mother and I are planning to come to Sea Breeze another winter. Shall come early enough to take in the Convention and remain all winter.

ADA A. BLACKINTON,
205 N. Main St., Attleboro, Mass.

GEORGE'S WEEKLY.

Mr. Herbert George of Denver, Colo., is running an advanced thought department in his paper which bears the fine, sensible and strictly descriptive heading of "Scientific Optimism." My readers can recall how I spoke of him in "The Waste-Paper Basket," and what a good time we had with him and his noble wife when they were here. The other day one of "Our Crowd" got a letter from her, in which she says she just *will* come back here in spite of everything; that she had so much fun here and was so happy she cannot get over it.

Is not that splendid? We are indeed a very sociable set; we do not believe in long faces and do not see what there is to make a long face necessary, nor what good it would do to wear one, even if circumstances seemed to call for one. She has not a long face by any means; her musical laugh was always "on tap," and all of us felt the benefit of it.

But I am not writing about her, but about her husband. He is a grandly level-headed reasoner, and he is not afraid of the truth; he is alive all over; and goes on the gallop in any direction wherever it seems that truth may be found.

Mercy, what an awful thing it is to be afraid of new ideas, least our old, dried-up, lifeless ones that have brought the race nothing but disease, poverty and death should be overturned. And blessed be the man or woman who has got out of this narrow place in understanding.

If people only half realized that nothing but truth would save them in this world or any other, how free they would soon become, how thoroughly they would respect the thousands of persons who are earnestly engaged in the pursuit of truth, and whom they now laugh at with the meaningless laugh of ignorance! It is a poor dunce that does not recognize his true benefactor; and these seekers for something better than life has yielded are the real benefactors, even though their efforts should prove futile, and their truths turn out to be mistakes.

But there is something peculiar in the course and the result of the honest truth seekers. This peculiarity is that he finds what he is searching for if he only holds faithful to his object. At this time there are a good many who are thoroughly alive to this fact, and who have committed themselves unreservedly to this noble pursuit. Herbert George and his wife are among these. There seems to be a peculiar endowment of brain capacity leading people in this path; perhaps it is only common sense, and the power of concentration belonging to the natural-born reasoner. I do not believe it is genius.

Yes it is too; genius *is* common sense committed to an expression of the high things of life, and an abandonment of the low, the erroneous, the commonplace.

It is strange to watch the way the world is going, building up on top and dropping off at the lower end. It is with the world the same as with the individual in point of growth. The person who is developing out of the old hampering beliefs reaches up for a new truth, and instantly some of the underlying errors he once clung too fall from him; just as the animals are becoming extinct before the advent of machinery, and the constant growth in fineness and capacity of each new mortar power.

I have been up two hours, and I really would like to have some breakfast. Eight o'clock for this meal seems too late for one who cannot lie in bed, and who loves her work as well as I do. I have gotten so I only sleep about five hours out of twenty-four. My mind is becoming too active for the usual amount of death sandwiched in between layers of sunshine and life. I am waking up all over.

And now here is something that seems strange, but is not strange either; it is just what we Mental Scientists have a right to expect; nevertheless when I heard it and investigated it closely, I was astonished. It sometimes happens that I get a patient who hangs on for months and months without being healed, and who refuses to give up the treatments or employ another healer. I have had several of this kind. One, a lady in Europe has written me very discouraging letters. The last letter of this kind I received from her I answered by asking her a number of questions. I discovered from her answer that with the exception of the disease, which was a local one, that she had made very great and very peculiar advancement. *She had grown steadily younger.* "At least twenty years younger," she said.

"That is a peculiar case," I remarked to my assistant.

"Not at all," was her answer. "I have observed for a long time that where a patient hangs on for a year this thing always happens. He grows younger."

Of course I put on my thinking cap. I have known for years that my healing—no matter what ails the patient—always takes effect first of all in the digestive system. Better blood begins to be made, and more of it. After the system builds up to where the vitality is greatly increased the disease vanishes, and the patient is well all over. In these extraordinary cases I perceive that there is a difference. And I also see that in these unusual cases the *desire* for a long life prevails over every other desire; this being so it naturally follows that the treatments tend first to the *rejuvenation of the patient.* Rejuvenation is a long process; but because it is the leading desire, it must necessarily be accomplished to an extent that brings a certain amount of satisfaction to the patient before his mind is released from it so far as to let the other desire—the desire to be healed—come to the front.

Why, this is a tremendous lesson to me. I have never given myself a dozen treatments in my life, in spite of my ardent and topmost desire to conquer old age. I have treated others and let myself go. Last night I told Mr. Post about this matter and he was deeply interested. Then I proposed that we should both sit for fifteen minutes a day, at a regular fixed time for one year to treat ourselves, and note the effect in order to publish it to the world.

Although I have been unwavering in my belief of a person's ability to conquer every disability, even to the utmost, I have not applied my thought power in an effort to overcome the belief in age.

This is a chopped up editorial, beginning with the Georges and ending with myself. But the end is not yet. I must go back to these friends to express my appreciation of their interest in what we are doing here. If this place had a few more citizens like them in public spirit, we would progress faster.

The question just now is how to raise funds to build

the theater. The money is going to come; we are perfectly sure of it; but until the whole matter is arranged we are bound to keep thinking about it. Here is what Mr. George says in the last issue of his paper:

"A joint stock company has been formed in Sea Breeze, Florida, for the purpose of erecting a large public building or hall to accommodate the regular annual convention of the National Scientific Association next fall. A joint stock company has been formed with a capital stock of \$50,000, \$3,000 of which has already been subscribed. It is designed to erect the building with a view of renting out portions of it during the busy season in Florida, when that state is thronged with visitors from the North; and the promoters of the company claim enough can be raised from this source alone to make the stock a paying investment. The shares are \$10 apiece and it is safe to say they will earn an income of five or six per cent. easily. Those desiring to secure stock in this worthy enterprise can do so by corresponding with Mr. Chas. F. Burgman, national secretary of the International Scientific Association, Sea Breeze, Florida.

We know something of the enterprise and the people who are promoting it, and we want to say to our readers that they are in every way worthy of encouragement, and are people who may be depended upon to do just exactly what they promise to do. They are in every way honest and reliable. Sea Breeze will be the national headquarters of the association, and upon that peninsula no doubt will some day be erected institutions of learning that will change the entire thought of the world, and change it for the better. We deem it an honor to be a stockholder in the enterprise, and we believe all of our friends who know anything of the work Helen Wilmans is doing, will feel just as we do concerning the purchase of stock."

Of course we are not urging any one to take stock. From a business point of view I doubt whether the stock will pay for two or three years, though there are plenty of people here who say that it will. Mrs. Southworth of Cleveland, Ohio, and myself took more stock than any one else except Mr. Post, who gave the two lots on which the building will stand, and which possess a cash value of \$1500; and we were not looking out for returns in particular. We knew that our money would be safe in the building, and that in time it would bring returns. We also knew that the hall simply had to be built; this fact stood above every other thought in our minds; and will continue to do so—at least in mine and Mr. Post's—until it is built, even if we have to chip in several times more. When a thing must be, why it *must* be, and that settles it. H. W.

THE MAGAZINE.

The talk in our family now is about making FREEDOM into a monthly magazine. To do this will give me some release from the constant work of editorship that I have borne so long. What is more, the public respects a magazine and saves it, eventually binding it into a handsome volume, perhaps, while a paper is not in a convenient form to be so well taken care of.

I have been talking to the printers and find that a magazine, such as I would make, would cost a good deal more than FREEDOM costs me, and that I would have to charge more for it. I think from present appearances that I would have to charge two dollars for it. This is the price of *Mind*; the *Metaphysical Magazine* published by Mr. Whipple, is \$2.50 per annum.

I think with the extra time I can get by this arrange-

ment, that I can make a very fine magazine; I hope to make one that my friends will like so much they will not do without it. I want to put *life* in it. I want to keep it on the bedrock of human nature; I know I have the ability, the naturalness, and the sense of true humor to do this.

Not that I intend it for a funny publication, but I do intend it for a *vital* one; a publication whose every page gives off the breath of life to the reader, and fills him with new hope and a keen perception of many pleasing things, so that he who reads may smile while reading, and say to himself how true it is that "one touch of nature makes the world akin."

But, friends, this is a risky thing I am doing. I may lose subscribers on account of the increased price, and of course I do not want to do this; I want you to stand by me.

At this time Mental Science is spreading quite rapidly. Mental Science is the only branch of the new thought that is really scientific; the other branches aim to be, but they have not reached it; they will reach it in time, but now their perception of this mighty system of truth is not clear, and their statements seem like broken links in the grand chain of reasoning that Mental Science is.

Here lately these truths are producing an intellectual awakening in Europe as well as in America. My correspondence from Europe is very large, and my subscription list from that source is increasing daily. For this reason as much as any other we need an organ that is at once dignified, noble, natural, brilliant and beautiful. With the sanction of my subscribers, and the added funds from the greater price, I know I could make a magazine that would fitly represent our movement. I want to hear from you. I shall write of this more fully next week. The present issue of FREEDOM is almost ready for press and I will close. H. W.

A NOTICE.

I keep hearing of persons who are going about calling themselves Mental Scientists and claiming to represent me; some of them even call themselves my agents.

I have no agents. The International Scientific Association that gets out my books, employs agents in selling them, but I am not referring to these. There are men traveling over the country representing themselves to be my chosen disciples and speaking and teaching in my name. If I should create a thousand disciples not one of them would do like this. A person who cannot stand up in his own knowledge of truth and proclaim it from his own brain without trying to find some one to lean on is not a Mental Scientist. I say to the public—trust such persons for what their ideas are worth, but do not trust them because they pass as my representatives.

I am glad to assist every person who goes before the public with an earnest purpose, and a fair understanding of the new ideas now coming so thick and fast; but in every instance I want the person to stand squarely on his own feet and say, "This is from myself; this is what my brain has evolved." I now disclaim all connection with the men who are using me as backing for the purpose of raising money. I am not employing assistants, especially those I have had no hand in selecting. This may sound harsh, but I must protect myself from misrepresentation. H. W.

CURE HYPNOTISM BY HYPNOTISM.

To check the spread of crime though hypnotic suggestion a means has been discovered by Jules Liegeois, a French psychologist of the well known "Nancy school," who declares that in "counter-suggestion" the most perfect protection is found.

Liegeois has carried on experiments for many years in company with other scientists at the clinic, where are treated all forms of nervous disease. He discovered in the course of his investigations that even the best sort of a hypnotic subject could be prevented from taking criminal suggestions by forbidding it while the person was in a hypnotic state.

In spite of every effort, persons ordinarily hypnotized with the greatest ease could not be hypnotized at all while under the first influence, and nothing could be done with them until they had been released from the first hypnotic state by the same person who put them into it.

This discovery is of great importance. Many crimes and offences have been traced to hypnotic influences.

It has been known for years that weak and nervous persons who are easily affected by the magnetic power of others will do whatever they have been told to do while in a hypnotic sleep, even though it was to commit a crime.

Liegeois refers to several cases of which he knew personally. One subject, a woman was compelled to poison her husband and then commit suicide. Four other persons killed themselves, and a woman was driven into an unhappy marriage by the hypnotic command of wicked persons.

The magnetic nerve force of hypnotism is too tremendous to be lightly used, even to prevent the evil power of the will over weak persons.

Diseases of the will, greatly weakening the power of resistance in the afflicted, make them easy victims of all sorts of scoundrels, and if these sufferers can be strengthened, as Liegeois says is possible, by hypnotic suggestion, a discovery of incalculable benefit has been made. Crime, disease, suffering and death are so largely the result of defective nerve force and will power, that any light on the treatment of nerve weakness is a great blessing. Prevention through hypnotic suggestion might lead to actual lengthening of life and renewal of youth. Prevention of crime, however, is probably the greatest and most beneficial use to which hypnotic suggestion can be put.—*Exchange*.

As to "intuition"—by which mental faculty women come to conclusions, and by which the "homing pigeon" soaringly finds its way through the pathless air—I regard intuition as being the sum of unremembered experiences—racial experiences; experiences stored away in the sensorium of man or animal. That intuition is of very great value as a guide to action, is freely admitted, but that intuition should be supplemented if not controlled by reason is shown by the fact that the homing pigeon, the ant, the beaver, the honey bee, etc., with all their wondrous wisdom make little or no improvement, from century to century.

What is needed, then, is that we should supplement intuition by reason, by logic; that is, by analogy and analysis, and if the discovery of truth is our object, and not victory in argument, we shall find that there is no conflict between intuition and logic. Perhaps we shall find that intuition and logic are identical, the only difference being that, in the one case we are conscious of the mental processes by which the conclusion is arrived at, and in the other we are not.—*M. Harmon in Lucifer*.

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MRS. WILMANS:—The cancer I wrote you about sometime ago has dried up. I showed it to a medical doctor. He said it was a bad one; he looked at it yesterday and was surprised at the turn it had taken.—K. T. RYE, Wakefield, Neb.

DEAR FRIEND:—I am glad to write you that I am feeling better and more hopeful. It seems to me that my body has undergone a great change in the last two weeks; I hope to improve faster now, a little every day.—H. G. C., Monroe Center, Ohio.

MY DEAR MRS. WILMANS:—Your esteemed letter was received yesterday, and contents were read with great pleasure. I assure you. Well, I am looking so much better since I have taken your treatments that my friends are all wondering what has caused the change; all think my complexion is so good, and tell me I am looking younger. I am so grateful to you for what you are doing for me. I will follow your instruction and am sure I will soon be so much better. I think I would get well quicker if I did not have so much responsibility; still I am hopeful; the business is good; so I feel that you are helping me in every way.—H. S., Manitowoc, Wis.

MRS. WILMANS:—I received your welcome letter with its message of hope and encouragement. I always feel stronger after receiving your letters, and I am trying every day to come more fully under your influence. I am positive that you will cure me; there is some inward feeling that dispels all fear. I do not want to die, and I have no fear of doing so; I do not fret over myself at all; in fact I forget that there is anything the matter; I am simply leaning on you; I can explain it no other way. When I lie down to take my treatment I think of you and think that health is mine anyway; that I have nothing to do for myself; and I generally drop off to sleep; sometimes I sleep for over an hour.

Thank you for the sheet of proofs; they do encourage one to think that others are receiving help; and, Mrs. Wilmans, anything that I write to you you are at liberty to use at any time; I know you have helped me, and I am not afraid to have the world at large know that you have done so; I am improving daily, thanks to you.—GERTIE HARDIE, Chinook, Montana.

MRS. HELEN WILMANS:—I will write a few lines to report. I am feeling excellent. I have been under your treatment for six months. While I have murmured some and thought I was not getting well as fast as I would like to—now when I look back to six months ago I can see a wonderful change and I hope to continue to improve. I am sorry I am not able to send you some money. My husband has been out of employment nearly all winter, but he is going to work on the first of the month; then I think I will be able to pay up.—L. R., Pima, Arizona.

DEAR MRS. WILMANS:—I am feeling pretty well at present. Last Sunday I had a terrible headache for a while in the forenoon. I tried to ward it off, and finally I thought if Mrs. Wilmans only knew how it hurt me, how soon it would stop. Well, I forgot myself for a few moments, and it seemed as if that headache just flew out of the top of my head and left me; I was so nervous that I jerked all over for a few minutes. I think you are right about treating me a little longer, for I think if I could stand alone I would not have had that headache. I have had hard work to throw off the asthma, but I have gained the victory so far.—E. L., Lacota, Mich.

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