

FREEDOM

A JOURNAL OF REALISTIC IDEALISM.

*Who dares assert the I
May calmly wait
While hurrying fate
Meets his demands with sure supply.—HELEN WILMANS.*

*I am owner of the sphere,
Of the seven stars and the solar year,
Of Caesar's hand and Plato's brain,
Of Lord Christ's heart and Shakspeare's strain.—EMERSON.*

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SOME MEDITATIONS.

Most people are in a more or less advanced stage of protesting against conditions.

What is the use? Kicking does not mend matters. It will be more effective to go to work and make new conditions to suit yourself.

Why not be glad that you are alive? Why not be thankful that you have something to conquer, and time and brains to do the work?

I am glad I was not born "rich." I am glad I had the opportunity to gain strength and knowledge by encountering fearful odds in the way of sickness.

What is a life worth that is never blessed with experiences that teach strength? How much force of character will one display who is always "provided for" with no necessity for effort for himself?

Will the mind learn to send out thought with great clearness and intensity if it has no motive for effort? Will anyone have perfect enjoyment of health and strength if he has never been sick or helpless?

Does the man who has never earned a dollar, know the value of money?

It takes rough experiences to give one judgment that will enable him to utilize his forces to the best advantage and thus gain the maximum of happiness.

If one set of experiences does not teach the strength required to make them unnecessary to one's growth, he is still in the line of attraction which will cause these experiences to be repeated.

Freedom must be achieved. The knowledge that makes for mastery must be attained at any cost. As long as we are weak and helpless, we will be open to any negation that may be drifting around seeking admission to just such feeding ground.

If anyone does not want to make the effort that is required to establish momentum towards vibrations of harmony, he has the privilege of continuing in the course that has brought his ills, until he has enough of them.

Some people say, "I believe in Mental Science—to a certain extent." These are generally the ones who are well and successful—to a certain extent. They wish they could have this, or do that, but they have limited themselves by this "certain extent," and they live as much in their fears and doubts as they do in their beliefs in mastery.

Other people will not even admit facts when the proof is before their eyes.

I know a man who is waiting to die of consumption. He has been told that there is no cure for him by the regularly licensed guessers, i. e., the M. D's. He believes them, and when some one presents the claims of mental healers, and cites cases of well people who have

been worse off than he is, he looks incredulous and suggests that those supposed cases were not as sick as had appeared.

The poor fool! He is so bound by prejudice and a reverence for the authority of the past, that he would allow the doctors to cut off his right arm if they would tell him it was necessary, but he will not believe his eyes when he sees a cure performed by the power of thought.

We can only marvel at this and put it down as another proof of how reiterated thought will crystallize into outward expression.

By understanding this fact we can consciously hold such thoughts as we wish to embody. This is the spoken word of power that must compel the establishment of vibrations in accordance with our wishes.

Results sometimes seem slow. A great many people are not thorough enough. This gives old conditions a chance to re-assert themselves very frequently, and as they are backed by the prestige of familiarity, they make a strong plea for attention.

This gives skeptics a chance to ridicule by saying, "You get sick just the same as we. Why do you not use the power of thought to keep well?"

"He laughs best, who laughs last." We have not been working nearly as long on this line as they have on the old beliefs. Although the will is supreme, and we have an ideal realization of this fact, many of us do not observe the persistent vigilance that is needed as yet to withstand insistent pressure of old habits. If we forget that we are positive to all disorder, and begin to make concessions to the negative conditions, they will immediately favor us with a protracted visit. In the meantime we go into training to gain the strength necessary to enable us to not recognize them the next time.

It is by these experiences that we learn mastery. As we hold for dominion over all things, this very determination will bring us the necessary knowledge. The quondam scoffers reap their reward of unrelieved misery and finally death. But it is not "our funeral." We "told them so." If they prefer to keep wanting the same manifestations as usual, they will go on thinking the same thoughts that have produced the present conditions. We are going to keep thinking and studying and working and growing until we acquire the power to regulate conditions to our liking.

This attitude will compel the manifestation of results in accordance with our desires.

If any one has seemingly outgrown all beliefs in weakness and disease, and has a realization of health from a standpoint of theory, but does not demonstrate over the body by casting out the old conditions, it is because the mental training has not been thorough enough or long

enough. It is no matter if it has been one year or five years or ten years without apparent benefit, I still hold that all conditions are mental and that we can be "transformed by the renewing of our minds."

I have seen persons who had spent half a supposed life time on a bed, who gradually broke up this crystallization of limitation and substituted health, strength and beauty by the same process of mental crystallization applied to opposite methods. The same material that had produced inharmony, was remoulded by the intelligent will, and made to express perfectly ideal conditions.

When the law of mental causation and thought control is understood, we can work months or years, if need be, without being discouraged when chronic diseases do not yield. There will be no occasion to doubt; we will only keep at work speaking the word and trusting the law of growth to fulfill in proportion to our intensity.

As each person's mind becomes fully polarized by the acquisition of the truths of his being, he will be led by impressions concerning his actions, to do the things that will make for his best growth in every way. He will learn to trust himself, and will thus become self centered and be a magnet that will attract just what he wants at every stage of his unfoldment into greater power. His own feelings in regard to any undertaking will be his guide. They will warn him if he is "on the wrong track."

This power of training one's own mind to direct itself is developed by use. We will never amount to much as long as we are looking for some one to carry us. No pattern will replace one's own original self. The more we imitate, the more diffused we become, and the less individualized. If we are weakened by allowing our forces to be thus scattered, we will not be able to "stand off" the disorders that have their life by virtue of the ignorant belief in limitations.

These negative beliefs seem to have a sort of personality of their own, but it is not so. They only show forth what we have granted them through recognition. If we do not feel our supremacy over all conditions, we will unconsciously fear that we may have to endure disorder of some form. Therefore our whole being should be condensed to the one thing of acquiring strength.

To feel absolute dominion is to be above the plane of antagonism. Then we will not fight disease. As long as we wish to fight, we have not attained to rulership; we are not yet on the plane where we know that our strength makes us impervious to all undesirable conditions. Perfect immunity from disease and weakness will come from perfect realization of our own supremacy, and then we will not feel the need of always being ready to fight some possible force supposed to be inimical to our welfare.

This "fighting" attitude was good during the stage of growth when we did not know any better. The experience was a teacher that showed us a better way. It developed our reasoning faculties so that we were able to ignore what we did not wish to materialize. The more a claim of negation presents itself, the more we insist on looking at an opposite ideal.

This course cannot fail to bring vibrations of harmony that will compel happiness and success, because it is backed by the laws of the Universal Good. The material we work with is the same, whether we manifest health or disease, happiness or misery. As we find ourselves in command of such infinite possibilities through

the exercise of forces at our disposal, we feel that truly "All is Good." And as we have the "key to the situation" we go to work rebuilding and experimenting and thus expressing outwardly the innate power of creative thought. We speak into existence new forms and new ideals of beauty and perfection, just for the very joy of creating. There is no end to the unfoldment of our desires when we learn to trust them and embody them.

We are not trusting our desires as long as we keep looking at symptoms. We must disregard all claims suggested by the negative ideas that have previously held us. If we favor a rheumatic arm by letting it keep our attention on its pains, we thus feed the condition.

The thing to do would be to stop the pain and move the arm as we would if there had been no pain.

"But suppose the pain will not stop and the joint is so stiffened by drawn cords that it won't move."

I have never seen a case that would not yield to persistence. I have seen cases that were obstinate, but as there was nothing to do but keep at work, the patient would return after every discouragement and make another effort. The results were always the same. Negation must yield in the end. Nothing can stand before persevering determination.

Let us use our force as fast as acquired. Eternity is a long time. We will perpetually gain new truth and be compelled to take new steps, and we should not consider any condition as final. Evolution is not limited to this earth, or to this century. If we hold ourselves receptive to the lessons our experiences teach us, we will sometime be able to so identify ourselves with the law of growth as to share its omnipotence.

Because we have by ignorant methods failed to manifest our highest possibilities, is no reason for repining. We have "lost one battle but there is time to gain another." We did the best we could and we can do better next time.

To indulge self-reproach or self-pity is to continue spending time that could be better employed.

Let us welcome all tests of strength or courage. How will we know whether we are supreme if we never have a chance to demonstrate our mastery?

We rejoice in the power to compel besetting disorders to recognize our authority. We affirm the realization of the omnipresence of life and health.

A. Z. MAHORNEY.

TREATMENTS FOR FINANCIAL SUCCESS.

These treatments are really for the upbuilding of business courage, self-confidence, and the vitality that suggests new ideas and new business enterprises, out of which success is sure to come. They are for the overcoming of that doubt men often cherish concerning their own power to do things as great as others have done. The fact is, these treatments for financial success are treatments for the making of men. They strengthen the man all over; they enable him to see his own worth and give him the essential faith to work out his own ideas to any desired result. It was by the strengthening of self that I won the victory over poverty; you should read my book "A Conquest of Poverty." It is a splendid thing if I do say it myself. You will gain force of character from reading it. If you wish to be treated for the qualities I have enumerated as necessary to you in a business career, you can write for terms to

HELEN WILMANS,
Sea Breeze, Fla.

FREEDOM on trial six weeks for ten cents.

CONCENTRATION.

Man is conscious of five senses; they are touch, sight, hearing, taste and smell. Together they constitute the outward expressions of the human organism and make manifest to him his intimate relationship to his physical surroundings. They assist in the supply of his physical necessities and warn and protect his body from danger and injury. When in operation they are perceived in touching, seeing, hearing, tasting and smelling. Man is possessed of a sixth sense, the supreme governor and director of all the others, which guides and controls them all, operates through them and gives cohesion and orderly expression to them all. Without the operation of this paramount sixth sense all the others would remain dormant and expressionless; the body would soon become atrophied, useless, and die. This supreme sixth sense may be termed mentation and when active is synonymous with *thinking*. Thinking has guided man onward and upward through all the struggles of his slow, patient and persistent career of development; has made him endure under the heaviest pressure and persevere through the most adverse conditions; it has been the generator of abiding faith, unflinching hope and undaunted courage, until he became the conqueror of all beneath him.

The process of thinking, however, with the vast majority of mankind is upon the unconscious plane, the same as the process of respiration. Man breathes unconsciously, but nevertheless effectively, to supply the body with the life-giving substance contained in the atmospheric ocean about us; and through the unconscious and semi-conscious process of thinking he draws, through inherent attraction, from the all pervading thought substance about us the material which guides and directs his physical organization, for thought is man's most powerful propelling and all conquering force. It is however high time that man as a thinker emerge from the condition of *unconscious* thinking into the open, wide-awake realization of the fact that thought, the result or product of thinking, must be produced upon the conscious plane in order to become the all conquering, masterful force.

The manifestations of the five other senses are expressed through their specific organs, but all are governed by and functioned through the brain. Thought however as a manifestation of universal consciousness, or mind, acts upon the brain in response to specific vibrations generated by the process of thinking; and upon the quality, intensity and endurance of these vibrations depend the quality, force and intensity of thought manifested. Thus a man has it in his power to summon at will constructive thoughts such as are expressed through love, harmony and good fellowship, and with them set in motion the constructive or positive forces of nature which are helpful and necessary in the accomplishment of any desirable undertaking; or he may summon perverted thoughts expressed through hatred, envy, malice and discord and thereby set in motion the destructive or negative forces in nature to his own disappointment and failure.

The quality manifested by the other senses depends upon the exercise and development of their specific organs; the force and quality of thought generated by individual man depends upon the exercise and development of his brain. Man can increase the power and usefulness of his brain the same as he can increase the

the quality, power and usefulness of all other bodily functions—by proper exercise and training. If you wish to develop any specific set of muscles you submit them to a systematic, continuous and orderly course of training; the brain to produce the best results and compel your body to respond to the execution of your plans and desires must be subjected to a systematic, continuous and orderly process of thinking to produce or generate correct vibrations, and this system of training is classified as Thought Concentration.

To concentrate is to bring together, to focus and centre all energy upon a specific point or object; and to train the brain to concentrate all mental energy upon a specific object is to produce a systematic and orderly arrangement of successive thoughts for the realization of that object, to the exclusion of all other thoughts relating to other objects and purposes.

Strange as it may at first glance appear it is nevertheless a fact that but an exceedingly small minority of men and women have the power to hold their thoughts for even a few moments in an orderly and systematic arrangement to a specific object to the exclusion of all other thoughts. Wherever you do find them you have men and women of character, because character can only be obtained through the process of orderly and right thinking.

Character is the product of mental stamina and endurance; these qualities are bound to excel in all undertakings, and excellence is what the world is constantly in search of; it is appreciated by the world at all times in all stations; it commands the highest price and receives it.

Through the process of thinking man collects out of the all pervading thought-substance of the universe the material needed to execute his desires. When this sixth sense hinted at in the beginning of this article is once fully developed man will be capable of accomplishing anything he desires. He will be capable in a far more powerful degree than now of giving his thoughts tangible form and substance, and when fully matured, focussed and centered, make them a force of far reaching and tremendous power ready to do his bidding. In the execution of his plans they will surmount time and distance and connect themselves with the great thought currents generated by other minds, and make them vibrate in sympathetic relationship with his own plans and desires, and thus summon help and strength to execute them.

The employment of the will in the concentration of thought acts analogous to the action of a force pump in bringing subterranean water to the surface. Water can be found with rare exceptions anywhere upon the planet in the air and beneath the surface of the earth. The depth where water is found beneath the surface of the earth varies in accordance with local conditions and topographical formation. It becomes necessary often to cut through solid strata of rock to obtain it, and oftener you find it near the bedrock and permeating the soil above it. To obtain the water an iron pipe is driven below the water level, and a pumping rod with suction apparatus inserted and connected with the motive power above. The first results will very likely be a muddy or sandy stream; the water being in close union with the surrounding earthy material will hold a portion of it in solution, and the power summoning the water to the surface will carry with it the soil also. This however causes no disappointment or discouragement, for

experience has proven that water forced in a certain direction will gradually work an excavation into which the aquatic particles are irresistibly drawn, and thus is gradually formed a subterranean cistern which will henceforth supply nothing but pure and refreshing liquid. Thus the will, holding the working force of the brain to a certain thought channel with undeviating power and exactness will gradually produce, through the process of correct thinking, out of the universal thought substance about us, a pure and soul satisfying current of thought.

To accomplish material results thought must be expressed in action. The master minds of the world were and are also the greatest workers of the world. Bodily inactivity is but the expression of mental inactivity, for a real live thought is bound to find expression, and will not permit the body to remain idle until it is expressed. Thought has an intensely vitalizing influence; it will permeate the entire body and stimulate every atom into activity; and therein lies the secret why the great thinkers are also great workers. The tremendous rush of their thought currents keeps their physical vitality toned to an untiring working capacity. Inventors, artists, chemists, historians, writers and all who feel an absorbing interest in a special line of work experience the same exhilarating and stimulating influence, and time and labor with them count as but trifling in the accomplishment of a specially favored task.

CHARLES F. BURGMAN.

SUNNY LANDS.

As our readers know we have no book review department and do not often give notices of new publications. This is not because we are unwilling to give others a lift in the way of a bit of free advertising, but because we have not the time to read carefully as would be needed for reviewing one fourth part of the books and other publications received, and if we had and reviewed them all we should have space in FREEDOM for little else. But here comes a Florida magazine, something new under the sun, and edited and published by a former resident of Daytona, a man who "homesteaded" on the Peninsula, and who seems, therefore, to have some kind of a claim on us for recognition when he starts an enterprise that ought, at least, to succeed. He is a graceful and fluent writer also and his magazine, though not large, is nicely gotten up and contains some bits of history of Florida along with other matter of interest together with illustrations; besides all of which he has given me, or my work, a complimentary notice in his first number.

I said the magazine was small; so it is compared to some of the older ones, but it contains as much reading matter, if less advertising, than some more pretentious ones. The publisher also has hopes of an increase in size. He says of it, "It is only an acorn now, with its first number putting forth its first tiny leaf; but it is a live-oak acorn from a live-oak tree, planted in rich virgin soil, and by the help of sunshine and showers will—unless some imitator of George Washington comes along and chops it down with his little hatchet—grow into a respectable sized tree." We suspect from this that he has had disappointments in life and has grown suspicious—perhaps fearful. He needs to fill up on Mental Science and get a full supply of faith in himself and his ability to succeed. His undertaking is worthy of success, and

I prophesy that he will succeed. His literary ability is sufficient for the work and the magazine is needed as a representative of our state and of Southern literature; pluck and good judgment will win in any good cause; and as I wish to see him win I wish him pluck and judgment, of the two in about equal quantities, though I really believe pluck is the more essential of the two.

The subscription price of Sunny Lands is \$1.00 per year. The editor's name is A. F. Mann and his post office is St. Augustine, Fla. H. W.

CONQUEST OF DEATH, OR TRUST OUR DESIRES.

Is death desired by any? If so trust your desires and that which you expect will be yours, but no one really desires death. It is only a long psychologized belief that death cannot be overcome, that compels submission to the so-called inevitable. Desire is the basis of growth. By trusting our desires we grow toward that which we desire. If our desires point toward the conquest of death and we trust them we will eventually emerge from the desire to overcome death to that point in intelligence where we know that it is possible.

The doctrine of man's seven-fold nature may be only a theory, but let us start from the hypothesis that man does act and think from one of the planes of consciousness, and that as long as we live and think on the four lower planes we will be subject to the dreary round of birth to death, and death to birth again (if re-incarnation be true).

Then who knows that when we emerge from the emotional to that of pure intellect the great truth that "knowledge is power" will dawn upon us? How may this knowledge be attained? By a study of Mental Science.

Look within, trust our desires, for they ever point upward.

IDA E. MATTHEWS.

KNOWLEDGE IS POWER.

How true! Many of us have been, and are still, dealing with mighty forces of which we have scant knowledge and no realizing sense of their vast importance or of the far-reaching consequences of our blunders.

In this view how all important that we seek for wisdom which is the appropriation of the knowledge we possess for noble uses, while reaching out with a hungry determination to secure daily supplies of this bread of life.

We are not launched out here on this broad sea of life where perils abound without chart or compass, but if we do not study our bearings it is as if we had none, and were left to the influence of every adverse current.

Each soul must take the helm for himself. No one, however wise, can do our work for us. Others may help, and do, by sympathy and suggestions, cheering us to persevere; but the work is for each and every soul. To him who is faithful to his highest ideals the reward is sure. Growth may be slow. Most valuable development is slow. Mushrooms spring up in a night, but they are not necessary edibles. For sustaining food the ground must be tilled, and by much labor bread is produced. So is it in the mental realm; therefore, with all thy getting, get wisdom.

E. S. HILL.

We now have to pay 10 cents for collection on every check no matter how small. If you send check or draft add this 10 cents, also two cent stamp on check.

THE MENTAL SCIENCE ASSOCIATION.

For many years Mental Science principles, as formulated and taught by Helen Wilmans and C. C. Post, have gradually found their way to the acceptance and practice of individuals here and there throughout the world, until to-day there are thousands of enthusiastic followers and investigators. Up to the present time there has been no attempt at organization. The growth of the movement has been entirely that natural growth which the light of truth is bound to bring forth.

The rapidly increasing numbers now urge the convenience and advisability of organized bodies for the purpose of bringing those of the Mental Science faith into closer relationship, that there may be a more rapid spreading of the truth through organized effort.

A central organization was formed at Sea Breeze, Florida, U. S. A., on the fifteenth day of December, eighteen hundred and ninety-nine, and the following declaration of principles, constitution and by-laws adopted.

DECLARATION OF PRINCIPLES.

First—We declare that the true starting point of all reform is the individual. Given a society of individuals of correct standard, legislation will be inherently correct and government correspondingly good.

Second—We maintain that the race is as yet in the infancy of its development, and destined to evolve to infinitely higher standards.

Third—We declare that everything is primarily mental, presenting different manifestations of one universal intelligence, of which *man* is the highest expression known to us. The proper study of mankind is man. An understanding of himself, his relation to the sum of all intelligence, and a comprehension of natural laws, as seen from the mental or positive pole, is the open sesame to rapid progress, happiness and power.

Fourth—We maintain that a noble egoism is the foundation of strength and just action, and, therefore, champion the cause of self-reliance.

Fifth—We affirm the unity of the race, the brotherhood of man, and maintain that "to do unto others as you would that they should do unto you" is the true relationship of individuals and of nations.

Sixth—We proclaim the doctrine of optimism, as expressed in the qualities of love, hope and courage, declaring hate, worry and fear to be arch enemies of happiness and success.

Seventh—We teach the power of concentration of thought, the potency of desire, and its correlation to the thing desired.

Eighth—The attainment of happiness is the sole object and purpose of all life. We recognize material wealth as an essential to mental growth, and Mental Science points the way to the control of material objects through mental forces.

Ninth—We assert our absolute independence of creeds and accept for our motto liberty of thought and freedom to investigate, welcoming truth from whatever source it may appear.

Tenth—Life is too short and progress tremendously hindered by its brevity. From the standpoint of mental as well as material wealth, the individual, under present conditions, dies just as he is best fitted to live. Recognizing the universal desire of the race to prolong life, we believe this desire to be the prophecy of its fulfillment, and that by a study of the laws of life man may acquire the power to prolong it indefinitely. Study and investigation tending toward the establishment of definite results in this direction is, therefore, the great and principal object of this Association.

CONSTITUTION OF THE MENTAL SCIENCE ASSOCIATION.

ARTICLE I.

NAME, PURPOSE, JURISDICTION, MEMBERSHIP.

SEC. I. The title of this organization shall be The

Mental Science Association. It shall be composed of members associated through branch organizations, designated as Temples, and of individual members or Members at Large.

SEC. II. The purposes of this organization are to foster a closer relationship between those of the Mental Science faith, and through the force of organized effort encourage investigation along the lines, and to disseminate the principles above declared.

SEC. III. Its field of action shall be wherever followers may be located.

SEC. IV. The home office of the Association is located at Sea Breeze, Florida, U. S. A., where the President, general officers and the Central Executive Board shall be located.

ARTICLE II.

GOVERNMENT.

SEC. I. The government of this Association shall be vested in a President, Vice President, Home Secretary, Home Treasurer and a Central Executive Board of five members, including the President and Vice President.

ARTICLE III.

OFFICERS AND THEIR DUTIES.

SEC. I. The President shall have general supervision of the Association, enforce its laws and direct its policies; preside at the meetings of the Central Executive Board and all general conferences; sign all documents requiring official authentication, and fill all vacancies occurring among the officials and members of the Central Executive Board.

SEC. II. The Vice President shall preside at all meetings during the absence of the President, and perform all the duties of the President during his or her absence. The Vice President shall succeed to the office of President should that position become vacant.

SEC. III. The Home Secretary shall conduct the general correspondence of the Association, attest all documents signed by the President, collect all moneys necessary to carry on the business of the Association and turn the same over to the Home Treasurer without delay, taking a receipt therefor, and perform all other duties pertaining to such office. For the faithful performance of such duties the Home Secretary shall furnish a bond, the amount to be determined by, and the sureties acceptable to, the Central Executive Board.

SEC. IV. The Home Treasurer is the custodian of the funds of the Association. He shall collect the same from the Home Secretary, giving a receipt therefor, and pay all demands made upon the treasury of this Association upon the presentation of a warrant signed by the President and Home Secretary. He shall render to the Central Executive Board on the 1st of January and 1st of July of each year a statement of all receipts and disbursements, together with the assets and liabilities of the Association, and perform all other duties incident to the office. For the faithful performance of his duties he shall furnish a bond, the same to be acceptable to, and to be placed with, the Central Executive Board.

SEC. V. The offices of the Home Secretary and Treasurer may be vested in the same person, subject to the requirements specified in the foregoing.

SEC. VI. All officials other than the Home Secretary shall serve without salary. The Home Secretary shall receive for his or her services such compensation as the Central Executive Board shall deem adequate and just.

ARTICLE IV.

CENTRAL EXECUTIVE BOARD.

SEC. I. The Central Executive Board is vested with authority to carry out the objects of the Association under direction of the President. It shall appoint all advisory and general officers not named in the foregoing; select lecturers for subordinate branches or temples; appoint agents, organizers and special lecturers to disseminate the doctrines promulgated by this Association, and remove any or all of them at discretion. It shall have power to raise funds to carry on the business of the Association through membership fees, voluntary contributions, endowments, proper investments, etc., and

judiciously expend the same through the employment of competent writers and experienced investigators; to train lecturers, build experimental stations and laboratories in order to procure definite and scientific results through investigation of mental phenomena and the means calculated to prolong physical existence upon our planet; to encourage the endowment of colleges through which youth may be trained in the understanding of the truth of Mental Science, and the building of temples in which the teachings may be given to the world.

SEC. II. A majority of the members of the Central Executive Board shall in all cases be sufficient to constitute a quorum for the transaction of business.

SEC. III. In the absence of the President and Vice President the Executive Board shall elect a chairman pro tem. for such meetings; but all business transacted shall be submitted to the President for approval before becoming effective.

SEC. IV. In case of vacancy in the office of President, the Central Executive Board is vested with power to appoint the Vice President.

ARTICLE V.

ADVISORY BOARD.

SEC. I. There shall be an Advisory Board consisting of twelve or more members, whose duty it shall be to aid the Central Executive Board in promulgating and establishing the measures and policies emanating from the Central Executive Board; to enlist the active co-operation of all earnestly devoted to the search for truth; to watch, trace and record the world's phenomena in mental and psychic research and investigation; to keep the Central Executive Board advised on matters of new discoveries bearing upon these subjects; to keep note of all literature coming under their notice bearing upon the subject of Mental Science and phenomena related thereto, and as far as possible compile the same and forward the result to the Central Executive Board.

SEC. II. The advisory Board may meet at its own discretion from time to time, and organize by electing a Chairman, Secretary and Treasurer. A majority of the members of the Board shall constitute a quorum sufficient for the transaction of business. The board shall have power to appoint from among its members sub-committees for the purpose of special investigation.

ARTICLE VI.

TERM OF OFFICE.

SEC. I. The term of President and Vice President shall be for life.

SEC. II. The President is vested with power to appoint the first general officers of this Association and the members of the Central Executive Board, whose term of office shall be for the period of five years. At the expiration of that term the appointment of the members of the Central Executive Board exclusive of the President and Vice President shall be vested in the General Conference.

ARTICLE VII.

CONFERENCES.

SEC. I. State, National or International conferences may be called by the Central Executive Board at such time and place as the needs of the Association demand and the Executive Board may deem requisite. At such conferences suitable amendments and new legislation, in harmony with the spirit of this instrument, for the government of this Association, shall be in order.

SEC. II. The Central Executive Board shall give timely notice to all branches and members for the convening of such general conference, and shall arrange and give notice of the detail and system of representation, as well as to furnish a statement of the requirements and changes which in their opinion shall be desirable.

ARTICLE VIII.

BRANCH ORGANIZATION.

SEC. I. Branch organizations throughout the world adopting this constitution become part of this Association

when notified officially of their acceptance as such. All branches are subject to the authority of the Central Executive Board.

SEC. II. Branch organizations of this Association shall be known as Temples, and shall bear the name of the locality in which they are situated. In the event of two or more Temples being located in a city or town, they shall be designated additionally as: First, Second, Third, etc.

SEC. III. As soon as a Temple is organized the Treasurer thereof must forward to the Secretary of the Home Office the sum of fifty cents (50c.) for every member admitted, separate from the regular semi-annual membership fee.

SEC. IV. Every Temple shall have the right to conduct its own affairs, provided its by-laws or acts are in harmony with the letter and spirit of this instrument.

SEC. V. Temples shall provide for the proper and thorough instruction of their members in the doctrines and teachings of Mental Science, and for this purpose regular Sunday meetings must be held at which lectures, supplied at stated intervals by the Central Executive Board, shall be read, until such time as regularly graduated lecturers can be appointed. Such Sunday meetings shall in all cases be for the purpose of presenting such lecture, prepared for the occasion, and shall not be subject for public discussion.

SEC. VI. Each Temple shall forward to the Central Executive Board annually the sum of fifty cents (50c.) for each member, to defray the expenses of the general organization.

SEC. VII. Temples shall encourage, as soon as financial conditions permit, the arrangement or construction of suitable meeting places and buildings, to be known as Mental Science Temples, from which to promulgate the doctrines of this Association.

ARTICLE IX.

MEMBERSHIP.

SEC. I. Any person endorsing the principles and subscribing to the constitution and laws of this Association may become a member, if acceptable to the Temple to which he or she applies for membership, upon the payment of not less than one dollar (\$1.00) admission fee.

SEC. II. In a locality where Temples have not been established membership in this Association may be obtained by making application to the Central Executive Board, accompanied by the admission fee of one dollar (\$1.00). Such applicants, when accepted, shall be termed Members at Large, and are subject to the authority of the Central Executive Board.

SEC. III. All Members at Large in a given locality merge into the membership of a Temple as soon as one is established in such locality.

ARTICLE X.

OFFICERS AND THEIR DUTIES.

SEC. I. The officers of each Temple shall be a Lecturer, a Secretary, a Treasurer and an Executive Board of not less than three members.

SEC. II. The Lecturer shall have direction and control of the regular Sunday exercises. He or she shall read in public, each Sunday, such lecture as shall have been prepared and forwarded from the Central Executive Board, until such time as a regularly graduated lecturer can be appointed by said Executive Board.

SEC. III. Usual proceedings incident to such assemblies, such as vocal or instrumental music, shall be encouraged, their arrangement to be under the leadership and direction of the Lecturer, or such other person as he or she may from time to time appoint.

SEC. IV. The Secretary and Treasurer shall fulfill the duties incident to such offices, and shall be subject to removal by the Executive Board for neglect of duty.

SEC. V. In addition to his or her usual duties the Secretary shall, on the 1st of July and the 1st of January of each year, forward to the Secretary of the Home Office a statement of the numerical strength of the membership of each Temple; its term receipts and disburse-

ments; its resources and liabilities, together with one half of the annual membership fee due the Central Executive Board, as specified in Section v. of Article viii.

SEC. VI. The Executive Board shall have charge of the financial and business interests of the Temple. The Board shall elect a chairman who shall preside over its deliberations and the business meetings of the Temple.

SEC. VII. The Lecturer shall be ex-officio member of the Executive Board, but not its President unless elected by the Board.

SEC. VIII. The term of office of all officials of the Temple shall be regulated by the by-laws of each Temple. Additional Committees not here specified may also be provided for.

Adopted at the Home Office of The Mental Science Association on the 15th day of December in the year 1899.

Signed,

HELEN WILMANS,	} Central Executive Board.
C. C. POST,	
CHAS. F. BURGMAN,	
C. ELDRIDGE,	
A. F. SHELDON,	

Attest:

CHAS. F. BURGMAN,	HELEN WILMANS,
Secretary.	President.

NOTICE

Is hereby given that Helen Wilmans Post, Charles C. Post, Arthur F. Sheldon, Clement Eldridge and Charles F. Burgman intend to apply on the first day of March, 1900, or as soon thereafter as they can be heard, to the Honorable Minor S. Jones, Judge of the Seventh Judicial Circuit of the State of Florida, in and for Volusia County, for the incorporation of the "Scientific, Philosophic and Ethical School of Research", as a corporation not for profit.

Its character and objects are expressed in the title and embrace higher research and higher education. Meanwhile the proposed charter is on file in the Circuit Court Clerks office of De Land.

Signed,

HELEN. W. POST,
CHARLES C. POST,
CLEMENT ELDRIDGE,
ARTHUR F. SHELDON,
CHAS. F. BURGMAN.

POISONOUS SPIDERS IN THE TRANSVAAL.

Government officials in England have just learned that British soldiers in the Transvaal are exposed in a measure to another danger besides the bullets of the Boers. This information has come to them from Mr. Distant, a well known naturalist, who recently returned to England after spending several months in the Transvaal, whither he went for the purpose of collecting strange insects. His mission was successful, and among the insects which he brought home were specimens of a murderous spider.

The scientific name of this spider is *Harpactira gigas*, and according to Mr. Distant it is a most dangerous insect, both to man and beast, for the reason that it can inject poison into any animal that it touches. A frog bitten by one of these spiders dies at once, and larger animals suffer excruciating pain for a great while, and are even in danger of death. Even a dead spider is dangerous. Mr. Distant saw a kitten eat a spider which had just been killed, and at once the animal manifested signs of great agony. Her whole body became cramped; her breath came and went in gasps, and at one time she seemed to be at the point of death. For several hours she endured this horrible pain, and then the effects of the venom ceased and she gradually recovered.

It is supposed that this poison consists of a pungent fluid and that it is exuded from the hairs with which the spider's body is covered. Similar poisonous hairs are to be found on the bird spider of South America, and, according to travellers, they never fail to produce a great irritation on the human skin whenever they come in contact with it.

There is another wonderful spider in the Transvaal, which has apparently been discovered for the first time by Mr. Distant. It lives, we are told, in large communities and builds itself a nest like a bird's. The nest is of irregular form, and in the interior are several artistically constructed galleries, which serve as homes for all the spiders of that particular family. One of these nests may be seen in the London Zoological Garden. It is very large, and is deftly covered with dry leaves. The spider in constructing a nest takes the utmost pains to make it of such a color that it will escape the eyes of its enemies, and in this laudable task the ingenious little creature almost always succeeds.

WHAT AN EDITOR THINKS OF "WE-ALLS."

John J. Bohn, editor of the *Hotel World*, after a trip over and careful survey of the East Coast of Florida in his paper writes the following of Daytona and the beach:

"My silent steed, hired for the occasion, took me back to Daytona by way of the ocean beach, a delightful, invigorating ride of seven miles, the wheel scarcely so much as leaving a mark on the hard sand. You can make a tour on the beach with the wheel three times that distance, and coasting parties are sometimes gotten up, where, with feet raised from the pedals, the wind drives the rider along at a great rate. The pleasures of the return trip, dead against the wind, with no opportunity to 'tack,' are not quoted in the report of this pastime.

"Daytona is indeed a city of beautiful winter homes. The main avenue, called Ridgewood, is lined with great live oaks almost reaching together at the top and forming a street extending for miles beyond the confines of the city, and which for beauty is probably not equalled by any other in Florida. The trees and parks are the playground for hundreds of squirrels as tame as those of Central Park, New York. There are many fine residences, occupied by wealthy citizens of northern cities. Real estate is high, and in the business street fronting on the river, property values remind one of Chicago. The Colonnades, already referred to, is located on the island in what is called Sea Breeze, and which has further been given the poetic name of "The City Beautiful." It has a charming location, where the guest is lulled to sleep by the ocean's roar."

CREATES A SENSATION.

The Rev. Wiley C. Haskell, pastor of the Second Congregational Church, the largest and most fashionable in Rockford, Ill., surprised his congregation by reading his resignation, to take effect January 1, giving as his reason for resigning that he was not orthodox and could not preach orthodoxy.

"How can I be orthodox?" he said; "I do not believe the Bible is the book of God from cover to cover. I do not believe in the substantial theory of the atonement as held by the orthodox church. I am out of sympathy with the dogma that clings to the Apostles' creed. I do not believe in the doctrine of everlasting punishment, as taught by the church. I cannot believe blindly against the truths which history, science and reason reveal. Can I, not believing in these things, preach in a church which does? I want to be honest with myself and friends, and above all I prize a clear conscience."

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The book business belongs to the International Scientific Association and Mrs Wilmans has nothing to do with it. Don't increase our work by sending us mixed orders. We ask this as a special favor.

THE OVERRULING INTELLIGENCE.

There is no overruling intelligence. All intelligence is vested in the creator, and it is nature with man at its head that creates. Therefore man may truly be called the creator.

There is a law that permeates all things, and is the soul of all things; but the law does not create. It simply exists. This law is the law of attraction inherent in substance. All substance is intelligence. Substance is inseparable from the law that permeates it, and through the power of the law—which is the attracting power—it is drawn together in such combinations as we see in trees, and stones, and plants, and animals and in men.

I want to ask the reasoner what evidence there is to support the theory of an overruling intelligence. If there was an overruling intelligence then all things ought to be governed in a perfectly orderly manner, so that there would be no accidents, no suffering, no disease and no poverty. We—the subjects of this overruling intelligence, if there is such a thing—have a perfect right to expect an absolutely perfect action from it, and if it fails in a perfect action we have a right to challenge it and see what it means; we have a right to call a halt, and to substitute a better intelligence in its place, provided we can evolve a better one.

And now let us see what this overruling intelligence is responsible for. In Florida some four years ago the farmers had worked hard in planting and tending their vegetable crops and orange groves. Many of them had mortgaged their land or their chatels for the fertilizer necessary to make their crops grow. The overruling intelligence which must have been aware of the situation—if it is intelligent—must have felt itself pledged to send rain; but it did not do it, and the crops all withered, and the money for the fertilizer was thrown away. Now what was the matter with the overruling intelligence that it did not do its part? A neighbor speaking of the situation said, "We cannot depend upon the rain supply after this, but will be compelled to sink artesian wells and water our lands ourselves."

And so this man has resolved to overrule the overruling intelligence; and he can do it easy enough if he tries. Which is the greatest power, the overruling intelligence or the man that overrules the overruling intelligence?

Friends, let us use our brain to better purposes than we have ever used it yet, and look this bugaboo of overruling intelligence squarely in the face and see what it is. In looking at it closely we discover the ear marks of the theological God in it. In looking still closer we find a half concealed brand that proves it the theological devil also. The fact is, these two apparently different individuals are really but the opposite sides of one individual.

I have been writing about man's creativeness for a long time, and it was only an indirect way of attacking this overruling intelligence theory. I thought my readers would take the hint, after I had pumped the wind out of old Overruling Intelligence, and had relegated his remains to the rag bag; but I find half of them still talking about him as if he were a vital, acting force in nature that still shaped their destinies.

If we want to look farther in order to see the total incapacity of this overruling intelligence just take a glance at the affairs of the world at large. Half of the people are out of work and threatened with actual want. They are willing to work, but Overruling Intelligence has permitted the trusts to get control of things in such a way as to make it impossible for them to get work. Overruling Intelligence has run things in such a manner as to fill the land with prisons and insane asylums instead of educational institutions, where society's outcasts could be taught how to become useful and virtuous. But, indeed, Overruling Intelligence should have so ordered things in general that there would have been no criminals in the world. What a short-sighted and cruel monster this Overruling Intelligence is! Why, here the other day it permitted a baby to fall out of a window and injure its back. The baby would have died but for a doctor that again overruled the Overruling Intelligence and saved its life. It tried to murder the baby, but the doctor would not permit it to do so. It can take sweet revenge, however, in the hope that the baby will be crippled for life, which will be the case unless some Mental Science healer gets hold of the little one and does for it even more than medical therapeutics can do.

But just look at the situation. Here is the world full of people whose only object is to correct the mistakes of Overruling Intelligence. Here are no end of lawyers bringing their legal capacities to bear on his

blunders; and no end of doctors to efface the traces of his cruelty, and no end of preachers to try and reconcile his inconsistencies to the people so that the people will keep on trusting him instead of trusting themselves. And thus the whole race has become an apologist for this old, old bungler, and is spending its entire life in patching up his mistakes.

"Lord, what fools we mortals be!" H. W.

LOVE.

To love is the great glory, the last culture, the highest happiness. So says Wm. Smith.

This sentence suggests the many mistaken efforts by which this condition is attempted to be attained. All religion has been an effort to attain it, and it has ended in wide-spread hate, and the most complete segregation of the race imaginable. And why?

Because it has taught man to lean, and beg, and whine in ignoble fear. It has taught him to depend on a superstitious God for an imaginary power which brought the legitimate result of a weakness that was a complete denial of his own innate manhood; in short it took him off his own feet without being able to substitute anybody's else feet that he could stand on, and left him dangling in mental space at the mercy of every cruel creed that theology blew his way.

Taking a man off his own feet, destroying his self-dependence, giving him no basis of rational hope has made him, first, the victim of unquenchable fear, and second, the masterpiece of insatiable greed. It is fear alone that begets greed; and when a man's bulwark of innate individual self-dependence is destroyed he has left to him no moral courage, and no hope except that doubtful and fluctuating faith he is taught to put in a vacillating, inconstant God whose decisions he dreads, but does not respect.

Flee from the wrath to come, says religion; save yourself, it cries, from the just vengeance of a wrathful God. And it is in this wild scramble to save ourselves that brotherly love becomes an impossible thing. Why, this wild idea of individual salvation pervades the whole social fabric and dominates all our industries and makes them the endless procession of grab-games that they surely are. Save yourself even if your brother goes to ruin. Save yourself if your mother and your sister are forced to sell their bodies for bread and are afterwards doomed to endless torments for doing what your effort forced them to do in your great scramble for salvation.

What an awful mistake this religion called the "religion of love" is; as if anything could be a religion or could lay any just claim to love that could draw a line through the race, consigning one-half of it to hell, in perfect content so that *it* only was on the heavenward side.

I am not religious, I am not a Cristian; but if I believed there was a God in charge of affairs who could separate the race in this way, and discriminate so cruelly against a part of it, even if I myself should be on the safe side, I would have no respect for Him and no happiness for myself.

I hear the voice of my sweet mother, Nature, speaking through the depths of my innermost heart, and telling me that my brothers and sisters are one with me, and that any scheme that proposes to separate us must fail; and that even if such a scheme could be accomplished

the result would not be heaven for me though I should be on the safe side.

A beggared race cannot love. A race that has to spend its time cajoling God to get itself saved is a beggared race. And that is what our race is now.

But let us imagine a race that is already saved by a knowledge of its own power to overcome every particle of its environment, and stand forth in the face of the universe free; its future guaranteed by a recognition of its own constantly unfolding faculties; and what then?

Why this—individual strength, and the love that is the overplus of strength; the love that reaches forth a helping hand to everything that needs help; a love resting on the basis of such consciously recognized power that fear—the antidote of love—has gone forever, never to return.

Think of this thing; reason it out for yourself, and then see if the hypocritical thing theology calls love is the genuine article. H. W.

EDITOR FREEDOM:—The biologists (too often, alas! as the well-meaning paths, more or less experimental, in our day) proclaim, *ex cathedra*, that the longevity of an organism is in proportion to its complexity of organization and the organism's control of environment.

Now it may be virile egotism and not fact; still I do hold, judging from his creations, that man is, on this planet at least, the apex of animal evolution. That he possesses excelling potentialities in his relation to externalities, I, also, am bigoted enough to maintain.

Are my postulations valid; how account for the patriarchal years claimed for whales, English carp, eagles, turtles and some of our prosaic barn-yard fowl? Or can such bruitings be but so many fishermen-and-hunter's stories? Is the lesser complexity of the lower organism and its more contracted control of environment more than condoned for, by its putative immunity from a thanatophobia which in the higher organism, there can be no doubt militates, as a potent factor, against its attainment to a riper term of duration? I readily accord to fear all the attractive properties which psychopaths claim for it.

Secondly and lastly. Crediting man-made theologies and demonologies—from Paul of Tarsus to Jones of Georgia—with all the funeral, devastating agency you rightly attribute to them—why will the mortality census of rural-Irish, Aztec and Slav districts (where superstition is as rife as hygiene is ignored) compare favorably with centres of civilization where Bolingbroke and Renans and Ingersolls are the rule; and hinds are eloquent on bacteria and ventilation and dietetics?

J. SHERI HUGHES.

MY DEAR MRS. WILMANS:—I have your letter. I sang Thursday night and they said I never did nearly so well before; I know I never did. I was not sure that you would get my letter in time, and then with so many other things to think of I thought you might forget. Just before I sang I thought of you and asked for help. I am so much obliged to you. I sing again Tuesday night. Please help me if you get this in time.

The above is from a lady who lives by her voice. She was afraid she was losing it when she wrote for treatments.

THE WASTE-PAPER BASKET.

The Rev. James C. MacInnes, the young pastor of the Oakland Congregational Chapel, has resigned the ministry.

"A man must be a hypocrite and overlook hypocrisy in others to remain in the ministry and be successful," said he in tendering his resignation.

"I believe in dancing," he continued, "and a large list of other things that are tabooed by churchgoers when indulged in by ministers. If a man thinks he needs a drink he has a right to go and take it. When I meet a friend on the street I like to slap him on the back and say, 'Hello there, Bill,' in a good, hearty voice. All this is looked upon as wrong by everybody when it is done by a clergyman, and I am sick of the whole thing."

Another preacher was put out of the pulpit for announcing his text as "Give us this day our daily beefsteak."

I do not believe I care particularly for beefsteak, but I want something better than bread.

Which reminds me of an anecdote of two little Irish children. One of them was saying his prayers; he said, "Give us this day our daily bread."

"Strike him for poy, Mike," said his brother.

And why not? Give us this day our daily pie.

I meandered up to where our new cottage on the river is being built this morning. Rachel and Helen Sheldon ran to meet me. Such perfect beauties as they are, and the best little things. It is my privilege and joy to say that as much as these little things have been appreciated in the past they are more appreciated now than ever.

"Oh! if they were only boys, or if one of them was a boy," was the thought of one of the parents at least; not of the mother; the beautiful, lovely mother who does not feel it necessary to tell all she knows, but waits for experience to develop wisdom among her friends.

I asked Mr. Sheldon a few days ago how the boy baby was getting along. He made a face like a child over a dose of castor oil.

"He yawps all the time," said the father of the two girls and one boy. "It is wah, wah, wah from morning till night, and sometimes from night till morning. Why, Aunt Helen, I did not know that babies cried like that."

"Your experience has been limited to little girls," I answered. There is all the difference in the world between girls and boys. The old Nick is in the boys from the start; the girls have no such influence to contend with. They are always angelic."

Now this nephew of ours, like most men of royal nature, loves everything feminine, and as he has had very little experience with the "true inwardness" of the average female character, I knew I could make him believe anything; and as I owed him a grudge for having betrayed his preference for sons rather than daughters—an inherited preference that he had not analyzed—I thought it was a good time to teach him a lesson. So I stuffed him full of the idea of the superiority of girls over boys; a superiority beginning with their birth. His experience with his two girls, who had scarcely ever cried at all, and this boy who yawped it off by the yard and the mile confirmed all I said. Before I was done with him I think he was sorry the last baby was not another girl.

Now what was my object? Well I will tell you. It is an insult to the entire female creation the way the men talk about their children; the man wants boys; he doesn't appreciate the little girls. It is true that the little

girls establish themselves in his affection more deeply than the boys. He worships his little girls, but it is his boys that he is proud of. In his secret soul it is his little girls with their gentleness and their general bewitchingness that holds him captive; but if two of his children, a boy and a girl, were in danger of drowning, and he could only save one I believe it would be the boy. He does not love the boy best, he does not love him as well, but he has the inherited belief in the natural superiority of the male creature, and he acts upon it instinctively.

This is why a man crows louder when a boy baby is born than when a girl comes. And whether this state of feeling arises from inherited belief in the superiority of the male sex, or whether it is really the true conviction of the masculine mind, it has always "riled" my temper a little whenever I have seen a manifestation of it.

Of course the whole thing comes from woman's lack of self esteem, and self assertion; so we may say that she is to blame for the situation—that is if any one is to blame.

It is all in the line of evolution. Brute rule came before refinement and intelligence took their proper places above it. Man was a more powerful brute than woman and he was master; the master always received the honor. And so the man was held in highest esteem. The woman accepted the position given her by the man because it was the age of muscular force and her muscles were weakest. And really this condition is not yet outgrown by the race, though it is in process of becoming so. And it is the remnant of this condition that still hangs in the minds of men and causes them to rejoice more when a boy baby is born than when a girl comes. Actually nine out of ten men the world over considers a boy very much more important than a girl.

It is a cruel and unjust discrimination, and it is time some one said so. But the way things are pointing now it looks as if the very reverse of present opinion in this matter would come about sooner than any one expected. Woman is beginning to see her own worth and importance, and as rapidly as she gains a sight of it men admit it. Men do not say "no" to her; it is she who says it, and men sanction her belief.

Even women have valued boy babies more than girls; but let us change the subject; or rather let us swing it a little off the line and strengthen its ideas from the outside. When I lived in California my nearest neighbor was an old man and his wife by the name of Langdon. They had four daughters and four sons. The daughters were all older than the boys, and were all married and settled on farms not far away. One day as I was jogging along toward town in a shambling old fashioned buggy with an "old plug" of an Indian pony, I overtook Mr. Langdon who was on foot. Of course he got in and began to talk. I had left my children at home; I had two little happy-go-lucky, laugh-and-grow-fat babies at that time, both girls.

"I heard that your last baby is a girl," said my neighbor.

"Yes," I answered, trying to conceal my irritation at what I knew to be the universal sentiment on this subject.

"Well," said the old man, "I was powerful disappointed when my first children came, four girls in an unbroken string; the men laughed at me, and I didn't like it myself. Then there was a boy, and another until all four

of them were here. I must say I never felt half the tenderness for them that I did for the girls, but I spent more money on them, and their mother worshipped them and thought it the sisters' duty to wait on them all the time. And how is it now? Every one of them is grown and doing for himself; each one has had more given to him than was given to all the girls put together; and since I lost the farm—just through their fault—I and mother are almost dependent on the children. And if you believe it I am as afraid to ask one of my boys for assistance as if they were all strangers; but the girls, why every last one of them would steal from her husband to give us what we need. They take care of us and do it with loving hearts, and the boys are indifferent. So don't you bemoan the fact that both your children are girls. It is better for you that they should be so."

But the boy came later, and he was a good child too. So if I have said in the first part of this Waste-Paper-Basket that boys are naughtier than girls I must throw in a few exceptions.

And now to return to my subject. It was the Sheldon baby. I tried hard to discourage his father about him just to get even—so far as one instance could do it—with the old idea of masculine superiority.

"And, Fred," I continued as we were still talking one day, "you may expect that dominant temper of his to grow and strengthen until he usurps every privilege in the house. Oh, your freedom is cooked too brown for any use; it is hardly fit for cracklings. Now if you had only stopped with those two angelic girls, or if this one had been a girl you might have maintained at least a share of your liberty. But it is all up with you now."

I don't know to what extent I discouraged him. The next time he came I asked him how the young Mogue was doing. He looked as if the question disturbed him.

"Well," he said, "that fellow has taken it in his head that he must be entertained all the time; our pursuits and our wishes go for nothing; he has no respect for anything but his own wants; he wants to be tumbled around and rocked and trotted; and he wants a lamp burning so he can look at it; he engages the attention of every member of the family; what do you suppose ails him?"

"He is a boy; that is all that ails him; boys are the very dickens to do anything with, they are so self-willed."

I believe I frightened Fred a little; but when he came again he was jubilant. "Great is invention," he said; "blessed is the genius of man; for only 25 cents I have bought a thing to stop the boy's mouth with. I call it a 'storm plug;' it is an india rubber cup about the size of a thimble; it looks like a little hat; we put the crown of it in his mouth and the rim rests on his lips and keeps him from swallowing it."

"And does it shut him up?" I asked secretly hoping that it did not.

"Why it has to so long as he keeps it there; he sucks away at it until he get discouraged and pushes it out with his tongue, and then he yells bloody murder; we find the plug and put it back again and he grabs onto it and gives us another period of rest."

After Fred left I felt sorry for the little squaller who had to be shut up in the manner Fred described. So I saw him soon afterwards and the storm plug was in his mouth. I told his mother it would leave an impression on the pretty mouth; perhaps it would disfigure it. She had thought of that and had almost abandoned its

use. When I heard from him last he was squalling as much as he wanted to.

Appropos of this subject, I found a poem in an old scrap book I made forty years ago. It is splendid and I produce it here. It is well named—

THE BALD-HEADED TYRANT.

Oh! the quietest home on earth had I,
No thought of trouble, no hint of care;
Like a dream of pleasure the days fled by,
And Peace had folded her pinions there.
But one day there joined in our household band
A bald-headed tyrant from No-man's-land.

Oh, the despot came in the dead of night,
And no one ventured to ask him why;
Like slaves we trembled before his might,
Our hearts stood still when we heard him cry;
For never a soul could his power withstand,
That bald-headed tyrant from No-man's-land.

He ordered us here and he sent us there—
Though never a word could his small lips speak—
With his toothless gums and his vacant stare,
And his helpless limbs so frail and weak,
'Till I cried, in a voice of stern command,
"Go up, thou bald-head from No-man's-land!"

But his abject slaves they turned on me;
Like the bears in Scripture, they'd rend me there,
The while they worshiped with bended knee
This ruthless wretch with the missing hair;
For he ruled them all with relentless hand,
This bald-headed tyrant from No-man's-land.

Then I searched for help in every clime,
For peace had fled from my dwelling now,
'Till I finally thought of old Father Time,
And low before him I made my bow.
"Wilt thou deliver me out of his hand,
This bald-headed tyrant from No-man's-land?"

Old Time he looked with a puzzled stare,
And a smile came over his features grim.
"I'll take the tyrant under my care;
Watch what my hour-glass does to him.
The veriest humbug that ever was planned
Is this same bald-head from No-man's-land."

Old Time is doing his work full well—
Much less of might does the tyrant wield;
But, ah! with sorrow my heart will swell
And sad tears fall as I see him yield.
Could I stay the touch of that shriveled hand,
I would keep the bald-head from No-man's-land.

For the loss of Peace I have ceased to care;
Like other vassals, I've learned, forsooth,
To love the wretch who forgot his hair
And hurried along without a tooth,
And he rules me too with his tiny hand,
This bald-headed tyrant from No-man's-land.

DEAR MRS. WILMANS:—Since I have been studying Mental Science and been under your treatment, I have noticed quite a number of changes in me that have given me hope and confidence in your power to cure me. I am looking better and am gaining flesh. I can accomplish more work with less exertion than I ever did before. I expect greater results during the next month.

J. W. R.,
Vicksburg, Miss.

CORRESPONDENCE.

DEAR MRS. WILMANS:—You seem to take the position that the conquest of death is necessarily the sequence of the conquest of disease. You say in FREEDOM of September 13, "Death is not something separate from disease; it is simply an extension of disease, etc." I cannot see the matter in that light. I have heard of people who have died perfectly diseaseless. They have been afflicted with no disease, but have died, as I presume, of sheer sluggishness. Therefore, a person may be able to conquer disease, and yet have to die.

But yet I can see ample arguments for conquering old age and death. We know that our bodies are pieces of ingenious mechanism. Each one of us is an elaborate engine, providing its own engineer—the mind. But more than that it provides its own repair shop. Whenever any part is disarranged or broken, the repairing outfit places itself in active operation, and in a short time the bad place is mended. That this is the case no one will deny. But the question now arises: What is it that does the repairing? Nature, we say. Mental Scientists call it the law of life, which means the same. Does this law ever cease to operate? Can it do so, and life on earth still exist? The answer is obvious. Does the law ever cease to operate in individuals? It appears to. But, as we know the law still operates, the cause of the seeming cessation must be found in the individual himself.

Old age is merely the last stage of the wearing out process of the so-called vital organs of the body. If the wearing out in one organ is in excess of that in another organ we have dis-ease. The cause of the disease is that an excessive flow of life force is sent to the failing part in order to quickly remedy the deficiency; but we, being ignorant (negative) of the real purport of the disease, think it is the token of death; and, as thoughts make real conditions, we actually do die. But in the case of death from old age it is different. The wearing away of the different organs is uniform, i. e., no organ decays any faster than another; therefore no excessive rush of life force is sent forth, and no disease is felt. The person actually dies by inches (or smaller measure;) the wearing lessens the vitality of the body until it is destroyed. But why did the body wear out? Why were not the worn out parts replaced with new parts as they were in the springtime of life? Did the law of life cease to operate? Impossible. Therefore, as I said before, the cause must be found in the individual himself.

But, some one says, the law operates in the individual, only through a certain period of time, and when such a time has elapsed, it ceases to operate and the individual dies. If we assume this to be true we must also assume that the law is partial, or else, why do some people live longer than others? If one person wears out at ninety and another at one hundred, the law has been unjust in not granting each the same time. But we know the law cannot be partial or unjust. Then what enabled the one to live longer than the other? What can it be but something entirely and exclusively connected with the individual?

But what is it that enables a person to prolong his life? It is positiveness—knowledge of the law. The first step in the knowledge is recognition. We cannot learn about anything before we know it exists. We

cannot know the character and operation of the law of life unless we first recognize it. We must recognize that life is omnipotent and omnipresent, and that therefore, we, being within the sphere of the operation of the law, will not, nay, cannot die. There is no limit to human power; therefore, if we through positiveness can add ten years to our age there is nothing to hinder us from adding one hundred or thousand or an indefinite number of years, which means to live forever.

Yours truly,
C. A. NELSON.

MRS. HELEN WILMANS:—Among the many strong articles from your pen which I have read, none, I believe, reveals more clearly the foundation upon which expectancy may be justified from desire than does your splendid article on "Expectation" in FREEDOM of December 6.

The progress of the world depends largely upon the effort of each individual to produce the best there is in him; and the efforts of each individual to produce, at each stage of his progression, the best he is capable of, are just in proportion to the degree that individual expects his desires to be realized. Evolution of the whole is possible only by individualization, and as we individualize our own life, to that extent do we become factors in the development of the universal life.

What are my desires? They are the expression by my life of love for those conditions or things desired.

Love is the creative principle which ranges through and actuates every form of life—manifested in the atom itself by its attraction of other atoms of sympathetic, harmonious vibration; in the plant by its drawing to itself the chemical atoms necessary to sustain and satisfy its life; in the animal by the passions and desires which actuate it, and in man it is manifested in every form from the purely "selfish" desires up to the intense longing for absolute truth and spiritual unfoldment.

Every atom of life is a chemical, and is equal in its power of attraction and repulsion with every other atom upon its plane of unfoldment. All chemical lives, or atoms, when drawn together by attraction of like atoms for like atoms, generate a power or energy of like chemical action. Every atom generates thought upon its own plane, and the larger and more highly developed, or refined, the combination of atoms, the more capable is the life so individualized of generating thought of a higher order, and of controlling circumstances to a greater degree. As the life progresses, containing within itself all possibilities, the conscious thought grows more positive on each upward plane of development. Every chemical combination, therefore, is a magnet. Then can that chemical magnet send out anything unlike itself? It can send out nothing but another chemical magnet (thought) like itself. And is it not a universal law that like attracts like, and like produces like? Then we should feel secure in the knowledge that what we wish to attain is ours. It cannot be otherwise, for no life will desire anything it cannot attain.

This may seem like cold materialism. It is not. It is the natural operation of natural laws, none of which are arbitrary.

In relying upon the law of attraction to bring to us those conditions desired, we must not overlook the fact that doubt, fear and indecision also come under the operation of the same law in attracting their kind. In order to attain speedily our desires the vibration of

that thought expressing the desire must be strong enough to leave no room for doubt. J. J. McMILLAN.

DEAR MRS. WILMANS:—I am going to send you an extract from an interview with the great American prima donna Emma Eames-Story, which I think will prove interesting as illustrating a psychological fact, which you and many others, often reiterate.

"The prima donna is sitting near a window, and a shaft of winter sunshine illuminates the Madonna-like face and intensifies the azure deeps of her eyes; but an inner light glows brighter in her earnest face, as she continues:

"Calm is a great thing for an artist to attain. I did not have it naturally and it is difficult to achieve.

"Technique without inspiration is mere mechanism; but it is only when there is calm that inspiration comes—inspiration that can neither be compelled nor moved.

"What is it?

"Something from without, something divine, which enters into us, and is heard in the silence. If we open our souls to it, in the calm, it may come like a sun beam. But there are times when there is no inspiration, just as there are days when no sun shines. Then wait—wait calmly. Sometimes, in studying, the effort to grasp an artistic point is perfectly vain. It escapes continually. At such a moment struggling avails nothing. Put the whole matter aside. In the calm of waiting it will come to you without your volition. It is the same process of unconscious cerebration which aids the student of books, who finds it an impossibility to memorize a passage. The words he repeats over and over again seem to make no impression on his mind.

"In despair he stops trying, only to find, presently, that he knows it all perfectly well without exertion."

ADA C. WHITE,
Dallas, Texas.

MY DEAR MRS. WILMANS:—I will just write you a line to let you know that I am well—omitting the old fashioned ending—"and I hope this will find you the same."

My stomach and bowels and ovaries are perfectly well and my lungs feel strong and well, although I cough a little yet. I think it will gradually cease as my strength increases. If not I will take more treatments. I am as strong as I have been for years and do my work easily—I even churn, and I never could do that before.

While taking the treatments I did not think or read as much as usual on Science. I had been making a great effort—a needless effort—to conquer consumption, so I was exhausted and just rested while depending upon you. I did not like the idea of employing some one to do my thinking for me, but I soon realized that you were a silent teacher. You aroused my mentality from its error and taught me the truths of science just as though I had been in a class. I felt just like I was taking a course of study whereby I was learning to help myself.

I had always smiled at treatments for financial success, but now I know that they must open up the mind to clear seeing and knowing just as though you were teaching the principles of success before a class.

My husband is doing well now and we will soon remember you. Will send the money for FREEDOM also soon.

I cannot thank you enough for all you have done.

MRS. C. M. B.,
Fort Worth, Texas.

Full address sent on application.

DEAR MRS. WILMANS:—Your letter came to hand

yesterday. I have been getting in a lot of my money and have heard of more that is coming. Everything is shaping itself to my liking.

In one of my first letters to you I spoke of being afflicted with sore eyes; I did not ask you to treat me for them; I wanted to get out of my financial difficulties so bad I did not attach much importance to anything else; but the eyes are about well now and it is a great comfort. Evidently you are killing two birds with one stone; there is no doubt about the fact that business is picking up; a great sense of security is coming to me in consequence.

H. L. P.,
St. Louis, Mo.

Address given on application.

MRS. WILMANS:—Yours of the 30th received to-day, I had neglected to write you on my usual day, but I can report that I feel perfectly healed; in fact I could have said that from the first week's treatments, but fear crept in and said it might come back, but I am all right. Many thanks, so you need not continue the treatments longer. I only wish every one could know and realize they could be cured without drugs, and they will some day. With best wishes I remain,

M. E. D.,
Garfield Park, Santa Cruz, Calif.

Full address sent on application.

DEAR FRIEND:—What a delight it is to be free from worry. Thank you so much, dear Mrs. Wilmans, for what you have done for me. The new thought, as presented by you, has changed my whole inner life, and the outer life is gradually falling into harmony. The old habits of thought assert themselves occasionally, but less and less often. I feel from day to day that I am growing stronger and surer of myself.

J. G.,
Glasgow, Mo.

THE CONSTITUTION OF MAN.

Elizabeth Lois Struble, the well known editor of *The Nautilus*, has just issued 12 essays on the above subject in book form. Their titles are:

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This book gives a clear and practical presentation of advanced Mental Science, and embodies many new and original ideas. Following is a brief synopsis of chapter 4: The uncreate a pulsing sea of energy; consciousness due to friction; there is only living substance in the universe; the beginning of the individual; ceaseless life forces; choice and will; old and new forms of consciousness; the finer forces most powerful; retrogression impossible; resistance the cause of disease; seek understanding, etc., etc. The book is daintily printed and bound. Price only 25 cents.

feb 7-2*

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W. E. TOWNE, Holyoke, Mass.

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No book teaching self-reliance has ever been received by the toiling masses with so much pleasure and profit as "A Conquest of Poverty." Its teaching is practical and so comprehensive that every reader easily grasps the principle set forth by the author.

This little book has found its way with astonishing rapidity into every English-speaking country on the globe. Toilers, on the Fiji Islands receive inspiration from its pages. The New Zealander finds food for profitable thought, while the Australian recognizes through its teaching that inherent in himself is a latent power that makes him master of the situation. From Africa comes the words: "You are solving the problem of life and creating an Eden on earth."

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

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

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

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

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

Thanking you again for the pleasure you have caused me, I remain, very sincerely yours,

M. A. BOWDEN.

MY DEAR MRS. WILMANS:—First, I want to thank you for *living*, secondly, that you have had the power and forethought necessary to write such a book as "A Conquest of Poverty." For three years I have had to earn my living. Every dollar stolen from me. The past six months have been in business. Late met with loss financially, no one to rely upon for any amount of assistance, etc. Your book is great. I am not one of the easily discouraged ones knowing I have the physical and brain to accomplish things, and I want you to put me on the right track if possible. I must make money;

I am a hustler and I need your kind advice and assistance. May I have it? Sincerely and admiringly,
FLORENCE HYDE JENCKEN, Chicago, Ill.

MRS. WILMANS:—I am studying your "Home Course in Mental Science" and must say I never read any book more truthful and more touching than the Home Course. I will close hoping you success, and I know you are doing a great deal of good. If all could see as I and some others do this would be a different world. Yours truly,

J. W. STRUPEL, Hill, Mont.

If you who are reading this article have not already sent in a trial order, do not put it off any longer. Send for from 8 to 24 copies anyway, keep one for your own use, and, if you do not care to distribute the balance personally, hire some one to do so and at a profit to you, thus getting a copy free, making a profit beside, and at the same time giving some one something to do. Aside from all this, the truths of Mental Science are in this way spread by your efforts, in a way more effective than any other.

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

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

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

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

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

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

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

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

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

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Persons interested can write to me for my terms for treatment, which are moderate as compared with those of the medical practitioners. Each one so doing may give me a brief statement of his or her case, age, and sex. The address should be written clearly, so there may be no trouble in answering.

MRS. HELEN WILMANS,
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