

FREEDOM

A JOURNAL OF REALISTIC IDEALISM.

*Who dares assert the /
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.

VOL. VIII., No. 20. SEA BREEZE, FLORIDA, OCTOBER 17, 1900. SINGLE COPY 5 CENTS.

SYNOPSIS OF C. C. POST'S LECTURES BEFORE THE HOME TEMPLE ON ANCIENT AND MODERN RELIGIONS.

[EIGHTH LECTURE.]

MOHAMMEDANISM, OR THE RELIGION OF ISLAM.

Mohammed, the founder and prophet of the Mohammedan religion, was born in the city of Mecca, in Arabia five hundred and seventy years after the birth of Jesus of Nazareth. He was early left an orphan and was brought up by an uncle, who took him on trips to other cities, whither he traveled in prosecuting his business as a merchant or trader. All the authorities, both Christian and Mohammedan, agree in the statement that young Mohammed was of a genial and kindly disposition, honest, truthful and diligent, in carrying out any trust confided to him. In fact, so greatly was he trusted that at the age of twenty-five, he was given charge of a large mercantile business owned by a widow, whom he afterwards married, and who became his first convert when he announced himself a prophet called of God to reform the religious world.

I say reform the religious world, because Mohammed did not propose to teach a new religion. He asserted that all people, which included both Jews and Christians, had apostatized and become idolaters, and that his mission was to bring all alike back to the true religion as given to men through the prophets of earlier days; for he recognized not only Jesus as a prophet, but before him, Moses, Abraham, Noah and many others of the Old Testament characters as prophets also.

Mohammed was forty years of age when he first began his religious work. Among the first of his converts was a slave, to whom he immediately gave his freedom. When his religion became established this act was accepted as fixing the law in such cases, and no true Mohammedan will hold as a slave one who professes the Mohammedan faith, although he be of another nation and another tongue. No doubt there are those who disobey this rule, just as there are Christians who do not practice what they preach. For nearly twelve years Mohammed labored with little success in establishing his claim of being sent of God, and during that time was often in danger of his life from the persecutions of his enemies. Up to the time of Mohammed the Arabs had never been a nation, but had continued through all the centuries to be divided into tribes, a portion of whom wandered over the deserts and pastured their flocks and herds wherever forage for them could be found; others in the more fertile districts had adopted a more settled life and carried on some kind of agriculture; while still others had gathered together in cities, of which Mecca and Medina were the

principal ones; but in either case the tribal relations remained and tribal authority was supreme, and as every member of a tribe was held bound to protect and avenge every other member of his tribe wars between the different tribes were frequent, if not continuous. That a reform of any kind should, under such circumstances, make slow progress is not surprising. The surprise would seem naturally to be that any progress whatever should be made; yet Mohammedanism, which at the end of the twelfth year of its inception had gained but a few thousand adherents, suddenly swept over a large portion of three continents, consolidated the tribes into a powerful nation and united many millions of the earth's inhabitants, not only in one religious faith, but gathered them into armies that conquered Syria, Persia, the north African states and Spain, and against whom, at a later period, the crusaders of Christian Europe hurled themselves in vain.

I know of nothing in all history as wonderful as the rise and spread of the religion of Mohammed, unless, indeed, it be the fact of its continued sway over more than a hundred million people, a following larger than that of Protestant Christianity. What were its earlier and later effects would be an interesting subject for a lengthened discourse, but for that we have not now the time. Undoubtedly its first effect was in a manner good, nor can any one truthfully assert that the moral tone of the Koran, which is the Mohammedan Bible, is less high than that of our own Bible. James Freeman Clark, in his work, "The Ten Great Religions," says:

"Arab Spain was a focus of light while Christian Europe was in medieval darkness."

During the later centuries the Mohammedan countries and nations have been the least progressive, and although it does not appear that there is a falling off in numbers of those who profess the faith, Turkey is, perhaps, the only Mohammedan nation that preserves her independence.

The Mohammedans accept the Old Testament, though they have a somewhat different version of some of its passages. The Arabs claim descent from Abraham through Ishmael and Hager, and it is said that some of the Bedouin robber tribes have excused their manner of levying tribute upon those of other nationalities upon the ground of the ill treatment of Hager and Ishmael, by Abraham and Sarah. The religious faith of the Arabs previous to the coming of Mohammed had been a mixture drawn from the Persian Magi, the Jews, and the Sabines. This religion recognized the existence of a principal Deity, but included also the worship of the stars, of inferior deities or angels, and of certain stones,

(as did the early Jews) which for some reason they regarded as sacred. It was against this worship of stones and of inferior deities that Mohammed declaimed, and he classed Christians as idolators equally with others because they hold to a trinity, and assert that Jesus is the son of God; for Mohammedans consider it blasphemy, and an insult to God, to assert that he has begotten a son.

It is in this opposition to a belief in a trinity of Father, Son and Holy Ghost, more than in anything else that the Mohammedan religion differs from Protestant Christianity. Mohammed taught the existence of one supreme being who united in himself all power. He accepted Jesus as a prophet, divinely inspired, of whom he asserted many had been sent in the past, and of whom he, himself, was also one, and the greatest since the last, as through him he declared the Deity gave his last and final message to the human race. Christian writers generally assert that Mohammed was subject to epileptic fits, which is as generally denied by authors of his own faith, who assert that he was instructed by God, both in dreams, and orally, face to face, as Moses claimed to have been. Christian writers also assert that the Moslem idea of the character of the Deity differs from that of Christians, in that Mohammedians never endow God with the character of a father, or think of him as other than an intellectual being—one possessing all knowledge and all power—but without those qualities of love and justice with which Christians, theoretically at least, endow their Deity. Possibly this is in a great measure true. Men always fashion their gods after themselves, and the Arabs were not a merciful people save to members of their own families; yet every chapter of the Koran begins with the sentence, "In the name of the most merciful God," which expression "merciful God" would seem to prove conclusively that they consider mercy, at least, to be an attribute of God.

They hold to a belief in a devil which they call Eblis, and in a resurrection and final judgment. Their idea of heaven is, however, not an exalted one. They believe that all good Mohammedan men will be fed in heaven upon the most delicate of food, and will be attended by numbers of black-eyed Houries, or female spirits, of a character somewhat below the angels, but in beauty of form far surpassing any earthly women. For women little provision appears to have been made. They, too, may reach heaven, but there the promise seems to end. Certainly they have no assurance of being provided with any kind of husbands to offset the provision of Houries for the men.

They believed in four principal angels. Gabriel who acts as a kind of private secretary to God, Michael who is special friend and protector of the Jews, Azrael the angel of death, who separates the souls of men from their bodies, and Israel who is to blow the last trumpet. They also believe that every human being has, each day, assigned to watch over him and write down all that he does of good or evil, two guardian angels, and that these are never the same angels on two succeeding days. The reason for this rather singular idea of a change in guardian angels I have never been able to learn.

The Arabs are noted for their excessive hospitality, and frequent giving in charity is one of the most prominent features of the religion of Mohammed. The taking of interest on loans is forbidden. In one of the communications which Mohammed claimed to have received

from God, God said, "If a debtor cannot make payment, you shall wait until he can do so easily, but if you say it is a gift in alms it shall be better for you if you knew it."

Their principal religious ceremonies are prayer, almsgiving, fasting and the pilgrimage to Mecca. Friday is their Sunday; they drink no intoxicants at any time, not even wine. During the month of Ramadan no food is eaten during any day. After the sun is set they may eat and drink, but from the rising to the setting of the sun, nothing—not even water—must pass the lips of a true Mohammedan.

The pilgrimage—at least once during life—to Mecca, the birth place of Mohammed and the city which contains the sacred stones, some of which are supposed to be in some way connected with Abraham and others of the ancient prophets—is considered a necessity to salvation. It is this pilgrimage, made annually by tens and hundreds of thousands of Mohammedans of all classes conditions and nations; and the drinking of impure, if not actually corrupted water from a spring supposed to possess some specially sacred character, it is from Mecca, and as a result of conditions there and the coming and going of these pilgrims that it has been thought the plague, which at times has spread death to thousands in almost every eastern country, has its origin. I remember that only a few years ago the question was discussed through the press of a union of action among Christian nations in an attempt to forcibly put a stop to these pilgrimages, because of the belief that the plague had its origin in Mecca, and was spread by the returning pilgrims, many of whom make the trip of hundreds, if not thousands of miles, on foot; and starting without means for their support on their journey.

Mohammed permitted a plurality of wives not exceeding four, but not being content with that number himself he had a special revelation from God permitting him, only, to exceed that number. Divorce is easy at the will of the husband, but he must return to the divorced wife whatever property he received with her. The wife may obtain a divorce, but only for cause. The wife can hold her property entirely separate from her husband, and if an inheritance comes to parents through the death of a child, the mother receives one-third of the estate in her own right—the other two-thirds going to the father—a somewhat more liberal provision for the wife and mother than our own. Of the Koran itself, and of its literary character, George Sale, one of the translators of the Koran, says, "It is universally allowed to be written with the utmost elegance and purity of language in the dialect of the Koreish, the most noble and polite of all Arabians." It is this fact that Mohammedans point to as one of evidence of it having been inspired, since it is asserted that Mohammed never learned to write at all.

That you may judge somewhat for yourselves, I will read a small portion of two or three chapters of the Koran, of which there are altogether one hundred and fourteen:

CHAPTER I.

ENTITLED, THE PREFACE, OR INTRODUCTION; REVEALED AT MECCA.

IN THE NAME OF THE MOST MERCIFUL GOD.

Praise be to God, the Lord of all creatures; the most merciful, the king of the day of judgment. Thee do we worship, and of thee do we beg assistance. Direct

us in the right way, in the way of those to whom thou hast been gracious; not of those against whom thou art incensed, nor of those who go astray.

CHAPTER IV.

ENTITLED, WOMEN; REVEALED AT MEDINA.

IN THE NAME OF THE MOST MERCIFUL GOD.

O! men, fear your Lord, who hath created you out of one man, and out of him created his wife, and from them two hath multiplied many men and women; and fear God by whom ye beseech one another; and respect women who have borne you, for God is watching over you. And give the orphans when they come to age their substance; and render them not in exchange bad for good: and devour not their substance, by adding it to your substance; for this is a great sin. And if ye fear that ye shall not act with equity towards orphans of the female sex, take in marriage of such other women as please you, two, or three, or four, and not more. But if ye fear that ye cannot act equitably towards so many, marry one only, or the slaves which ye shall have acquired. This will be easier, that ye swerve not from righteousness. And give women their dowry freely; but if they voluntary remit unto you any part of it, enjoy it with satisfaction and advantage. And give not unto those who are weak of understanding, the substance which God hath appointed you to preserve for them; but maintain them thereout, and clothe them; and speak kindly unto them. And examine the orphans until they attain the age of marriage: but if ye perceive they are able to manage their affairs well, deliver their substance unto them; and waste it not extravagantly, or hastily, because they grow up. Let him who is rich abstain entirely from the orphan's estates; and let him who is poor take thereof according to what shall be reasonable. And when ye deliver their substance unto them, call witnesses thereof in their presence: God taketh sufficient account of your actions. Men ought to have a part of what their parents and kindred leave behind them when they die; and women also ought to have a part of what their parents and kindred leave, whether it be little, or whether it be much; a determinate part is due to them. And when they who are of kin are present at the dividing of what is left, and also the orphans, and the poor, distribute unto them some part thereof; and if the estate be too small, at least speak comfortably unto them. And let those fear to abuse orphans, who if they leave behind them a weak offspring, are solicitous for them: let them therefore fear God, and speak that which is convenient. Surely they who devour the possessions of orphans unjustly, shall swallow down nothing but fire into their bellies, and shall broil in raging flames.

And this is the prayer that was made at the grave of the Mohammed, who died at the age of sixty. At least, it is so given by James Freeman Clark.

"Peace be unto the prophet of God; and the mercy of the Lord, and His blessing. We bear testimony that the prophet of God hath delivered the message delivered to him: hath fought in the ways of the Lord until God crowned his religion with victory: hath fulfilled his words commanding that He alone is to be worshipped in unity: hath drawn us to himself, and been kind and tender-hearted to believers: hath sought no recompense for delivering to us the faith, neither hath sold it for a price at any time."

And all those present said, "Amen! amen!"

I have thus given as clear and unprejudiced an account of Mohammed and the Mohammedan religion as I know how in a discourse of this length. It should be of interest, always, to know the views of other people upon all questions of vital interest to the race; but more especially now, when our foreign relations are bringing

us into more intimate relations with large numbers of Mohammedans, and those of other religions, every one should feel it incumbent upon him to understand the religious feelings and sentiments of these new people with whom we are to have dealings. If our statesmen are to be guided by public sentiment, and if public sentiment is to direct wisely, the religious beliefs, even prejudices, of these people must be considered and respected, else we shall not win their respect or, indeed, be worthy of it; for their rights to their religious beliefs equal our right to ours, and if we fail to recognize the fact religious hatreds, the most easy of all poisonous feelings to arouse and the hardest of all to allay, will result, and war, and not peace, will be the inevitable and continuous result.

Before closing I wish to refer to some of the scriptural legends of the Mohammedans, wherein they differ from those of Christians as reported in the Bible. Their general acceptance by Mohammedans shows how completely the reason may be put to sleep, and "suggestion," if coming from one in supposed authority may usurp its place, until men become intellectually blind.

You all know the Bible story of the creation of Adam out of the dust of the earth.

The Mohammedans say God used three kinds, or colors, of earth—white, yellow and black mud—and thereby account for the different colored races. Having made Adam he set him up to dry for forty days, and ordered the angels to worship him. All did so but Eblis, who refused and even "kicked Adam until he rang," from which we may suppose that he had become pretty thoroughly dried. Eblis then became an evil spirit corresponding to our devil.

It was Ishmael, son of Hagar, whom Abraham was told to offer as a sacrifice, and not Isaac, son of Sarah.

When Moses led the Israelites out of Egypt, not one only, but twelve passages opened through the Red Sea for the passage of the tribes. And when Moses smote the rock, twelve streams of water issued forth, and each of the twelve tribes knew which stream was for its members to drink from.

Instead of fire and brimstone being rained upon Sodom, as asserted in the Bible, God rained bricks, each having written upon it the name of the party whose head it was to mash, together with the words, "From your L. rd." It is not supposed that any of them missed; the one marked "Ben Omar" hit Ben Omar, and not Al Bidawi. Each and every one of the inhabitants got his own particular brick, marked with his own name and the compliments of the Lord.

Not being Mohammedans none of you will probably believe these new versions of the Bible stories. I do not, myself, though I must own that in the tale of the Israelites and the Red Sea the Mohammedans have shown a better appreciation of the necessary relation of things than did the author of the Bible account. As there were said to be six hundred thousand men, besides women and children (about three million in all) together with cattle and household goods, and as all passed through the Red Sea in one night, they certainly must have needed the twelve passage ways.

But enough of this.

The Mohammedans have their men of learning, their orators, their poets, their commentators upon the Koran, as we upon the Bible, and are divided into sects, as are Christians; and I suppose wrangle among themselves the same as Baptists and Methodists and Universalists and other denominations do; but they all hold to Mohammed as the greatest of all prophets, and "There is no God but God and Mohammed is his prophet" is an expression forever at the lips of every good Mohammedan.

Vol. 8-9

THE IMMORTALITY OF FLESH.

BY CHARLES WILLING BEALE.

What is mind? Anything that we can see, hear, touch, taste or smell is mind. But that is not all there is of mind, for mind may be apprehended through senses as yet undeveloped, and by means of which we may be brought into conscious contact with mental manifestations upon other planes of existence. But even this is hardly an answer to the question, for mind is life, and life is everywhere, and without end or beginning. There is no atom or corner of space where life is not, for space itself is a condition of mind, and where mind is, there is life. In the hardest bar of steel; in the heart of the diamond, as well as in the infinite realms of ethereal space, life, supported by its intelligent principle mind, exists as fully and completely as in the brain of man. In the ultimate constitution of matter there is but one substance, but a single element, and that substance is mind. Matter in its myriad forms is but mental manifestation, and is directly and entirely dependent upon mind for its very existence, for mind and matter are one; they are absolutely identical. But how do we know this? We know it because to admit any other theory would be a denial of the omnipresence or infinity of the great first cause, a position which I believe few readers of this paper would be willing to take. If this first cause, then, is omnipresent and infinite it must necessarily fill all space, and every material object must be made out of it, and must be identical with it in substance. That this ultimate and infinite substance is mind and life in the very essence of its nature, is shown by the fact that nothing exists but as the result of desire, and desire is a mental quality. When an apple falls from the tree it simply follows the path of desire or attraction. When the seed sprouts and reaches out after the sunlight and air, it is following desire. When the meteorite shoots earthward it is still actuated by the same impulse, and that it has life is demonstrated by that same desire which moved it, for dead matter can feel no desire. Every appearance in the physical universe is a direct result of this law, and whether desire be conscious or unconscious it is impossible to conceive of its existing as separate and apart from mind and life. This primordial substance, then, is energetic; it not only has life—it is life, whether manifested in the mineral, vegetable or animal kingdom. The attraction of gravitation itself, as found throughout the universe, is nothing more or less than desire, and it would seem quite impossible to associate emotion of any kind with dead matter in any form whatever. Thus there is no atom in the infinite cosmos; there is no point in the awful depths of unfathomable space, which is not alive. Every material object is alive, for matter is mind and mind is life.

Although contrary to the teaching of Christian Science, which embodies so mighty a principle of truth in its claim of mental supremacy, I am bound to maintain that there never has been, and that there never will be one atom of dead matter in the entire universe. In view of the evidence which surrounds us, and that which is rapidly accumulating through the efforts of pathological research, it seems difficult to understand how this theory of the deadness of matter could have taken such hold of men, it being so shallow a grasp of the great

principle underlying the fundamental laws of creation. A favorite argument with the Christian Scientist in support of his theory, is found in the assumption that a poisonous drug will have no effect upon the human body after death. How does he know this? A very little investigation, nay, even a little reflection would show him that the body is quite as much alive after man's individuality has left it as it was before. Is there no life in the worm? Can it be possible that a great mass of crawling flesh is dead? The fact that man has withdrawn his individuality in favor of lesser individualities, proves nothing; while the evidence of the unaided senses goes to show that although the form of life has undoubtedly changed, that while the dominating personality that once controlled it has left, the life of that body is still attested by the presence of untold myriads of living forms whose life is one with the body itself! Can the Christian Scientist assert that drugs will have no effect upon those forms? Does not the embalmer and the taxidermist prove to the contrary? Is not the food we eat, the water we drink and the very air we breathe full of bacteria which affect us for good or evil in exact accord with the mental attitude we hold toward them? The mortal mind of the Christian Scientist is a pure paradox; a contradiction in terms, for mind is immortal and cannot be subject to death.

How vastly more consistent are the Mental Science teachings of Mrs. Helen Wilmans Post, of Sea Breeze, Florida! Few women have been more fearless and indefatigable in the promulgation of truth, and few have achieved more brilliant success through its practice. Mrs. Wilmans claims to have passed the experimental stage and to have reached the plane of positive knowledge regarding the absolute supremacy of mind. That mind is master, and controls all conditions and every appearance is the key-note of her creed, and it would seem that even physical scientists are approaching her goal from the opposite direction, for what could be more revolutionary to the materialist of a dozen years ago than the announcement that light could be made to pass through solid steel plates of several inches in thickness, as in the X-rays, or that thought could be transmitted through miles of intervening space without visible medium, as it now is by wireless telegraphy? Such marvellous advances in our knowledge of the potentialities of matter can point to but one result, the ultimate blending of these conflicting schools of thought, rather the gradual yielding of materialism to the simpler and more convincing truths of the transcendentalist.

But what does all this mean? It means that in proportion as man elevates himself above the claims of matter, in proportion as he comes to understand that the dominion of the material world is not real, and exists only because of his voluntary submission to it, in proportion as he educates himself into the knowledge that natural law is subject to thought law, will he become conscious of, and realize the infinite power within, by means of which he may control his own environment, and make his life what he pleases. He will know that the world to him exists only as he permits it to exist. Instead of being subject to the laws of nature, he will control them. He will perceive that every manifestation upon every plane of existence rests upon mind as the foundation of its being; that it is mind in the very essence of its nature, and that being mind it is *life*,

and that he himself is one with that mind and one with that life, and that in such manner as he holds it, so will it be unto him. When man has learned to be positive instead of negative to his environments, he will become its master, and what is now known as the miraculous will be understood as being simply the operation of the law of thought. Is not every achievement of civilization a mastery of some law of nature? Is not every effort of physical science an attempt to overcome those laws and bring them into subjection? Is not every triumph in the physical world simply the discovery of a higher law, by the operation of which the lower is set aside? Only a few years ago the laws of nature made it impossible to hear the voice a hundred miles away, while to-day it is no longer regarded as a wonder. But you will say that in all the achievements of science no natural law has been dethroned, and that we have simply discovered a method of overcoming its power. In answer I would say that these laws of nature bind us only under certain conditions. While we submit to them through ignorance, they hold us captive, but let us advance a step in knowledge, and some higher law is revealed, whereby the lower may be neutralized or brought under the subjection of our will, and man becomes the master instead of the slave of the tyrant that once bound him. Even the attraction of gravitation has been neutralized by those who have learned the secret of a higher force. With every accession of knowledge comes the power to vanquish or set aside some greater and more subtle law of nature until the climax finally is reached, the knowledge that man is mind, and that his powers are unlimited. Although we are unconscious of it, this power has always existed; it is dormant in every breast, and needs only the awakening to be felt. It is a law of nature that our bodies require food to keep them alive, and yet this law has been set aside and disregarded for weeks, without resulting in so-called death through the exercise of the power of thought, or the substitution of a higher mental law for the lower. It is a law of nature that certain drugs, being poisonous if taken into the body, will destroy it for the individual, and yet the writer has seen enormous quantities of kerosene oil drunk as a beverage without the slightest ill effect, from the fact that the person who so took it had been hypnotized into the belief that he was drinking beer. It is a law of nature that matter cannot pass through matter, and yet the writer has had satisfactory evidence to the contrary where the law of thought has mastered the law of nature. The expression *natural law*, is of course used technically, as all law is natural. Mind can conquer all things, for mind is all things, and mind is life. Mind is *the life*—the *one* life. Set the mind, and keep it set in the path of your desires, knowing that you are one with the infinite, and if you faithful those desires will surely be realized.

HOME HEALING.

Send and get my pamphlet on this subject. Ask for The Mind Cure Pamphlet. It is now called "The Highest power of All." It will cost you nothing; ask for several copies if you have friends to whom you could give them. There is wisdom in this pamphlet; and many powerful proofs of the ability of the mind to control every form of disease and weakness. It will do you good simply to read it. It will give you strength and encouragement.

HINDOSTANEE-FRENCH THEOSOPHIST GIVES A SEANCE IN THE HERALD OFFICE.

Exceptionally interesting was an exhibition of mind reading, or rather of "double vision," which was given at the *Herald* office a few days ago by Dr. Alberto de Sarak, Conde de Das, said to be a distinguished occultist and one of the best known physicians in Uruguay. The Doctor is now on his way to Paris, where he will act as a representative of Uruguay at a scientific congress, which is soon to be held in that city. At this congress he intends to give some novel tests of his powers as a mind reader, his special hope being that he will be able to convince those present at the congress of the possibility of reading a person's thoughts at any distance.

The work done by Doctor Sarak at the *Herald* office was decidedly novel and interesting: He asked for a glass of water, a set of dominoes, a few sheets of paper and a pencil, and then, after seating himself in a chair, he produced some heavy, thick handkerchiefs and a few rolls of cotton, with which he requested one of the bystanders to blindfold him. This being done, the Doctor, who is a low sized, alert, swarthy and very suave gentleman, turned to his friend, General Moscoso, who accompanied him, and announced that he was ready to begin. For a few minutes there was dead silence, and General Moscoso explained that the Doctor was going into the necessary trance.

Suddenly the dark little man with the thick white bandage over his eyes half rose from the chair and said in Spanish, that he would like one of the gentlemen present to place his hand on a sheet of paper, which lay in front of him. His desire was gratified, whereupon he asked that the hand be raised from the paper and write on it some one word. The word "velocipede" was then written, after which the paper was folded and placed on the Doctor's head.

This simple act excited the sleeper strangely. He moved uneasily in his chair, but soon recovered himself, and, triumphantly seizing a pencil and another sheet of paper, he nervously but rapidly wrote on it the word "velocipede," and beneath the word made a rough drawing of an old-fashioned bicycle. The success with which he performed this difficult feat was the more marked since he does not speak English, and hence the word "velocipede" had at first no meaning for him. Yet that he in time comprehended its significance was made clear from the fact that he not only wrote it, but also gave its pictorial meaning.

The Doctor next played a game of dominoes, and marvellous was the manner in which, though blindfolded, he unerringly selected the right domino with which to make each move. He did not win the game, but it is very doubtful if he could have played better even with the aid of his two eyes. After each move his fingers wandered restlessly for a moment or two over the dominoes in front of him, and then they grasped the proper one, and with a little chuckle of satisfaction, the Doctor laid it in its fitting place.

When the game was over a curious scene occurred. With a cry of pain or bewilderment the sleeper rose from his chair and staggered toward General Moscoso, who caught him and laid him on two chairs where he reclined in a state of torpor. General Moscoso ex-

THE IMMORTALITY OF FLESH.

BY CHARLES WILLING BEALE.

What is mind? Anything that we can see, hear, touch, taste or smell is mind. But that is not all there is of mind, for mind may be apprehended through senses as yet undeveloped, and by means of which we may be brought into conscious contact with mental manifestations upon other planes of existence. But even this is hardly an answer to the question, for mind is life, and life is everywhere, and without end or beginning. There is no atom or corner of space where life is not, for space itself is a condition of mind, and where mind is, there is life. In the hardest bar of steel; in the heart of the diamond, as well as in the infinite realms of ethereal space, life, supported by its intelligent principle mind, exists as fully and completely as in the brain of man. In the ultimate constitution of matter there is but one substance, but a single element, and that substance is mind. Matter in its myriad forms is but mental manifestation, and is directly and entirely dependent upon mind for its very existence, for mind and matter are one; they are absolutely identical. But how do we know this? We know it because to admit any other theory would be a denial of the omnipresence or infinity of the great first cause, a position which I believe few readers of this paper would be willing to take. If this first cause, then, is omnipresent and infinite it must necessarily fill all space, and every material object must be made out of it, and must be identical with it in substance. That this ultimate and infinite substance is mind and life in the very essence of its nature, is shown by the fact that nothing exists but as the result of desire, and desire is a mental quality. When an apple falls from the tree it simply follows the path of desire or attraction. When the seed sprouts and reaches out after the sunlight and air, it is following desire. When the meteorite shoots earthward it is still actuated by the same impulse, and that it has life is demonstrated by that same desire which moved it, for dead matter can feel no desire. Every appearance in the physical universe is a direct result of this law, and whether desire be conscious or unconscious it is impossible to conceive of its existing as separate and apart from mind and life. This primordial substance, then, is energetic; it not only has life—it is life, whether manifested in the mineral, vegetable or animal kingdom. The attraction of gravitation itself, as found throughout the universe, is nothing more or less than desire, and it would seem quite impossible to associate emotion of any kind with dead matter in any form whatever. Thus there is no atom in the infinite cosmos; there is no point in the awful depths of unfathomable space, which is not alive. Every material object is alive, for matter is mind and mind is life.

Although contrary to the teaching of Christian Science, which embodies so mighty a principle of truth in its claim of mental supremacy, I am bound to maintain that there never has been, and that there never will be one atom of dead matter in the entire universe. In view of the evidence which surrounds us, and that which is rapidly accumulating through the efforts of pathological research, it seems difficult to understand how this theory of the deadness of matter could have taken such hold of men, it being so shallow a grasp of the great

principle underlying the fundamental laws of creation. A favorite argument with the Christian Scientist in support of his theory, is found in the assumption that a poisonous drug will have no effect upon the human body after death. How does he know this? A very little investigation, nay, even a little reflection would show him that the body is quite as much alive after man's individuality has left it as it was before. Is there no life in the worm? Can it be possible that a great mass of crawling flesh is dead? The fact that man has withdrawn his individuality in favor of lesser individualities, proves nothing; while the evidence of the unaided senses goes to show that although the form of life has undoubtedly changed, that while the dominating personality that once controlled it has left; the life of that body is still attested by the presence of untold myriads of living forms whose life is one with the body itself! Can the Christian Scientist assert that drugs will have no effect upon those forms? Does not the embalmer and the taxidermist prove to the contrary? Is not the food we eat, the water we drink and the very air we breathe full of bacteria which affect us for good or evil in exact accord with the mental attitude we hold toward them? The mortal mind of the Christian Scientist is a pure paradox; a contradiction in terms, for mind is immortal and cannot be subject to death.

How vastly more consistent are the Mental Science teachings of Mrs. Helen Wilmans Post, of Sea Breeze, Florida! Few women have been more fearless and indefatigable in the promulgation of truth, and few have achieved more brilliant success through its practice. Mrs. Wilmans claims to have passed the experimental stage and to have reached the plane of positive knowledge regarding the absolute supremacy of mind. That mind is master, and controls all conditions and every appearance is the key-note of her creed, and it would seem that even physical scientists are approaching her goal from the opposite direction, for what could be more revolutionary to the materialist of a dozen years ago than the announcement that light could be made to pass through solid steel plates of several inches in thickness, as in the X-rays, or that thought could be transmitted through miles of intervening space without visible medium, as it now is by wireless telegraphy? Such marvellous advances in our knowledge of the potentialities of matter can point to but one result, the ultimate blending of these conflicting schools of thought, rather the gradual yielding of materialism to the simpler and more convincing truths of the transcendentalist.

But what does all this mean? It means that in proportion as man elevates himself above the claims of matter, in proportion as he comes to understand that the dominion of the material world is not real, and exists only because of his voluntary submission to it, in proportion as he educates himself into the knowledge that natural law is subject to thought law, will he become conscious of, and realize the infinite power within, by means of which he may control his own environment, and make his life what he pleases. He will know that the world to him exists only as he permits it to exist. Instead of being subject to the laws of nature, he will control them. He will perceive that every manifestation upon every plane of existence rests upon mind as the foundation of its being; that it is mind in the very essence of its nature, and that being mind it is life,

and that he himself is one with that mind and one with that life, and that in such manner as he holds it, so will it be unto him. When man has learned to be positive instead of negative to his environments, he will become its master, and what is now known as the miraculous will be understood as being simply the operation of the law of thought. Is not every achievement of civilization a mastery of some law of nature? Is not every effort of physical science an attempt to overcome those laws and bring them into subjection? Is not every triumph in the physical world simply the discovery of a higher law, by the operation of which the lower is set aside? Only a few years ago the laws of nature made it impossible to hear the voice a hundred miles away, while to-day it is no longer regarded as a wonder. But you will say that in all the achievements of science no natural law has been dethroned, and that we have simply discovered a method of overcoming its power. In answer I would say that these laws of nature bind us only under certain conditions. While we submit to them through ignorance, they hold us captive, but let us advance a step in knowledge, and some higher law is revealed, whereby the lower may be neutralized or brought under the subjection of our will, and man becomes the master instead of the slave of the tyrant that once bound him. Even the attraction of gravitation has been neutralized by those who have learned the secret of a higher force. With every accession of knowledge comes the power to vanquish or set aside some greater and more subtle law of nature until the climax finally is reached, the knowledge that man is mind, and that his powers are unlimited. Although we are unconscious of it, this power has always existed; it is dormant in every breast, and needs only the awakening to be felt. It is a law of nature that our bodies require food to keep them alive, and yet this law has been set aside and disregarded for weeks, without resulting in so-called death through the exercise of the power of thought, or the substitution of a higher mental law for the lower. It is a law of nature that certain drugs, being poisonous if taken into the body, will destroy it for the individual, and yet the writer has seen enormous quantities of kerosene oil drunk as a beverage without the slightest ill effect, from the fact that the person who so took it had been hypnotized into the belief that he was drinking beer. It is a law of nature that matter cannot pass through matter, and yet the writer has had satisfactory evidence to the contrary where the law of thought has mastered the law of nature. The expression *natural law*, is of course used technically, as all law is natural. Mind can conquer all things, for mind is all things, and mind is life. Mind is *the life*—the *one* life. Set the mind, and keep it set in the path of your desires, knowing that you are one with the infinite, and if you faithful those desires will surely be realized.

HOME HEALING.

Send and get my pamphlet on this subject. Ask for The Mind Cure Pamphlet. It is now called "The Highest power of All." It will cost you nothing; ask for several copies if you have friends to whom you could give them. There is wisdom in this pamphlet; and many powerful proofs of the ability of the mind to control every form of disease and weakness. It will do you good simply to read it. It will give you strength and encouragement.

HINDOSTANEE-FRENCH THEOSOPHIST GIVES A SEANCE IN THE HERALD OFFICE.

Exceptionally interesting was an exhibition of mind reading, or rather of "double vision," which was given at the *Herald* office a few days ago by Dr. Alberto de Sarak, Conde de Das, said to be a distinguished occultist and one of the best known physicians in Uruguay. The Doctor is now on his way to Paris, where he will act as a representative of Uruguay at a scientific congress, which is soon to be held in that city. At this congress he intends to give some novel tests of his powers as a mind reader, his special hope being that he will be able to convince those present at the congress of the possibility of reading a person's thoughts at any distance.

The work done by Doctor Sarak at the *Herald* office was decidedly novel and interesting: He asked for a glass of water, a set of dominoes, a few sheets of paper and a pencil, and then, after seating himself in a chair, he produced some heavy, thick handkerchiefs and a few rolls of cotton, with which he requested one of the bystanders to blindfold him. This being done, the Doctor, who is a low sized, alert, swarthy and very suave gentleman, turned to his friend, General Moscoso, who accompanied him, and announced that he was ready to begin. For a few minutes there was dead silence, and General Moscoso explained that the Doctor was going into the necessary trance.

Suddenly the dark little man with the thick white bandage over his eyes half rose from the chair and said in Spanish, that he would like one of the gentlemen present to place his hand on a sheet of paper, which lay in front of him. His desire was gratified, whereupon he asked that the hand be raised from the paper and write on it some one word. The word "velocipede" was then written, after which the paper was folded and placed on the Doctor's head.

This simple act excited the sleeper strangely. He moved uneasily in his chair, but soon recovered himself, and, triumphantly seizing a pencil and another sheet of paper, he nervously but rapidly wrote on it the word "velocipede," and beneath the word made a rough drawing of an old-fashioned bicycle. The success with which he performed this difficult feat was the more marked since he does not speak English, and hence the word "velocipede" had at first no meaning for him. Yet that he in time comprehended its significance was made clear from the fact that he not only wrote it, but also gave its pictorial meaning.

The Doctor next played a game of dominoes, and marvellous was the manner in which, though blindfolded, he unerringly selected the right domino with which to make each move. He did not win the game, but it is very doubtful if he could have played better even with the aid of his two eyes. After each move his fingers wandered restlessly for a moment or two over the dominoes in front of him, and then they grasped the proper one, and with a little chuckle of satisfaction, the Doctor laid it in its fitting place.

When the game was over a curious scene occurred. With a cry of pain or bewilderment the sleeper rose from his chair and staggered toward General Moscoso, who caught him and laid him on two chairs where he reclined in a state of torpor. General Moscoso ex-

plained that it was a cataleptic fit from which his friend was suffering, and that it would pass away in a few minutes. He was right. For a few minutes the Doctor lay rigid as a corpse, but then the power of action and of speech came back to him, and, removing his bandages, he said that he felt as well as ever.

Doctor Sarak is of French-Hindustanee descent and he has been studying occultism for the last twenty years. He was a delegate to the Council of Mahatmas, which was held some time ago in Thibet, and on his return to this country he founded an esoteric centre in Lima, Peru, and also started a magazine devoted to occultism. Much of his time recently has been spent in giving lectures and seances. * * *

About his work in the field of occultism Doctor Sarak speaks with great enthusiasm. "I claim," he says, "to have made in this line the same discovery that Marconi has made in the field of science. In other words, as his discovery enables men to send messages without wires, so my discovery will enable them to transmit their thoughts without any visible medium. Give me the picture of any man, now alive, and I will tell you what he is thinking of at any given moment. It makes not the slightest difference where the man may be at that moment, whether in New York or in Constantinople. By mere mental power I can picture that man to myself and can learn his inmost thoughts at will.

"By a similar process I can foretell the result of a prize fight or of a Presidential election. All I ask is that photographs of the contestants be placed for a few minutes in my hands. At such times I lose my own personality completely and enter heart and soul into those whom I am studying for the moment. Stranger still, though I know nothing of music and very little of art, I can at will, transform myself into a good musician and a passable artist. To doubters I say, name any person whom, or place, which you wish me to draw, and I will draw him or it, blindfolded."

General Moscoso says that he has tested the Doctor's powers and is amazed at them. "I showed him," he says, "a picture of a relative of mine who lived at Saratoga, and, though he has never seen her and has never been in Saratoga, he told me all about her and assured me that she was in a certain hotel at the moment when I showed him her photograph. I wrote to Saratoga to find out if this were true and I discovered that it was."

Dr. Sarak will remain for some time in Paris, and on his return to this country he will give public demonstrations of the truth of his statement that it is possible to learn by mere mental power the thoughts of a person at a distance.—*New York Herald*

MRS. EDDY VISITS THE NEW HAMPSHIRE STATE FAIR.

[From Concord N. H. Correspondent New York World]

A surprise and decided sensation at the grounds of the New Hampshire State Fair Association this afternoon was the appearance of Mrs. Eddy before a throng of 30,000 persons comprising people from all parts of New England.

She had been invited by Gov. Frank W. Rollins, President of the association, and other executive officers, to visit the fair during the week, and this morning a

notification of the acceptance of the invitation was sent by Mrs. Eddy.

Mrs. Eddy reached the fair grounds at 3 o'clock. A horse race about to be started was deferred, and the announcement through the big megaphone told the multitude that they were about to see the Rev. Mary Baker Eddy, the founder of Christian Science. There was a slight cheer. Soon could be seen approaching the grand stand the carriage of Mrs. Eddy, escorted by an aide-de-camp from the staff of Gov. Rollins and attended by a guard of mounted police.

In her beautiful victoria carriage drawn by her favorite bay horses, Mrs. Eddy was driven upon the race-track and made a complete circuit thereof. At first there was a hush, as all eyes were bent in the direction from which the carriage approached, and as the distinguished visitor passed before the grand stand some cheered, many bared their heads and there was a waving of handkerchiefs.

Mrs. Eddy's face was lighted with radiant smiles of appreciation for the reception accorded, while at times she leaned out of her carriage and nodded her recognition to the crowd about her. This is the first time in many years that Mrs. Eddy has appeared at any public function not connected with her church.

Mrs. Eddy remained on the grounds three-quarters of an hour, and seemed especially delighted by the high-diving feat in which a diver falls eighty feet into a tank of water.

THE CONQUEST OF POVERTY.

[Fortieth edition, cloth.]

We have created a demand for a more substantial edition of "The Conquest of Poverty," and have responded to the call by bringing the book out in good cloth binding, so "that it may be better preserved, and find its proper place as a standard work in every home and library."

"The Conquest of Poverty" revised, enlarged and illustrated, is now ready. It is handsomely bound in cloth and the price is one dollar, post paid. The first edition of the cloth-bound book will bear on its title page the announcement, "Thirty-sixth edition." What will the readers of FREEDOM think of this? Will they not take courage and increase their energies, in pushing the sale of a book that has carried so much happiness into the homes of poverty?

The price is double that of the paper-bound book, but it is much cheaper in the end, for it will last for a generation, while the paper-covered book is soon soiled and finds its place in the waste-paper basket.

We have in this book something profitable for the agent, for there is no book more popular than "a dollar book." Taking into consideration the large sale of this book in its cheaper form, and the reputation already gained, it will be a harvest for the agent who will devote his time to selling the cloth-bound "Conquest of Poverty." Many who have bought the paper book will be glad to purchase the cloth, with its handsome cover and illustrations.

We want one competent person in each locality who will agree to faithfully solicit for orders with this new book, and we guarantee that any one with a little experience, such as he has gained with the paper-cover, will find a good paying business.

We will protect agents in territory assigned as long as their orders indicate that they are working it.

Send in at once for terms and territory for the new book. Every agent knows the advantage of selecting his own field of labor.

INTERNATIONAL SCIENTIFIC ASSOCIATION,
Sea Breeze, Florida.

THE COWARD'S HERITAGE.

He who dwells in unhealthy fear
Knows not his power; his strength untried,
Ekes out his days with burdens drear;
Oppressed is he, all wealth denied;
Innate in such is poverty.

No will to do he must assuage
E'en what he has, for this will be
The shrinking coward's heritage.

Disturbing self, he others fears,
They his superiors are he thinks;

In weakness fall his coward tears,
He lower and still lower sinks;
He knows not in himself there lies
A power so great he could engage
The wealth he chose; he shrinking dies—
And this the coward's heritage.

But what of him who owns no fear,
Whose motto is, "I can and will!"
Thought is all powerful and he nears
The perfect man who does instill
In his own being thoughts of strength,
Faith in himself, all wealth his wage,
All things will come to him at length—
This is the *whole* man's heritage.

ANNICE BOBERY CALLAND,
Rosewood, Ohio.

EVERYTHING IS CONSCIOUS.

BY LUCY A. MALLORY.

Matter is the negative-impressible substance of the universe. What we impress upon it, it retains. It becomes not only the symbol of our thought visibly, but it holds our unexpressed thought invisibly.

Everything has consciousness, even what we call "inanimate objects." Tell a piece of wood to remind you of anything, and whenever you look at it, it will give you back the thought you gave it. Kick a piece of wood in a fit of anger, and it will return you the angry thought every time you regard it. Thus, as everything retains the intelligence we give it, the organs of the body retain good or evil according as we think of them in a kindly or cruel way. It is the return of the evil thoughts we express against animate and "inanimate" that constitutes our diseases, misery and death. The walls of our houses, the very furniture, are continually repeating to our consciousness the thoughts we express. It is for this reason that we should think and utter only kindly thoughts, and not because some God is angry with us for doing wrong.

The universe is a vast echo chamber, and, either in this or the spirit world, it is our own—our thoughts and their increase—that return to us, and constitute heaven or hell.

Whatever we see, hear or sense in any way, in any place, is but the thoughts that our own spirit or other spirits have put in that place. Suicide is often caused by coming in contact with suicidal thoughts. How often we feel unpleasant impulses when we have eaten or handled something! We have probably eaten the thoughts of the butcher or baker, or have absorbed the misery-breeding thoughts of the sweat-shop slave.

This is not an illusion. Thoughts are more real than

material things, the latter only serving to carry them to us as channels of transmission.

In relation to thoughts, ignorance is not bliss and wisdom is not folly. The laws of Mental Science must be understood and classified before we can be truly happy.

As long as one human being thinks evil in the world, it must to some extent impair our happiness, for it discolors to some extent the purity of the universal mental currents. When all thoughts shall be purified we will have the Millennium. The only thing that stands in the way is the ignorance that regards thought as nothing, and that believes it must be subject to, instead of master of, what comes into the mind.

Even putting the thought of dislike in the food we eat will of itself injure us.

Disliking people is but making a center for the return of our evil thoughts.

LOVE AND HATE.

Love and Hate journeyed together, and as they stooped to drink from a pool each wondered that he saw only one face twice reflected; but they said naught of it and journeyed on.

Hate saw an empty heart, and he said, "Here will I dwell for a space and see what I may make of this mortal life." He dwelt in his chosen abode till the man who hated, through much thought of his enemy, grew to be like unto him; and Hate said, "What wondrous power have I that I change unlike things to like? Surely Love can do no more. I will go and see what he hath done while the hours have passed." He wandered long till he found Love, king of a heart that opened to kindly influences as a flower to sunshine.

"Hast thou made two souls become as one?" asked Hate, "for if thou hast not then I am more powerful, for the soul that I knew best has grown like unto his enemy, and now they are my slaves bound by one chain."

"Love needs no chain," was the answer, "and to make men alike is not my task. Thinkest thou that the sunbeams fashion two leaves alike, and shall I, who am all powerful, do less than blind force? Truly these souls that sought each other because I dwelt in their hearts have grown more dissimilar, for Love seeks to know that which is unlike, thus securing a richer and more varied life."

"Hate saw two beautiful souls that knew Love, and thought of his prisoners, misshapen and dwarfed. 'I knew not what I did,' murmured he, 'and now it is too late. Shall these crippled ones be bound through eternity?' There was despair in his tone.

Love said, 'I will see what can be done,' and he held a tiny mirror before each of Hate's prisoners. As each saw the other's likeness he shuddered, then pitied, and with a sigh gave over his hatred and sought to make the other what he had imagined himself to be.

Then Hate said, 'I will dwell no more in human hearts, yet my work must go on. I will borrow this quaint mirror of love and let each man see in himself that which must be uprooted. But Love may reign in the hearts of men, for I wish not to hear the groans of slaves and the clanking of chains through eternity.'

M. CHADWICK.

FREEDOM

WEEKLY.

IN AMERICA : : : : \$1.00 PER YEAR.
IN EUROPE : : : : \$1.50 PER YEAR.

HELEN WILMANS, Editor and Publisher.

Subscriptions received in money order, bank draft, cheque, express money order or currency. Stamps also received, but those who can send remittance in other form will oblige by so doing.

In ordering change of address it is necessary to give former address as well as new one.

Please take notice that 48 copies count for one year..

ADVERTISING.

If you want our special public—the thinkers—to hear from you, you must advertise in the best of the new thought papers. FREEDOM is getting great praise as yielding splendid returns for the money spent in advertising. Several of our advertisers say they have found nothing to compare with it. Write for our terms, and always send a copy of the advertisement you wish us to carry. Address

HELEN WILMANS,
Sea Breeze, Florida.

Entered at the Postoffice at Sea Breeze, Fla., as second-class matter, August 28, 1897. Removed from Boston, Mass.

The date at which subscriptions expire is printed on the wrappers of all papers sent out and this is a receipt for the money received. We cannot send a receipt for single subscriptions any other way, since to do so is wholly unnecessary and would be a very considerable expense in time and postage.

Mr. Geo. Osbond, Scientist House, Norman Ave., Devonport, Eng., is exclusive agent for our works in Great Britain. Our British friends will please address all orders to him.

Sea Breeze is now an International money order office. Our patrons will please make all money orders payable on this place.

TO OUR FOREIGN SUBSCRIBERS.

Will our foreign subscribers do us the favor of sending us the addresses of such of their friends as might become interested in Mental Science? Our foreign mail is large, and there is no reason why it should not be larger. It will be larger if we can get the names we need.

A POINT TO MAKE.

It is a tremendous thing to be as happy as I am all the time.

There may be an intensity of happiness greater than mine, but mine satisfies, and then it is increasing.

At this time it expresses itself in the fact of being released from certain phases of thought that used to carry a sense of undefined uneasiness with them. These thoughts I have outgrown, and peace and added hope are the result. I go out on the porch after breakfast and instantly call Mr. Post or some other person, to come and see how lovely everything looks. It is no lovelier than it was on the preceding day, but my life has taken another certain degree of the power to appreciate beauty and loveliness, and I am happier in consequence.

It is the most astonishing thing imaginable, the way a little faithful knowledge, diligently gained, adds to our sense of freedom. When I first started out in a search for truth I thought it would be an easy undertaking, and never dreamed of the mountains of error to be conquered. It was a long time before I was really aware of the difficulties; but I persevered.

I did not know that body and mind were one then; I did not know the mighty work my mind would have in redeeming my body. It was years before I found out this great truth, and I only found it out by observing that each new mental acquisition brought bodily strength.

Oh! the years, and the tears, and the fears, all of which are the symbols of ignorance. And I have outgrown them. A little additional knowledge has conquered them. And more knowledge is coming all the time; this means that more self-confidence is coming; greater consciousness of my own power; consequently a greater sense of security and greater happiness.

Now I appeal to the reasoner—to him who exercises his common sense—in the following question. If I, a woman, were decidedly on the down grade of life, as believed by all past generations, am becoming stronger every day instead of weaker, and am becoming stronger through a mental process that I can command at will, what is there to prevent me from going on in this gain of life over death, and eventually to stand on the summit of absolute conquest of all the negative conditions that lie below me?

I shall not gain much of an answer to this question now because the reasoners are scarce; but I can wait for them to develop to a point where they will be capable of answering it. It is the question of all questions; all other ideas and thoughts and beliefs are nothing, or at best they are only small streams leading towards this, the great one.

I read the hundred and one papers on advanced lines (so-called); I see how superficial they are. Not one in a dozen of them makes more than a slight approach to the great truth that is to lead the race into freedom. This approach consists in the simple throwing over of a few of the most hampering of the old dead beliefs, and a blind jump into some idea like hypnotism or astrology or vibrations or some other thing of not the least use in the world; something concerning which it makes no difference whether a single word has ever been written or not.

Nearly every one of these papers hang fast to the old idea of creation by a man named God. They have not got sufficiently far enough away from the foolish old ideas of the past to know that men, together with every other creature, including plants and even rocks and soil, created themselves. They do not know that man stands at the head of all creatures and things as a creator; they do not, therefore, have the faintest conception of the power vested in man; they do not know that he can cast out the mistakes he has made in his ignorant past with regard to his own creation, and speak the word from a new and high place in his intelligence that will be a fresh creation for him; in which all thought or belief in disease, old age and death are left out. They think that if it is possible to conquer death that it will be God that conquers it, and not themselves. When they heal the sick they think that it is God who heals through them, thus destroying the force of their own individuality and weakening their power as healers.

It is the personality of the healer that heals; and the less this personality is weakened by the admission of the help of another, even of God, the stronger will the healer's treatments become, and the greater will be

his power over all forms of weakness, such as disease, old age, poverty and death.

There are plenty of these healers who even continue to pray to this old-fashioned God, and if they succeed in curing a patient they give God the credit, not knowing that it was a small, unconscious atom of self or individuality somewhere in them that has healed.

To change the subject—and yet it is no change. There are dozens of the popular magazines that come to FREEDOM, the most of them beautiful, and splendidly illustrated; but the stuff that they are filled with; and the evident hard work the publishers have to get anything of any interest to put into them! It is like drawing a cinch around one's waist until one is almost cut in two just to think of it. There is no time when these magazines have not resurrected the dead of some past generation, to find subjects to write about and to make pictures of. It never enters their craniums to go ahead instead of going backward. And they will continue to slip backward until oblivion shuts over them.

A short time ago nearly all of these dead picture magazines took up the subject of Napoleon's life and character, and kept it running until the readers actually quit buying them. Then what did they do but resurrect other corpses and trot them out before the public in the hope of arousing fresh interest.

At this time one of the magazines has pulled Jesus Christ out of his grave and is masquerading him in dumb show before an extremely weary audience; the illustrations are colored and are actual horrors.

The age is just in that stage where it does not know what to do with its self. It is lost in a consciousness of nonentity, and does not know where to turn. Its sense of ideality has not yet developed to the point where it is attracted to the unprotected front. It feels the deadness of the past, but has no conception of the grandeur of the future, and thinks that by wringing changes on the past that enough interest may be kept up to at least extend the old and the dead until a little more money can be squeezed out of it. This is precisely the situation our journalism is in at this time; I mean our popular journalism. The floor about my feet is littered with it, and probably it is owing to this fact that I have spoken of its rubbishy character.

But there is a point to make while on this subject. I have said that the past was exhausted.

It is exhausted, and this fact ought to suggest to every thinker that the thing to do is to close the door that leads from the present into it; and to go ahead and see what the future contains.

For instance, the illustrations in the magazines are often works of merit; but the subjects amount to nothing; or even amounting to something their repetition has tired the people out. Imagine now that some natural genius—the world is full of them only they are undeveloped—should give his poetic nature the rein and let it lead him into the splendid future that is now the dream, but must eventually become the hope of the world.

When I think of the limitless expanse of this future, in connection with *creative power of man* I am overawed. I feel my wings; but such helpless wings at present; so undetachable from the down-pulling, dying race that I must needs take refuge in my long past childhood's imaginings, and live again for hours among the

fairies and gods and goddesses, the mighty gnomes with their superhuman intelligence and all the personified powers of earth, air, fire and water; and in this way leave behind me for a time the deadness in which the majority of the race is content to dwell, and so intensify my hope, and establish my belief in Life and the possibilities it is going to unfold.

There is nothing for man at this time but the conquest of old age and death. This is the work of the present, and it is calling for the whole range of human intelligence.

Does it get it? I say no it does not. I have the right to say this when the new literature of the day, as well as the old, contents itself with discussing subjects that—while they may be curious—are surely not helpful. We must strike for the main issue and hold to that through thick and thin—forever and a day—until we know we have reached the point where death is beneath our feet, and where the future presents nothing but a constantly ascending range of grander altitudes than man can imagine at this time. Let us go ahead.

H W.

SELF TREATMENT.

In the 1st and 8th of the August numbers of FREEDOM I published a long article in two parts with the above heading. Everybody seemed to like it, and the papers containing it were soon exhausted. As the demand continued and constantly increased, I concluded to reprint it in pamphlet form. It makes a neat pamphlet of 22 pages, and the price is 10 cents. Address FREEDOM, Sea Breeze, Florida.

L. N. B. gives in this issue an account of the stopping of the flow of blood from a wound by the use of a certain passage of scripture, and comments very sensible thereon. It was as L. N. B. says a purely mental cure. There are many such cases of cures by people who are wholly ignorant of the source of their power. We have a friend who has made careful study of these cases and has, I think he told me, as many as twenty different formulas used by as many different persons, mostly very ignorant old ladies, who had become noted in the small circle of their acquaintances for possessing power to stop the flow of blood, take the fire from burns, etc. Some of these formulas were passages of scripture like the one quoted by L. N. B. Others were meaningless jargons of words strung together without either rhyme or reason, yet each served equally well the one who believed in and used it.

The explanation is easy to be understood. The user of each came in some way to have faith in its efficacy, or was induced by some one who did to apply it in a case wherein he or she was the patient, and the faith of the party so changed the vibrations of the body as to effect the cure. After making one cure the faith of the healer at once became so perfect, and the thought sent out with the words so intense, as to effect its purpose with never a failure.

The surprising part is that in the past, or until comparatively recent days, such people were regarded as in connection with the devil, and no effort to learn the true source of their power was made. Thanks to a more enlightened public sentiment, every hint of nature pointing to undiscovered laws and forces is now given instant attention and investigation. In this fact lies the hope of the race.

C. C. Post.

THE WASTE-PAPER BASKET.

Helen has gone "a fishing"—indeed she has. Do not hold up your hands in surprised astonishment, fair reader, who takes this copy of FREEDOM from the post-office, eagerly tears off the wrapper to read what Helen Wilmans has to say in the Waste-Paper Basket, about herself, her babies, the colonel and the "other fellows." She has gone to the Ocean Pier with Mr. Post, with Jessamine, masters Carl, Leo, Jerome, the Shoemaker boys, and the offspring of several other families to have a large time "a fishing."

I have bribed the major, who commands the typographical department of our printing establishment, to permit me to abstract H. W.'s copy from the Waste-Paper Basket and substitute my own therefor. I have never taken unusual privileges with my mother-in-law before this, and am bracing myself to face the consequences of this undertaking, whatever they may be.

No woman works harder, takes a greater interest in her work, is such a thorough enthusiast in all she undertakes, and is a firmer believer in the genuineness of her mission and the ultimate triumph of her philosophy, as a world's rebuilder, than is Helen Wilmans. With her time and labor count as nothing; from early morning until late at night, you may find her at her desk at work, answering correspondence, giving treatment, writing editorials, preparing manuscript copy for publication, giving orders, directing her large business interests, and attending to the dozens of minor incidents which require time, attention, study and talent.

In fact this woman, well advanced into the years, where others are content to fold their hands and rest, and gently slide toward the inevitable goal which receives all with open arms, who fail to assert their inherent and inalienable right to health and strength, youthful vigor and commanding power over all conditions—this woman, whose strong spirit has stirred the world to a newer life, greater activity and sublimer hope, at the age of three score and ten—does the work of two active, stalwart men without murmur and complaint; not because she needs to do it, but because she loves to do it; because she is an enthusiast and firmly believes in the genuineness of her mission.

However, the children succeed occasionally in coaxing her away from her desk to enter with them into the enjoyment of their sports, and as this is the season when the sea bass come in shore to feed upon the smaller fish, which crowd the shore-line by the countless thousands, every kith and kin has gone to the Ocean Pier to hook a few specimen of this royal marauder, and H. W. has gone with the colonel to watch the fun and throw a line on her own account; and she is, too, as good at fishing as she is at writing.

It is a little more than a week since I returned from my extensive journey to my home, my family and the exceedingly pleasant and attractive surroundings of Sea Breeze, and more especially City Beautiful. Many improvements have been made during my absence. Two new residences have been added to Ocean Boulevard; a new street has been opened and macadamized back of the pavilion. Pinewood Avenue has been lengthened for half a mile until it constitutes a broad and open thoroughfare to the college campus, the front of which has been ornamented with two hundred stately palmettoes

which have been planted there during the summer; the result of contributions of small sums from FREEDOM subscribers and those interested in the college proposition. Valley street has been extended for quite a distance, to open up a new building district, close to the river, upon the sloping and tree-fringed embankment of which several handsome residences will be built during the coming winter by wealthy northern people. A fine new school house, with four commodious class rooms, has been completed and turned over to the district school board. The building cost over \$2,000 of which \$1100 were appropriated out of the school funds of the state, and the remainder contributed by the residents of Sea Breeze and City Beautiful. A new residence has been reared on Valley street, and several others have been enlarged and embellished. There is an air of busy activity and general prosperity about the place that strikes one especially who has been away for several months.

Then there is above all the generally charming attractiveness of the place which makes the absent one desire to return. There is the park like surroundings to every home and every dwelling. The sigh of the pine with its resinous odor and the song of the birds which greet you at dawn of day with the merry vigor of newly awakening life, or softly lull you to slumber when the full moon paints the shadows of the stately palmettoes on the white macadam of avenues and driveways, bordered with softest emerald of vigorous bermuda. Again there is the vast expanse of old Atlantic, whose ceaseless waves swing forever in the "cradle of the deep;" a constant advance and recession, giving ceaseless birth to those energizing life-forces which pulsate forever and forever around this swinging orb of ours; joining with other celestial and terrestrial elements in sustaining life and motion upon our planet.

Do I appear to be enthusiastic to you, dear reader, about the attractions of our home surroundings? Permit me to relate a conversation I overheard the other evening beneath the roof of the little pavilion, in front of the Clarendon Inn, from which you overlook the sandy beach which stretches to the north and south in unbroken lines as far as the eye can reach.

It was an hour or more past sunset; the full moon had risen out of the great deep beyond the ocean and cast a broad gleam over the sparkling waves. The slowly passing clouds cast occasional shadows over land and water, while a gentle breeze fanned the cheek and swayed lightly the tall grasses which grow along the sandy embankment.

In the pavilion were seated Mr. and Mrs. E. S. Bender, of Glens Falls, New York, who have been regular visitors here from time to time, for seven years; Mr. and Mrs. J. F. Lenger of Burley, Washington, who were delegates to the Seattle Convention of Mental Scientists, and who arrived here on a visit since I made mention of them in last week's FREEDOM; with them came Mrs. J. Dvorack of Chicago, a sister of Mrs. Lenger.

Mr. Bender, who is an enthusiastic fisherman, had remained on the Ocean Pier until after dark and had been quite successful in his sport; he said:

"I have fished at every available place on the Atlantic coast, from Miami to the further north and the great lakes, but in all the years of my travels I have never found a place like this for real sport—so many varieties

of the finny tribes and good results; and this is the reason why I prefer to spend the seasons here."

"Yes," said Mrs. Bender, a charmingly pretty woman, and herself very fond of the sport, "We went the whole length of that immense pier at Atlantic City, said to be the finest fishing place in the world, but we could never catch so many varieties and such fine game fish as we can catch over there on the Pier. But what attracts me mostly to City Beautiful, and which may induce me shortly to build a winter home here, is the climate."

"We traveled much during the summer, and after visiting the resorts up north on the Atlantic and the lakes we started for California. But we found the weather so hot and disagreeable everywhere that we stopped short and came southward, where we could enjoy a more agreeable temperature. Here at least you can dress comfortably and airily throughout the day, and need not effect a change when evening arrives, because we have here no dust, no cold fog or chilly winds at night, again the purity of the atmosphere keeps your dresses bright and clean. Besides all this I find the people here uniformly pleasant and intelligently courteous. There is a real homelike atmosphere about this place which is very charming."

"We took an ocean bath," said Mr. Lenger, "on the evening of our arrival, and were surprised to find the water so very warm and agreeable. We bathed in the Pacific ocean and I must say, though coming from the Pacific coast, that the waters of the Pacific are chilly in comparison, and require a strong and healthy constitution of those who court the tonic effects of frequent sea baths. Since our arrival here we have driven over the grounds and inspected the improvements made since Mr. and Mrs. Post located at Sea Breeze, and being familiar with pioneer work and the business of colonization, I must confess that I am simply astonished at the beauty of this place and the immense amount of improvements made by them. This is indeed City Beautiful; it is a paradise."

"Hereafter," said Mrs. Lenger to her sister, Mrs. Dvorack, "your people, instead of going to Europe or the Pacific coast, should come to Florida if they wish to enjoy an easily accessible winter resort and beautiful pleasant surroundings."

At this juncture Mr. Davis, editor of the *Peninsula Breeze* called me aside for a talk on politics; and, having filled Helen's Waste-Paper Basket to overflowing, with apology to the reader, I may as well go down to the pier and join her fishing party.

CHARLES F. BURGMAN.

Somebody wants to know why, if Sea Breeze is what we represent it to be, that there are cottages offered for sale in FREEDOM. What a question! As if people were not constantly building and selling in every thriving place! Take Major Britton, for instance; his house is beautiful, but he wants to build another; he is like me; he loves to build; he always has some new ideas he wants to express in wood and stone.

Special notice is hereby given to parties who have written to *The Spirit of Truth*, lately, that its mail for the 27th and 28th of September was stolen, and they are requested to write again, as said letters are lost to us.

THOMAS COOK, Publisher,
Hot Springs, Ark.

TO STOP BLEEDING.

We often meet people who have the power to stop bleeding, and wonder by what magic it is done. Last week a man told me that he had just a few days before seen profuse bleeding from a stab in the arm, stopped almost instantly. Words of some kind were repeated very earnestly by a person claiming the ability to check the flow.

The method was afterwards explained.

The one using it admitted he did not know *why* it had the desired effect, but I was surprised to see it was a science thought used ignorantly. The words repeated were from the scriptures, Ezekiel, xvi chapter, 6 verse.

"And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee, when thou wast in thy blood Live; yea, I said unto thee when thou wast in thy blood, Live.

L. N. B.

MRS. WILMANS:—Last week I sprained my hand while at work. It swelled considerable and pained severely. I commenced to think of external applications, as of yore, but the idea came very strong that true power come from the internal outward, and not from the external inward. When in the silence a slight tickling sensation came over the hand. It felt like a gentle, cool breeze, and my hand never pained again. The swelling was gone in less than twenty hours. J. W. BAGBY.

DEAR MRS. WILMANS:—Yours of recent date received. The noble thoughts it brought nearly lifted me off my feet. It made me feel so light and cheerful. I feel younger every day. My white hair and beard are changing back to their original color—dark brown. Business success is certainly coming to me faster than I had hoped. My family and I are merry and happy. O! How I want to be able to live in Sea Breeze by the time the college gets to work. Your friend,

B. P. HANAN,
Arlington, Kansas.

Read "The Coward's Heritage" by Annice Bodery Calland. It is a fine thing.

COLLEGE FUND.

Amount previously reported.....	\$2,435.50
W. C. Stewart.....	5.00
Total to date.....	\$2,440.50

TREE FUND.

W. C. Stewart.....	\$2.00
Ethel Nichols Chessman.....	2.00
Mrs. John Meiklem.....	2.00
H. A. Babbitt.....	1.00
Laura F. Musser.....	2.00
E. F. Lewis.....	2.00
Mary H. Caskie.....	2.00

WANTED—Some thoroughly competent person to establish a commercial school at Sea Breeze. The opening is an exceptionally good one for the right man. Address for particulars, C. C. Post, Sea Breeze, Fla.

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

FREEDOM on trial six weeks ten cents.

MENTAL SCIENCE ASSOCIATION.

The purpose of this association is to spread, through organized effort, the doctrines and teachings of Mental Science. All who are interested in this work, of whatever sex, creed or color, are invited to co-operate by association, either as a member at large or by affiliation through local Temples wherever they may be organized. For further particulars address the national secretary, box 17, Sea Breeze, Florida.

HELEN WILMANS, National President.

CHAS. F. BURGMAN, National Secretary.

CENTRAL EXECUTIVE COMMITTEE.

Helen Wilmans, C. C. Post, C. F. Burgman,
C. Eldridge, A. F. Sheldon, M. F. Knox.

CENTRAL ADVISORY BOARD.

F. M. Doud, M. D., Chicago, Illinois; Louisa Southworth, Cleveland, Ohio; Clara Foltz, San Francisco, California; M. F. Knox, Seattle, Washington; Frederick W. Burry, Toronto, Canada; Paul Tyner, New York City; Hon. Henry A. Coffeen, Sheridan, Wyo.; Mrs. M. E. Bishop, Navua, Fiji Islands; Gusten Jungren, St. Paul, Minn.

TEMPLES ORGANIZED.

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

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

San Francisco Temple, San Francisco, California. Meetings every Sunday morning.
ANNA K. LAIDLAW, Secretary, 1000 Golden Gate Ave.

Los Angeles Temple, Los Angeles, California. Meets every Sunday.
G. W. OWEN, Secretary, 114-116 Putnam Building.

Seattle Temple, Seattle, Washington. Meets every Sunday.
MRS. LENA K. WISNER, Secretary, 773 Harrison St.

Portland Temple, Portland, Oregon. Meets weekly.
SIDONA V. JOHNSON, Secretary,
303 Chamber of Commerce Bld'g.

Chicago Temple, Chicago, Illinois. Meets weekly.
J. WESLEY BROOKS, Secretary, 392 E. 63d St.

Constitution and by-laws of the Mental Science Association as changed and adopted at the National Convention held in Seattle, Washington, July 2, 1900. The italics indicate the changes made:

SEATTLE, WASHINGTON, July 2, 1900.

To the National Convention of the Mental Science Association in First Session Assembled:

Your committee, to whom was assigned the duty of formulating and presenting the Declaration of Principles, Constitution and By-Laws, takes pleasure in submitting the following report:

This, the first convention of the Mental Science Association in national session assembled, fully endorses and approves the excellent work accomplished by that grand and fearless leader, Helen Wilmans, and her able associates at Sea Breeze, Florida, in fostering and encouraging the work of organization along Mental Science lines; and commends the noble efforts put forth in the field of organization by Professor M. F. Knox, of Seattle, Washington; and in recommending a union of all the organized forces of Mental Science bodies, herewith submits for adoption the following:

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

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

DECLARATION OF PRINCIPLES.

1st. We declare that the true starting point of all reform is the individual. Given a society of individuals of correct standard, legislation will be inherently correct and government correspondingly good.

2d. We maintain that the race is as yet in the infancy of its development, and destined to evolve to infinitely higher standards.

3rd. We declare that everything is primarily mental, pre-

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

4th. We maintain that a noble egoism is the foundation of strength and just action, and, therefore, champion the cause of self-reliance.

5th. We affirm the unity of the race, the brotherhood of man, and maintain that "to do unto others as you would that they should do unto you" is the true relationship of individuals and of nations.

6th. We proclaim the doctrine of optimism, as expressed in the qualities of love, hope and courage, declaring hate, worry and fear to be arch enemies of happiness and success.

7th. We maintain that the mind is the builder of the brain and body, and by concentration of thought it will materialize the thing desired.

8th. The attainment of happiness is the sole object and purpose of all life. We recognize material wealth as an aid to mental growth, and Mental Science points the way to the control of material objects through mental force.

9th. We assert our absolute independence of creeds, and accept for our motto, liberty of thought and freedom to investigate, welcoming truth from whatever source it may appear.

10th. Life is the desire of all. Mental progress is tremendously hindered at present by the premature loss of the body. From the standpoint of mental as well as material wealth, the body is lost just as man is best qualified to develop his full mental powers. Recognizing the universal desire of the race to prolong physical existence, we believe this desire to be the prophecy of its fulfillment, and that by a study of the laws of life man may acquire the power to prolong it indefinitely. Study and investigation tending toward the establishment of definite results in this direction, is, therefore, the great and principal object of this Association.

BY-LAWS OF CENTRAL EXECUTIVE.

ARTICLE I.

NAME, PURPOSE, JURISDICTION, MEMBERSHIP.

Section 1. The title of this organization shall be The Mental Science Association. It shall be composed of members associated through branch organizations, designated as Temples, and of individual members or Members at Large.

Sec. 2. The purposes of this organization are to foster a closer relationship between those of the Mental Science faith, and through the force of organized effort encourage investigation along the lines, and to disseminate the doctrines enunciated in the declaration of principles.

Sec. 3. The National Office of the Association is located at Sea Breeze, Florida, U. S. A., where the President, general officers and the Central Executive Board shall be located.

ARTICLE II.

GOVERNMENT.

Section 1. The government of this Association shall be vested in a President, First and Second Vice-President, National Secretary, National Treasurer and a Central Executive Board of seven members, including the President and Vice-Presidents.

ARTICLE III.

OFFICERS AND THEIR DUTIES.

Section 1. The President shall have general supervision of the Association, enforce its laws and direct its policies; preside at the meetings of the Central Executive Board and all general conferences; sign all documents requiring authentication, and fill all vacancies occurring among the officials and members of the Central Executive Board.

Sec. 2. The First Vice-President shall preside at all meetings during the absence of the President, and perform all the duties of the President during his or her absence. The First Vice-President shall succeed to the office of President, should that position become vacant.

Sec. 3. The National Secretary shall conduct the general correspondence of the Association, attest all documents signed by the President, collect all moneys necessary to carry on the business of the Association, and turn the same over to the National Treasurer without delay, taking a receipt therefor, and perform all other duties pertaining to such office. For the faithful performance of such duties the National Secretary shall furnish a bond, the amount to be determined by, and the sureties acceptable to, the Central Executive Board.

Sec. 4. The National Treasurer is the custodian of the Association. He shall collect the same from the National Secretary, giving a receipt therefor, and pay all demands made upon the treasury of this Association upon the presentation of a warrant signed by the President and National Secretary. He shall render to the Central Executive Board on the 1st of January and 1st of July of each year a statement of all receipts and disbursements, together with the assets and liabilities of the Association, and perform all other duties incident to the office. For the faithful performance of his duties he shall furnish a bond acceptable to, and to be placed with, the Central Executive Board.

Sec. 5. The offices of the National Secretary and Treasurer

may be vested in the same person, subject to the requirements specified in the foregoing.

Sec. 6. All officials other than National Secretary shall serve without salary. The National Secretary shall receive for his or her services such compensation as the Central Executive Board shall deem adequate and just.

ARTICLE IV.

CENTRAL EXECUTIVE BOARD.

Section 1. The Central Executive Board is vested with authority to carry out the objects of the Association under the direction of the President. It shall appoint all advisory and general officers not named in the foregoing; select lecturers for subordinate branches or temples; appoint agents, organizers and special lecturers to disseminate the doctrines promulgated by this Association, and remove any or all of them at discretion. It shall have the power to raise funds to carry on the business of the Association through membership fees, contributions, endowments, proper investments, etc., and judiciously expend the same through the employment of competent writers and experienced investigators; to train lecturers, build experimental stations and laboratories in order to procure definite and scientific results through investigation of mental phenomena and the means calculated to prolong physical existence upon our planet; to encourage the endowment of colleges through which youth may be trained in the understanding of the truths of Mental Science, and the building of temples in which the teachings may be given to the world.

Sec. 2. A majority of the members of the Central Executive Board shall in all cases be sufficient to constitute a quorum for the transaction of business.

Sec. 3. In the absence of the President and Vice-President the Executive Board shall elect a chairman pro tem. for such meetings; but all business transacted shall be submitted to the President for approval before becoming effective.

Sec. 4. In case of vacancy in the office of President, the First Vice-President shall succeed to the Presidency, the Second Vice-President will become the First Vice-President, then the Central Executive Board is vested with power to appoint the Second Vice-President.

ARTICLE V.

ADVISORY BOARD.

Section 1. There shall be an Advisory Board consisting of twelve or more members, whose duty it shall be to aid the Central Executive Board in promulgating and establishing the measures and policies emanating from the Central Executive Board; to enlist the active co-operation of all earnestly devoted to the search for truth; to watch, trace and record the world's phenomena in mental and psychic research and investigation; to keep the Central Executive Board advised on matters of new discoveries bearing upon these subjects; to keep note of all literature coming under their notice upon the subject of Mental Science and phenomena related thereto, and as far as possible compile the same and forward the result to the Central Executive Board.

Sec. 2. The Advisory Board may meet at its own discretion from time to time, and organize by electing a Chairman, Secretary and Treasurer. A majority of the members of the Board shall constitute a quorum sufficient for the transaction of business. The Board shall have power to appoint from among its members sub-committees for the purpose of special investigation.

ARTICLE VI.

TERMS OF OFFICE.

Section 1. The term of President and Vice-President shall be for the term of five years.

Sec. 2. The President is vested with power to appoint the members of the Central Executive Board, who shall serve during the interim of this convention.

ARTICLE VII.

CONVENTIONS.

Section 1. State, National or International conventions may convene at such time and place as the convention may from time to time determine. At all sessions, suitable amendments and new legislation, in harmony with the spirit of this instrument, for the government of this Association shall be in order.

Sec. 2. The Central Executive Board shall give timely notice to all branches and members for the convening of such general conference, and shall arrange and give notice of the detail and system of representation, as well as furnish a statement of the requirements and changes which are deemed desirable.

CONSTITUTION OF BRANCH ORGANIZATIONS.

ARTICLE I.

BRANCH ORGANIZATION.

Section 1. Branch organizations throughout the world adopting this constitution become part of this Association when notified officially of their acceptance as such by the Central Executive Board.

Sec. 2. Branch organizations of this Association shall be known as Temples, and shall bear the name of the locality in which they are situated. In the event of two or more Temples being located in a city or town, they shall be designated additionally as: First, Second, Third, etc.

Sec. 3. As soon as a Temple is organized the Treasurer thereof shall forward to the Secretary of the Home Office the sum of fifty cents (50c.) for every member admitted, separate from the regular semi-annual membership fee.

Sec. 4. Every Temple shall have the right to conduct its own affairs, provided its by-laws or acts are in harmony with the letter and spirit of this instrument.

Sec. 5. Temples shall provide for the proper and thorough instruction of their members in the truths embodied in Mental Science, and for this purpose regular meetings, preferable on Sunday, may be held, at which lectures, supplied at stated intervals by the Central Executive Board, shall be presented until such time as regularly graduated lecturers can be appointed. Such meetings shall in all cases be for the purpose of presenting lectures prepared for the occasion.

Sec. 6. Each Temple shall forward to the Central Executive Board annually the sum of fifty cents (50c.) for each member, to defray the expenses of the general organization.

Sec. 7. Temples shall encourage, as soon as financial conditions permit, the arrangement or construction of suitable meeting places and buildings to be known as Mental Science Temples, from which to promulgate the doctrines of this Association.

ARTICLE II.

MEMBERSHIP.

Section 1. Any person endorsing the principles and subscribing to the constitution and by-laws of this Association may become a member, if acceptable to the Temple to which he or she applies for membership, upon the payment of not less than \$1.00 admission fee.

Sec. 2. In a locality where Temples have not been established, membership in this Association may be obtained by making application to the Central Executive Board, accompanied by the admission fee of one dollar (\$1.00). Such applicants, when accepted, shall be termed Members at Large, and are subject to the authority of the Central Executive Board.

Sec. 3. All Members at Large in a given locality merge into the membership of a Temple as soon as one is established in such locality.

ARTICLE III.

OFFICERS AND THEIR DUTIES.

Section 1. The officers of each Temple shall be a Lecturer, a Secretary, a Treasurer and an Executive Board of not less than three members.

Sec. 2. The Lecturer shall have direction and control of the regular exercises. He or she shall present in public such lecture as shall have been prepared and forwarded from the Central Executive Board, until such time as a regularly graduated lecturer can be appointed by said Executive Board.

Sec. 3. Usual proceedings incident to such assemblies, such as vocal or instrumental music, should be encouraged, their arrangement to be under the leadership and direction of the Lecturer, or such other person as he or she may from time to time appoint.

Sec. 4. The Secretary and Treasurer shall fulfill the duties of such office, and shall be subject to removal by the Executive Board for neglect of duty.

Sec. 5. In addition to his or her usual duties the Secretary shall, on the first of July and the first of January of each year, forward to the Secretary of the Home office a statement of the numerical strength of the membership of each Temple; its term receipts and disbursements; its resources and liabilities, together with one-half of the annual membership fee due the Central Executive Board, as specified in Section 6 of Article VIII.

Sec. 6. The Executive Board shall have charge of the financial and business interest of the Temple. The board shall elect a Chairman, who shall preside over its deliberations and the business meetings of the Temple.

Sec. 7. The Lecturer shall be ex-officio member of the Executive Board, but not its President unless elected by the Board.

Sec. 8. The term of office of all officials of the Temple shall be regulated by the by-laws of each Temple. Additional committees not here specified may also be provided for.

ARTICLE IV.

Section 1. All by-laws are subject to the approval of the Central Executive Board, and shall not be in effect unless endorsed by the same.

SUMMARY OF IMPORTANT AMENDMENTS.

Paragraph 7, Declaration of Principles, new.

Section 1, article 1, by-laws, two vice-presidents and number of Central Executive Board increased from five to seven.

Section 1, article 6, by-laws, term of president and vice-president reduced to five years.

Section 2, article 6, by-laws, term of Central Executive Board reduced to serve during interim of convention meeting.

Section 5, article 1, Constitution, Temple meeting may be held any day of the week.

Section 2, article 3, Constitution, reading of lectures is not now compulsory. They may be presented extemporaneous at option of lecturer.

CHAS F. BURGMAN,
National Secretary.

Have you ordered your palm tree set in the college grounds yet? They are at work setting now.

THE CONQUEST OF POVERTY.

TO PROSPECTIVE AGENTS.

When "The Conquest of Poverty" came out we did not suspect that agents would handle it, because it was a cheap edition, paper bound, and consequently only a small per cent to be made on it. But it sold so rapidly and the demand for a cloth cover was so imperative that we had to get one out. In doing so we revised, enlarged and illustrated the book with pictures taken from our home surroundings here. This change and the difference in retail price from 50 cts. to \$1.00 makes the book valuable for agents to handle. The book sells on sight. All the world is poverty stricken; all the people are consumed with anxiety about the mere matter of living; men and women are being constantly driven into untimely graves by the horror of present poverty, and the terror of more strenuous poverty in prospect. A remedy for this is the great demand of the times and a remedy is offered in the book now being so eagerly sought by the public. When forty thousand copies of a book sells almost immediately after coming off the press, and with scarcely any advertising, there is no use for the agent to ask "if he had better handle it?" He knows that he can make money out of it.

Canvassing is a science that must be conducted on lines which experience has proved successful. For the regular canvasser, the county plan produces the greatest results. We have had many years' experience in canvassing, and have sold all kinds of books, and are prepared to give instructions covering the best plans for successful work.

We recommend the county plan. Send in your choice of county, and we will send you terms and full instructions how to make a success of selling a dollar book. Experience has taught us that the best method of giving every individual an opportunity of purchasing a book is with a thorough organization, and a systematic canvass by well trained agents.

AGENTS WANTED.

A famous physician writes, "I have hunted every book store in this city for 'The Conquest of Poverty.' Why don't you put your books on sale?" There is a first class opportunity to the agent in this book. No sensible agent will fail to grasp it. Select your county and send for terms and full instructions, "How to Work A County Successfully."

If you are so situated that you cannot engage in this work, please pass this to some friends who may be looking for profitable employment. Address as follows:

THE INTERNATIONAL SCIENTIFIC ASSOCIATION.

Sea Breeze, Fla.

GENTLEMEN:

Please reserve for me the county of _____

State of _____ I hereby agree to thoroughly work the above mentioned territory for THE CONQUEST OF POVERTY within a reasonable time, at the regular commission of 40 per cent. Please find enclosed 60 cents for sample copy of THE CONQUEST OF POVERTY cloth-bound, and "How to work a county successfully."

Name.....

Town.....

County.....

State.....

Fill out this blank and mail to us. We will co-operate with you and success is assured.

MIND IS MASTER.

"Thoughts are things." Thought transference is an established fact. The state of the body and the conditions that environ it are the result of the state of the mind, and the state of the mind can be changed by mental treatment.

The Occult and Biological Journal

Possesses exceptional facilities for presenting to its readers lines of thought and investigation as yet undertaken by no other magazine. Oriental religions, their relation to Christian doctrines; Esoteric sciences, their practical bearing and connection with the exact sciences; Biology, the origin and unfoldment of life in its higher and occult, as well as its more material phases, treated in such a manner as to be of invaluable help to the student; a continued line of instructions for individual development. Solar biology and astrology will receive special attention. Occult significance of color, tone, and quality of prevailing zodiacal sign considered in each number. This collection of rare and interesting material will be handsomely covered each month in the color of the prevailing zodiacal sign, and no time or expense will be spared to make this journal one of the leading periodicals of the day. H. E. Butler, Editor.

Annual subscription, \$1.50; sample copy, 15cts.; foreign, 7s. 2d.; single copies, 9d. Address

ESOTERIC PUBLISHING COMPANY,

oct 10-tf

Applegate, Cal.

EXPRESSION.

A Journal of Mind and Thought. Published Monthly. Terms—6s. 6d. per annum net (\$1.58). Single copies, 6d. (10 cents). Expression teaches practically the power of thought and its application as a means of securing health, happiness and prosperity through the recognition of the Divine nature of man. For subscriptions and correspondence, address the editor, care of W. Isacke, 211 Edgware Road, London. oct 10-ex.

WINGS OF TRUTH.

The only magazine in the world giving practical lessons upon Psychometry and Clairvoyance. 85 cents per annum, post free. E. MARSH-STILES, 12 St. Stephen's Mansions, West Minister, England. oct 10-ex.

EVERY INTELLIGENT SPIRITUALIST

And inquirer should read LIGHT; a weekly journal of Psychical, Occult and Mystical Research. Editor, E. Dawson Rogers; assistant editor, E. W. Wallis. LIGHT proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits disembodied. Beyond this it has no creed. Specimen copies 5 cents; or \$2.70 per annum, post free. Office 110, St. Martin's Lane, Charing Cross, London, W. C.

sept 26-tf

DID YOU EVER THINK of the fate of the Prodigal Daughter? Did you ever inquire into the causes of her becoming a prodigal? Send 25 cents for a copy of "The Prodigal Daughter: or, The Price of Virtue," and receive Lucifer free for 13 weeks. M. HARMAN,

sept 26-tf

507 Carroll Ave., Chicago, Ill.

HOW TO CONCENTRATE YOUR MIND AND HOW TO BETTER YOUR CONDITION BY CONCENTRATION.

Two small pamphlets giving clear, concise, easily understood directions. Price 25 cents each; together 50 cents. Worth a fortune. LIDA A. BURCHILL,

sept 26 4t*

97 7th Ave., New York City.

"NOW."

A JOURNAL OF AFFIRMATIONS.

HENRY HARRISON BROWN, Editor, San Jose, California. Monthly—50 cts. per year. 10 cts for 3 back numbers. Devoted to the development of the higher faculties. Teaches how to be in health, wealth and happiness through obedience to the laws of mind.

THE REFORM REVIEW.

A quarterly, devoted to freedom from evil habits and appetites. Extremely useful. 50 cents per year. Cleona, Pa. sept 12-ex.

All who wish to study Divine Science literature, should send for the following books by M. E. Cramer:

Lessons in Science and Healing, a practical treatise on Divine Science and Healing, price \$1.50. Basic Statements and Health Treatment of Truth; contains treatments applicable to all conditions; English and German, 50 cents. Big Truths for Little People, by A. E. Cramer, 50 cents.

sept 12-6mo.

3360, 17th St., San Francisco, Cal.

ONLY ONE DOLLAR DOWN and ONE DOLLAR PER MONTH

DO YOU OWN THE WILMANS HOME COURSE IN MENTAL SCIENCE?

If Not You Surely Want It, and if You Want It You Can Surely Get It Now.

THERE ARE TWENTY OF THEM.

The Total Price is Only \$5.00. Making the Price Only 25c. Each.

Desiring to give every one an opportunity to obtain the Lessons without inflicting hardships upon any, we offered to sell them for sixty days for \$1.00 down and \$1.00 per month. This offer has met with such general satisfaction, and as our desire is for the greatest good to the greatest number, we have decided to continue the offer until further notice.

UPON RECEIPT OF ONE DOLLAR WE WILL SEND TO YOUR ADDRESS CHARGES PREPAID

The Entire Set of Twenty Lessons. The Balance to be paid at the rate of One Dollar Per Month.

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.

[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 "Wilman's Home Course in Mental Science" (20 lessons) price \$5.00. Inclosed find one dollar on account. I hereby agree to pay the balance of \$4.00 at the rate of one dollar per month, beginning one month from date of receipt of the lessons. The title to the lessons to remain in you until entirely paid for.

Name _____

Town _____

County _____

State _____

SOCIALISM is the coming issue in politics. You may be for it or against it, but in either case you need to understand it, and so you need to read *The International Socialist Review*. Ask your newsdealer for it or send 30 cents for a three month's subscription and a copy of *Socialism and Farmers*. No free copies. CHAS. H. KERR & COMPANY, Publishers, 56 Fifth Avenue, Chicago.

SUCCESS and power will be yours, if you read and observe instructions on Personal Magnetism given in *Thought*. Published monthly, 20 cents a year. Send 10 cents for 2 copies to

sept 26-1f

THOUGHT, H. W.,
Alameda, Cal.

A DIME

Will bring you three month's subscription to *THE NAUTILUS*, the liveliest health and success suggester published. Address

ELIZABETH TOWNE,
Box 1012, Holyoke, Mass.

THE VEGETARIAN MAGAZINE.

A recent increase in size marks its growth and with what favor it is held by progressive people. The household department is a marked feature, and the editorial, is filled with valuable information. \$1.00 a year, 10cts. a copy. Office 79 McVicker Building, Chicago, Ill.

Everybody Wants It. Do You?

THE PRISON MIRROR.

Owned, edited and published by the inmates of the Minnesota State Prison, Stillwater, Minn. It contains fiction, philosophy, narratives, poetry and humorous sallies. Send for free specimen copy

RETURN TO NATURE!

Become stronger, healthier, happier, clearer-headed. Follow the simple laws of nature, KNEIPP WATER CURE MONTHLY, 10c. per copy. B. LUST, Editor.

111 E. 59th st., New York City.

"THE MAGAZINE THAT MAKES YOU THINK."

THE INDEPENDENT THINKER.

HENRY FRANK, EDITOR.

Teaches a new system of Philosophy and Metaphysics founded on rigid scientific facts. Each number contains a great Sunday Lecture by Mr. Frank. Bright, brilliant, logical, convincing. Monthly, 10c. per copy; \$1.00 year 32 W. 27th st., N. Y. City.

SPIRITUALISM

Means the Kingdom of Heaven on Earth. It has already been started by the angels of God. Send for its organ, *THE SPIRIT OF TRUTH*. Monthly, 50c. Address

THOMAS COOK, Medium, Ed. & Pub.,
Hot Springs, Ark.

Sexual Law and the Philosophy of Perfect Health

BY CHARLES W. CLOSE.

Gives valuable information on this subject, of vital importance to all, in plain words. Postpaid to any address for 10 cents. Order of

C. W. CLOSE, (H. W.)
124 Birch St., Bangor, Maine.

THE NEW MAN,

Monthly Magazine, and

THE MASTERY OF FATE, Book,

Should be read by all desiring a better understanding of Sex and Mental Healing. Sample copies and circulars for a 2-cent stamp.

THE NEW MAN PUBL. CO.,
Omaha, Nebraska.

POPULAR BOOKS.

CONDENSED THOUGHTS ABOUT CHRISTIAN SCIENCE
By Wm. H. Holcombe, M. D. Price, 25c. Ninth thousand.

"The Power of Thought in the Production and Cure of Disease."
A paper originally read before the American Institute of Homeopathy by Dr. Holcombe, Ex-President of this Institute. Price, 15c.

THE INFLUENCE OF FEAR IN DISEASE (Holcombe, 10c.)

DR. GEO. FOOTE ON MENTAL HEALING. Price, 25c.

We can furnish any book or periodical published. Send your orders to

PURDY PUB. CO., McVicker's Theatre Bldg., Chicago,

CAN POVERTY BE SUCCESSFULLY TREATED?

It is being done by hundreds of mental healers all over the world. These healers—if honest—do not delude their patients by pretending to create money for them, or by leading them to expect an inheritance from some invalid relative. They know that the money making power depends upon the self confidence and intellectual ability of the person; and these depend, in a great measure upon vitality. Through a knowledge of mind control, the conquest of mind over matter, the healer can strengthen the will of the patient and make him so reliant on his own power—the patient's power—that his energy springs up in great force; his brain is stimulated so that fresh thought comes to him full of valuable suggestions all pointing in the direction of his desire for success, and prompting him to greater efforts than he had ever manifested.

Intelligent force, self-confidence, suggestiveness, the creative ability, and will power above all, can be successfully induced by one who is so firmly established in mind control as to be able to speak the word that unites the patient mentality with the desire that infuses him.

Poverty is a bitter thing and it is as natural to want to get away from it as from disease. I said to myself, "If there is anything in this new thought that is now interesting the reasoning public so much, then some of its good must manifest itself in conquering my poverty. My entire thought was expended on these lines for years. "What shall a man do to master his conditions?" At last I mastered them; not by getting money in any abnormal way, but by the development of my self-confidence that showed me my own unbounded power (a power that every one possesses) and out of which came the ability to create wealth. There is nothing wrong in this. There is nothing reprehensible in letting it be known. In fact, it is a duty every true teacher owes the public; a duty when honestly performed that deserves to be paid for. I believe in honest pay for honest work.

Friends, you can find healers all over the country now; there are many of them, and the number is increasing; and as they increase the wretchedness of the world decreases. I am one of them; I am proud of the ability I possess, and I spend hours in the day and night seeking through the power of constantly accumulating truth to learn more of this great science so that I may be more, and become able to do more.

Helen Wilmans.

VIBRATION THE LAW OF LIFE.

Learn to know the Law and live it and "all things are yours." Vibrations given for Life Success through practical application and demonstration.

Pamphlet on Esoteric Vibrations sent postpaid for 50 cents. Instruction, both personal, and by correspondence. Send names of interested friends.

Address, enclosing stamp. Mrs. HORTENSE JORDAN.
june 13 6m* Information free. 32 Summit Av., Lynn, Mass.

LIVING EASY.

For sale at City Beautiful, lovely home, six-room cottage, two new four-room cottages, all furnished; barn and carriage shed; successful poultry business with modern incubator and brooders, rabbitry, Belgian hare; fancy pigeon rookery; inclosed fruit shed with oranges, pineapples, guavas, limes, grape fruit, bananas, etc. Windmill with complete water system. Reason for selling pressure of other business. Address

C. D. SEELY, M. D.
Sea Breeze, Fla.

sept 26-1f

THE CALIFORNIA OIL FIELDS

Are the greatest producers in the world. Many have made fortunes during the past two years on small investments in oil. We have oil lands, also stocks in dividend paying and in companies that will soon be paying dividends, for sale outright and on installments. Now is the best time to invest; send any amount from \$5 00 up. Correspondence solicited.

HALL & BROWN,
sept 12-3m* 405 Frost Building, Los Angeles, Cal.

OUR PUBLICATIONS.

Aside from the Wilmans' "Home Course in Mental Science," our most important publication, we issue the following. All are works of the best authors upon the lines of thought which they treat:

Our Place in the Universal Zodiac, W. J. Colville.	
Paper cover.....	50
Cloth.....	1.00
A Conquest of Poverty Helen Wilmans, paper cover.....	50
Cloth cover.....	1.00
Mer. and Gods, C. C. Post, paper.....	50
A History of Theosophy, W. J. Colville. Paper.....	50
Cloth.....	1.00
A Blossom of the Century, Helen Wilmans. Cloth.....	1.00
Oh World! Such as I Have Give I Unto Thee, Helen Wilmans and Ada W. Powers. Two volumes, paper, each.....	50
The Universal Undertone, by Ada Wilmans Powers, paper.....	15
A Healing Formula, by Helen Wilmans, paper.....	15
Both of the above together.....	25
Driven From Sea to Sea (55th thousand. Fiction), C. C. Post. Paper.....	50
Congressman Swanson. (Fiction), C. C. Post. Paper.....	50
Cloth.....	1.00
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.

The price of every book on the list is very low in comparison with its value. Address all orders to

THE INTERNATIONAL SCIENTIFIC ASSOCIATION,
Sea Breeze, Fla.

FREE.

Elegant and beautiful photographs of Sea Breeze, the headquarters of the great Mental Science Association. Daytona and the East Coast of Florida. Views showing location and improvements made by the founders of Mental Science, the beautiful new home of Mrs. Wilmans, the elegant Colonnades Hotel, the Ocean Pier and Pavilion, beautiful boulevards lined with palms, and many other interesting views. Send for full list and descriptions. These photographs are 5x8 and 8x10 inches, and all worth 50 cents each. For thirty days we make the following offers:

The Peninsula Breeze 3 months and 2 views, 65 cents.

The Breeze 6 months and 4 views, \$1.00

The Breeze 6 months and Freedom 6 months and 6 views, \$2.00.

A set of views is the next thing to a visit to Sea Breeze. State whether you prefer views mounted or unmounted. Address all orders to

THE BREEZE,
Sea Breeze, Fla.

THE LIFE.

A Weekly Journal Of New Thought, thoroughly alive and up to date. A. P. & C. Josephine Barton, publishers. \$1.00 per year; foreign \$1.50. Samples free. Pupils received at our school at all times; lessons given by correspondence. Write for terms. 3332 Truxtun Ave., Kansas City, Mo.
sept 26-1f

BOSTON IDEAS.

The nation's week'y newspaper, circulation in over thirty states, Canada and abroad. Departments: Drama, Literature, Summary of the week, Entertainment, Folk lore, Music, Masonic, New ideas for women, Miscellany, Sports. Yearly subscription, Domestic, \$1.00; Foreign, \$1.50. Published at 61 Essex Street, Boston, Mass.
sept 26 1f

THE BOY CAPTAIN.

BY CLEMENT ELDRIDGE.

[Captain Nautilus.]

A unique story based on personal experiences in foreign lands among nature's children, who exhibit wonderful psychological power mingled with inherited race superstition. On sale at all book stores. Published by the Saalfeld Publishing Company, Akron, Ohio.