

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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PROTECTION FOR DOCTORS.

A Law to That Effect Pending Before the Legislature of Florida.

THE organized physicians in forty-two states of the Union are making a concerted move to protect their interests through enactments of the State Legislatures, to whom measures have been, and are being, submitted to be embodied into the laws of each state. Under the cloak of solicitude for suffering men and women, and while brandishing the torch of modern progress and science, this cast of professionals seek to enact laws which will practically compel all sufferers to seek alleviation from one especially privileged class of healers, this privileged class to be selected and determined upon by a State Board of Medical Examiners, to the exclusion of all other classes of healers not coming within the prescribed rules established by such State Board of Medical Examiners, no matter what the range of their knowledge, efficiency and demonstrated power for the healing of the sick may be.

A law of this character has just been submitted to the State Legislature of Florida for adoption, and if adopted, it would virtually give the monopoly of the healing art to one class of healers only, to those who could exert the greatest influence in the matter of appointments. State officials, who have the appointive powers, are not supposed to possess the entire range of detailed knowledge expected of the heads of the various departments; they must necessarily be guided by the recommendations of organized bodies interested largely in the maintenance of state departments and institutions. The governor of the state would naturally give preference to the recommendations emanating from the State Medical Association in appointing the State Board of Medical Examiners, as representing the medical profession of Florida, and no blame could attach to the governor for such appointments.

The real factor in the selection of the Medical Board of Examiners would be those in position of prominence and influence in the State Medical Association, composed largely of but one school of practitioners. These then would "define the practice of medicine," and of course would "define" it to the exclusive advantage of this class of professionals. That this is the real course determined upon in the framing of the proposed law (House Bill No. 200) has been foreshadowed in the address of President Hughlett before the State Medical Association at Jacksonville, on April 10th, when he said:

"We also need a State Examining Board in place of

the district boards as now constituted. If the law makes clear what constitutes the practice of medicine and surgery, the examining board should be able to absolutely prohibit all unqualified healers from carrying on their business in this state. My own judgment is that no person should be allowed to pose as a healer of the sick, it matters not whether they be regular doctors, eclectics, homeopaths, Christian Scientists, absent healers, mental scientists, osteopaths or others, until they are possessed of a certificate of proficiency in the principles and practice of modern medicine obtained from the State Examining Board, the board to be composed of competent physicians."

The reader will notice that Dr. Hughlett draws a distinction between "regulars" and all the other classes of healers. The "regulars," constituting the State Medical Association, framing and introducing the law above referred to, would, through their State Board of Medical Examiners, "define the practice of medicine," as proposed in Section 5, of House bill No. 200 as follows:

"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."

Take notice that no one can suggest or recommend any remedy, *material or non-material*, if compensation is expected. Dr. Hughlett in his annual address, already referred to, highly extols the advances made by chemistry in the preparation of "the tablet triturate, the gelatin-coated pill, the capsule, the beautiful and tasty elixir, the fluid extract," etc.; yet he would jail any one selling well-known patent medicines based upon these preparations, without a prescription from a "regular" doctor.

If such a law was strictly enforced every vender of patent medicines would have to go to jail, including every druggist, the best friend of the "regulars." It is, of course, not intended that the law shall be carried out to that extent; neither is it intended to stop the sale of mineral waters in this state, through the law embodied in House bill No. 200; but if strictly enforced it would have just that effect, as to advertise an article possessing remedial properties is to "suggest to the public" that it does, in order to facilitate its sale and to derive, "directly or indirectly" profit—i. e., "bonus, gift or compen-

sation," from such sale of mineral waters. Those dispensing the same without having passed a medical examination and possessing a license from the State Board of Medical Examiners, would become criminals under the proposed law, if passed. No one will suppose for a moment that the Christian Scientists, Mental Scientists, Osteopaths and other healers of the new school, would sit idle one moment and permit themselves to be persecuted without organized retaliation by demanding the arrest of every druggist and dispenser of mineral waters in the state. A commotion would be created against such a law that would make many at present interested in its passage, absolutely deny their responsibility for it. Away with special legislation favoring special interests. There are some good features in the proposed law to which no sane man or woman can object. No one should be permitted to carve into a living human body for the purpose of remedial surgery without possessing a thorough knowledge of the human anatomy.

Surgery is a demonstrated science; so is dentistry; but medicine is not. The prescription of to-day is placed upon the shelf to-morrow, to give way to another nostrum, which is replaced again by another the following day, or perhaps even after a few hours, when its deleterious effects are demonstrated and the guesswork of the physician in attendance is apparent in the increased illness of his patient.

The "regulars" may boast of their supposed knowledge and science, but a great majority of them prefer to give drugs instead of good advice to the sick. As a consequence shelves and cupboards are crowded with bottles filled with unused medicines, which the inherent good sense of most people restrains them from using after the first few doses. An impoverished pocket-book and an ultimate recovery of the patient through the naturally inherent organic forces of the human system, is the result, if not laid low forever through the experimental blunders of the drug prescriber, for which he is not held responsible to the family or relatives of the victim, to either law or society, and not even condemned or criticized by his fellow practitioners, who have already constituted themselves a close corporation for mutual protection and benefit.

We have medical creeds as well as religious creeds, and medical superstitions as well as religious superstitions. The religious fanatic closes his eyes, ears and senses to the reception of any new truth; the medical fanatic equally puts himself in opposition to the discovery of any new method or science applied to the healing of the sick, which does not represent the tangible potency of *Materia Medica*.

The large-brained men of the profession are abandoning more and more, the use of drugs as curative agents, and in the same degree are employing Suggestive Therapeutics as practiced by Mental Scientists, Christian Scientists and others of the new school of healing. The large-brained men have nothing to fear from the competition of those who use the potencies of telepathy in the cure of diseases; both are in the field to prevent disease more than cure. Both teach right living, right thinking and right action, and give help when self-help has gone below the sustaining point.

The students of the profession, the progressive men, who recognize that temperamental conditions are largely

responsible for the health or ill health of the individual, who prefer to eradicate the cause rather than cure the effects of disease, do not need a state law for their protection; their merit is recognized and correspondingly rewarded. The small men, who endeavor to cure the sick merely according to prescribed rote, should not have the protection of the law; and the same position holds good to the practice of medicine in general. If the practice of medicine has a solid scientific basis to sustain it, the practitioners need not invoke the protection of the law in their behalf—they can hold the field against all comers or innovations. If it has not, it does not deserve the protection of the law, and it is the very height of impudence to ask it, and to compel all people, whether willing or not, to submit to their method of treatment.—*Chas. F. Burgman in Peninsula Breeze.*

AN OPEN LETTER.

To the Senators and Representatives of the Florida Legislature.

GENTLEMEN:—I note that there is a bill pending in that august body of which you are members, that if it becomes a law, I feel will be a death blow to all who assume the right to think and act as they please, so far as curing or caring for their offspring or household.

I refer to the bill that is to regulate the practice of medicine. If the bill would stop at that, I would have no objection. But I understand the bill to exclude all other methods of relief of diseases or pain, of which I claim there are many. If I should like to avail myself of some of these methods and wanted to pay the party, I would like to do so. I would like the party doing the praying, suggesting, "laying on of hands," hypnotizing, mental healing, or any other method, even to taking of the holy water, to receive payment without fear or hindrance. Please do not abridge the rights of this great American people. At this late date don't deliver us into the hands of the doctorcraft.

I am one of yours truly who has been humbugged by the regulars.

N. L. CLARKE,

Bushnell, Fla., April 17, 1901.

Mr. B. O. Flower in the April *Arena*, speaking of medical legislation, says:

"Legislators should carefully bear in mind the fact that this (medical) profession, which is the most empirical of all professions, is also the most dogmatic and arrogantly intolerant, and the most hungry for special privileges and class laws of any profession. True as is always the case, the plea for class restrictive laws is made in behalf of the 'dear people'; but as Herbert Spencer has well expressed it, they (the doctors) are 'moved, as are all men under such circumstances, by nine parts self-interests gilt over with one part philanthropy.'

"It is far from our desire to assail the medical profession. What we protest against is its unjust and dangerous demand for class restrictive laws that shall give its members a medical monopoly. In this we believe, with such men as Professor Huxley, Herbert Spencer, Professor Youmans, Professor William James of Harvard and numerous other leading scientists and careful reasoners, that these laws infringe on the rights of the citizen, that they are a menace to the public rather than a protection, and that they retard rather than foster the progress of science."

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DECLARED UNCONSTITUTIONAL.

The Wisconsin Law Against Mental Healing Overruled by Judge Elliott Upon Appeal from Lower Court—He Rules That Christian Science Healers Did Not Use Medicine.

[Special to The Chicago Record-Herald.]

Milwaukee, April 15.—Judge Elliott in the Circuit Court to-day discharged the two Christian Science healers, Mrs. Crescentia Arries and Miss Emma Nichols, who were on trial for practicing medicine without a license. Judge Elliott took the ground that healing by prayer was not practicing medicine. The defendants in the case, the court said, had not attempted to deceive anyone, and had not claimed to be doctors or to be qualified to act as such. Not only had they not prescribed drugs or medicines, but they were opposed to such prescriptions.

The decision is an important one, as it will settle the status of the Christian Scientists for the future in this state. Judge Elliott in his decision, after stating the cause for the complaint and the state law on the subject of the practice of medicine, said that the defendants were charged with practicing medicine without a license. Whether they had done this or not was the sole question at issue, an issue that had nothing whatever to do with their religious belief. The defendants did not assume to be doctors, and their treatment was wholly by prayer.

DECLARES THE CHARGE ABSURD.

Continuing, the court said: "So that the whole question at issue in this case resolves itself to this: Is prayer medical treatment? If it is, then the defendants are guilty of an offense under the laws of this state; if it is not, then they are not guilty and must be discharged. It would seem as if this question answered itself; the act of prayer is so unlike anything that is popularly regarded as medical treatment that it looks like an absurdity to seriously argue the question."

After referring to the definition of medicine the court said that medical treatment might be considered as pertaining to the healing of diseases by the use of medicines. While it was wise that the prescription of drugs ought to be done by those qualified for their administration, it could not be believed that it was the intention of the law to restrict curatives of an intangible nature, so as to prevent those not claiming to be doctors to use these methods. Clergymen, the court pointed out, prayed for the sick. Was that service medical? and, if so, were the doctors to monopolize it? Under such a construction every clergyman would be brought to trial.

DID NOT USE MEDICINES.

The object of the law, the court said, was to protect the public from frauds. Continuing Judge Elliott said: "But the defendants have deceived no one as to their methods or pretensions. They have not claimed to be doctors or to be qualified to act as such. Not only have they not prescribed drugs or other medicaments, but they disclaim, denounce and oppose the use of such agencies. In fine, the chief basis of criticism against them is that they have not used medical treatment, when, in the opinion of others, medical treatment was

needed. The treatment given by them may have been theological; it certainly was not medical; and so believing, I must find the defendants not guilty and order their discharge."

The case was first tried in the police court, where Judge Neelen held the defendants guilty of practicing medicine without a license and fined them \$50 and costs.

CHRISTIAN SCIENCE AND DRUGS.

"Metaphysics in Christian Science exterminates the drug and employs mind alone as the curative principle, acknowledges that the divine mind has all power; but homeopathy mentalizes a drug, with such repetition of thought attenuations that it becomes more like mortal mind, than like the substratum of mortal mind, called matter; and its power of action is proportionately increased.

"If drugs are part of God's creation, which (according to the narrative in Genesis) he pronounced good, then drugs cannot be poisonous. If He could create drugs intrinsically bad, then they should never be used.

"If he creates drugs at all and designs them for medical use, then why did Jesus not employ them and recommend them for the treatment of disease? Matter is not self-curative for it is unintelligent. Mortal mind confers the only power a drug can ever possess.

"Narcotics quiet mortal mind and so reach the body, but leave both mind and body the worse for this submission. Christian Science impresses the entire mental strata; namely, mind and body, and brings out the proof that life is continuous and harmonious. Science both amputates error and destroys it. Mankind is the better for this sincere and profound surgery.

"The profession of medicine originated in idolatry, with pagan priests, who besought the gods to heal the sick, and designated Apollo as the god of medicine. He was supposed to dictate the first prescription, according to the 'History of Four Thousand Years of Medicine.'

"It is here noticeable that Apollo was also regarded as the sender of disease. Hippocrates turned from image gods to vegetable and mineral drugs for healing. This was deemed progress, but really it only introduced another form of mythology and pagan worship.

"The future fate and history of medicine will correspond with that of its material god, Apollo, who was banished from heaven and endured great suffering on earth.

"Drugs, cataplasms and whisky are stupid substitutes for the dignity and potency of divine mind and its power to heal.

"Beyond the frail promises of human hypotheses, above the loosening grasp of creeds, the demonstrations of Christian Science stand revealed as practical science. Divine metaphysics is Christ Jesus' revelation of truth and love, for which He labored and suffered, then left a legacy to mankind, and which remains the divine stand for the understanding and practice of every man."

—Mary Baker G. Eddy in *N. Y. Journal*.

IN THE LIGHT.

A Beautiful Song full of the strength of the new thought philosophy. By Eleanor G. Stephens. Music by F. C. Hayes. Handsome cover illustrating sunset on the Halifax River opposite Seabreeze. Price 30 cents. Address, THE INTERNATIONAL SCIENTIFIC ASSOCIATION, Sea Breeze, Florida.

FACTORS IN THE PROCESS OF HUMAN DEVELOPMENT.

Three most important functions of the human brain are:

First—Its wonderful powers of attraction, being a perfect magnet.

Second—It is the receiving station for all the Universal life forces necessary to its perfect equipment.

Third—It is the generating plant of the physical body where all thought forces are created, the digestive organs furnishing the motive powers.

It follows, therefore, that in the absence of perfect physical health, which includes a perfect digestive system, the duties and powers of the brain must necessarily be greatly circumscribed.

And here we arrive at one of the most important factors in the process of preparing the body for its higher mission as a permanent generator of constantly increasing intelligence. Unless the brain is properly fed there is no mastery of the mind over physical conditions.

The fire-box that is clogged never furnishes a bright light. If the fuel is inferior there is also lack of warmth and cheerfulness. The furnace that is kept in the most perfect working order and provided with the best fuel obtainable, is the one that possesses the greatest power of attraction and radiates the greatest amount of heat and light.

Unless the stomach is supplied with an abundance of the most nutritious food—with that which is most easily digested and assimilated—the brain immediately experiences the effects of it, and at once assumes an inactive and sluggish tendency. Its generating powers, if not entirely exhausted, are greatly diminished; and it becomes impossible to either build up the body through the operations of the thought forces or to generate new creative thought.

All of the organs of the body, including the brain, must work in perfect harmony. The presence of the slightest inharmony denotes physical disability in some portion of the body. The stomach feeds the brain, and the brain in turn generates a creative thought force that directs the whole machinery of the human organism. In addition to this, the brain—through its power of attraction—absorbs sufficient of the life-giving forces of the Universe to form the basis of a perfect physical, mental and spiritual personality. Intelligent recognition of this fact brings the individual *en rapport* with the Universal law of life. Being one with this law, man is, and always has been, self-creative, though he has been unconscious of the fact up to this time. With the consciousness that comes with enlightenment, the human race will soon realize that physical death is not a necessity, but comes to him only who persists in self-destruction through persistent ignorance and a refusal to accept the simplest truths of Nature.

Through its natural powers of attraction and in its capacity as a generating force, the brain is capable of raising physical man to any heights to which desire may suggest. When the conscious knowledge comes to him that his attainments are limitless, the desire to encompass the whole of Nature's wondrous storehouse of truths takes complete possession of him.

This is man's first step in the direction of physical perfection, that must sooner or later lead up to eternal

life in the flesh, and it is his prerogative to hasten the coming.

But it was with the view of suggesting some most important requirements as necessary adjuncts to the building up of the physical body (or rather its rebuilding) that I took my typewriter in hand to pen these few lines.

It is admitted that in the absence of a strong, healthy physical body the brain must necessarily suffer; and if the brain is unhealthy and inactive, its generating machinery must necessarily fail to accomplish the work Nature has assigned it. So, absolute health in every portion of the human organism is not only essential, but demanded before man can hope to bring his body into perfect harmony with the higher life.

Whereas the thought force properly directed will go a long distance in perfecting man's physical being, the work must be, in my judgment, necessarily slow in the absence of proper physical training, and what is termed correct breathing.

Years before any technical instructions in so-called right breathing were given to the public, I practiced and taught (not for remuneration) a system of light gymnastics and breathing exercises for throat and lung troubles, that cured every case where my instructions were faithfully followed out. Not only this, but they built up such magnificent physiques as to attract public attention and make the possessors feel very proud. During the past year I have been extending my experiments along these lines and using the exercises in conjunction with the wonderful teachings expounded by that no less wonderful woman, Helen Wilmans. The thought of building up the body simply into a healthy condition for a few years of our limited earth life was extended to that of creating a glorious physique for the use of the individual on earth as long as desirable. I was after a perfect physical body. I had found out what I wanted. This desire in me then formed a co-partnership with the external me (capital unlimited) and went to work. Would you like to know the result of this short co-partnership? Well, I won't tell you now, but I will one of these fine days. My statement now might seem an exaggeration, so I will just keep on growing—and when I feel perfectly justified in doing so, and my good friend down at Sea Breeze needs any more endorsements (which is in no wise probable) I will come to her aid.

Therefore, in order to secure the most satisfactory results my experience is that it is necessary to combine the whole system. First of all, of course, you must be schooled in thought concentration. You are then enabled to employ intelligent thought when taking your physical and breathing exercises. You know that your desire is to build up the most perfect physical body possible. You carry this thought in your mind all the time you are exercising, and you call on your will power to assist you in its consummation. The breathing exercises are especially helpful in maintaining a perfect digestive system, one of the most important factors in both physical and mental growth, as I have already shown.

I am not going to give any instructions in physical culture. There are plenty of people in the business to do this, but I will simply say that even fifteen minutes spent each day in the right sort of exercises, coupled with right thinking, will, in six months' time, result in the

most marvelous physical and mental growth that one could possibly desire. But the thought force must not be employed for the mere development of the physical body. It must be directed in behalf of perfecting a body that will be in absolute sympathy and in perfect harmony with the desire within.

You are building a permanent home for the I. You have got to build this home sooner or later. If you fail to do it now it means another prolonged life experience—another reincarnation—and this in turn means protracted delay in reaching the sublime heights towards whose apex the world's footsteps are now directed.

EDGAR WALLACE CONABLE.

OBSERVATIONS.

I take it as a truism that every person can do what he really wants to do. The reason he does not do it is because he has a bankrupt belief in himself.

One who undertakes nothing accomplishes nothing. If one believes the ordinary ideas of the ordinary world, he will be conservative and cautious. If he questions the stereotyped beliefs of the past, he will be daring and will try experiments. He may not like the results of his investigations, but he will know more by having had the experience, and he will have lost nothing in the process.

People, as a rule, are so hedged in by environment that they are like a plant grown in a hot-house and trained on a trellis. Such a plant could not live if immediately transplanted to natural conditions. Even a gentle and gradual transition will seem to hinder its outward show of flourishing for a time.

So with people who have as a means of happiness only the frame-work of conventional customs and manners.

Though they know it is only a mockery, or, rather a travesty on happiness, yet they prefer to keep up the play to the end, which is death, than to branch out in quest of higher possibilities, and trust themselves to grow into the power of enjoying on the new plane.

Personally I do not question the axiom, "All is Good," or the other one, "All is getting better." I do not feel a burning desire to do active propaganda work for proselyting antagonistic people. They have a right to be sick until they have enough of it.

I heard a Theosophist give a very learned lecture about ancient doctrines and future prospects as a direct result of Theosophical discovery. He knew a great many hard names, and seemed able to wade through badly tangled laws of Karma; but he was exactly on a par with the rest of the world with regard to his fear of disease and numerous other evils. When he became sick he demanded that the doctor show his government license, to prove that he was able to correctly pilot him to either health or the grave. Naturally if the drugs did not cure, he could be satisfied that his "Karma" was "up against him" and must be satisfied.

This is not saying that the study of Theosophy is not very interesting—especially certain rules for meditation and developing the interior or cosmic consciousness. But there seems to me to be so much useless, or, at best, impracticable instruction, that one feels like waiting for something definite and demonstrable.

The puzzling thing is, why are so many results arrived at by different persons all seeking the same end,

and why does each claim to have the only correct result? I could understand it better if each would give his experience as simply a localized part of general illumination, and not try to establish his belief as a positive and unalterable fact.

I am not incredulous about the claims of Theosophists, and I am going to India to study what they have to teach at headquarters; but I am too short-sighted at present to comprehend how the powers imputed to the Yogis, adepts and masters can exist together with such manifest weakness in some respects. Much of the Indian philosophy seems based on self-denial and self-abnegation and charity, etc. Our practical Western minds do not admit the necessity of this, or, at least, do not claim it as a desirable method of growth.

The fact is, growth is an accreting process rather than the opposite. Individual strength is not fostered by any sort of renunciation.

There is no doubt but that as we advance in knowledge through experience, we will voluntarily put aside things that we once considered necessary for happiness; but if we are counseled to deny ourselves something that we enjoy at present, we should refuse to do so.

My idea of mastery, freedom and happiness is based on naturalism. I do not like to see suffering, and I will not suffer myself. But if any one clings to the idols of past superstitions until the pressure of evolution wrenches him free in spite of himself, he is where help can only come through an understanding of the situation.

From this standpoint it is not difficult to believe that reincarnation is a fact. Much evidence can be adduced to prove that the influence of thought is continuous, that is it is not limited to one generation. Many persons have feelings and tendencies that it seems impossible to account for on any other hypothesis. I know a man who has been unable to accustom himself to the use of the usual foods and drinks of civilization. Pepper, mustard and condiments are offensive to him, and his stomach will immediately reject even a swallow of an alcoholic drink, or of any preparation of tea or coffee. Neither can he use tobacco in any form.

Instead of considering himself morbid, he explains the facts by saying that he must have abused his power of sense enjoyment in his last incarnation. He tested such things and found no satisfaction or enjoyment in them, but rather otherwise; and at present, though he is absolutely well and strong by doing without such things, he has no antagonism for those who enjoy them. They have a right to do what they please, and he does not let that bother his happiness.

Another idea in favor of the theory of reincarnation is that almost everybody can tell of instances where an action seemed foreign to all precedent or sequence since memory began. Such experiences may be a result of an impulse gained from past lives.

When it comes to analyzing details in individual cases, as is attempted by some of the Theosophists, the result seems to me only a quantity of vagaries and inconsistencies. But this is not the point that really is to be considered seriously. It is the possibility of a confident, reposeful happiness in the idea that is of vital interest. If we can feel that the law of reincarnation proceeds on lines of absolute justice, this will eliminate

from the mind the inharmonies of fear and anxiety and similar causes of discord. Is not this of greater importance than speculating about unimportant details?

This position is not in the least against the idea of the supremacy of mind and physical immortality. After having logically settled for yourself that the idea of reincarnation is feasible and satisfactory, you continue the course of reasoning and are led to the further conclusion, that as the purpose of reincarnation is the augmentation of individual intelligence, a time will come when there will be enough knowledge to avoid death.

We think that time is here now. We think that desire has built many previous bodies, and has thus gained a capacity that is able to hold an ideal of youth and vigor in permanent manifestation.

The very trust engendered by a belief in past incarnations will induce a reposeful condition of power, that will make towards obviating the necessity for any more. Some people attain the same mental attitude by a simple belief in evolution as recognized by most metaphysical writers. In such a case the end is gained, and we will not quarrel. One has a right to choose his road. But as for me, it seems more consistent and logical to think of humanity as a school in which each pupil studies each lesson (experience) until he has exhausted its power to teach him, and he is entitled to cease, because he is master.

The task of the Mental Scientist is not so much to dogmatize as to suggest. He assumes the right to test every theory by experiment. He demands demonstration of claims, rather than speculations on plausibilities.

To those who feel an antagonism or revulsion against accepting a belief in reincarnation, whether they can give a reason for it or not, we can only plead for a calm investigation from all points of view. I have only met a very few persons who held this attitude of repugnance, and they were one of the following classes; either they had more suffering than joy in life, and were disgusted with the idea of having to try it again; or they assumed that rebirth implied a loss of personal identity, and they did not want to think that what has seemed so real and important, will amount to so little, as compared with the whole.

Both classes lack a practical understanding of mental laws; the first, because they were not able to keep themselves well and happy; and the second, because of the limitations of their narrow outlook.

I find much help in keeping a high realization of man's infinite power, by studying the authors who hold that reincarnation is a method of evolution. Anything that has this broadening effect on the mind is worth keeping in sight.

We do not have to accept any part of any theory or belief that does not appeal to us as leading towards more desirable conditions than have been materialized by previous beliefs.

Every reason and argument must be tried by this standard; viz.: does the effect of the idea have a tendency to divert the consciousness from its efforts to identify itself with its highest ideals of growth and happiness?

If any one can use the teachings of Theosophy to help him attain an immunity from disease and weakness, let us say amen; let us welcome all theories that promise assistance in overcoming the present uncertainty with regard to the tenure of life, health and vitality.

Because people usually think the idea of the possibility of overcoming the cause of disease, and thus avoiding the fear of ever having to submit to it, is absurd and too good to be true, I am always glad to find a subject to which they will listen, and on which I can base arguments proving man's latent power. It seems so very simple and natural to me, after ten years of study, that a person should be happy and do what he likes, and remain perfectly well and strong, that it is hard to find arguments.

It is like trying to find a reason why we should try to cut the rope if we were being hung.

Having grown to a realization of the fact that the usual beliefs in evil, and the injuries effect of certain things, are not entities—are not founded on reason, and are only mistakes which obtain their power by virtue of belief—this produces a harmonious adjustment of my mind which is demonstrated in my body and environment.

If a doctor says you are sick and describes your condition, you are forced to believe his diagnosis from his plane. If I say you are sick only because you do not know how to use the tools and forces that are always around you, then you stop to question whose authority has the more weight. You find the statements of the doctor backed by present conditions and feelings.

You find my statements sustained only by faith in your aspirations, and by the proof to which I have put them. Therefore, it is quite likely that you will fluctuate in your allegiance before definitely deciding on a conclusion. During this time the vibrations are changing; you are gradually embodying a higher order of intelligence, and you will wonder how you could have been so foolish as to have been sick or unhappy.

To be healthful and not follow doctors' rules; to be happy and not follow preachers' directions; to be successful without fearing the discouragements of the cautious; to have what you want, and do what you wish, and be unjust to nobody—this is a position that raises you beyond the short-sighted beliefs of the past.

A. Z. MAHONEY.

LOVE.

If one wishes to see visibly the things he has dreamed of, or hoped some day to see, to be what once he hoped to be, let him try what having loving thoughts can do, and he will feel that, indeed, there is a reality in being one with love, and one with the whole universe—feeling one's heart throbbing in sympathy with the little worm at one's feet, with people everywhere, with suns and stars—all one—one forevermore. The stars move, and we know what they think; the sun shines, and we know what its soul is; and all the heavens declare the glory of love, and man deems nothing impossible any more. He learns that he holds the key to all the powers outside himself, when once he knows himself.

In love lies the secret of the universe. The one who loves has felt his infinitude, even though but a faint thrill. That faint thrill will spread until it takes in the whole soul, and the whole soul will thrill in infinite oneness, with its accompanying joy and bliss. The greater or more difficult the circumstances are in which one learns that lesson of loving, the greater his joy.

When coldness or unhappiness comes, be sure it could only be there because of the loving feeling having been forced to one side by a feeling of condemnation. Recognizing that fact, a quick substitution of a loving feeling in its place will make the soul recover its tone again very quickly.

No one can really be a stranger to one who feels the unity of the whole universe and the beings in it. Knowing what one person is means that we know what all people are, and always have been. We know that we are united with all who have ever lived in the eternal past, with all who are now, and with those who will live in the eternal future.—*Expression*.

VISITING THE TOMOKA.

A few days before the close of the Colonnades Hotel for the season, a number of guests and residents of Sea Breeze joined for a day's journey to the Tomoka river. Mr. C. F. Burgman, who was requested to arrange the preliminaries, chartered the steamer "Ida," made up her list of passengers, and looked after the provender. The party was made up of the following ladies and gentlemen: Mr. and Mrs. Mozart Gallup of Sandusky, Ohio; Mr. C. A. Rathbone of Detroit, Mich.; Dr. and Mrs. Allan Fones of Aurora, Neb.; Mr. and Mrs. C. N. Gill of Portland, Ore.; Mrs. Lida Talbot of New York City; the Misses Emma and Josephine Jutte of Pittsburgh, Pa.; Mrs. W. H. Huff of Beverly, N. J.; Dr. Augusta Gullen and Dr. Emily Howard Stowe of Toronto, Canada; Mrs. G. Williams and Mrs. L. C. Fredericks of Eau Claire, Wis.; Dr. and Mrs. W. A. Glover, Helen Wilmans and Mr. and Mrs. C. F. Burgman with Master Karl Burgman, residents of Sea Breeze.

All declared that they never made a more interesting journey, nor had they ever beheld a fairer land than the country which borders on the banks of that beautiful, serpentine waterway.

Mr. Burgman took charge of affairs from the start by settling for a certainty the question of the presence of a bountiful supply of luncheon from the Colonnades Hotel, as well as provisions from private larders.

The journey proved interesting from the beginning, for fifteen feet from the landing place the boat ran aground, because of low tide, and it took the combined strength of the boat Captain and Philip, Helen Wilmans' colored man, to pole the craft across the sandbar out in the channel, while the small boys in row boats laughed at the predicament in which boat, crew and passengers found themselves; and the saucy "Yankee Doodle," with another merry excursion party from Daytona, flying the stars and stripes from her bowsprit, skimmed gaily past and gained two miles before the "Ida" caught her breath in the channel for a twenty-six mile run. However, we got under way at last, and after filling our lungs with the bracing breezes which encircled us on our northward journey and enjoying the exquisite sunshine poured over us, and beholding the charming scenery which greeted us on both banks of the river, we settled down to listen to an interesting discussion on metaphysics, phrenology, hereditary transmission of character, the biological origin of genius, the influence of chemically compounded food as a modifier of temperamental characteristics, etc., in which Mr. Gill, Mrs. Talbot, Dr. Glover, Miss Emma Jutte, Dr. Gullen and lastly Mr. Burgman took part. The whole problem of evolution was settled then and there for all time, and the discussion and conclusions will be published in ten volumes, half morocco binding.

The entrance from the Halifax into the Tomoka River changed the subject of discussion to a question of comparative size of alligators. They were in evidence all the way up the river in all sizes and conditions, many with body under water, the nose and eyes (not "nays and ayes" as one of our Yankee passengers pronounced it) protruding above the surface, and tail curved up against the bank; others lay stretched lazily and full length above the water along the embankment; and again others, wide awake, alert, vigorous and clean-limbed, watched the "Ida" glide by with her passen-

gers, her pretty white hull and graceful curves showing to fine advantage above the dark-stained waters, while passing picturesque palmetto groves and dainty colored clumps of water oaks and bay trees in all their freshly budded beauty of spring time. The presence of the saurians on the river banks, the fascinating charm of the ever varying landscape, were revealed with each curve of the river; the sweet notes of the feathered songsters as they reached us from the thickly wooded hammocks, the bounding mullet as they leaped from beneath the waters around us, and like a flash of bright silver, instantly disappeared again, causing ever expanding circular ripples upon the surface—the golden sunshine pouring over all and revealing the measureless variety of colors in sky and landscape, in trees, in shrubs and climbing vines, gave an enchantment to the soul and contentment to the heart and mind which can be felt, but not described.

After passing the Coquina quarry near the railroad track and beneath the bridge, the river channel gradually narrows. The stately oak with its far spreading branches is more in evidence and the pine less, and the forest is denser. At Misner landing where the Tomoka cabin is situated, the "Yankee Doodle" was fastened and her passengers lunched on the cabin veranda. We passed them with cheers and the flutter of handkerchiefs, and before long they followed in the wake of the "Ida" to the "Upper Cabin," where we spread luncheon and sauntered through the hammocks, took snap shots of forest and river scene and groups of delighted friends, who were together for just a day to separate on the morrow, never to meet again, but carrying with them the memory of bright scenes, a delightful day and passing pleasures—which proved a stimulus to the body, gave strength to the heart and mind, and hope to the soul which reaches out steadily into that future time when life will be a continuous delight and work a desirable pleasure.

On our homeward journey we visited the Tomoka cabin for a few moments and viewed the scenic beauties of the river from the higher land and from beneath the stately moss-draped oaks which cluster about the cabin. It all presents a picture which, to reproduce worthily, requires the finest artistic talent and the greatest genius.

Returning we bade farewell to our friends, the alligators, and passing the bounding, leaping flames of a jungle fire, which consumed the heavy herbage of the swamp lands to our left, we re-entered, with alternating songs and shouts of laughter, the broad basin of the Halifax; and beneath the glory of a gorgeous sunset passed down the beautiful river and reached Sea Breeze as the last faint rays of twilight gave us a parting salute.

DON CARLOS.

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.

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WHAT THE DOCTORS THEMSELVES THINK OF MEDICINE.

I said in last week's FREEDOM that I intended to give the opinions of some of the greatest medical men that ever lived, concerning their own profession. It is a strange thing to say, but they do not think nearly so well of the power of medicine as I do. I still carry a part of the old belief in it that I had in my childhood and youth. It is true that I would not take medicine at that time if I could get out of it; but I did not doubt its power to heal. If I became at all frightened about my condition I would swallow it in perfect faith. As we do not shed our early beliefs easily, I, even now, feel a greater respect for it than the medical men who have tested it much more thoroughly than I have.

The fact is, I know almost nothing about medicine or disease either. Treating patients from a knowledge of the power latent in the individual, I simply assume that

he is positive to the disease he has—and I bring his courage and self-assertion and all his mental forces to the front in a way that conquers the disease—no matter what the disease is. Disease cannot exist where there is great vital power in active exercise. Every person has sufficient vitality to cast out disease if it is aroused and set to work. My treatments seek to arouse the patient's latent vitality; and they do arouse it, whereupon the patient is well.

I have never sought for the mental cause of my patient's disease; wherever disease exists there is a lack of vitality; I arouse his vitality by the character of the thought I impart to him; and the disease is healed, no matter what it may be.

This same vitality that I arouse in the cure of disease is a far greater power than any one has yet dreamed of. It is from my own knowledge of its power, as I have seen it manifested in the patient in response to my call, that has proved to me clearly its ability to start up all the half dried springs of life; start up the growth principle in the decaying person; renew every faculty, and develop others not yet known; thus establishing in my mind the fixed belief in the possibility of conquering old age and death, and living on this earth as long as it yields us any pleasure.

Since the cure of disease is effected by arousing the patient's latent vitality, the question is whether drugs have the power to do it.

In and of themselves they have not; but back of them lies the world's belief in the existence of this power, and this belief is not to be ignored. Through the medium of drugs this belief surely does do some healing; a desultory, uncertain sort of healing, to be sure; not to be compared with that of even the most ordinary mental healer; but enough to entitle the method to more respect than the great professors of medicine, whom I shall quote, are willing to give it.

I sometimes have a patient who clings to his belief in medicine. I do not combat this belief at all. I permit him to take as much of it as he pleases; but in every instance such a patient gradually surrenders his every effort, and leans on the power within himself that I make apparent to him by thought transference. Thought is a substance generated by the human brain, and can be sent from one brain to another, no matter how great the distance. The thought that heals must be of a higher quality than the patient's thought, and will, therefore, necessarily be positive to it. This high and powerful thought is born in the brain of him who has acquired a knowledge of the law of attraction, or the law of growth. A person ignorant of this law and of the absolute truth on which the perpetual manifestation of life depends, can do little or nothing in this line of healing. But a person with even a small knowledge of it can do more effective healing than any of the regular physicians.

These words do not relate to surgery. Surgery is another thing; surgery is a science; medicine is not. A broken limb calls for the services of a surgeon; the mind healer's business in such a case is simply to arouse the patient's vitality, so that he gets well very soon and with little or no shock to his system. The mind healer is going to become a valuable aid to the surgeon when his powers are more generally recognized. But he is going to become, and is even now, a far more

valuable aid to society in his own splendid capacity as the creator or the compelling manifestor of the life principle itself in all persons where this principle seems to be insufficient to satisfy the person's desires.

Mental treatment cures every form of disease and weakness. If there are some few patients that the treatments cannot reach it is owing to the fact that the connection between patient and healer is not complete. As a rule this connection is easily made, and every thorough healer has printed directions for this purpose, so clear and explicit that they are easily followed.

I must refer to treatments for poverty. I think such a condition might be classed with disease and treated the same way. The unsuccessful person needs to have the creative functions of the brain aroused so that he will get fresh ideas as to what he shall do to make money; more vital, though probably no more intellectual men are going ahead of him in the race of life, and he does not know that it is because they are carrying more steam in the shape of vital power. A man in this condition should be treated for self-confidence, moral courage and a stiffening of the will; these characteristics stimulated, new thoughts will be born to him bearing on his business relations, and his affairs will soon change for the better.

And then there is another point to be made in this connection; the more vital a man is, the more positive he usually is, and his positiveness establishes him in a position where he draws forces to himself. He becomes a stronger magnet, and things that are negative to him drift toward him. This is the law. Therefore, it is not a piece of charlatanism to treat persons for poverty. Like all good things, however, this business is much injured by imitators who profess to be able to pour wealth into the pockets of their dupes from all sorts of sources; their rich relative is going to die and leave them a fortune; they are going to have some kind of exceptional luck that will make them as rich as they can wish, etc. No true healer pretends to bring money to a person in this way; he can only bring it by strengthening and intensifying the man's natural characteristics.

Moral, mental and physical courage are the result of mind control. A sense of power conquers all disease, and even the negative thought from which poverty springs. There is no disease in the whole catalogue that does not yield to its application. Consumption and cancer are being cured constantly. No one should be discouraged who has not tried the mind cure.

The most virulent of poisons are administered by allopathic doctors. These medicines do not cure.

When they seem to cure they simply deaden the person to the pain of the disease, and leave him in a condition where he breaks down easier than before, and where old age, with all its debility, overtakes him sooner than it would have done if the medicine had not been given him.

One-fifth of the inhabitants of the United States today are martyrs to such deadly poisons as strychnine, arsenic, opium, chloral and calomel. All these and many more of the most fearful poisons known are daily poured down the throats of the suffering people, the result of which in the long run is to weaken the patient's constitution and leave him an easier prey to every other form of disease.

The most intelligent and honest physicians that have lived have lost all confidence in medicine to cure, and have pronounced the entire system a snare and a delusion, and not worthy to be called a science at all. Read the following extracts from some of the world's greatest doctors:

John Mason, M. D., F. R. S., says:

"The science of medicine is a barbarous jargon."

Prof. Mott, the great surgeon, says:

"Of all sciences, medicine is the most uncertain."

Dr. Marshall Hall, F. R. S., says:

"Thousands are annually slaughtered in the quiet sick room."

Prof. S. M. Goss, of the medical college, Louisville, Ky., says:

"Of the science of disease very little is known; indeed, nothing at all."

Sir Astley Cooper, the famous English surgeon, says:

"The science of medicine is founded on conjecture, and improved by murder."

Dr. Hufeland, the great German physician, says:

"The greatest mortality of any of the professions is that of the doctors themselves."

Dr. Talmage, F. R. C., says:

"I fearlessly assert that in most cases our patients would be better without a physician than with one."

Dr. Abernethy of London, says:

"There has been a great increase of medical men lately, but, upon my life, diseases have increased in proportion."

And I say, no wonder; when we see of what stuff the doctors are made. In a small village that I know, in one season, a half dozen of the most trifling boys in town were picked up by their parents and run through a medical college, simply because the parents were at their wits' end to know what to do with them. They had become the terror of the place by their dissolute ways, and something had to be done to get them out of the community. So they were sent for two winters to a medical college and came out just what a full half of them do—licensed murderers, with legal authority to prey off the unoffending and ignorant people, whose unfounded belief in the medical profession renders them easy dupes.

Prof. Gregory, of the Edinburgh Medical College, has the honesty to say:

"Gentlemen, ninety-nine out of every one hundred medical facts are medical lies, and medical doctrines are, for the most part, stark, staring nonsense."

Dr. Kimball, of New Hampshire, says:

"There is doctorcraft as well as a priesthood. Physicians have slain more than war; the public would be infinitely better off without them."

Dr. Mason Good says:

"My experience with materia medica has proved it the baseless fabric of a dream, its theory pernicious, and the way out of it the only good thing about it."

Dr. Cogswell, of Boston, says:

"It is my firm belief that the prevailing mode of practice is productive of vastly more evil than good, and were it absolutely abolished mankind would be infinitely the gainer."

Prof. F. B. Parker, of New York, says:

"Instead of investigating for themselves, medical men copy the errors of their predecessors, and have thus retarded the progress of medical science and perpetuated error."

Prof. Jamison, of Edinburgh, Scotland, says:

"Nine times out of ten our mis-called remedies are absolutely injurious to our patients."

Sir John Forbes, physician to Queen Victoria's household, says:

"No classification of disease or therapeutic agents ever yet promulgated is true, or anything like truth, and none can be adopted as a safe guidance in practice."

Dr. Alexander Ross, F. R. S. L., of England says:

"The medical practice of to-day has no more foundation in science, in philosophy or common sense than it had one hundred years ago. It is based on conjecture, improved by sad blunders often hidden by death."

Prof. Magendie of Paris says:

"Oh! you tell me the doctors cure people. I grant you people are cured. But how are they cured? Gentlemen, nature does a great deal; imagination does a great deal. Doctors do devilish little—when they don't do harm."

Dr. Benjamin Rush of Philadelphia says:

"I am incessantly led to make apology for the instability of the theories and practice of physic. Dissectors daily convince us of our ignorance of disease, and cause us to blush at our prescriptions. What mischief have we not done under the belief of false facts and false theories? We have assisted in multiplying diseases; we have done more—we have increased their fatality."

Dr. Ramage, F. R. C. S., of London, says:

"How rarely do our medicines do good! How often do they make our patients worse! I fearlessly assert that in most cases the sufferers would be better off without a physician than with one. I have seen enough of the malpractice of my professional brethren to warrant the strong language I employ."

In speaking as I am doing of the failure of medicine to cure, I am not trying to injure the thousands of honest though ignorant doctors, who really believe in it and do the best they can with it. But I will say this, that the majority of practicing physicians have become case-hardened to the fact that medicine is not a certain cure for anything. They have fallen into the rut of the profession, and feel that their duty is done by prescribing the medicine as the colleges direct. They do not think about the matter at all, but simply content themselves to do as they have learned to do.

And their living is involved in it. It is this fact which antagonizes them against every other school, and actually locks the door of progress for them. It has caused the great body of them to become the persecutors of every advanced idea that invades the realm of the healing art; a realm they consider to be sacredly and entirely their own by virtue of its age—which is simply antiquated ignorance, or ignorance fossilized.

But the knowledge of the healing art has constantly developed in spite of them. It has come up through various stages, marked by the use of less and still less medicine, until it has reached the highest pinnacle yet in the total abolition of all medicine.

And this phase of the world's great healing powers was called in its incipient stages Christian Science healing; and in its fully developed stage it is now called Mental Science healing or Mind Cure.

And it does cure.

And this is why its votaries are so persecuted by the authorized medical professors. If it did not heal they would leave us alone, knowing that we would soon cease to be a power in the land. But we are a power—and they cannot compete with us; and so they appeal to the laws of the state for protection against us. It is ignorance trying to dam out intelligence.

And how does Mental Science heal? It heals through the power of mind to control matter. It heals through the mighty power of the educated will. The will, by education, evolves from the brute plane to a plane that is unselfish and divine; after which it comes into great and noble power—the power to heal all disease of every description.

In treating a patient I drop all the race's preconceived opinions of its helplessness and worthlessness out of my mind, and from my own storehouse of better edu-

cated belief I see him mentally as a creature of such ineffable will power that no disease can prevail against him. And being truly in conjunction with his thought, his thought and mine being *one* for the time being, he gradually shows forth the strength there is in *me*; my strength becomes his strength; my sense of mastery becomes his sense of mastery, and through his sense of mastery he overcomes his disease.

This is not subjugating the will of the patient to the will of the operator, as in mesmerism; it is the direct opposite; it is doubling many times over the will of the patient by the addition of my own will. It is like doubling teams to pull the load up a steep hill.

Friends, lest some of you should say of me, "She is in a fighting attitude," I will make my position plain. I am not fighting; I am only making a clear statement of most positive truth, and giving it a show in the presence of the falsehoods that have been started about us, and of the bitter and brainless and useless opposition the old-school physicians are bringing against us.

The truth may exist, but unless it is spoken it does not become apparent. It is speaking it that clothes it with power.

I am not afraid to speak it.

H. W.

Mr. Conable's article on "Factors In Human Development," is a fine one in several ways. But I do not agree with him in what he says about the necessity of taking breathing exercises. As a medicine these exercises are good on the negative plane, but they are unnecessary when one has crossed the line and passed up into the positive condition where he recognizes his own creative power.

My experience in this matter has taught me to believe that *right thought* will produce right breathing. Just how far an imitation of right breathing will go toward producing right thought, I do not know. It has not seemed to help me at all, though I must confess that I have never followed it to any great extent.

I noticed very early in my experience with the growing thought, that the thought itself brought on a very peculiar kind of breathing; and that when I attempted to keep up this breath without the thought, I would lose the true way of it.

At this time my whole belief centers in thought itself *alone* as the creative power. What Mr. Conable says about the connection between the digestive system and the brain is perfectly true; and there is no greater proof of the fact that brain creates thought, than that the digestive system must be well supplied with nourishing food in order to sustain its constant generation. The stomach must feed the brain; the brain then gives off thought; sometimes negative, ignorant thought, that makes the body weak and negative; for thought and body act and react on each other. Sometimes—often now—the thought generated by the brain is strong, hopeful, intelligent, having learned that health is the absolute law; and so when it enters the body as it can not help doing through the thousand nerves leading from the brain to every part of the body, including the digestive system, the body becomes stronger, and so true growth proceeds.

H. W.

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

THE WASTE-PAPER BASKET.

Charley said this morning that we had better eat enough breakfast to last us nine months. The Colonades closes to-day. The whole force left in the house is engaged in packing away furniture, carpets, curtains, silverware, etc. We are compelled to open our own private kitchen and dining room. I asked Charley if he would take dinner with us this evening; he said, "The Lord willing I will; also breakfast, luncheon and dinner every day thereafter for the whole summer." Give a man an' inch and he'll take an ell every time.

Our family will soon be very small indeed. Ada (Mrs Powers) is going to New York city. She intends to study Osteopathy while there. She does not do this because she considers Osteopathy a more valuable system of healing than Mental Science; far from it; but she sees the need of self-protection from the persecution mental healers are going through, and she is going to arm herself with a diploma from a licensed school. I would not do it. I prefer to stand squarely on my highest idea and let the storm rage. "That's me." I was born a fighter, though at this time I have ceased to perceive the need of fighting, and do not fight; yet I refuse to be shaken out of the position I consider my true one. Ada is as much a mental healer as I am, but she prefers to insure herself against conflict with the powers that be, before she announces herself as ready for patients. It will take her two years to go through the Osteopathic School.

I am feeling perfectly splendid this morning. I feel as if nothing could come against me with any show of success. When I feel this way I love to write; I love to do anything, in fact.

Have you noticed the difference in people? Some people simply cannot do anything, while other persons can do everything—whatever comes to hand. Here is Lida Hood Talbot, a woman of splendid culture and of the noblest, purest character, who can trim a hat, or make a dress, or cook a meal; who is perfectly full of anecdote and nonsense; who can imitate any vernacular she ever heard to absolute perfection; who can entertain company as no else can; and I do not know how many other things she can do; she could make a good living if she had to, out of any of her multifarious activities. She is a perfect blessing to all of us, or to any one on whom she chooses to confer a term of her presence. In addition to all this she is undoubtedly the sweetest souled creature, the most natural, the kindest and best I ever met. Her visit to us soon expires, and she will go to her New York home when Ada and Jessamine go. Contrast such a woman with the handless and brainless specimens of humanity you usually meet, and see how she looms up, and how the poor wilted, half-baked, sodden creatures of common clay dwindle into nothingness. Contrast the representatives of these two far apart classes, and it will not surprise you that two-thirds of the world are so deeply sunken in poverty and disease.

Some one has sent me a letter from the Hon. H. A. Coffeen, member of Congress. It seems that "the party of the first part" (isn't that exquisite?) wrote to him for a "diagnosis" (well, really I am improving) of my character; and here is Mr. Coffeen's letter.

DEAR SIR:—Yes, I know Helen Wilmans-Post. Her name is Mrs. Post. She is a most excellent woman and

in every way honorable. And she is doing all she can for everybody who trusts her in any way.

Her cures are often wonderful and seem almost magical. I believe your wife can obtain great relief, if not a permanent cure, for any ordinary ailments. Tell her that my suggestion would be that she place herself in Helen Wilmans' care for a time, with full reliance, and watch results and expect health and cure from the time she believes her letter has reached Mrs. Wilmans at Sea Breeze, Florida. Every time her mind reverts to the subject of placing her case in the hands of Helen Wilmans, let her notice and discern if possible the very subtle magnetic currents of healthful influence passing through her physical system—with the thought and even the words in her mind, "This is good for me; this is health; this is strength, and I am getting well." These thoughts oft repeated are very helpful and will effect good results. Yours truly, H. A. COFFEEN.

Such a letter from such a source is enough to make me feel "set up," and it does.

I spent an hour this evening down in the parlor with those everlasting gigglers, Lide and Ada and Florrie and Jes. Burgman was there too, but he is too dignified to giggle with the rest of the girls. Yes, I know it is bad grammar, but this is the Waste-Paper Basket.

Lide entered the parlor like the ring master in the circus, hopping along with one foot out, crying to Mr. Merriman to bring on the hoops for Miss Sparkler to fly through. She did the whole circus; the ring master, Mr. Merryman, Miss Sparkler and the horse; lopping around the circle in that lazy, leisurly manner that we all remember; riding balanced on one foot after the fashion of the circus lady, and jumping at intervals through imaginary hoops; cracking an imaginary whip in imitation of the ring master, and getting off the old, old jokes that we used to laugh at every time we heard them, and quite severely frowned down any new ones. We knew when we were getting unadulterated circus; we did not ask any person to attempt an improvement on it; indeed, we would not tolerate it.

It does not spoil a joke to be old—at least that is the way I feel—if it is a good one, founded on human nature. My jokes are nearly all about children. They are all so old now as to be new. One of them always comes up to me as a picture. I can see a druggist behind a counter—shelves and bottles behind him; in front of the counter, a little girl. I only see her back, and not much of that, as her big hat leaves very little of her visible, except a pair of fat legs and tiny feet. She is saying to the clerk, "Mister doctorman, is you dot any medicy wot'll make a little dirl not die when her's swallered a dime?"

And another that is not a picture—though I believe nearly everything comes to me as pictures—is of a lady who sits sewing; she is listening for the sound of the big hall clock that has such a long pendulum. She can't even hear it tick. She calls a small curly head and says, "Nell, go out in the hall and see if the clock is running?" Nell goes and cries back to her mother, "No, it aint wunnin'; it's just tandin' wite still, waggin' its tail."

And another still that I got from Lide herself, years ago, which illustrates the investigating and venturesome spirit of the "boy critter" in a very marked manner.

Little sister says to him at the breakfast table, "Johnny, you didn't say your prayers last night."

"I know it," says Johnny. "I didn't say 'em last night; and I'm not goin' to say 'em to-night, and I'm

not goin' to say 'em to-morrer night; and then if *nothin' happens* I aint never goin' to say 'em agin."

One more, and I will drop this part of my article (unless I happen to think of another).

A little girl had told a fib—which her mother had found out. "Why, Grace," said she, "don't you know that you have committed a sin?"

"Yep."

"Don't you know that God punishes people for lying?"

"Yep."

"Go to the closet right away and ask Him to forgive you."

The child ran to the closet for a half minute and came dancing back.

"Did you ask forgiveness?" queried the mother.

"Yep."

"You were very quick about it; what did you say?"

"I said forgive me, God; and He said, 'Don't mention it, Miss Grace.'"

I promised not to tell any more—with a proviso; as I can't think of any more I'll change the subject.

The last sounds I got from the highly intellectual conversation down stairs, they were talking about fires. It seems that Lide—her name is the good, old-fashioned, industrious, "equinomical" and pious one of Eliza—was once in a burning house in New York. She waked up in the night to hear the blazes roaring up the elevator. She managed to get on her shoes and stockings and other things more or less abbreviated, when she just had to leave; things were getting too warm. She had purchased a magnificent Gainsborough hat that very day—it was when they were in fashion—and I'll bet she was a picture in it. At all events that hat was in her mind above everything else; so she put it on, quite forgetting her purse and diamonds which lay on the mantle-piece; and away she went. Some special providence took possession of her and landed her safely in the street, where—quite dazed and unconscious of her scanty garb—it was the hottest of hot weather—she walked about in the crowd until some gentleman asked her if she did not think she had better put on some clothes. She had three of her finest dresses over her arm without being conscious of it. She dressed on the janitor's steps. The fire turned out to be less damaging than was expected, and they were all housed again before daylight. She found her jewelry and purse and was not a loser in anything.

I remember one night in old Fairfield when our house caught on fire and burned partly down. We hustled out, and got the furniture out; in a few minutes there was a crowd; although it was night the whole town was there. Hall Wilson came on the dead gallop with one leg in his pants, and the other one pawing most energetically to get in. As he rushed into the light of the fire, some one called out to him, "Turn the other leg right side out, Hall, and you will find it easier to get them on." Some men were on the roof of the house pulling off shingles, when a wasp's nest was broken in upon. These infuriated small persons took revenge by swarming up the legs of a man's pants. "Fire, fire," cried he, "put me out quick." About a dozen buckets of water were thrown over him promptly. He was nearly drowned; but his small, individual conflagration still raged on.

I am making this thing too long; but I can't stop now.

Yes, I will; the paper cannot give this department any more space. I will tell of some more fires next week.

H. W.

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 national secretary, box 17, Sea Breeze, Florida.

HELEN WILMANS, National President.

CHAS. F. BURGMAN, National Secretary.

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MENTAL SCIENCE CONVENTION.

The second annual Convention of Mental Scientists, which will convene at Sea Breeze, Florida, beginning November 28th next and remaining in session until all the business to be brought up for consideration has been disposed of, is beginning already at this early day to arouse a good deal of interest. From all parts of the country inquiries are coming in regarding railway rates, hotel rates, cost of room and board, rent of cottages and other conveniences calculated to make the stay in Sea Breeze and Florida during Convention time comfortable, pleasurable and convenient, without drawing too largely upon the financial resources of those attending the Convention, and those who may desire to avail themselves of the privileges of special rates in joining with the new-thought people to visit far-famed Florida. Convention matters will be kept before the readers of FREEDOM, and all desirable information in relation to same will be given through these columns.

RAILROAD RATES.

The Southeastern Passenger Association has made official announcement of the following rates for the Convention:

A rate of one first-class fare for the round trip to Daytona, Fla., and return from all points in South-

eastern Passenger Association territory account of occasion above specified.

Tickets of form "C" adopted as standard by the American Association of General Passenger Agents, restricted to continuous passage in each direction, to be sold November 25, 26 and 27 from Florida points, and November 15 to 26 inclusive from all points south of the Ohio and Potomac and east of the Mississippi rivers outside the State of Florida. Final limit of all tickets to be December 15, 1901, inclusive.

Coupon tickets to be on sale at all regular coupon ticket offices.

This rate is respectfully tendered to connecting lines and other Associations for basing purposes.

It would be advisable for all who desire to attend the Convention to take note of the fact that the following roads comprise the Southeastern Traffic Association:

Alabama Great Southern Railroad, Alabama and Vicksburg Railway, Atlantic Coast Line Railroad, Atlanta and West Point Railroad, Atlantic, Valdosta and Western Railway, Central of Georgia Railway, Charleston and Western Carolina Railway, Cincinnati, New Orleans and Texas Pacific Railway, Florida East Coast Railway, Georgia Railroad, Georgia Southern and Florida Railway, Illinois Central Railroad, Louisville and Nashville Railroad, Mobile and Ohio Railroad, Nashville, Chattanooga and St. Louis Railway, New Orleans and North Eastern Railroad, Norfolk and Western Railway, Pennsylvania Railroad (south of Washington), Plant System of Railways, Richmond, Fredericksburg and Potomac Railroad, Southern Railway, The Western Railway of Alabama, Tifton and Northeastern Railroad, Western and Atlantic Railroad, Yazoo and Mississippi Valley Railroad.

Rates allowed by connecting lines under management of other traffic associations will be published as soon as announced. We feel certain that one and one-third will be the maximum rate for other lines connecting with the Southeastern Association, and it is possible that a less rate can be secured for the round trip to the latter's territory.

Hotel rates have been secured for all who attend the Convention, including members of family and friends. They will range from eight to sixteen dollars per week for room and board; the accommodations and service will be first class, the rate being one-half of the usual cost of service charged during the tourist season in Florida.

We request that all who desire to come to the Convention join into an association with others all in their particular locality, and if possible form regular excursion parties to meet with those from other localities, and start jointly on a given day.

Forward your name and address at once to the undersigned if you desire to come; we will keep a register of all standing in FREEDOM, so that all interested in your locality may communicate with you at once. Address all communications direct to Chas. F. Burgman, National Secretary, Mental Science Association, Sea Breeze, Florida.

COMING TO THE CONVENTION.

Since April 24th the following have requested to be registered as coming to the Second Annual Mental Science Convention:

Mr. and Mrs. Herbert George, 1529 Curtis St., Denver, Colorado.

Mr. and Mrs. Robert Mitchel Floyd, 1078 Boylston St., Boston, Mass.

Prof. and Mrs. F. M. Knox, 773 Harrison St., Seattle, Wash.

Misses Emma and Josephine Jutte, 5204 Liberty Ave., East End, Pittsburg, Pa.

A SPLENDID STATEMENT OF PRINCIPLES.

DEAR MRS. WILMANS:—As I understand Mental Science, the main points are Pantheism, Evolution, Individuality, Desire, Trust, Work and Concentration.

Pantheism is the *what* of the matter, a statement of the case; evolution is the *how*, teaching us the process; individuality is organization. It is only when we reach *desire* and understand that it is the "Voice of the Law," and the "sure prophecy of its own fulfillment," that we come to the practical, present day use of Mental Science. Trust is the life of desire; work and concentration are means of attainment.

The greater our scientific knowledge of the statement, "All is one," the greater our trust in our own power. To accept the fact that "desire is the voice of the Law," and it has all reason back of it, is to come out boldly, and trust it, work for it.

Still the false teachings of the past are so much a part of us, grown into us, that it is not always easy to bask in the sunshine of these noble teachings. But I do believe in them, and I'm going to stay with them until they are a part of me, even as the false teachings of the past have been a part of me.

I am building up in trust, in energy, and in concentration; but I can see that these are growths, and not acquisitions which we suddenly jump into. I have learned that the way to get rid of a thing is not to fight it, but to press forward in the opposite direction; and I know as I become absorbed, lost, in following my desire, that this will lose its hold on me and finally be forgotten.

With full appreciation of the wonderful impetus you are giving me, I am very truly yours,

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

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

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—A. H. O., 764 High St., Bath, Me.

DEAR MRS. WILMANS:—I have improved wonderfully in the last two weeks. I am a great deal stronger; my bowels continue to move regularly. My husband returned last night; one of the first things he said was, "How well you are looking!" I know that I shall get the good that is in store for me. Thanks.

—M. L. C., Washington, D. C.

[This patient had calomel poisoning given her by one of the regulars. Her liver seemed dead, and all her membranes from mouth to lower bowels were inflamed. Her heart was weak; gums eaten away; nervous and thin. Here is another letter from her.]

In your last delightful letter (she says) you spoke of the current that I would receive if I was in a receptive attitude. I did come into that attitude and it was exhilarating. I often feel the current; sometime I will tell you my experience. Your strength has pulled me through this terrible, oppressive weather. I feel benefited beyond expression; my membranes are greatly healed; altogether I have improved beyond all expectation.

—M. L. C.

DEAR MRS. WILMANS:—This beautiful morning I am feeling well and strong, cheerful and happy, as never before in my life; holding firmly to the teachings of Mental Science; perfectly satisfied that I have found the pearl of great price; am full of love and good will to all. Every temporal desire seems to come to me; in fact, I am getting into the way of expecting everything to come as surely as I desire it—whether it be to do something, to receive a thing or to have something take place. I have but one doubt remaining in me, and that only shows itself occasionally, thanks to you. Before I had any knowledge of Mental Science, almost a year ago, I had not the least desire to live. Now that I understand the Law of Being I have no thought or desire but for the present. I am, and am here to stay for all I know or think about. Of one thing I am certain—that I shall progress eternally.

—L. W., Nekimi, Wis.

DEAR MRS. WILMANS:—Our boy is improving gloriously, but everybody says, "Don't flatter yourselves that it will be permanent; look out for a collapse soon." The President of the College of Agriculture where he attended, said to me yesterday, "We were all amazed to hear of his improvement; to what do you attribute the wonderful change when you were doing nothing whatever?" "To just that fact," I replied. Then I related the incident of my sending the telegram to you the night the doctors gave him up to die; he smiled a little incredulous smile, and said never a word.

—V. J., Harrison, Mont.

MRS. WILMANS:—I am much better. The pain has all left, and I am free again, and so contented. The actions of my body are all natural now and I shall consider myself a healthy woman if the old conditions don't come back again. You had better give me a few treatments to remove my doubts on this point.

—L. M., Seattle, Wash.

DEAR MRS. WILMANS:—Congratulations are in order. My brother says there is no doubt but he can hear better in that right ear, although the buzzing has not gone yet. But this is pretty good for the short time he has been under your treatment. He is improving in other ways; he has not stammered for a week and is using much less tobacco.

—M. S. McE., San Antonio, Texas.

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