

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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A THOROUGH TEST.

Does consciousness function on different planes of cognition?

Are those persons right who teach that different degrees of mental perception, are the cause of the differences in external manifestation?

I believe that every condition is a result of a mental attitude, and that by observation of this law of cause and effect, we will attain ultimate rulership by learning to control the thought attitudes.

The multiplication of journals devoted to promulgating these theories, shows that there are many people now ready to accept our teachings.

I will give some facts that have come under my observation in the past few years. It is a record of one man's demonstration, and will stand as a proof that thought is the conditioner, the primary force behind the phenomena of external expression.

When I first became acquainted with Mr. Brown, some ten years ago, he was simply a type of young, vigorous, healthful American manhood. He had reached his twentieth year, and had never been sick, and he had a perfect trust in what he called his "good constitution." The weather seemed to have no effect on him, and he believed he was proof against everything that is popularly supposed to be a cause of sickness.

This confidence was the unreasoning faith of a strong animal.

There is nothing unusual about this. But this faith (without knowledge) did not keep him well.

Under the stress of "hard work and exposure," according to physicians, his "constitution broke down." He became an invalid, with a through ticket to oblivion. His weight dropped from 180 pounds to less than 100 pounds. He had all the symptoms of a death-bed case. His fingers "clubbed," he had night sweats, hectic fever and hemorrhages, which are symptoms incident to the last stages of consumption. Physical depletion and weakness were almost complete.

Grave clothes were bought, and plans were made that reckoned only on his speedy death.

The man even had such a firm belief in his own doom that he would quarrel with any one that would suggest a possibility of his recovery. He thought he had tried every possible remedy, and he accepted what he considered the inevitable.

However, a mental healer prevailed on him to allow himself to be treated, and he was surprised to find himself losing fear, and gaining fresh vitality. The years of hopelessness and desolation were put from him and he began to drill his reasoning faculties to the admission of new possibilities.

As his whole being became vitalized by the high thoughts poured into his mind by the healer, weakness gave place to power, and he began to see that he had been foolish to refuse himself the use of all the energy he needed. He understood why doctors considered it the "regular" thing to die. The thought-mood invited death.

Mr. Brown had tested the power of thought in the line of weakness until he was satisfied, so he resolved to try the opposite direction.

After a few months' treatment he found he had gained enough knowledge to begin experimenting alone.

The absence of fear gave him great latitude. As he progressed he drew new knowledge to him because he was ready to receive it.

A need for new mental food is the cause of its own supply.

He learned to command his body with the authority of a master.

To thoroughly convince himself that he had the key to absolute self-mastery, he purposely did the things that had formerly produced his sickness. He even went much farther and showed an almost fanatical disregard of the so-called laws of hygiene. He slept several nights on wet ground in the open air. One night it got so cold that his clothes froze fast to the ground and it required some effort to pull them loose. He never even "caught cold" from the experience. He may have been in a highly psychologized condition, but it proves possibility anyhow.

During the time he was sick, he was troubled with dyspepsia and a "weak stomach."

He now acknowledged no claim of this kind, but ate what he liked, and digested it.

His energy and vitality went beyond even what it had been before his sickness.

He proved this by working without interruption for two days and nights at a mental drill, and by riding a bicycle 130 mile without sleep.

All this was within six months after leaving the room in which he had been bed-ridden for four years.

This is all truth, and not a tale of the imagination. Results were brought about by intelligent, persistent effort. If there would seem to be a threatened relapse by a temporary appearance of old symptoms, that would only be a signal to turn on a current of positive thought and banish suggestions of weakness that were trying to invade the organism. Repeated conquests produced an unwavering faith that there was a law behind phenomena that could be relied on. He saw that the hope of perfect mastery was not unfounded.

Having satisfactorily proved that health could be at-

and kept through the intelligent use of thought, Mr. Brown began to think that there was no limit to its power in any line of effort.

He reasoned thus; if mind is supreme, we have only to follow our inclinations, and thus bring about conditions for the fulfillment of our desires, and consequently attain happiness.

Accordingly, he held his mind open to receive all truth, and kept firmly to a desire for wider opportunities for effort, and for the unfoldment into greater power.

The mind being free to do its best, it developed an interior power of intuition. Seeming hindrances and undesirable conditions were transposed into aids to wisdom.

The vitality and high thinking that had made his body positive to suppose inimical influences, when put into one's business and environment, will crystallize outward expression in accordance with one's wishes.

This systematic thought-drill fitted Mr. Brown for work that he liked to do, and of which he made a perfect success.

He was employed to correct the discordant vibrations of a room in which a man had had delirium tremens. This influence was the means of breaking the hold of the liquor habit by which the man had been bound for years.

He developed an instinct for speaking the right word to banish any disorder.

His personality became a source of strength to all with whom he came in contact.

Childhood's ideals of accomplishment have been fulfilled, and fresh ones projected and fulfilled, and still there are born new desires which are new motives for effort.

I have given this case at some length, and have gone into detail because it is a prophecy of what all may do by following the same mental laws.

This man has conquered the things that produce the complainings of humanity; the things for which there is so much crying for help.

True, he had help in the beginning. I know of but a very few who possess the even mental balance and the tremendous vital organization that will lead them through the windings of discord, into the peace and harmony of great power, with no help or encouragement from their fellow beings.

Helen Wilmans was one. But she was not cast in the same mould with those who acknowledge defeat. She has the calm assurance of an absolute creator. She may talk of feeling "lazy" but if any five men will undertake to do the work she does, they will have to take "a good early start and work over-time" to keep up the pace.

Those of us who are not blessed with so much vitality to begin with, must keep at work and bide our time. All will attain to a plane where to think will be to materialize our desires. We are here, and evolution "has the bulge on us." We must keep advancing because there is nothing else possible. A. Z. MAHONEY.

Belief is a function of intelligence. A man believes what his intelligence shows him to be true. His belief is his fixed perception of certain facts. As his perception of facts changes, his belief changes.

HOW TO STRENGTHEN THE INDIVIDUAL.

I find it is very difficult for many, who call themselves Mental Scientists, having been born and bred in the belief of a personal God, who exercises arbitrary power, or a capricious intervention, or with the idea that we gain our strength from some force outside ourselves—to realize that all power lies within. They do not seem conscious that they are so absolutely one with the Infinite that there is no separateness. They do not seem to recognize that the creative force is within themselves to make their very own, and to manifest outwardly, thus being self-creative. That is the one idea we must grasp fully, before we become strong individually, and pass from the receptive or merely passive state, to the positive or creative. We must know we are created and continue to grow through the agency of the energies within ourselves, and without the intervention of some force external to ourselves. That is the way of all creation and of all growth from the monad to man. It is the way of evolution. Until we do become conscious of our absolute oneness with the creative force, we shall continue to feel helpless and weak. We cannot get away from the old dependence upon a spirit, or force without. The feeling that by becoming receptive, we can attract the Life Principle is very comforting and spiritualizing. Through this recognition we reach the state of communion with the Divine; the restful state of meditation, which is only a passive or receptive condition.

In order to become positive or creative, we must give expression to the force within, must externalize it, and each time we do, we grow in faith and knowledge. Not only faith in the Divine, but faith in self.

In communion with the infinite we harmonize our wills with the Divine, and in externalizing our ideals thus born, we co-operate with the Infinite.

The true individual life is not life in obedience to the Law, but in co-operation with the Law. The Divine Law is written in the book of nature, for all to read who will.

We follow the letter of the law as written by man, instead of the spirit of it, as revealed in nature and the soul of man.

Does not each form of life the best contribute to the universal life, by expressing itself to its utmost capacity?

Should the sky-lark forbear to sing, lest it drown the voice of a less gifted bird?

Should the rose refuse to deck itself in brilliant hues lest the violet pale into insignificance by its side?

What belongs to the sky-lark cannot be appropriated by another bird. The qualities that constitute the fragrance and beauty of the rose lend no charm to the violet. Each is perfect in being itself.

In claiming for one's self all that rightfully belongs to one's self, one does not infringe upon the rights of another.

What belongs to each individual is not only a right, but an absolute necessity to one's life. Our wills, our ideals constitute our life, and if not given outward expression, soon die out and are for naught.

We cannot exalt the ego too much, for in doing so we are exalting the All Good, which is the moving force, the creative in us all. Let us dare to be consistent and in proclaiming ourselves one with the Infinite, recognize the power within ourselves, and glory in it—not egotistically in an offensive sense, but with a full

comprehension that in exalting self we are exalting the Divine; with the comprehension that the Divine spark of life is entrusted to our keeping, and that we must remain faithful to that trust.

There is too much of the oriental philosophy of renunciation in the old beliefs, too much faith in the power of meditation. Meditation is necessary for the creation of harmony within, but we must combine meditation with activity.

We must give out all that we receive, or all that is within, else it might as well never have been. We are not true to our trust, unless true to ourselves—by giving expression to the creative within, through individual development.

Expression is the *raison d'être* of existence. Harmonious expression the highest ideal, and harmonious expression is the result of a free, spiritual individuality.

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CAMILLE FLAMMARION ON THE FOURTH DIMENSION.

Translation of a learned lecture by Professor Newcomb, the American astronomer, on "Hyperspace," which name I recently published in the monthly bulletin of the Societe Astronomique de France, has been reprinted in several scientific reviews, and many readers of *The Herald* have expressed a desire to have some enlightenment on this new conception of the world. I will, therefore, give briefly here for their benefit their learned fellow-countryman's mathematical thesis.

We may consider space under several aspects.

If, geometrically speaking, we take a straight line, we can imagine infinitely small beings, or animated points, so organized that they can only move one way, following their straight line—that is to say, only advance or retreat, without being able to deviate to the left or the right or to rise above the line. These beings, according to this hypothesis, can only see, know, and appreciate the straight line. Theirs would be only the geometry of one dimension.

Let us imagine also other beings, not mere points, but, for instance, entirely flat paper disks (I take paper as a comparison) which can move not only along a line, but also to the left and to the right, yet unable to know anything of what is above or below them. Now let us suppose space reduced to a plane surface. A circumference, a square, a polygon, will completely limit a portion of the plane. It is impossible, therefore, to pass from the interior of the circle to the exterior without cutting this encompassing line. This is space of two dimensions. Beings knowing only this space, compelled to move about in it, and placed in a material circle of this kind, would find themselves completely imprisoned in it, without being able to get out. But give them a third dimension, with the faculty of moving, and they will simply pass above this limit without breaking it. They will not even touch it.

OUR NORMAL CONDITION.

Now let us think of ourselves. We are familiar with geometry of one, two, or three dimensions—the line, the square, and the cube. We live in a space of three dimensions—length, width, and height. That is the normal condition of our existence. It is how we measure space. Our eyes, our five senses, know it in this way.

Put ourselves in a closed room. The four walls, the floor, and the ceiling form the limits of our space. Let us suppose we are in a cellar or in a prison. These four vertical walls and these two horizontal floors shut us in so well that, compelled as we are to live in a space of these dimensions, we cannot conceive any possibility of going out without making an opening through the limiting surface. But give us a fourth dimension, with the faculty of moving in it, and we should pass completely through the room of three dimensions. We should leave prison as easily as a man passes above a line drawn on the ground. Supposing movement in this fourth dimension be possible, any object displaced in the smallest degree in this dimension would be completely outside what we call the universe. It would become invisible.

Such is the thesis of transcendental geometry that the great astronomers and mathematicians of this century are now discussing. It is not absurd, since it is being studied. Perhaps its solution will be the work of the twentieth century.

This fourth dimension of space is called hyperspace.

Simple minds will all exclaim: "It's impossible! Geometry can have only three dimensions."

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A being of two dimensions would affirm the same way that there can only be two, and that the universe is flat.

We have no right to limit nature to our faculties, to our terrestrial organization, to our elementary knowledge. We have only five senses—six, if you please, madam—but there are other worlds. Do not the inhabitants of the system of Sirius possess ten or twenty senses? Have they not, for instance, the sense of being able to find their way, that which guides our swallows to their nests in Africa and Europe; also the sense of locality which aids a dog or cat to return home after being taken a long way on a train in a basket; that of magnetism, which attracts the needle toward the North? And how many others that we lack?

Many readers have assured me that they have seen, with their own eyes, bolted doors open of themselves, without the bolts being drawn, and also objects fall from a ceiling after having passed through it. Must these be regarded as the beginning of an experimental demonstration of the reality of the fourth dimension of space?—*New York Herald*.

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.

THE WASTE-PAPER BASKET.

We have two very enterprising citizens here now. One of them is a Billy-goat, and the other is a Billy-goat too. They are mates and are broke to pull a carriage. They belong to Carl, Florrie's youngest boy. It is beyond comprehension the amount of mischief they did to do. Florrie had her chicken feed in an old trunk out in her little cow house; they saw it when it went in, and they resented the fact that there was a good lid to it. They evidently considered it a direct insult to themselves that the lid was closed tight and fast. They sprang on top of it and stamped their little feet most vehemently.

Florrie took the hint from their conduct and had two heavy sticks of timber laid on the trunk lid. The goats were madder than ever, but they shouldered the insult and went away.

But they actually did open that trunk at last. No person was near when they did it. Evidently they butted the lumber off, after which they butted the lid into toothpicks. Then they ate the wheat until each of them looked as big around as two goats. After this Molly, the cow—who by the way has got a little red-and-white baby—made a rush from her place and got into the room where the trunk of wheat was. Well Mollie ate and ate and ate until she was as big as two cows.

In spite of their stuffing themselves so desperately there was no harm done except the robbery of the poor chickens.

Our local paper, *The Peninsula Breeze*, is making fun of us; it ought to be ashamed of itself, but it doesn't intend to be; we poor girls have to stand everything from the boys. They kept away from our last progressive euchre party, and let us pay the bills and take the part of the men in the game. Here is what the *Breeze* says:

"At last Tuesday evening's meeting of the Euchre Club there was an unusual scarcity of gentlemen, several ladies having to take the part of the men, which they did most creditably until one or two curious cock-roaches made their appearance; when to the chagrin of the stronger sex, these proxy gentlemen jumped up on chairs and otherwise brought reproach upon the sex which they were representing. Notwithstanding this they captured all the prizes. Mrs. Michael captured lady's first prize. Mrs. Bernard gentleman's first; Mrs. Baker and Mrs. Seeley, consolation prizes."

It is a fact that some of the ladies who were enacting the character of gentlemen were frightened nearly to death when three enormous cock-roaches came out simultaneously and winked at the company in the wickedest and most insulting manner. It was these ladies—who being full of the characters they had assumed—skipped around the hall and called aloud for derringers with which to defend themselves. Finally the other ladies, those who were not hampered by the assumption of characters foreign to their own native bravery, simply pulled up their skirts and jumped with their little feet upon the intruders and soon sent them into Kingdom Come.

These cock-roaches at a first glance look to be almost as large as mice, and they surely are very disagreeable customers. I don't like a bug, big or little; I don't even like a cricket, although poems have been made about him and more than one writer has tried to invest him with romance. To me he is an ugly little black villain, and I don't think he has a good voice for singing either.

But of all the repulsive creatures I know of a cock-roach takes the lead. And we have more than our share of them in Florida. Our house has never been entirely free from them until recently. When the present manager of the hotel arrived from the North, the first thing he did was to put some food around in spots for them. From that day till this I have not seen one until I saw the three large ones in the hall over the provision store where we hold our euchre parties. It is easy enough to get rid of them if one uses the right poison; that which our hotel manager used was by far the most successful I ever saw.

We moved out of the hotel into a cottage yesterday. I worked hard all day, though my girls said I did not have to. Somehow I enjoyed it. And this morning is cold. It seems as if we have to have a frost just when the oranges get ready to bloom. It did not used to be so. It has only been so since the Northern people began to flock here. I wonder if it is because they bring their belief in cold weather with them. I know perfectly well that every one of our conditions rests on a basis of belief; that some belief or other underlies every manifestation; this being so my idea concerning the cause of our changed winters will not appear so foolish as it might do at the first glance.

I am afraid my readers will think we do nothing here but concoct fun when I tell them what is going on. But I must tell. The Waste-Paper Basket is pledged to this sort of thing; and it is winter now and the place is full of guests who must be entertained. So last week in addition to a dozen other things there was a sheet-and-pillow-case ball at the hotel; and the dancing was in the big dining room, from which the tables had been removed so as to give us space in proportion to our strength.

There is no disguise so complete as that of the sheet and pillow case. It is impossible to tell one person from another. Florrie and I made huge ears stuffed with paper on the corners of our pillow cases, and cut the mouth to look like pointed teeth. The effect was awful. We were the bells of the ball room, and for my part I cut up so badly for a child of my age that I was ashamed of myself and slipped out at a back door before it was time to unmask, and a few minutes later came down the front way in usual dress. A crowd got around me and accused me of being one of the persons with horns, but I denied it solemnly. Later when the impression of my "cuttin's up" had somewhat faded from their minds I acknowledged it. I really don't like to tell a lie, no matter how innocent it may be. I feel it inimical to my womanhood. I have the right to speak the truth regardless of what any one thinks of me for it. To skulk under the faintest falsehood is a tarnish that we should never feel compelled to bear.

It is timidity that makes liars. The fear of other people's opinion makes timid persons secretive first, and untruthful afterwards. It is a fault attributable to weakness. It should be treated like disease and cured.

But I must get back to our nonsensical performances. By the way I got an ill-natured letter the other day in which the writer, a woman, said, "If you can drop your foolishness long enough to give me a treatment I shall be glad. I am convinced through reading the Waste-Paper Basket that you do nothing but fool away your time in useless amusement; but I believe in your power

as a healer; so if you will just stop your nonsense—which is an awfully aggravating thing to me—long enough to give me a good treatment I should like it.”

Now this is unfair, but she does not know it. I have misled her myself by saying so much of our amusements, and so little about our other doings. The truth is I am working like any slave. I often wonder if there is another woman in the world strong enough to do the work I do. I have just finished another book; it is very large. It is going to be put on the market through the hands of agents. Its retail price will be \$2.50 and \$3.00 per vol. It is called “The Conquest of Death.” It is by far the greatest work I have accomplished. And then I have my paper to attend to, and it is more trouble and tyrannizes over me worse than a baby; worse than twins or even triplets. And my patients, not one of whom will I neglect—take up time and concentrated effort. I have not as many patients as some of the healers who do such extensive advertising that it takes from sixty to a hundred clerks to answer their correspondence.”

But with all my work—for which my vitality is equal and more than equal—I find time for recreation and amusement; and this brings me back to the line of my “discourse,” and gives me a chance to exploit some more of our foolishness, out of which we get many a good laugh.

The other day two guests at the hotel gave little Helen Sheldon a party. It was her birthday and it came on the 14th of February. It was a valentine party, and these two guests—a gentleman and his wife—supervised the party in a way to make it the prettiest affair I ever saw. It was in the Pavilion, and the children danced. Little tots only fairly running alone danced and kept splendid time to the music. Then these babies had a cake walk, and did the thing splendidly. After which they had a beautiful dinner, and then more fun and plays. I had to leave long before it was over to go home and read my letters. I read every letter that comes to me, and I know just how each patient is feeling, and how each one is progressing.

But am I never going to get to what I started to tell? I have meandered about until I have lost my way; it reminds me of a yarn I once read in *The New York Ledger*—but I’ll chop that off right now or I will never get through. I would like to tell that yarn though.

But I must go back to the lady and gentleman who gave the children so lovely a party. Every person in the hotel is greatly pleased with this splendid couple, and Mr. Vining, the manager—I called him “Jim” the other night when I was dressed as a ghost—had an idea. This sentence is so involved I had better write it over again without its entanglements; simply stated it stands thus; Jim Vining had an idea. I won’t say how unusual this was nor whether he has got over the effects of it yet—oh dear! can’t I ever keep on the track long enough to reach the goal?

Well, Mr. Vining had an idea. (Now do let me stop long enough to correct any misapprehension about Mr. Vining. I have been making too free with his Christian name, and I want to explain that I don’t do this to his face. I am always, except when I am disguised, on my good behavior before Mr. Vining for the reason that he commands my respect, and the respect of every person who comes in contact with him. He manages the

hotel with the ability of a born commander, and his wife is his equal in her efforts to assist him. She is a beautiful woman, and she knows how to make people happy. She is past master in the art of entertaining, and we value her presence at the Colonnades as much as we do his.)

And now I am ready to begin—to finish rather. Mr. Vining’s idea was to give the gentleman and lady I first spoke of a party all their own. It would be a child’s party in one sense, though there would be no children there. All the people would be grown up, but they would be dressed as children. Well this party will not come off until Monday night. But the idea of it struck me as fine, and I went over to Daytona and “bought me a frock”; and I have got it made all ready to wear. It is white, with embroidered yoke and short sleeves, and lots of pink ribbon about it, and a hood just like babies wear. It is somewhat short, and there are pink shoes and stockings that go with it. It is lovely, and I don’t feel more than six years old when I get it on.

Ada and Florence will go in check aprons that completely cover their dresses. The men will be dressed as little boys. Mr. Post’s suit is in the house now, and I laugh every time I look at it; little bits of tight pants that come to the knees, and a blouse waist with a big collar, just as you see the kids wearing them.

Now I hope no other savage women will write an insulting letter because we occasionally relax and make youngsters of ourselves. We intend to be youngsters all the time sometime, and we are practicing for it.

H. W.

THE WORD GOD.

If my readers doubt that the word God means a purely personal being, let them speak of it in the feminine gender and see how quickly every one who hears it will correct them. Now I believe in fair play—“ride and tie,” first my time, then your time, then my time again, etc., and if the imaginary personal God is to continue to hold a place in our language, I consider it quite time to apply the feminine personal pronoun to it. I am in earnest when I say this, for I do believe that nothing would break up the unscientific use of the word so quickly as this; it would bring the matter home to the “thought-house” of the individual, and make him pause and ask himself the meaning of the word, or rather seek to find out if it has a meaning. And then it would go a long way toward abolishing the word altogether; for judging by our one-sexed government—which truly represents the one-sexed idea of the majority of voters in the world—it is quite clear that the most of the people would rather have no God at all than a female God. This would be letting the personal God idea down by degrees, as it were, until it is finally disposed of.

Do not mistake me and imagine that I think a woman God would be any more ridiculous than a man God. I am only speaking from the standpoint of difference as held by that large majority of the race who look down upon women, for the reason that they have neither sense nor nobility enough to measure woman’s splendid character and brain power. For I really hold that if there is a personal God who creates, independently of the correlating sex, that in the very nature of things, it would have to be female.

In point of creative structure woman is man’s supe-

rior. Man correlates woman in every organ but one, and in that one he is deficient; he has no womb. If the sexes could be divided—which cannot be—then the woman, by virtue of this one organ would be the superior of the two. Think of the immense importance of this organ, with its marvelous structure, and see if this is not so.

But the sexes are interdependent. It seems to take the two to form the unit, in which case the womb is common property. This assertion seems irrelevant when its meaning is confined strictly to creation on the animal plane, or the reproduction of children alone; but the farther evolution of truth will soon show that there is going to be something produced besides children through the creative power of the pair; and it will be in this new and exalted creativeness that the higher functions of the womb will find a nobler use than ever before.

For my part I think it is one of the mightiest, if not one of the most insolent presumptions the world has ever been responsible for, to assume that God is a male. I do not say that it would not be equally idiotic to say that God is a female; but if the absurdity is to be continued I am in favor of a change. God did not create man in His image, but man created God in *his* image; hence the male God. Man, in manufacturing his God, simply took no thought of woman at all; she was not a creature of sufficient importance in the universal plan to have a God created in her image. God is the creation of man's self-love, divorced from his love of woman—his other self—at a time when he had not recognized her except as one of his physical necessities, too much beneath him to be considered.

It is only fair to men to say that at this day a vast majority of them see the matter in a clear light, and refuse to endorse the male God created so long before woman's character was appreciated or her importance admitted. As a rule it is women themselves who are upholding the male God whom, in many instances, their husbands and brothers have repudiated, simply because the whole idea is so intensely disrespectful to our sex, and because it has been the means of holding us enslaved so long.

OUR INTERPRETERS.

Our one great need is interpretation. We are surrounded by various objects of life which we know contain the solutions of the problems ever recurring to us. We feel that every source of education is with us all the time—our only necessity is interpretation.

Experience has taught us that nothing in life can be considered trivial. The simplest occurrences have their own value, and the smallest creature fills a useful part in the evolution of nature. Where, then, shall we get that knowledge which shall unlock the mysteries of the universe, disclosing to us the motive of the myriad collections of activity which surround us in such a variety of phases.

The thinkers of the world have discarded forever the traditions of churches and schools. The old standards with their creeds and doctrines have been found wanting. Truth is not enshrined in any intuition—the office of interpreter does not belong to any single individual.

We are our own interpreters. Our minds are the educational centres which contain the wisdom of ages. Let

man listen to the intuitions of his own being and he shall be illuminated with the knowledge that he seeks.

It is the voice of reason that speaks to us from within the chambers of the soul. Reason is the tutor that resides within—this is indeed the perfect intuition that must interpret our existence as nothing else can.

How shall we place ourselves in conjunction with this voice of the soul? A calm, sincere, receptive condition is all that is necessary. Concentration is the path that directly leads us to the place where the inner voice of intuition may speak to us.

There is nothing mystical about our nature excepting to the confessedly ignorant person. The whole object of existence is to replace all shadows with the light of truth—mystery is a shadow, it is darkness itself. Religion once sought to keep humanity under this pall of gloom—and there are unhappily many schools of thought, which, while they pretend to enlighten us, persistently cling to mystery.

The demand of to-day is for common sense. Let the profoundest ideas be given us in plain language. Let the poet and seer speak in words that appeal to the divine reasoning faculties of the ordinary man. These are the sentiments of the people, who now justly expect the garments of truth to be simple and plain.

The best teacher is one who co-operates with his students, and uses every means to instill the spirit of self-confidence in them, so that they may have the courage to listen to the dictations of their own soul, to see in themselves the light of interpretation.

Experience is man's educator. His personality is the expression of numberless experiences. His mind is a tablet which has recorded every thought, word and act—the book of life itself, which each one may read by introspective concentrated research.

Even the passing impressions and ideas which come to us in the midst of daily activities are most potent in their influence. Much more so is the deliberate and systematic self-study—when one thinks for himself, and seeks to solve the questions of the hour.

To feel and know that in one's self shall be found the comforting interpretations we long for, calms at once those disturbing thoughts of the unsatisfactory incompleteness of the teachings of schools. This knowledge makes one independent of outside opinions, and only needs to grow and deepen to make us buoyant with a sense of true freedom. To know that we have the privileges to form our own philosophy—that our reason is our guide, infinitely superior and more capable to direct us than any popular set doctrine, endows us with strength of purpose to be our own tutors. Our reason is the child of experience—it is, therefore, our interpreter by nature.

Each one has his special difficulties, and each one is equally capable of mastering them. It is imperatively necessary that we should realize this latent power within our individualities. While the outside instruction gained from individuals or schools has its own value, we must each, sooner or later, think for one's self. Our thoughts will shed the light of interpretation over all our problems. Our thoughts are our best interpreters. They will assuredly give us the satisfaction of true conviction.—*Fred Burry's Journal.*

I AM RICH IN EVERYTHING BUT THIS WORLD'S GOODS.

This is a statement that a study of Mental Science proves to be utterly false. For if a man is rich in intelligence, rich in a knowledge of the law of life as embodied in his own organism, he will show it in external possessions. There are two ways of getting rich. One is on the competitive or animal plane, and is accomplished by grabbing everything in sight, on the principle that might makes right. All the large fortunes in the world have been accumulated in this way. These fortunes are not related to their owners by the Law of Attraction, and the hold of the owners upon them is too insecure to give them much satisfaction in possession; hence we find the rich man very nearly as wretched in the fear of losing his wealth, as the poor man is in not possessing any.

Mental Science establishes the fact, that man is a world in condensation. It proves that every faculty he has, and every one he holds in latency, has its correspondent in external nature, and that with the individual understanding of this great truth he becomes a self-conscious magnet, and has power through his desire—under the Law of Attraction—to draw to him those external things that are co-related to his desires. Therefore, in proportion as he unfolds the opulence of his own inexhaustible and splendid faculties—and this is what Mental Science teaches him how to do—will he draw around him those things which are fit the representatives of the man himself.

This is the way the Mental Science student acquires wealth; and it is wealth that he can repose in, for no power on earth can alienate it from him. It is a part of him. To acquire riches in this way is "to lay up treasures in heaven where thieves do not break through and steal." (Bear in mind the fact that heaven is as much here on earth as elsewhere.) Moreover, it is in this condition alone that a man need "take no thought of the morrow," but in which he shall be clothed like the lilies of the field, with whom Solomon in all his glory could not vie.

H. W.

We have received a remarkable book for review, "A Conquest of Poverty," by Helen Wilmans. Of the making of books these days there seems no end; nevertheless that day is approaching when, like chaff before the wind, they will disappear by the power and light of the spirit of truth. More through this light than cultivated mortal mind is this work to be read and inwardly digested. So read, we gradually discern, apprehend, comprehend, understand, and at last realize that the invisible is the real, while the unreal is the visible. "There is no poverty," says this remarkable woman, who has reached opulence through noble struggle and divine patience. "Men simply believe there is, and being mental creatures, what they believe shows forth in their persons and surroundings." Mrs. Wilmans claims to be a Mental Scientist; to us she is but calling the rose by another name, Mental for Christian. Christ is All. No doctrine, no philosophy, no science, no religion that reveals light, life and power in man—that teaches him to know himself and be one with the Father—comes from man, but from obedience to the spirit of the Master.

"A Conquest of Poverty" is productive of right thinking and right living, sheds light over darkness, gives courage, hope, and a firmer reliance on the inner man. International Scientific Association, Sea Breeze, Fla., publishers. 50 cents.—*The Pardeeville (Wis.) Times.*

HEALING AND GROWTH IN LOWER ANIMALS.

Some interesting experiments on the power of healing and growth of injured parts in certain worms have just been described by Professor Hallez, of the University of Lille, before the French Association for the Advancement of Science, at Boulogne. They relate to the curious phenomena known as regeneration and heteromorphosis, of which the first relates to the power of rapid healing and replacement of parts, and the latter to the occasional replacement of an injured part by a part of a different kind, as when a worm is cut in two and a head grows out on the rear section. The way in which this curious form of replacement takes place leads M. Hallez to believe that in some worms there is a polar arrangement of cells, so that their bodies may be compared to a magnetized bar of iron. When such a bar is divided, as is well known, each part becomes a perfect magnet by itself, having two well developed poles.

So, when one of these worms is cut in half, each becomes a perfect worm, with head and tail complete. The worms experimented upon are those known as polyclades and triclades. We translate a few paragraphs from an account of Professor Hallez's paper in the *Revue Scientifique* (Paris, October 14). Says the writer:

"The polyclades, when wounded, remain quiet, and cause the two edges of the wound to approach, when they heal rapidly. Only long and sinuous cuts are mortal. With the triclades, the tendency to heal is equally marked, but the ability to keep the edges of the wounds together is less developed.

"Speaking of the tendency to regeneration among the polyclades, M. Hallez sums up his experiments thus: 'Every fragment of the body that includes the brain, wholly or in part, can give rise to a new worm. Every fragment that does not include at least a part of the brain cannot complete itself.' * * * His conclusion is that the brain of the polyclades forms a center of nourishment and growth as the centralizing point of the exterior impressions and the seat of co-ordination of the movements.—*Literary Digest.*

SWIFTER THAN TELEGRAPHY.

Telepathy brought sad tidings to Frank Fay Pratt of Chicago. It told him of the death of his twin brother, Fred Roe Pratt in Manila three days before the confirmatory message came to him over 12,000 miles of cable and land wire.

Three days before the telegraph boy handed Frank Fay Pratt the message of death he knew as certainly as though he had looked upon the face of his brother that the twinship had been broken, and that the mystical telepathic partnership which had existed between them since birth was dissolved forever. When he first felt forewarned of the separation, Frank was at the home of his parents, 3229 Prairie avenue. It came from he knew not where. All that he could tell was that his brother had died. Stopping long enough to tell his parents of the blow, he hurried out into the night, and hour after hour walked the streets, fevered with the burden of his grief. The following day he could not dispel the thought, and on the third day came the cablegram from Manila telling briefly that Fred Roe Pratt, who had been voyaging around the world, was dead, and that his body was upon a steamer bound for Japan.

The similarity between the twin brothers was striking. Not only in features and stature were they counterparts, but in actions, expression and bearing as well.—*Ex.*

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SPECULATIONS CONCERNING SPIRITUALISM.

The Religio-Philosophical Journal is always kind to me, and I can honestly reciprocate its good opinion. This is an old paper; it was established in 1865. It was one of the first of the spiritual papers that I became acquainted with. I did not like its first editor so well as I do the present one.

Mr. Newman, the present editor, is too large a man mentally to let a mere difference of opinion affect his attractions for other people.

I read his paper with interest. All my readers know that I am deeply interested in the subject of spiritualism. Perhaps they do not know that—whatever those peculiar noises called spirit raps really are—I have been regularly followed by them, almost persecuted with them, ever since I was a girl. I do really believe that I was familiar with the raps before the Fox girls were. At all events I did not hear of the Fox girls for years after I began to hear the raps.

I soon discovered that there was something uncanny about them, and was afraid to be left alone at night. Being left alone they would begin. Then I would turn weak with fright. As fear is the most negative of all conditions it naturally followed that the more frightened I became the more the raps increased. The demonstra-

tions were not confined to raps; other noises were produced, often in the most seemingly reckless manner. For instance, a cabinet of curios and vases, that I valued highly would apparently be shaken so that it sounded as if everything on it rattled down to the floor, where there was a tremendous crash as of broken dishes and things. Yet the cabinet was not shaken and not an article upon it was ever displaced.

It was only occasionally that these demonstrations would come when other people were present. I was not frightened when others were present, and consequently not negative.

When in a state of fear and very negative, it seemed as if my body dissolved; at times this went so far I would have to call the atoms of it together by an effort, and then I would run out of the room and never stop until I found company.

As soon as the idea of spirits was attached to these demonstrations I accepted it; indeed I had always believed it to be spirits, and this is the reason of its frightening me.

I clip from *The Religio-Philosophical Journal* an article from Prof. Elliott Coues on the "Philosophy of Phantoms."

"Did it ever occur to you," says this eminent scientist, "that we ourselves may be moving in a world of unseen specters and continually surrounded, whether at home or on our walks abroad, by invisible phantoms of the dead? It has been estimated that for every being now living, 30,000 have died on this earth; so that of the spiritual bodies of all previous existences we survivors are but a handful, passing a brief term of years of what we call life in the flesh amid a vast, impalpable swarm of beings incorporeal. Indeed, my own notion is that it is only the very rare and exceptional ghost that makes itself visible to the living, and that such a phenomenon is to be regarded as wholly extraordinary."

"According to my own observation and to the testimony of many other reliable persons who have observed such phenomena, the real specter of a dead person shows few signs of life, resembling a magic-lantern picture more than anything else, to which it is readily comparable. It does not speak or use its limbs, its method of locomotion, when it moves, being a gliding. It is clothed not in a winding sheet, but in garments such as were worn in life by the individual of whom it is the eidolon, or image. It appears by daylight as often as at night, but never with any purpose in its actions that is at all comprehensible. Occasionally it is self-luminous. In most cases it disappears through a door or wall, but often it simply fades away in shadowy mist. Sometimes the phantasmal figure is seen as though illuminated on a dark back-ground; sometimes the contour is indistinct, and resembles a luminous cloud; sometimes there is no figure at all, but merely a diffused glow."

"Each of us, I believe, has in him a ghost, which ordinarily is confined to the precincts of the body. When I die my ghost leaves my body permanently, and, having done so, perhaps it may continue to be the vehicle and means of expression of conscious will, memory and understanding. St. Paul says: 'There is a natural body and a spiritual body.' It is of the spiritual body that I speak."

"Our bodily senses take cognizance of no forms of matter except those which are in a certain degree of condensation, but, as I have already said, the spiritual body may be of a more rarefied and tenuous substance. The non-appearance of ghosts to us may be a question, not of the existence of specters, but of the acuteness of our perceptive faculties. My own experience is that the coming of an apparition is always preceded by a curious sensation which I call the 'ghost chill.' When this symptom arrives, the threshold of consciousness seems to be shifted to the extent of rendering possible

a perception of something ordinarily invisible. The change is usually very brief, lasting only a few seconds, during which the manifestation occurs."

To me the idea of 30,000 spirits to every person living is unpleasant. I do not believe it. If the spirit world is really what spiritualists claim it is, then I think it must be that all the older spirits have been re-incarnated, and that the population on that side is not so numerous as it is supposed to be.

In the first place—even while admitting the validity of many of the spiritualistic manifestations, it is not absolutely certain to me that they are made by spirits. The human mind is an unknown factor; and possibly thought may account for them. "Thoughts are things;" I am sure of it; and just what they can do no one knows at this time.

And yet the idea that the manifestations are produced by the thoughts of living persons does not appeal to me with any force. I have a theory that may be good for something, or it may not be; but I believe I will tell it, though I have promised myself not to handle this subject until I can get some certain knowledge about it. It has happened that I no sooner speak of spiritualism in FREEDOM than up jump a hundred people with regular ghost stories that they pour in on me to prove that they know all about the matter, and that no person but a rank idiot can doubt it. They do not seem to understand the real point. I am not denying the truth of the ghost stories; I am only trying to find out what the ghosts are; whether they are the spirits of the dead or the materialized thoughts of people. The spirit of a dead person consists of the thoughts he had in this life; it is his thought life. It was created by his body and fed by his body, and its true mission was to have remained with the body always, thus banishing death. But it did not know this, and so there was a separation; the thought life left the body to perish. The body would not perish if the thought life remained in it; but the thought life must be more intelligent than the world has heretofore produced before this disintegration can be prevented.

It is the function of the thought life to feed the body with such perceptions of truth as it acquires; if it possesses only enough intelligence to accept the race's mistaken opinions about the power vested in the individual, then it will feed the body on a belief in disease, old age and death, and in time the body will die.

Thought is of the same material that the body is. It and the body are the two opposite poles of one magnet. But the life current in the magnet is interactive. That is, it circulates from one point to the other until broken by death. In other words, the thought life while being fed by the body also gives its impressions back into the body so long as they continue together. Thought builds the body, and the body builds the thought. The seeming two are one and they should be inseparable. At death the "I" goes with the thought life, and the body crumbles into dust.

Of course I know that when the body falls into dust the thought life or spirit is still a magnet with its two poles; this means that there is a spirit body. There is no individual life without a body. But the new body, the spirit body, at death is cut off from its source of supply, which is the earth and the foods of the earth that the earthly body consumed, and by which it created and fed the thought life. It is as if the steam generated

by the boiler should continue to exist after the boiler was destroyed. We know that the steam would only exist a short time, and then become dissipated.

This is a purely materialistic view of the matter, and may be a thousand miles from the true situation; but I want to look at it from all points. It may be that as the spirit is thought, it is fed and sustained by thought which is generated here in our earth life. (As I write this sentence the raps come thick and fast all over the room.)

In my first suggestion—the materialistic one—I am not trying to destroy a hope that so many persons are clinging to. I am clinging to this hope myself; I want to meet my friends as much as any one; but I do not want to die in order to meet them; I had rather never meet them than to die; but I cannot keep from thinking and reasoning about the matter, and I almost believe that I understand the situation. It is this. The earth life is the true life; the effort to live forever in the external or in these bodies (not necessarily confined to this planet) is the moving power of evolution. From the first two atoms that were drawn together in organization there has been a constantly increasing effort to gain more life. Every person who understands evolution knows that development has been from low to high, from weakness to strength, from ignorance to intelligence; and no one will deny that the love of life here in the external form has grown stronger as we grew in wisdom. The constant effort of evolution has been to bring forth some creature that would conquer death, and thus preserve the wholeness of the plan. What is the wholeness of the plan? It is the unbroken adhesion of the different links in growth. For instance, man is related to the earth. Why? Because the earth feeds him; the earth then is a part of him. Man's thought life or spirit is fed by the man's body. The thought life or spirit is therefore related to the earth and draws its sustenance from the earth through the body. The death of the body breaks the chain.

We know, or at least we are told, that there are many spirits surrounding us; the seances seem to be crowded with them, all trying to communicate. Everywhere they are trying to press back into earth conditions. Do they need these conditions? My answer would be that it surely looks like it.

Now here is my idea; it is based on the supposition that the earth life is the true life, and that old age and death are conditions to be conquered. The race—as I said before—is evolving to more desirable conditions all the time. The sole meaning of growth from the lowest creature to man is to establish individuals that shall conquer every obstruction in the road to perfect freedom. These individuals have been ripening in intelligence for ages; all the time they have been growing in a sense of their own mastery, until now they begin to see that the greatest desire of all their desires—the conquest of old age and death—is within their grasp. When this is accomplished there will be a gradual cessation of the number of spirits going into what we call the spirit world, and in time this going out will stop altogether.

Surely a condition cannot be a complete and perfect condition when it is subject to destruction through the increasing intelligence of the people. The "spirit world" is in this condition. It is not a stable condition; it is

only temporary; it will continue to exist as long as death on our planet renders it necessary, and no longer.

And it is because this condition is not the ultimate of the desires of the spirits that there is such a tendency among them to hover near the earth and to imbibe as much as they can the earth's atmosphere. This atmosphere sustains them in greater strength than the more devitalized atmosphere farther from the earth; and possibly, as this atmosphere is constantly strengthening by the increasing intelligence of the earth people, and as the spirit people share it, the time may not be very far away when the space between us and the spirit world will be bridged. Our friends over there will then be joined to the earth life, and will take up the pursuits of this life again.

In the past ages this thing has been impossible. Knowledge, which is the true basis of every upward movement, was wanting. The spirits or thought lives that passed out then were weak simply because they were ignorant of the power they possessed in latency; so they gradually lost more and more of their individuality until they no longer recognized their own wants; in this condition they were very negative, of course, and the earth life being in fact the true goal of their desires, even though they may not have known it, they were drawn back into fresh incarnation here.

This reincarnation was bound to go on until the spirits became sufficiently individualized to claim their own rights; to stand for themselves; to feel the will power stirring in them so that they could hold themselves in a firm position and say "I." No power can come against the individual who has become established in a sense of his own mastery.

As the entire trend of evolution has been the making of the individual, there being no other object in the world or the universe, so the gradual growth of the race has been simply the ripening of individuality. Nature—natural law—has no respect for anything that falls short of individuality; every creature that does not know its own power enough to hold for itself will be swept out of the way into the mountain of primitive substance to be worked over. If this is true is it not probable that these millions of earth spirits Prof. Coues writes about, together with the spirits of animals inferior to themselves (animals have spirits as well as men) have passed into other incarnations?

Bear in mind that I am only making an argument. I am not stating these things as absolute truths. I am only following out a line of thought that seem reasonable to me at this time.

To continue; the race was all the time growing; man was strengthening in his power to hold his own; he struggled for the perpetuation of his individuality, and even though he passed through the weakness of death he still held fast to his will. He lived closer within the circle of earth life, and strove to establish a method of interchange between the inhabitants of the two realms. In this closer and more intelligent connection he was enabled to hold his own, and so to keep himself from being drawn into reincarnation. Therefore at this time it may be that we are surrounded by our own spirit friends, even though the spirits of the past ages are not existing in their own individualities. The ripening of the "I" has put an end to reincarnation, and to the annihilation of the myriads of lives that were drawn

into earth life through the road of infancy. This form of reincarnation is virtual annihilation, since the self-hood of the spirit does not go with the spirit. The spirit has lost its self-hood, or it could not be drawn into the body of a baby that knows nothing, and that develops after the line of heredity furnished by the earth side of life.

So it would seem that reincarnation, which was once a necessity of evolution, will—with the full ripening of the individual—cease to be a necessity. Individualization means nothing short of freedom; the power to do as one pleases; and with freedom I know that there will be no surrendery of life on the earth plane. Everybody wants to live; even hampered as they are by all sorts of weaknesses they still desire to live; think how much more powerful this desire will be when the individual has learned his own power and has conquered the obstacles in the way of his happiness!

Here is another thought that may have some bearing on the argument I am following out. In the old time there used to be large families. Many children were born; if reincarnation is a correct theory, then it must have been that many spirits were reincarnated. But now there are not so many children born into the world; women are refusing to become mothers; they prefer their freedom; and gradually fewer and fewer children will be born; which means that fewer and fewer spirits will be reincarnated, until the time comes—which is rapidly approaching—when the generation of children will be lost in the regeneration of the parents. That is, the forces that go to produce and build up the infant in the body of the parents will be conserved to the individual use of the parents in perpetuating and strengthening their own lives on the external plane.

The time is coming when the birth of children as it now exists will cease; women will not give their vitality to the building of other lives, nor will they consent to be torn to pieces in the unmerciful torture of child birth. Individuality, the spoken word of the "I," will regulate this matter perfectly. Children will not be murdered in the womb as they now are; it will simply be that the vitality which created the child will be used in strengthening the parent.

And there may be a reason in the spirit world for this no less than in this world. It may be that the spirits through contact with earth life, in which through intellectual interchange they are now being strengthened in individuality, refuse to enter earth life again by the road of infancy, but prefer to work and wait for the unfoldment of some other plan.

The brain of man is growing constantly; it's pledged never to stop. Just what revelations are ahead of us no one knows; but that we are on the verge of very great revelations I fully believe. And I think it possible that among these revelations will be an understanding of the spiritualistic phenomena that have been occurring for the last fifty years. Is it not possible that with the first rap the barrier between two worlds began to be broken down? And if so, then, does it not look as if the barrier is being torn away more and more every year? And if this is true then is it not in the realm of the possible that our dead friends will return to us to take up again the burden of life, and to assist us in the conquest of every impediment which stands between us and absolute freedom?

I am not making assertions, I am asking questions. There are some truths I know to be truths and I write of them with the utmost positiveness. I am not claiming to know the meaning of the great spiritualistic movement, and I am not making claims for it that I cannot establish by my own experience; I have simply handled the subject in the light of such reason as I now possess; with more reason than I now have, I may change my opinion, but I shall stick to one thing through all time—that the manifestations called spiritualistic are not humbug; they are real whether they are made by the spirits of the dead or by some force in nature as yet not understood.

H. W.

OF WHAT DO OUR SOULS HAVE TO BE PURIFIED?

Mental Science has proved that there is nothing to purge any soul of except its ignorance; and ignorance is a thing to be educated out of, and not purged away.

The earth is our school and not our purgatory. We have grown up out of it and are of it as children are of their mother; and it is our home and work-shop where all the materials essential to our growth and education are furnished free.

And it is nothing but a lack of appreciation for the earth, and a fearful ignorance of its wonderful resources, coupled with an ignorance of our own latent powers, that causes us to project a heaven into the future, and to live there in imagination before we die; thus destroying within ourselves every prompting to effort in the present life, and bringing on the true consequences of such a state of thought in disease, old age and death. For the state of our thought does shape—not only our bodies—but the conditions that environ us; it is thought that makes alive, and it is thought that produces death. And man through his own reasoning creates himself and destroys himself.

As a man believes, so is he; which is equivalent to saying that he is a mental creature, or a mental statement of himself. No God has made his statement for him. He has made it for himself; and if he has made it on a plan that he despises and longs to get away from, let him understand this—that he can never get away from it; that he must always continue to be his own statement or his own fixed mode of beliefs; and that slipping cable and going off to another world will not release him from the weak and despised statement he has made for himself. Neither will it change his surroundings to any appreciable extent, because his surroundings will always be the result of his own statement of himself, or his own statement of his own power.

There is only one hope for a man, and that is in the growth of intelligence that will enable him to change his narrow and hampering statement of himself. He has got to learn his own power; he has got to find out that he is not dependent on God or any one besides, but only on his constantly enlarging perception of the possibilities latent within his own organism.

In this way his statement of himself frees itself of its environments and he becomes by slow degrees a powerful creature who refuses to accept conditions, but who creates conditions to suit himself; conditions that are commensurate with his growing ability.

And thus man makes his own heaven as he makes himself; the two keep pace with each other in development because the two are inseparable. And so it is

that no man can go to heaven, because there is no heaven to go to. Heaven is evolved from the human organism; and right where a man finds himself is the place to begin to evolve it.

We would be evolving it here on earth to-day but for the false teaching of our preachers, who represent it as a local habitation and make it appeal to man's sensual nature in all its appointments. "It is to be for him a place of rest," they say; just as if there could be a more potent hell for the mind's incessant energy than a place of endless rest. There will be music there, and vast display of wealth, and everything will be finished and perfect, and life will be one perpetual Sabbath.

H. W.

FREEDOM:—I have just been reading "Conquest of Poverty" and think it worth many times its cost to those who read it. Had I read it over ten times at the age of sixteen I would have been in Congress long ago and in the Senate now. That means they, the congressmen, have conquered not only "poverty," but their foes. If a congressman does not have all the money he wants it is because he does not place a sufficient valuation upon himself and ask enough when he sells.

I can sympathize with the author while in her younger days. Well do I remember in later years, while in the army I had occasion to make a complaint (of one under my supervision) to a superior officer, and I was so embarrassed that I stammered, and sweated and stuttered and choked and sweated some more, and never did tell it all.

Even now at 59 I cannot testify in court without being so embarrassed as to look and appear guilty. I lay the whole blame on the church for this consciousness of depravity in me that has caused me more pain than a thousand deaths, and has caused me to make failures in public, as a speaker, and caused me to reject many a good offer and position of profit, even when urged by my friends who had far more confidence in me than I had in myself. Oh! it is terrible for children to be taught, Sunday after Sunday, that they are nothing but low, depraved creatures, only fit to feed the flames of hell; a place created by a just God for all the damned; that the only thing we can do now to redeem ourselves from God's righteous wrath is to be obedient to God, to our parents and to everybody; and never allow a thought of disobedience or aspiration to enter our worthless heads. Do you know those thoughts and ideas were so strongly impressed upon my youthful mind that they haunted me in my dreams, and that I have never yet been able to extricate myself from them. They have been a curse to me all my life, keeping me in self-distrust and poverty.

To give a young man those ideas could not be off set by giving him the best farm in the county.

I am glad the author and thousands of other good souls are trying to counteract the evils of that curse. Let the good work go on and rich will be the reward. Fraternally yours,

A. D. M.,
Lawson, Okla.

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MENTAL SCIENCE ASSOCIATION.

The past week has brought a host of letters containing application for membership, inquiries concerning the organization of Temples in various parts of the United States, requests for application blanks and other matters appertaining to the growth of the movement. In reply to several inquiries, regarding the number of members necessary to form the nucleus for a Temple, it will be proper to state here that the matter was discussed and viewed from its various aspects by the projectors of the movement, and it was finally decided to leave the matter entirely to be decided by the judgment of the organizer, and to be determined by local conditions.

In many localities one member thoroughly grounded in the teachings, and familiar with the doctrine of Mental Science, if possessed of the spirit of work and enthusiasm may be able to start a very successful Temple in a comparatively short time. While in other localities the movement will be of slower growth, if there be hesitation and lack of self-confidence on the part of believers in the science. Section I. of Article X. of the constitution requires that "The officers of each Temple shall be a lecturer, a secretary, a treasurer and executive board of not less than three members." Taking that as a basis a charter membership should consist of at least six applicants. This, then, would form the working nucleus. The membership should of course be augmented as rapidly as possible, consistent with the preservation of harmony and the integrity of the organization itself. For to produce the best results every applicant should be acceptable to the remainder of the membership before being admitted, and if there be any objection to the admission of an applicant such objection should be freely stated by any objecting member. In this manner misunderstandings could easily be cleared away and no worthy person debarred. It would also remove the objectionable features of a ballot.

It would be well for all who desire the establishment of a Temple in their midst to arrange at first for home meetings of those they desire to interest in the cause of Mental Science. The lectures which will be furnished in due course of time could be read at parlor meetings, and the number attendant could be gradually increased until the members had gained sufficient confidence in their strength to meet in a hall or other public meeting place. The home office will gladly give all possible encouragement to such undertakings, fully realizing that all the great movements of the world had their beginning with one earnest, determined and enthusiastic soul. In the larger centres of population, of course the movement will make rapid progress in the acquisition of numbers.

The answer to the following question, "Can the public be admitted to our Temple meetings?" is in the affirmative. Consider your Temple the church of the new dispensation in which man shall learn to know himself; and admit all who feel interested and desire to learn more of truth.

In order to introduce the members of the association to each other, and present their opinions of this new movement to the readers, we shall print from time to time brief extracts from as many letters as the allotted space under the heading of this article permits.

PROGRESS OF THE MOVEMENT.

FREEDOM of January 24th just came to hand con-

taining preamble, declaration of principles, constitution and by-laws of the Mental Science Association, and after reading them hasten to extend to you the hand of fellowship in the furtherance of the movement. I have felt the need of organization in this line of thought for some time past, and while delivering lectures on the subjects embodied in Mental Science have organized classes in five states. In the state of Washington I have organized a class in nearly every county and the larger towns and cities. On the 9th of November last a call was issued for the assembling of a Mental Science convention, to convene in the city of Seattle, Washington, on July 2nd next to formulate a definite organization, and to this end your co-operation is invited.

There should be but one Mental Science organization in order to maintain uniformity of purpose and activity directed by a central organization. And to affect this end I am ready to relinquish all honors and emoluments that might accrue to me otherwise on the objective plane. The main purpose, as I conceive it, is to further the development and upbuilding of the race.

The idea of a Mental Science college has been in my mind too for some time past, and the plan intended was to work out the problem after the Seattle convention and file articles of incorporation next September at Olympia, the Capitol of Washington, where I am at present delivering a series of lectures and establishing a Mental Science class. Since this idea has already taken definite form at Sea Breeze I shall gladly leave the work in the hands of the abler workers, Helen Wilmans and Col. C. C. Post. The principles and ideas evolved and published to the world by Helen Wilmans, when once established, will supercede all creeds, dogmas and isms of the dead past; and if in the building and support of the college there be unity of thought and unity of action it will in its results prove a powerful factor in race development, and mark a new departure in the world's history.

Full of hope for the ultimate triumph of our cause in the advancement of the race, I am yours fraternally,
M. F. KNOX,
Seattle, Washington.

I am pleased to read in FREEDOM of January 24 the plan of the formation of the Mental Science Association, and would be pleased if you will send me further information regarding the same. I will join with you as a member at large, and think it will be an easy matter to organize a temple here. What is really needed here is a C. C. Post to come and deliver a few stirring lectures explaining the true meaning of Mental Science.
Yours truly,
LETTA WENTWORTH,
Oshkosh, Wis.

I am pleased to see the publication of the declaration of principles and constitution of the Mental Science Association, and sincerely hope it will be a success in every way. If I am not too early with my application I should be pleased to have you place my name upon the roll as a member at large. Yours truly,

GEO. LINES,
Waterbury, Conn.

It is my desire to join the Mental Science Association, and would like further information regarding the organization of a temple, as I think enough members can be secured here soon. Yours respectfully,
L. J. WINSOR,
Summit, R. I.

Kindly forward to me additional information regarding the organization of Mental Science temples. I desire to organize one here in Butte. We can start with about twenty members, and no doubt can increase our numbers as soon as we get into proper working order.
Yours for humanity,
J. S. CHARLEBOIS,
Butte, Mont.

Find enclosed the requisite fee for admission as a

member at large of the Mental Science Association. Also forward to me the constitution and by-laws. I am deeply interested in Mental Science and desire to know more and still more about it. Later on I may have the opportunity of attending meetings of a Temple, should you be able to organize one here. Yours respectfully,

MRS. ELLA BEMUS,
Brookshire, Texas.

Within find application for membership at large of the Mental Science Association.

MRS. VIRGINIA DURANT YOUNG,
Fairfax, S. C.

Enclosed find fee and application for membership at large in the Mental Science Association. You may rely upon me to do all in my power to help the movement here, and shall be pleased to join with others in the formation of a Temple. Truly Yours,

S. LOUISA LULL,
Chicago, Ill.

With this receive the membership fee of one dollar as per article nine, section two of the Mental Science Association. I am very much interested in this movement and hope to see a Temple started soon here in Springfield. I have been interested in Mental Science teaching for several years and shall be glad to learn more of it through this Association. Yours Truly,

DENNIE EDNA WARBURTON,
Springfield, Mass.

Within find remittance and membership application as members at large in the Mental Science Association, viz., Gustav Mueller, Hicksville, N. Y.; Reneta Mueller, Paris, France, and Elsbeth Mueller, Brooklyn, N. Y. Yours truly,

GUSTAV MUELLER,
Hicksville, N. Y.

I read with much pleasure your plan for the formation of the Mental Science Association, through which the truths of Mental Science can be more successfully taught to the people as well as scientifically demonstrated. I will endeavor to assist in the formation of a Mental Science Temple as soon as you are prepared to have one established here. Sincerely yours,

J. WESLEY BROOKS,
Chicago, Ill.

The bound pamphlets containing the declaration of principles, constitution and by-laws have been received from the printers. Each constitutes a handsome paper-covered booklet of fourteen pages printed in clear type upon coated paper. They will be mailed to the membership at once. A copy will be sent upon application, provided two cents will be sent to cover postage.

In order to avoid delay address all letters appertaining to business connected with the Mental Science Association direct to

CHARLES F. BURGMAN,
Home Secretary.

WHY PITY THE DRUNKARD?

The following paper written for *The Prison Mirror*, an interesting weekly published by the inmates of the State Prison at Stillwater, Minnesota, points to the fact that the doctrine of individual responsibility and self-help and the ideas promulgated by Mental Science are rapidly forcing their way to recognition by all classes of thinking people:

Much has been said and a great deal written on the subject of intemperance, and it is not my intention to weary you with any more theories; but on the contrary state what, from my own experience, seems to be plain facts.

I shall begin with the question, "Why pity the drunkard?" In the first place he deserves none, and in the second place he has no one to blame but himself. I can almost hear you say, "Oh! that's a chestnut!" Granted. Still I repeat, he has no one to blame but himself.

The drunkard and the tobacco fiend are merely victims of a vivid imagination added to which, in the majority of cases, is a weak will, and though they partook of the Keely cure until the day of Judgment, it would not help them in the least unless they chose to help themselves.

"Do away with the saloons," you say. You might as well cry, "Down with the Republic." And besides the saloon-keepers are not in the least to blame; for, if by any chance they were abolished, the country would take to moonshining and cause the authorities no end of trouble.

The people themselves are to blame; they imagine they must have liquor and tobacco and thousands of other drugs and are weak enough to cater to that afore-said imagination. As long as they labor under that impression just so long will there be saloons and manufacturers to foster it. It is claimed that these are not habits, but diseases. Well, all I can say is that the medical fraternity must live. At any rate I have found from actual experience that it is not necessary to consult a physician when one wishes to abstain from the use of these stimulants.

It must not be inferred from the above statement that I am merely alluding to the casual glass or the moderate smoker; on the contrary, I am but stating what hundreds of thousands would declare should they by any misfortune be placed in a position where truthfulness and not imagination is the order of the day. I might add that they as well as myself have handled these stimulants without gloves. This may or may not be to my credit; all the more reason why the majority of people keep silent when the subject of intemperance is broached.

I was a confirmed cigarette fiend for fourteen years; couldn't do without them; had to smoke several before retiring at night; always woke up during the night and consumed a few more and two or three more on rising in the morning. My average for a period of three years was thirty-five a day. I was perfectly aware of their dangerous effect, and yet I convinced my common sense it needed a rest and installed my imagination in its place. The same may be said of liquor. I imagined I had to have that also; and yet there came a time when I was so situated that I was unable to obtain either. At the time of which I write, we were cruising in the Inland Sea of Japan; our store of tobacco was exhausted and none could be obtained until we reached Kobe. Two days after discontinuing its use I noticed a decided improvement, especially at the mess table. The third day convinced me I could do without it and I also came to the conclusion I could do without liquor.

I informed the boys, as gently as possible, of my intentions; and 'twas well I took such precaution, for some of them were quite overcome. At the expiration of a year I concluded to take up smoking, and a week later I joined the boys in a sociable glass. Since then I have used them moderately up to a year ago, when I voluntarily gave up smoking and circumstances compelled me to renounce the glass, though not before I proved, at least to my own satisfaction, that one need not become a slave to either habit unless one wishes.

FREEDOM on trial six weeks ten cents.

HYPNOTISM

As a Remedy for Mental Troubles, by Dr. Herbert A. Parkyn, Principal of the Chicago School of Psychology. This little book treats of the science of Suggestion in a plain, instructive manner, and tells how to cure nervousness, melancholia, etc. Very interesting and right to the point. Price 10 cents.

Feb 28-2t*

W. E. TOWNE, Holyoke, Mass.

A CONQUEST OF POVERTY.

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.

Fill out or copy the following coupon and mail it today. The books will go forward at once.

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A Search for Freedom, Helen Wilmans. Cloth 1.50	

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

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The knowledge of the life principle which is unfolded in these lessons is nothing less than the law of all organization, of all growth, to understand which puts a man in a position of unrivaled power with regard to his own body and his surroundings. With the understanding of this law there will be no more weakness of any kind; no more fear or anxiety or despondency; no more

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

THE INTERNATIONAL SCIENTIFIC ASSOCIATION.

Sea Breeze Fla.

Please send to my address below, one complete set of the "Wilmans Home Course in Mental Science" (20 lessons) price \$5.00. Inclosed find one dollar on account. I hereby agree to pay the balance of \$4.00 at the rate of one dollar per month, beginning one month from date of receipt of the lessons. The title to the lessons to remain in you until entirely paid for.

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

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

THE INTERNATIONAL SCIENTIFIC ASSOCIATION.

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

C. A. A., Jessup, Md., writes: "My catarrh is well under control, my knees have ceased to pain me, and I feel so cheerful and contented."

C. A. R., Rutledge, Mo., says: "I will discontinue treatment now. My health is better than for years." He had consumption.

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

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

O. S. A., Malden, Mass., was cured of chronic constipation, throat trouble, and other things.

J. S., Eureka Springs, Ark., was cured of the use of tobacco by the mental method. He is only one of many so cured; not only of the tobacco habit, but also of drunkenness.

W. S. R., Cheyenne, Wyo., writes: "I wrote for treatment for a near and dear friend who was in an alarming condition from nervous prostration. Now, I am delighted to say, in one month's time the nervousness is almost entirely gone. And, the grandest feature of all, the old beliefs (insanity) are fading from his mind. The work of healing is going on rapidly."

Mrs. F. C., Earlville, Iowa, was cured of heart disease; also of liver and kidney trouble and a tumor in her side.

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

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

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

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

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

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

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

These testimonials—the full addresses of which will be given on application—have been taken at random from hundreds of letters, all testifying to the wonderful power of mind healing. A good many other letters, wherein the addresses of the writers are given in full, have been published in a pamphlet called THE MIND CURE TREATMENT, which is sent free to all who want it.

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

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Vol. I., No. 2, Occult Series, "Men and Gods" is now ready and orders are coming in. Send in your order for eight copies (\$1.50) before the present edition is exhausted, as the sale of this edition will indicate our order for the next. This number will be the same size and style as "A Conquest of Poverty." It will contain the first half of the series of lectures delivered by C. C. Post during the winter of 1898 which created great interest, drawing people for miles around. There was a great demand for the publication of these lectures in book form at the close of the course, but it was not convenient to do so at that time. The International Society has now secured the right to publish and will bring them out as a part of the Occult Series. Price, postpaid, fifty cents. Address

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