

FREEDOM

A JOURNAL OF REALISTIC IDEALISM.

*Who dares assert the I
May calmly wait
While hurrying fate*

Meets his demands with sure supply.—HELEN WILMANS.

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

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NATURE'S FINER FORCES.

"The food we eat, the water we drink, and the air we breathe are great reservoirs of thought, from which we draw to build up both the material and spiritual bodies."
—Prof. Lyman E. Stowe.

Back of all material substance is etherial substance, and all so-called material substance is condensed etherial substance. You cannot conceive of a solid which cannot be reduced to a gaseous constituency and from that condition be again reduced until it finally dissolves into its primal elements.

All that we perceive through the medium of the objective senses is etherial substance in condensed form, because all so-called visible substance had its origin in, and through, the invisible cosmic elements which hold our earth and all other stellar bodies in equipoise and balance. Our planet draws to itself, and is fed by, this cosmic element as much now as it was at the dawn of creation, and will continue to be fed by it as long as it maintains the requisite power of attraction and assimilation.

All forms upon our planet, whether organic or inorganic, are subject to this same cosmic law. As long as they can sustain the equipoise between attraction and assimilation they will demonstrate form and individuality; when they lose this balance the form will dissolve and the liberated atoms will unite with other related forms, thus unfailingly responding to the law of attraction.

All creatures upon our planet, whether plant or animal, draw more of life, and mind, and motion from the fier, and to us invisible, forces of nature contained in the etherial and atmospheric ocean about us, than they do from the solid strata of earth upon which they seem entirely to depend for support.

Plant grain into favorable soil and withhold from it moisture, and it will not germinate; water is a finer element than earth. Place earth and water within reach of the grain and refuse it warmth, and it will decay; heat is a finer element than water. Provide earth, moisture and warmth, and shut out the light, and your grain will fail to grow, because the conditions under which it can develop are still incomplete; light is a finer element than either earth, moisture or heat; and through the subtle chemistry it exerts upon all things with which it comes in contact, it imparts—or impels—life, vigor, tone, color and motion. Thus without the constant action and interaction of the grosser and finer forces in nature life would be impossible; it would not be expressed or sustained.

In nature we have four predominating elements

which constitute the human body; they are oxygen, hydrogen, carbon and nitrogen—primal elements which, in their numberless chemical combinations, enter into the food we eat, the water we drink, and the air we breathe to build up and sustain the human body. Besides these predominant constituents the body contains iron, magnesium, lithium, fluorine, manganese, silicon, calcium, sodium, chlorine, phosphorus, potassium, sulphur, etc., the minerals which make up and sustain the structural anatomy. But their proportion is small when compared with the quantity of water of which the body is composed, the combination being thirty per cent. of solids to seventy per cent. of liquids. The thirty per cent. of solids really constitute the structural network of the human sponge to hold the seventy per cent. of water. The solids, however, when subjected to chemical analysis, dissolve themselves again into the primal elements, from which they originally entered into their various combinations.

Now, when we consider that water is composed of two gases or elements contained in the atmosphere, and that all material substances of which the human body is composed had primarily an etherial origin, the conclusion forces itself upon us that after all man is not so grossly a material being, as many creeds and even some of the more advanced scientists would have us believe. In fact, by virtue of the finer and invisible forces in nature, upon which man constantly and imperceptibly draws, and which vitalize and recharge his entire being, he is more of an etherial than a material being; and the sooner we come to realize this fact the better it will be for our individual well being, our health, our strength, our vitality, the quickness and brightness of our mental activity and perception, and the much coveted prolongation of physical existence.

Man is subject to the same law in his growth as the grain already mentioned. He needs the material substance, the earth, as a basis for his structural frame work. He requires heat, moisture and sunlight and the various chemical combinations requisite for the proper functionings of his bodily organs. He has, however, the one supreme advantage over the grain as well as over all plant and animal life upon the earth; he has the power to ascertain the exact proportion of the varied combinations and elements requisite to sustain his physical organism, and strike a correct balance between the waste and renewal of those elements, which manifest and sustain life, in order to overcome decay, old age and death.

To begin with we must clear the mind of man from the deep-rooted and established error that physical

death is unavoidable, and therefore a necessity. The fact that many conditions have existed since the dawn of life is no proof that they must and will always exist. Man has overcome much in the past, is overcoming much at present, and will overcome more in the future; for nothing can set a limit to the ever expanding powers of the human mind, and the finer mental forces in nature, which find expression through the brain of man.

Let man once become inspired with the conception that physical decay and death can be overcome, and he will set to work to unravel the mystery that set a limit to the number of years we may live, grow, improve and enjoy. The fact is science, in study and laboratory, is at work now to probe nature's hidden secrets along these same lines even at this very time.

Can we do anything at present that will assist us to better health and longer life?

Undoubtedly; we can reach out in many directions for that purpose and begin this very day. To do this we must determine, however, to rise superior to, and make short work of, our environments.

We can reach out for purer air and more sunlight by declining to live in dark and dingy places. The landlords, and those who build houses for rent, will soon erect dwellings—in fact, they do now—to correspond to the newer requirements of man.

We can keep our blood purer and healthier by drinking purer liquids, and not load our water with ingredients which are a clog, and even poison, to the system and impede the free and healthy circulation of the blood.

We can decline to eat food that contains more minerals and other solids than is necessary for the proper support and functioning of our body.

We can keep a check on our appetites and prevent overeating. We can gradually accustom ourselves to eat less of disease-carrying, animal food, and more of grain, vegetables, nuts and fruit, and partake of the various combinations and dishes prepared from them.

Fruit as a class, according to Professor Liebig, contains in right proportion, the four predominating elements formerly mentioned, that enter mainly into the make up of the physical structure; namely, oxygen, hydrogen, carbon and nitrogen. Fruit should, therefore, be taken in greater quantities and greater variety than is now usually the custom.

We can set apart from one-half to one hour daily for intelligent physical exercise, sufficient to strengthen and keep in good order all the bones, tendons, ligaments, nerves, muscles and cartilages of our body; and train our lungs to take in a greater quantity of pure, wholesome air than they do now.

Many, very many, men and women of our time are only half alive; they have but a very imperfect control over the body and its functions, because of lack of knowledge, energy or effort in giving proper attention to all the needs of the body.

We must let the mind rule the body more, and put a check upon our feelings and emotions.

We must familiarize ourselves with the chemical changes produced in the body by anger, fear, worry, envy, jealousy, hatred and other kindred, injurious emotions, and avoid or overcome them.

We must cultivate the cheerful state of mind, and through it impel and develop the chemical forces which

constitute the finer, the superior—because the mental forces in nature—to keep the atomic cell-life of our body constantly in a higher, more vital and finer state of vibration and thereby build up and sustain continuously healthy and youthful tissue.

Of course all this requires and compels the use of will power; but will power is the great determining factor in the growth of the race and the future of man. Those who decline to summon this great masterful force, those who say "I can't," must not complain if they remain in the same condition to which the thoughtless, careless majority is subjected.

The newer time calls for a newer race ready to free itself from the chains of the less intelligent and prejudiced past. The newer race will spring from the loins of the present, and we all have it in our power to join the ranks of those who will resolutely face the newer problems of life; the solution of these problems rests with you and me, and the time to begin to solve them is now.

Let us have a new declaration of independence, every one for himself or herself. Let us weigh the accepted opinions of our neighbors and friends in the scale of reason, and compare them impartially with the concepts of the newer philosophy, and if they are found to be clearly in conflict with our better understanding, let us quietly and unobtrusively ignore them, and conform to our own highest ideal. Gradually the world will change in our direction, because we have silently compelled it to do so by force of example.

Man must face resolutely about from the "respectable" old drifting conditions, and paddle his canoe up the stream of life, and into the unexplored realms of nature, if he would no longer be engulfed in the great ocean of accepted beliefs, established errors and old race conditions.

Through resolute, intelligent, persistent determination, governed and steadily reinforced by superior and commanding will power, let us summon to our constant service those powers which are back of all visible substance, bring ourselves into direct contact with the great source of all mental activity, and through it bring under our direct control the finer forces in nature.

CHAS. F. BURGMAN.

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THE MASTERY OF MIND.

Whether there is a simultaneous and universal tendency towards a change in the world's thought, or whether through the wide-spread dissemination of Mental Science literature, the truth that mind is master is beginning to permeate the thought of the age, and be outwardly demonstrated—I cannot say; but certain it is that it is becoming a rare thing to take up a newspaper or other publication, which does not contain the statement of some fact illustrating the victory of mind over matter, so-called, or some article showing that all progress, all outward improvement has its first inception in the human brain. It is being recognized that the man of ideas, who has the power of externalizing those ideas, is the successful man of the day. The reign of the advocates of brute force is waning. Truth, love and justice will shortly hold sway. The era of the dreamer is over, for thought and action must now go hand in hand.

A San Francisco daily paper has lately published some excellent leading articles, written in response to letters asking advice from young men entering business life, which might well have found a place in a Mental Science journal, and which probably were written by a student of the Science, as these are to be found in every profession and in all walks of life. The fact that such ideas have been given prominence in the daily press is one straw showing which way the stream of thought is flowing. And there are other significant signs.

Last year an account was printed in the paper mentioned above of a man travelling alone in the mountains who met with a frightful accident. His body was crushed and mangled in an indescribable manner, yet in this condition he dragged himself to where human assistance was available. Medical advice was obtained, but the doctors pronounced him incurable, told him they could do nothing for him and that he could not live more than a few days. Their opinions did not daunt this brave man. He assured them that he had not the smallest intention of dying, and in an incredibly short time arose from his bed, and actually did fully recover. This man, by the force of his strong will, set the so-called laws of physical causation aside, and regained his health in spite of them.

The story is told, also in the same paper, of a man now living in a country town in California, who had his neck broken in childhood, and who, notwithstanding what would at one time have been considered a fatal injury, has grown to manhood, and is a well educated and smart business man. Two men are living in San Francisco—so the newspapers say—one with a bullet in his heart and the other without a stomach.

The annals of the South African war abound with accounts of miraculous recoveries from seemingly fatal wounds. One instance is given of a soldier receiving no less than five severe wounds in one engagement. He was carried off the field in an apparently dying condition, but the surgeon refrained from operating, and he made a very rapid recovery. Another soldier received three bullet wounds, one penetrating the brain. He lay for a long time where he fell, exposed to the sun's heat and night dews, before assistance could be rendered him; yet he, too, made a very quick recovery. Many other cases are reported, quite as remarkable as the above.

Many instances of the power of mind over matter (so-

called) came into my own experience long before I heard of Mental Science, and I am sure that many persons, if they look back carefully on their past life, will find that they have met with similar experiences.

Some years ago, in Adelaide, Australia, a schoolmaster, who had remarkable success in training and educating wild and unruly boys, was thrown from his horse, and so terribly injured that the doctors said it was impossible for him to raise himself to even a sitting position. Yet this man, when brought on a stretcher to his garden gate, was so anxious to spare his aged parents the shock of seeing him carried in helpless, that he arose, walked up the garden path and into the house, his will forcing his mangled flesh to obey its imperious mandate. Had this brave and unselfish man enjoyed the knowledge we do, his noble and unselfish life might have been spared. As it was he died the next day.

A dear friend of mine—a young wife—has often told me that the only thing which held her to life through months of suffering, was the love of her husband. But for his devotion and need of her, she would have given up and died to escape the unspeakable tortures inflicted upon her by doctors in their mistaken efforts to cure. A similar example of devotion is given by our president. Who can doubt that it is Mr. McKinley's unflinching tenderness, love and care which binds to life the sweet and lovely mistress of the White House, whose sufferings would have killed a less beloved wife? A little more knowledge, and he could give her health as well as life.

A lady of my acquaintance, who could not eat any kind of wild game without becoming very sick, one day dined at a neighbor's on what she supposed was pigeon pie. She enjoyed her meal greatly, and felt no ill effects until her hosts told her that the pie she had found so savory was made of wild parrots. She immediately became so violently ill that for a time her life was in danger. As she was well until told she had eaten parrots, it was evidently not the flesh of the birds, but her idea concerning it, which caused the sickness.

Even in their present low stage of development, when under the influence of strong emotion, people seem to be gifted with superhuman strength and fearlessness. Once, some time ago, when my mother lay dying, as we supposed, the chimney of our house caught on fire. The weather was very hot. The shingle roof, dry as tinder, might catch fire at any moment. We lived in the country far from fire brigades. The roof had to be kept damp while the fire in the chimney was being extinguished. I seized a great tub filled with water, which at another time I could not have moved, and carried it with the greatest ease to the foot of the ladder up which my brothers were taking pails of water to throw on the roof. For that moment I had abnormal strength, which, however, might become normal if I knew how to make it so.

On another occasion when my little nephews of three and four years strayed away and were lost in the Australian "bush," I went into the woods and searched for them through the dark night. Though at that time I was very young and rather timid, I was as absolutely free from fear as though I had been in my home, and blacks, snakes and dangerous pitfalls did not surround me. My love and anxiety for the dear little men had completely cast out fear for myself. It may interest

other little ones to know that Charlie and Ernest were found the next day, none the worse for their night in the bush. They had slept under a grass tree in each other's arms, and were not a bit afraid.

At the present time, in certain moods or states of mind, I can walk through the most dangerous parts of a city and feel as safe as though surrounded by friends. And I firmly believe that we have the power to surround ourselves with such an atmosphere of fearlessness, that no danger could by any possibility penetrate through it. If we could attain and retain the proper attitude of mind, we might walk into the cages of wild beasts, through fire, into the dens of thieves and come out unharmed.

An animal will own man as master only so long as man is fearless. A horse knows immediately when its rider is afraid. In this connection I had some amusing experiences when a child just learning to ride. My brothers would put me on the oldest and quietest "moke" they could find. The horse, knowing he had a greenhorn on his back, and a cowardly one at that, used invariably to take me to the nearest overhanging branch and gently try to rub me off. An old mare used to lie down as soon as I was put on her. The horses did not wish to hurt me; they simply wanted to get rid as quickly as might be of a rider whose incompetence they could not help despising. As soon as I gained a little courage and confidence they did not dare do this.

Let us be fearless, and use the undeveloped powers which lie dormant in the minds of each one of us.

F. E. HAWSON.

ONE HUNDRED YEARS OLD AND OVER.

"The Hundred Years" club publishes the following list of persons living who are one hundred years old and over. The club would doubtless be glad to enlarge the list by the additions of other names of very aged people.

Mrs. Sarah Allen, Union Hill, N. J., one hundred; Mrs. Annie Warren, Dexter, N. Y., one hundred; Mrs. Deborah Silliman, Easton, Conn., one hundred; Nathaniel B. Cross, Claremont, N. H., one hundred; Mrs. Alice Bryon, Orange, Conn., one hundred; William Welch, Claremont, N. H., one hundred; John W. Oliver, Noroton, Conn., one hundred; Mrs. Elizabeth Beyer, Bellevue Hospital, New York City, one hundred and two; William Earl Cook, Portsmouth, R. I., one hundred and three; Mrs. Sarah Hertwick Bartow, New Brunswick, N. J., one hundred and four; Mrs. Elinda Bonner Hunt, Long Island City, one hundred and eight; Abraham Elmer, Utica, N. Y., one hundred and eighteen.

The sole purpose of the club is the study of the means of increasing the length of human life, and members are expected to endeavor to live at least one hundred years. No one is required to adopt any particular method of diet or is in any way dictated to in his manner of living. Every one is left at fullest liberty to pursue his or her own ideas of how to retain youth and health; but all are expected to contend against old age and death as best they can in what seems to them the best way. The address of the secretary is G. W. Smith, 206, W. 45th St., New York, N. Y., who, we presume, will send a copy of constitution and by-laws of the club on application.

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

WHERE TRUE STRENGTH MAY BE FOUND.

A recent paper announced the celebration by the Catholic churches of the name day of Ignatius Loyola, founder of the Jesuit Order of Catholic Priests, in the year 1491.

As I am interested in the biographies of the founders and the history of the orders of ancient and modern religions, I will give a synopsis of the rules and regulations of this order that the Mental Science student may compare the ancient idea of penance necessary for the novice to undergo, before he was considered competent to go forth as a leader of the people—and the modern methods as taught by Helen Wilmans, the founder of Mental Science of to-day.

Loyola was the author of two works written in Spanish, "The Constitution of the Order of the Society of Jesus," and "Spiritual Exercises," better known by its Latin title of "Exercitia."

He has been accused by contemporaries of having copied the rules and regulations of certain orders of the Mohammedans, the Kadryas, who flourish in the Mohammedan territories to this day.

The Exercitia of "uerds" (laws) of this order, command that the novice after having taken the vows of chastity, obedience and poverty, must undergo probationary initiation, rules of which the following are but a small part, after which he is proclaimed a "Jesuit priest," subject to the wishes of a superior chosen from among the priesthood and called a "General" or a "Sheik" whom he is commanded to obey as a representative of Jesus Christ.

"Thou shalt be in the hands of thine Sheik, like a body in the hands of those who wash the cadavers."

Thirty to forty days out of the period of the novitiate the apprentice must spend in absolute retirement, speaking to no one, sleeping and eating only at prolonged intervals in darkness and silence, and only allowed lights when reading the holy scriptures. His days and nights are spent in prayer, fasting and meditation on sin, death and the grave. During his prayers he is to keep his eyes upon one fixed spot of light. During the inhaling and exhaling of his breath he is to utter some pious word; between two respirations not more than a single word is to be uttered, and when not praying he must "close his eyes and ears and look into his own heart." He must subjugate self and be as a dead body; his past wisdom and learning counts for naught.

He must hear with the ears of his imagination the moans, cries and maledictions of the damned directed against Jesus Christ and his saints; he must imagine to inhale the smoke, the sulphur fumes and the stench of decaying bodies; he must, by these means, realize the tortures inflicted upon the souls of the damned by an angry and avenging God. He is thus brought to that feeling of horror, anguish and abject fear, that ever keeps him chained to the vows of his order, surveillance to the God he is commanded to love, but for whom he feels only fear and dread. Deadness frequently follows his novitiate and his successor is warned of the evil spirit that controlled the apprentice to his doom.

There are several formulas given for the raising of the purified spirit to the heights of the adoration of God, that fanatical, imaginary mental state, known in all countries and among all creeds, which leads the Dancing Dervish to perform his peculiar feat and the

"Howling Holyite" to reach that state of emotional excitement, better termed extatic misery, so familiar to us all.

To the Mental Science student, with the grand and expansive views opened to him, the foregoing can be of but small interest, other than to bring to his mind's eye a potent reason for the ignorance and superstitious fear displayed by the religious orders of the day.

In all creeds the same iron bands of ignorance are welded together by the deadening fear of eternal punishment following upon violation of the laws laid down as essential to salvation, even under the leadership of Jesus Christ.

In all times and among all nations some form of religious fervor has held its sway over the multitudes, and misdirected religious feeling has many mistakes to answer for; but its emotional, fear-inspiring effect will live as long as men acknowledge an angry and murderous God, and seek to appease Him by tortures inflicted upon their own bodies and minds.

The results of these decades of ignorance and superstition are making themselves apparent to the few who are able to burst asunder the bands of the old dead beliefs and step forth fearlessly into the broad light of truth and reason.

At no time in the world's history have men and women had the courage that they now display in denying the existence of a personal God, and bringing forth in His place the convincing argument of universal good, and the omniscience of the Law of Attraction. The enforced concentration (without relaxation) of mind and the physical discomforts imposed upon the probationer in his damp, dark cell, could but result in both mental and physical degeneracy; and when his novitiate ended and he came forth as a leader of the people, his teachings were so impregnated with the gloom and dead issues of the past ages, that, in the natural course of effect, physical degeneracy would follow and spread itself broadcast in the land.

Let the student but compare the "uerds" of Mental Science with that of the "Exercitia" of Loyola, that he may more fully realize the grandeur and sublimity of its teachings. The torturing of mind and body gives place to the joyous feeling of life, health, happiness and love. We are enticed into the "elysian fields" to chase the bright winged objects of pleasure that lead away from the land of delusion, and out of the broad road of destruction into the spheres of peace, harmony and love, where there is no evil, and where supply is forever waiting upon demand. But the student replies, "I have not got there yet, and am so beaten about by the waves of doubt that I almost despair of ever understanding or realizing how I am to proceed."

And what can I direct more than has already been directed?

The lesson course is indispensable to the beginner, but after absorbing the fundamental truths, time alone can make them a part of him. No tortures, no anguish, accompanies these uerds, but the exercise of the will power, brought to bear upon the recognized truths, will eventually bring that realization of happiness and freedom, indispensable to health and progress.

That we all travel the same road and are beset by the same doubts and fears, but emphasizes to my mind that we are on the right track of the living truth. Despond-

ency may, for a time, hold us in her destructive clutches, but "truth crushed to earth will rise again," and after a while we sail past the shoals into smooth waters, only to undertake a more advanced position. It is thus we grow; never ending, but ever progressing.

The domineering religious views of the past are fast being outgrown by the people of the present. The twentieth century will demand, and obtain, a new interpretation. Christian Science will not last forever because its teachings violate reason, scientific knowledge and good sense. Its many followers, for the present, are simply feeling about them for a new solution of facts; a new synthesis, based upon reason, backed up by scientific research. The time is now at hand for the advance guard of Mental Science to bring its convincing forces to bear upon the many vacillating minds, and prove the power of the personal will to lift all mankind to the realms of reality; the recognizing of the God within.

CORDELIA EGAN THOMBER,

Powellton, Ill.

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[Fortieth edition, cloth.]

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

TO MENTAL SCIENTISTS: DO SOMETHING.

DEAR MRS. WILMANS:—I find that many Mental Scientists are particularly careful to avoid those conditions that are essential to their development. While they have come to an intellectual acceptance of the wondrous power of thought, many of them studiously refrain from any living expression of their belief. The thought has not yet become a part of them. They have only accepted it tentatively and are still looking for proofs and demonstrations. They believe in the power of the one, but do not recognize the proportionately increased and intensely concentrated power of the many.

It is well, perhaps, that people should express their objections to the form of the meetings at the various Temples, but when they make that an excuse for depriving the cause of their support, they make a sad and serious mistake.

Here are a small band of truth-seekers who believe in the supremacy of thought. They are in the midst of a community who differ from them in belief. They know that the others come together in every form of combination with the avowed purpose and intention of concentrating their thought and action along lines which oppose what is taught by Mental Science. No one can fail to appreciate the tremendous strength and influence of this concerted opposition; and yet the Mental Scientist will persist in keeping in his particular corner in order that he may cultivate some special leader, cult, fad or fancy.

Lord Dundreary could not understand how "birds of a feather" could do anything but "flock together." It is a sad truth that Mental Scientists are much inclined to "flock together." I find that many of them

give examples, for the principle that Unity is Strength, is exemplified in all things.

Even those who are considered to be advanced Mental Scientists, have asked me—"Why don't we demonstrate what we teach?" Why, indeed? Because, an accumulation of ignorance that has been thought and lived for thirty or forty or fifty years, is not to be eliminated in a day. It cannot be expunged by painting it over. It has to be lived out, and the new thought lived in. It must be outgrown. It is true that recognition rather than time is the essential of growth, but time is necessary to a change of recognition. All progress is gradual and must involve time.

Those who have given the necessary time and effort and have lived the life that places them in accord with the forces of nature demonstrate the truths of Mental Science. Any one else may do the same. The principles of nature are universal and impartial. If you would demonstrate power and happiness, express a life of truth and beauty, you must do it yourself, and you must think it out for yourself. And you can only do this to the best advantage when you co-operate with others, when you combine with others, when you benefit others. There is no other way to benefit yourself.

All these considerations apply not only to the Mental Scientists of New York City, but to all Mental Scientists and all new thought adherents the world over. The Mental Science Association stands for freedom of thought and is in sympathy with all kindred societies.

Do something! Do not wait for some one else to demonstrate. Do it yourself. Not only think, but act. We think in order that we may act with purpose and power. If you are in sympathy with Mental Science

THE MASTERPIECE.

"I am one with the infinite."

What does this momentous statement, this tremendous assertion, in all its truth and fullness convey?

Let us try to put it before ourselves as clearly as possible, to make a mental picture of what we mean; that is, of the meaning which the highest reach of our present consciousness is able to put into that expression; for to grasp the true meaning and full scope of it, is, as yet, far beyond our powers.

It is of transcendent importance to us all to be able to form an idea or conception of the state of "being one with the infinite;" for to hold this constantly before our minds, to be able at any moment to place it before the eyes of our consciousness, and in regarding it lift ourselves above the plane of ordinary earth life, is the keystone of the arch of Mental Science.

To begin with, one must be clear as to two things. Firstly, what does it mean to be "one with" anything, any power or intelligence?

It means to be of like substance with it, of one mind with it, to enjoy the same powers, to partake of its potentialities and attributes, to share all its qualities, to know all it knows, to see and hear all it sees and hears, to feel, to do, to be, what it feels, does and is—in a word, to be identical with it.

Secondly, what do we understand by "Infinity?" (What Infinity *is* cannot be comprehended by us for many a long age yet—if ever.)

To me "Infinity" means all power of expression. Or better put perhaps—all power to express. It includes not merely those qualities admittedly attributes of the Supreme Power, such as knowledge, wisdom, omnipresence, all beauty, enjoyment, happiness, etc.

gladly "go through fire and water," as the saying runs, to gain it; but we are not called on to make sacrifices; physical suffering is not required of us.

Patient, persistent work in mind training, a single-hearted demand, and a single-eyed search for truth; a "proving of all things" and a resolute setting aside of those not "true," is what is needed.

The time required is no less than all our life—and after, if we are weak enough to lose it again. And is the labour great? Aye! verily it is.

Every act, word, thought, every breath we draw must be given to it, must be part of it.

When you play a sonata of Beethoven's you know that as each timest note has its place and share in the scheme of the masterpiece, no single one may be omitted, but must be given its due effect; or the rendering of the sonata is spoiled. Just so each thought, word, act of your life must be truly thought, spoken, done, or that masterpiece, yourself, will not be rendered as the great Creator intended it to be.

And a "masterpiece" you must be, and are.

You are the best thing God—or the Infinite—has made—God's masterpiece, though as yet you assert not your mastery.

We sometimes see a man who is not master in his own house or family. No one thinks much of him. How much less does one think of a man who is not master even of himself. How much less again must one think of a divine Being, a God, who walks the earth disguised—almost—beyond recognition, with his omnipotence shut up within his inner being, neither expressing itself in his environment nor impressing itself on his outer form.

We (most of us) resemble a man wandering about ragged, cold and hungry with pockets tightly buttoned over bank notes. When one who knows meets him and says, "Friend, you have that within your shabby garment which will make you rich in everything forever," he replies, "What nonsense you talk!" and passes on, not even to try his pockets.

FREEDOM

WEEKLY.

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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.

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

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

TO OUR FOREIGN SUBSCRIBERS.

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

TO SUBSCRIBERS.

Next week there will be no issue of FREEDOM, it being the fifth week in the month, and—as the readers will recall—we publish only four papers each month, or forty-eight during the year. So you must not think your FREEDOM has been lost in the mail. It will appear promptly the following week.

UNLIMITED CONQUEST.

We are making the biggest effort that has ever been made in the history of the world. That effort is the conquest of old age and death.

We have been conquering disease for years, and have attained great mastery over it. We can attain greater mastery over it by extending our hopes and beliefs and efforts farther in the same line; in other words, by pointing our ideal higher and directing our most positive intentions toward its realization.

Life holds nothing for me unless it can demonstrate the creativeness of man. In truth, it holds nothing for anyone unless it can do this; but the great body of the people are ignorant of this fact and are not thinking about it at all.

There is an article in this week's FREEDOM by Eugene De' Mar treating on the subject of the people's indifference to this mighty and most comprehensive of all subjects. The people are ignorant of what they are missing; they don't know the value of the self-mastery we are endeavoring to teach them. They don't know that this same self-mastery means the mastery of all things and all conditions. They are ignorant, and ignorance is disease, weakness, poverty, old age and death.

But they begin to be in the transitional stage between life and death; which is between the consciousness of dead materiality and that of living mentality; and they are slowly rising from out their present condition. It is a mere matter of growth in the power to understand new truth and to make this new truth a part of their lives.

Many are making the effort to arise from the deadness of the past, and because they are bound by prenatal conditions they can only get a little way from where they were, and then stop. This stopping is not a matter of culpable indifference with them, although it is indifference; an indifference caused by the fact that they have reached the present limit of their creative power. Their brains have not yet expanded to the size where they can get a comprehensive grasp of this mighty truth with enough clearness to adopt it into their every-day lives.

And why should this be? Is it possible that a part of the race cannot come into the high place of self creativeness?

Yes it is possible. This is exactly what is the matter. The race is a growth; it is an evolution from bruteness to manhood. Bruteness is doomed; the brute dies; man who is not expressing life on a plane higher than the brute will die also. His brain has not yet acquired the power to generate the intelligence that will save him.

The race to-day is passing from bruteness to manhood, and its aggregate brain is weak as yet. Every day sees it growing stronger; but ninety-nine out of a hundred of its numbers really cannot grasp the far reaching truths of Mental Science, and never will grasp them. We shall witness the passing of this generation and the birth of the new one before we will see the sufficient completion of brain-power in the mass of the people that will prove ready to save them. Twenty years from now will make the introduction of these truths an easy matter; and why? Because the people will be developed into reasoning beings by that time; their brains will do to rely upon and they will have cast out the heathenish beliefs of their ancestors.

At the present day they are so filled with these beliefs that the higher and more intellectual beliefs cannot come to them. They must have different casts of brain first, and this will be a matter of slow growth, and will require time. I doubt whether the mass of them can be hurried. But I do not doubt the ability to hold on, of those whose brains are sufficiently enlarged to take in the idea in all its magnificence, its grandeur and power. This class of thinkers—not numerous at the present time—will out live the dying believers in the past superstitions and form the first society of the new and powerful order that is even now really and practically overcoming disease, old age and death.

We are in the beginning of the New Time. Everything in the shape of farther development depends upon

brain. Comparatively few people have that high order of brain that expresses itself in constructing new phases of thought—let alone building these new phases of thought into conditions.

To be sure brain itself is a thing of growth. Many a person apparently in hopeless ignorance has the capacity to enlarge every department of his brain in the remnant of his present life if he will do it. But as a rule he will not. The apathy that Mr. Del Mar speaks of denotes the condition of such a person and enables the thinker to foretell his doom.

But, again I say that the subject of our writings—*man's ability to conquer all things, even old age and death*, is one that requires time to bring about. It is a matter of the better birthing of children, and of the willingness of men and women to learn more and to conquer their fear in regard to changing their beliefs. It is the beliefs of the past that are killing the race. These beliefs once disposed of, an intellectual light would so illuminate the world that it would shine forth in brain capacity, beyond our ability to dream of.

There is nothing for the believers in this great thought to do, but simply to keep on learning; to keep on dropping the old prejudices out of their minds, and to keep giving more and still more credence to the fresh products of the brain. This is growth in self power; and it will do more for others at this time to show them what we can do for ourselves than any amount of effort expended directly upon them. We cannot do their thinking for them, for this is annihilation to them. We cannot expand their brains by any method we can employ from the external side of life; we can only serve as examples to them by showing them *how we grow*. It will only be by perceiving our growth that they will begin to reason on the subject, and this reasoning will lead to growth on their part.

It is not with a feeling of indifference that I speak of those who are hanging back in the struggle for the greater vitality that will enable the whole race to unite with us in conquering the obstacles lying in our pathway of progress. I desire nothing so much as the good of the entire people. I cannot condemn their ignorance; no, not even when they misjudge us and our motives. We do not profess to know very much ourselves, and we are striving to learn more daily. But one thing we have learned, and we have learned it so thoroughly that the entire race of men, with all the gods and demons they can get to back them, cannot weaken our faith in it. It is the fact that man is a limitless being, because he is a *mental being*; being a mental being his power to grow endlessly depends on his effort to attain knowledge. No amount of knowledge is denied him; there is no power in the universe to deny him what he creates from his intellect. It is on the intellectual plane that the supply is equal to the demand. This one sentence is his sure guarantee of mastery over all adverse conditions, and puts all power of conquest in his hands; even the conquest of old age and death.

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.

FRAGMENTS OF TRUTH.

If a person will only do his own thinking, taking as a basis the motive power he finds within him—*desire*—he will soon know what he is, how he came to be what he is, what powers he possesses and the true method of unfolding these powers. But this is the very thing the race refuses to do. It is still clinging to its first visionary attempts to unravel what seemed to be the mystery of its existence. That these attempts are too weak and silly to bear the investigation of common sense at this day cannot help but be seen by every one who has common sense, and is not afraid to use it.

Man, who is a microcosm of the world, can unravel the entire mystery of the world, and of every form of life in it, by simply studying himself. And not only this, but he can take the life line which he finds in himself, and which is ever projecting itself ahead of his present growth *in the form of desire*, and he can go beyond the earth and beyond himself in his capacity to investigate a thousand things of which he scarcely dreams as yet. It has been in this way that seers have prophesied, and that unknown philosophies have been projected before there was a possibility to demonstrate them.

Man spreads out in both directions, if he will abandon the preconceived opinion of his own littleness and helplessness, and trust to the spirit of expansion he finds within him. Being rooted in the past he is a compendium of all past wisdom; being unlimited in his mental scope he can reach forward into the future to the time of blossoming and fruitage, of which his mere existence is a prophecy. But so long as he hangs on to the baby ideas of a baby race and attempts to measure the possibility of future wisdom by them, he is a mere stunted nubbin, no good for any present use except to help fertilize the earth, into which his body is descending.

No man is a man until he knows himself. No man is a man so long as he casts his burdens on another. The great trouble with the whole world is that it is casting its burdens on what it calls its gods—Jesus, Buddha, Mohamet, etc. It doesn't realize that its burdens are something to be conquered by intelligent thought, and that by casting them on another it casts *its strength* on another also, thus weakening itself to the verge of doom. To seek salvation from our errors and mistakes through the merits of another is a virtual confession that we ourselves are destitute of merit. It is going through the bankruptcy act in a far more serious and damaging way than where the compulsion is only the lack of money. It is the lack of intelligence that prompts to such a thing; the lack of independence and courage and self-trust—everything, in fact, that makes the man.

No man can grow in true wisdom who waits to be carried over the rough places in life in the arms of another. To make his way over the rough places unaided is the thing that gives him strength. A man cannot cultivate his muscles by watching another man use his; he cannot grow strong by sitting down while some other person does his work for him. Neither can he gain mental power without exerting his own brain. The

thing I am most thankful for is the obstacles I have found in my way on the road I have been traveling. What is an obstacle but something to conquer? And oh, the power that passes from the conquered into the conqueror! I feel it thrilling through every atom of my body this moment. It is my present strength; it is the vitality that gives spring to my footsteps, happiness to my every moment, confidence in my undertakings and success in all my business enterprises.

Those who seek the truth for the truth's sake, and are not afraid to follow where it leads, will be left to inhabit the earth. That is, they will not die. Truth being deathless those who are allied to it under the law are deathless also. It is only error that dies; only those whose lives are founded on error who die. But look at the multitudes. They are not afraid of error; it is the breath they breathe, and they are born of its miasma and do not sense its death-dealing poison. It is only truth they fear; truth that seems so strange to them; and yet truth, self-evolved, is the only saving power there is.

To perceive the I is to perceive the ideal. To get a consciousness of the power of the I is to go close toward making the ideal apparent to yourself; for the I in its fullest expression is the ideal; it is what you most desire to be; and not what you appear to be to others on the external plane; it is your true self; the real you.

You do not have to be what you are unwilling to be. A man is a selecting factor. Let him reason himself into a knowledge of his position in the universe, and his relation to the law of growth, and then go coolly to work to sort himself out. In doing this he will soon find that there is a lot of conditions or beliefs (they are the same thing) about him that he does not want, and that his desires point to other conditions that he does want; and he will readily see that what he desires is already his, and claim it as his own under the Law of all Life—that of attraction.

I only know one way to keep from slipping over the edge of one's resolutions and tumbling into sloughs of discontent; and that is, to not make any resolutions, but simply to repose in the unlimited good of unlimited human nature, and trust it to lift us above the need of soul-coldling, or salvation by the grace of another. H. W.

MENTAL SCIENCE.

This is the name of Eugene Del Mar's magazine. It is small, and printed of leaves that look like pressed snow, so white and delicate and peculiar is the character of the paper used. Every word of it from beginning to end is pure gold. Every Mental Scientist ought to have it and carry it with him to read and absorb strength from. I read every word of it before I laid it down, and then I went back over many of the paragraphs and read them as slowly as one sips the most delicious nectar. I could feel the wisdom from them filtering through my body.

Friends, you do not hesitate to pay one dollar for a doctor's prescription if you feel the negativeness of your condition; and it does you no permanent good. Here is a medicine that will cure you if you will absorb

it. It will cure you of *fear*, that prolific mother of all diseases and weakness and poverty. Send for it. Many of my readers are willing to take my word when I recommend a thing; I recommend this little magazine. I advise you to study every page of it. As I read it what meanings open up to me! The ideas are not new, but they are like some splendid truths we know and have secretly cherished because it seemed as if no one would respond to them; when lo! here they are opening upon us from an unexpected quarter.

Send your dollar and get a dose of true wisdom. Address Eugene Del Mar, 27 William St., New York, N. Y.

A FINE BUSINESS.

As a business woman I feel confident that I could take an agency for the new book, "The Conquest of Death," and make money out of it.

I would have an office in the town where I lived, or I would go to a better town if necessary, and take an office, and would then try and get agents who would go among the people and sell the book. I would advertise in the local papers for agents, and before a great while I would have a number of them who would take the book out to exhibit and take orders for it. I should educate these agents in what they were to do to make a success of their part of the business. I should require them to study the book until they could speak of its ideas with an honest earnestness that would enlist attention; and I should instruct them in the right manner to meet their customers so as to create a favorable impression.

"The Conquest of Death" is a book that promises to come into very great demand. One year from the time it is issued from the press the position of local agent for it is going to be extremely valuable.

The book is described elsewhere. It will be out of press in three weeks, I fully expect. H. W.

A MISTAKE.

It was a mistake on my part to advertise the new book, "The Conquest of Death" in FREEDOM. It is a book for agents to handle, and this fact debars us from selling it. Do not send us any more orders for it. It will be offered to you through one of our various agencies. H. W.

AGENTS WANTED.

We want agents in every county in the United States and in all foreign English-speaking countries to sell Mrs. Wilman's forthcoming book, "The Conquest of Death," now about ready to issue from the press. This is Mrs. Wilman's latest and largest work, containing over 400 pages, with nearly forty half-tone illustrations, and will be handsomely bound in cloth and half morocco at \$2.75 and \$5.00 per copy. Agents will be assigned exclusive territory. Those without experience or capital should start with a single county, but we would like a few thoroughly competent parties with business experience and a little capital to establish state agencies and themselves secure and direct county agents. To the right parties liberal terms will be made. The amount of capital required is not large, but a few hundred dollars is a necessity in starting an agency which is to have charge of a state, and this the agent must of course furnish, but such a business once established can be made permanent and paying. Address

THE INTERNATIONAL SCIENTIFIC ASSOCIATION,
Sea Breeze, Fla.

THE WASTE-PAPER BASKET.

Me'n' the other boys have had a big time to-day. It is Sunday and we started in for at least a ten hours' job on the Pier. The day has been too lovely to describe, but I think I can describe the rest of it. The carriage was at the door at eight o'clock, and the other boys were on hand; Jerome Burgman, Florrie's oldest boy, who is about fourteen years old, and a very large fellow, strong and fine looking—with his two younger brothers, Leo and Carl, together with Mr. Burgman and Charley and Jessamine all started out. There was but one fisherman on the Pier when we got there, and he was pulling in some beautiful whiting and blue fish. As soon as my hook was baited I caught a pompino (only I don't have the least idea I have spelled the word properly) that weighed nearly five pounds. Everybody said it was the largest ever seen of that species. It was like burnished silver and so handsome I could not bear to see it die.

But in fact I cannot bear to see any of them die, and can only stand it because it is in the line of nature on the lower plane; it comes under the law of the survival of the fittest; a law whose fulfillment cannot be avoided.

After this we caught a variety of fish, some curiosities among them. Then Jerome caught a shark; we hung it up under the Pier and I took a picture of it with Jerome standing by it; he was not near so tall as it was. We tried to get the dog, Bulger, in the picture, but he was afraid of some trap and refused "to be took."

Mr. Burgman has returned from his lecturing tour; nobody was more rejoiced to see him than Bulger was. The dog almost took a fit over his master; it was pitiful to see and hear him.

Florrie and Charley and I went up on the train to meet Mr. Burgman in Jacksonville, and through some mistake we passed him on the road as he was coming home from there. I wanted to buy carpets and furniture in Jacksonville, too, but could not find a thing that I would have.

All the time we have been living in our beautiful new mansion (I was going to say cottage, but pure truthfulness compels me to call it a nobler name) we have had no furniture but that which we have taken from the Colonnades, which is closed in summer, and no carpets but great rugs borrowed from there also. These articles will have to be returned before the hotel opens in November.

My readers all know Fred Sheldon and the two beautiful little girls and their lovely mother, I have so often mentioned in this department of Freedom. It has now been almost a year since his business compelled him to go to Chicago—not for good, we all hope, but for a long time I expect.

Now these two babies, neither of whom can speak plainly, actually knew Mr. Burgman when he called there the other day. They recognized him and were perfectly delighted to see him. They plied him with questions about everybody down here and could not get enough of his talk about us. He held one in each arm and carried them about while they pointed out the pictures of this place that they had taken away from here. Such intelligence in two babies he said he had never seen. Their baby brother is also one of the most promising children that ever was. Mr. and Mrs. Sheldon are remarkably handsome and intellectual people. No wonder

their children are remarkable. They ought to have a house full of them. They are the kind of persons who improve the race. I have looked at that family in wonder to note the natural ability and beauty manifested in them.

Now these people are not my relatives; I can afford to boast of them all the more because they are not. They belong to Charley's side of the family, and I must say that I have never seen one of them who was not in some way or other—often in many ways—superior to the ordinary run of people, both in looks and natural ability. If the whole race could be brought up to their standpoint it would not be long before the millennium would be here.

It is a fact that we may talk or lecture to a company of ordinary people, people of average capacity, for hours, and yet fail to get them to accept any of our ideas; but let us run across men and women of great brain capacity, and a few minutes' talk will enlist their interest until they cannot rest without more knowledge of the subject. At this time the world's intellectual capacity is too low to grasp the mighty ideas we are giving it. Only a very few people have reached the high plane where they are able to take hold and investigate the thoughts we are constantly putting in print.

So we cannot reach the masses as yet. We can only reach the exceptional people; people whose brains are large enough to turn over new thought and examine it on every side; people who are not afraid of a new thought. Most people are as fearful of a new thought as Jess is of a cockroach.

Last night her mother was at the Mental Science lecture; Captain Eldridge was lecturing on the subject of the Sphinx; I did not go; I was in my room just down the hall from where the young one was sleeping—or supposed to be sleeping. All at once there was an agitated knock at my door, which instantly flew open revealing Jessie with her silky hair all in a tumble, and her eyes as big as walnuts with excitement. Jessie's eyes are of the softest quality of black velvet. She has not got our family coloring at all; we are all blonds but Claude and Helen Burgman and herself.

In her excitement she could hardly talk, but she managed to let me know that she saw the whiskers of a cockroach peeping over a large scrap book that was leaning against the wall in her room. She said she knew there was one, and thought she saw another peeping around the corner.

I went in there and turned on all the light I could get, making things quite brilliant. Now a cockroach gives me the horrors as badly as it does Jessie, and it is the only thing that does. I don't mind a snake in the least; and I can't tell what it is about a cockroach that makes me feel as I do. I tried to coax Jessie to stay in my room until her mother returned, but she did not want to. So I went with her and made a search. The big book was there, and several cockroaches were peeping over the top of it. I got my skirts up under one arm and took off a slipper to fight with. I threw the book down on the floor and several of the monsters capered out, streaking it for safe places to hide. We failed to get any of them the first onslaught, but we were game and followed the business for a half hour or more until we had murdered four of them, and left a

promise with them to murder the rest as soon as we could get some poison.

Cockroaches are really the only disagreeable thing we have; all our other bugs are nothing in comparison; and the little chameleons—oh! the littlest bit of folks you ever saw in the shape of alligators, are beautiful and charming, and they don't make me nervous even when they run over me. They will eat out of our hands and show many traits of lovingness.

This is the first day of October; it is fall weather in most places, but not here. The oranges are ripening on the trees and the flowers are doing about as well as ever. The air is deliciously warm, as usual. In spite of all this there is the feeling in the air that always comes with autumn. It is the death feeling. The northern atmosphere of thought brings it to us. Autumn in the north is the season of death; the season when everything withdraws its vitality from visible expression, and finally wraps its powers of display in a mantle of snow, and waits.

The recollection of the northern autumn impresses us yet. We will have to outgrow it just as we are outgrowing the impression of death.

How bright life is in spite of the autumn season, when we consider that the mental autumn implanted in our lives at our birth is vanishing out of them now.

We are entering the mental domain of perpetual spring. Thinkers, lift your thoughts to this, the greatest thought of all.

The hundreds of little papers recently sprung up, are discussing Hypnotism, Astrology and a hundred other stray ideas; not one of which is worth an hour's consideration. There is only one subject that will endure; the interest upon which will increase until the papers embodying this thought will be the only papers read. This subject is the Conquest of Death. This is the only subject there is in the world worth a moment's consideration.

H. W.

THE NERVES NEVER GROW OLD.

Commenting on the common causes of nervous disorders, Professor W. H. Thompson says: "The message of modern science about the nervous system is more hopeful than ever. It tells us that the nervous system has a greater store of reserve vitality than all the other bodily systems put together. It is the only texture that is found not to have lost weight after death by starvation, as well as after death by any cause. It is the last to grow old; and as to the mind, it need not grow old at all, provided it be steadily applied with that mighty spiritual element in us which we call interest. Even the muscular system can be wonderfully sustained by interest; for should a man attempt the same muscular work on a treadmill which he lightly endures along the mountain brook after a trout, he would faint dead away. But the mind will by interest grow steadily, even while bone and sinew are wasting through age."—*Practical Review*.

COLLEGE FUND.

Total to date.....\$2,440.50

TREE FUND.

M. F. Clarke.....\$2.00

SEA BREEZE EVENTS.

Mr. and Mrs. E. S. Bender of Glenn Falls, New York, left on the 14th inst. after a two weeks' visit. Both will return in December.

Mr. Gill, proprietor of the Clarendon Inn, returned from a month's vacation to the North to prepare his house for the reception of winter guests.

Captain Clement Eldridge and family left Sea Breeze for Chicago, where the captain establishes a branch house for the sale of Helen Wilmans' publications.

Dr. W. A. Glover and wife, former residents of Sea Breeze, have returned to make this their permanent home. They are located in the Baker cottage on Ocean Boulevard.

Major E. F. Britton and wife returned from a two months' visit to Boston. Both have thoroughly enjoyed their vacation and removed somewhat the effects of Florida sunshine from their complexion.

Mr. Jesse R. Trumbower purchased a lot from Helen Wilmans facing the Halifax river, situated between Ocean Boulevard and Glenview Boulevard. A handsome residence will be erected thereon at once for the permanent residence of Mr. Trumbower and family.

Dick Lyle moved his cottage from the height on Pinewood Avenue and located it fronting on Grand View Avenue, adjoining the new cottage recently built by him. Dick is looking for a big rush of winter visitors to Sea Breeze, and is preparing in time to accommodate some of them.

Mr. J. F. Lenger and wife, with Mrs. Dvorack, who visited here for a couple of weeks, have gone North, Mrs. Dvorack to her home in Chicago and Mr. Lenger and wife to Niabrara, Nebraska, to settle up their property affairs and return to Sea Breeze in January for permanent location.

Mr. Claude W. Baker and wife, the latter having returned recently from a visit to California, left Sea Breeze on the 15th inst. for San Francisco. Mr. Baker is looking after his California property interests, and at the same time will establish a branch house in San Francisco for the sale of Helen Wilmans' publications.

Mr. Charles H. Ballough returned from the North after an absence of eight months. He has employed several colored men to clear his fine grounds under the oaks near the river, and to look after his orange grove opposite the Colonnades Hotel. The grove is in fine bearing this year and will yield between four and five hundred dollars of a crop.

One cannot too soon forget one's errors and misdemeanors. To dwell long upon them is to add to the offense. Repentance and sorrow can only be displaced by something better which is as free and original as if they had not been. Not to grieve long for any action, but to go immediately and do freshly and otherwise, subdues so much from the wrong; else we may make the delay of repentance the punishment of the sin. A great soul will not consider its sins as its own, but be more absorbed in the prospect of that valor and virtue for the future which is more properly itself, than in these improper actions which by being sins, discover themselves to be not itself.—*Thoreau*.

FREEDOM on trial six weeks for 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.

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TEMPLES ORGANIZED.

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MRS. LENA K. WISMER, 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.

With the advent of fall, activity in the organization of new Temples begins to develop.

From St. Paul, Minnesota, Gusten Jungren writes, "Forward papers, documents and all printed matter useful in organization at the earliest possible convenience."

From the *St. Louis Star* we reprint the following notice:

MENTAL SCIENTISTS.

At a preliminary meeting of the Mental Scientists of St. Louis, held at parlors 313, 314 and 315, Union Trust building, Saturday evening, September 22, a temporary organization was effected and the following officers were elected: Chairman, Mr. J. Erickson; acting secretary, Mrs. L. A. Borges. It was decided to call the next meeting for Saturday evening, September 29, at the same place, at 8 o'clock sharp, to which all interested in Mental Science are cordially invited to come.

In Portland, Oregon, a Temple has been organized which has the promise of a very bright future. Here is a list of the membership: Mrs. J. C. Barton, William Candlin, Mrs. Lillian M. Candlin, Mrs. M. A. L. Nessly, Mr. C. N. Gill, Mrs. M. E. Safford, Mr. C. C. Safford, Miss May Ella Gove, Mrs. M. L. Renners, Dr. W. Rose, Mrs. W. Rose, Mrs. Sarah E. Peake, Mrs. Clara Parsons, W. S. Hufford, Chester Williams, Mrs. E. L. Poulterer, Mrs. Tilden, Mrs. Johnson, Miss Sidona V. Johnson.

The following constitute the officers of the Temple: Mr. W. S. Hufford, lecturer, Miss Sidona V. Johnson, secretary. The executive committee consists of Dr. W. Rose, Mr. C. C. Safford and Mr. C. N. Gill. The Temple

has been placed under very excellent management, all the officers possessing fine executive knowledge, and are thorough students of the science. With them the organization will make fine progress.

The following applications for membership at large have been received:

Within I enclose one dollar as fee membership at large in the Mental Science Association. I look forward to 1901 when I expect to visit your beautiful city on the Halifax, and take part in the convention.

MRS. WM. BENTLEY,
Athens, Ohio.

Within find application and the requisite fee for membership at large in the Mental Science Association.

MRS. H. E. PILE,
Wieland, Texas.

Enclosed find one dollar for membership at large in the Mental Science Association.

MRS. G. E. SHARP,
Alhambra, Illinois.

Enclosed find fee for membership at large. I am a joiner and accustomed to good work. I would like to assist in building the college.

R. M. TATTAM,
12 Heye St., Bacup, England.

Enclosed find one dollar for enrollment as a member at large in the Mental Science Association.

D. S. PLUMB,
Newark, N. J.

With this I mail the requisite fee for membership at large in the Mental Science Association. Later we may be able to organize a Temple here.

MRS. KATHERINE BUCK,
Elkton, South Dakota.

I think Mental Science the grandest teaching ever given to the world. I live in hopes to know more and understand it better. With this receive fee for enrollment as a member at large of your association.

MRS. C. SCHUBERT,
Webster City, Iowa.

To the friends who have been interested in the description of my travels during the past summer, I desire to say that I will resume the narrative in the next issue of FREEDOM. Much that I have seen and encountered is really worth recording and to be preserved by this means.

CHARLES F. BURGMAN,
National Secretary.

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Sea Breeze, Fla.

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