

FREEDOM

A JOURNAL OF REALISTIC IDEALISM.

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

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

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THE POWER OF THOUGHT CONCENTRATION.

No great act in life was ever achieved that did not have for its basis the concentration of the thought forces.

Thought, backed by earnest desire, has brought man to his present estate. It is the constructive force of the Universe. It is the basic principle of all life and every condition of life.

Everything that lives, thinks, and when intelligent thought is supplemented by concentration, there is no power on earth or in the heavens above that man cannot cope with.

Thought, unaccompanied by concentration, accomplishes very little. Some are able to concentrate their thoughts more readily than others, and can, therefore, act more promptly. But there has been no great undertaking in the history of the world that was not preceded by earnest concentration of the thought forces; and just in proportion to the ability to concentrate the thoughts will desired results be reached—provided, always, that conscientious, intelligent thought is employed.

If you wish to succeed in any line of business, concentrate your thought forces upon that business, and you will surely reap the fruits of your desires. If your aim is success in any of the professions, in music, literature or any of the arts or sciences, the employment of intelligent thought concentration will alone insure the consummation of your aspirations. The ways and means will come to you easily, and that which had previously appeared like a difficult undertaking will lose its complexity, and the road will be traversed with ease and delight.

But when you are seeking that which you desire through the medium of thought concentration, you must not get the idea that you are drawing upon some mysterious force for your supplies, located in an unseen and impenetrable realm. You must concentrate your thoughts upon the I Am within your own brain—that wonderful force and power within yourself that will never lead you astray. Other forces outside yourself cannot be depended upon; besides, you lose your own individuality when you try to draw strength and power outside your own reservoir of supply. This reservoir is never empty; it is constantly filled to the very brim with all the wisdom of the ages, and more. Its resources are inexhaustible, and you have but to drink of its crystal waters to be illumined with the fulfillment of every ambition. There are no dregs in this reservoir, and consequently no filtering process is required. Drink your fill, and then drink some more, and the whole world

will put on new raiment. The sunlight in your soul will radiate and not only illuminate your own path way, but that of every human being who comes within the radius of your aura.

In the process of thought concentration, one comes into close and harmonious touch with one's self. But in order to do this you must first have implicit confidence in yourself—in your own ability to accomplish anything and everything you undertake. If you distrust yourself and go around seeking help and advice from others, you will never succeed in anything, and will constantly appear in the light of a weak-minded, dependent creature, commanding the respect of no one. Better die and try it over again than to struggle along in a half-baked condition. You are not only hindering yourself, but you are obstructing the progress of others. Better command your energy and fly higher.

All life is endowed with a divine self, and when this divine self is given full and complete recognition, there are no limits to the achievements attainable. The divine self in man is the I Am within; the God of life; the element of eternal existence that never sleeps and knows no death. This is the eternal force within man that flies aloft when debarred of proper recognition and an inhabitable body is denied it. This is physical death.

Why man should be asked to spend a life time in preparation for death when all his talents should be employed in fitting himself for life, is an enigma whose solution none but the ignorant dare attempt.

That man is capable of overcoming physical death, and building for himself a physical body in the likeness and image of God—a body sufficiently perfect to give the soul a permanent and eternal abiding place—is a proposition that is to-day being accepted by practically every student of the science of life; and the world is full of them; and they are multiplying faster than the combined membership of all the churches extant; which is proof evident that man is becoming enlightened and is growing apace with the rapidity of his intelligent desires.

But before man can overcome physical death, he must come into full and complete knowledge of the operations of the universal law that governs all life. He must recognize the fact that the basis of all growth is desire, and that man is self-created by the ever-present desire, conscious or otherwise, to live and grow higher in the scale of being. He must come into the full consciousness that the body and soul are one and inseparable; that so long as man fails to recognize these truths in nature and persists in shriveling up and dying, just so long will he be compelled to pass through the pro-

cess of reincarnation until his physical body is sufficiently perfected to give harmonious habitation to the soul. The sooner these truths are given complete recognition, the sooner will man radiate the divine essence within.

The question here arises, how are we to come into possession of these truths in the face of the teachings of centuries that man is but a groveling worm in the dust, and unfit to die or live until he has divested himself of every semblance of self-respect, and has endowed a few cheap churches? Through the process of thought concentration, accompanied by a strong and persistent desire for the possession of absolute truth concerning man's destiny, all knowledge is available, all theological emanations to the contrary notwithstanding.

It may be pertinent to here give a few suggestions as to the most effective methods of concentrating the thoughts upon any desired subject.

First. In the early stages of development absolute quiet is essential. Anything that disturbs the chain of thought is a material hindrance. If convenient an unused room should be secured, in which there is, at least, one window admitting sunlight. This room should be thoroughly ventilated each day, and the sun allowed complete access, except at the time of sitting for concentration, when it should be made as dark as possible. A certain half hour each day should be devoted to the work. Regularity as to the time is important. There should be but one occupant in this room, and care should be taken to avoid interruptions. It is best to lock all door connections.

Second. Sit in an easy chair that will afford you the greatest amount of comfort. Face the north. The north is the home of the positive pole. Rest your hands in your lap, interlacing the fingers, but avoiding bringing the ends of the thumbs together. In this way you establish an unbroken magnetic circuit. Low-seated, high-back chair is preferable. Lean your head back on a small, soft cushion that no one else uses. Place both feet on the floor. To cross the legs is to check the free flow of the life currents. To use a high-seated chair has the same effect, as there is a strong pressure on the under parts of the thighs. Persistent pressure here will in time produce paralysis in some portion of the body. As you lean your head back, turn your eyes upward in the region of the brain called the cerebrum. This is the intuitive part of your being and is the seat of divine life.

Third. At this stage you relax every muscle and become perfectly passive and receptive. Every positive condition must be removed. It will take some little time to accomplish this, but perseverance will surely find its reward. Now give the divine self within you absolute recognition. Recognize the fact that within the cells of your own brain lie latent powers, that if brought to the surface and externalized, will enable you to accomplish anything on earth that you desire to, and some things in heaven. You are not appealing to a power outside yourself, as some are wont to do with disastrous results; but you are simply recognizing the power and strength and intellectual forces contained in your own being. You are learning to know yourself and understand the secret of placing confidence in your own abilities. There is nothing in the world that you

wish to know, no matter how apparently obscure, that you cannot master by persistent introspection—self-study and self-development. But your wants and desires must be earnest and honest and free from every semblance of selfishness and greed. Your heart must be overflowing with love for every living thing. You must know no enemy. You must recognize the fact that all mankind is on an equal footing and filled with the same divine essence of eternal life. There must be absolutely no doubt in your mind about this. The fact that there is here and there a distinctive difference in individual unfoldment, creates no class distinction. Because the average man thinks himself superior to his neighbor, does not make it so. Persist in concentrating your thoughts upon that which you are striving for. They will want to think of everything else at first, but you must bring them back as often as the wander, but not in a positive, irritable mood. If you do this you might as well stop short, for you will meet with disappointments all along the line. Patient calmness will have the same effect on refractory thoughts as on a balky horse.

These suggestions, persistently and honestly followed out, will bring you success in every department of life. No aspiration is too high of attainment. No desire, backed by sincere motive, is beyond your ability to consummate. The wisdom of the gods is yours. Just take your fill.

While still in your concentration posture, remember this:

All Truth is available.

The Universe is founded upon eternal, immortal Truth.

Thought, concentrated, is the ever existent creative force.

The I AM within you and within me is the beacon-light that guides the Star of Hope in its search for Truth.

Find the Truth, my friend.

It is the conquerer of death.

EDGAR WALLACE CONABLE.

The eminent geologist of Harvard College, Professor N. S. Shaler, in a recent lecture declared that the greatest influx of gold that the world has ever seen or known will result within the next thirty years, because of geological conditions combined with improved mining apparatus and methods.

He says: "The new systems of mining which have recently been discovered will have produced by the middle of the present century an almost intolerable supply of gold." And he adds: "If the price of gold goes down, another metal must be looked for as a token of international value. I think this will be silver, because silver is not found in alluvial plains; and because, owing to the difficulty in mining, it will not change its value."

Here is a scientific proposition that may keep the old ghost walking. Just when we think things are settled, there comes along the scientific gentleman and stirs it all up again. Won't it seem funny for all us new-old "made-overs" to be giving the gold standard fogies the "go-by," as we march along with the precious-metal silverites? As the poet says, "Wouldn't it jar you?"

THE WONDER FLOWERS.

BY F. E. HAWSON.

In a town whose citizens give themselves up almost wholly to over-indulgence in the pleasures of the senses, a florist placed in the window of his store some wondrous flowers. Roses, carnations, lilies and other blooms form a background for these blossoms, for this town is in a land of flowers. The wonder flowers occupy a central position in front, and the florist has arranged them in a tall, branching stand. Each small receptacle at the end of the branches of the stand contains one large, glorious flower, or a long, trailing spray of a smaller variety. Each blossom is a marvel in itself, strange in shape, exquisite in perfume, delicate in coloring, shading from tinted pearl to rich deep velvety hues, which the art of man cannot reproduce. To some who gaze upon them, they seem like fairy blossoms. Others see in them creatures from another and higher sphere, wonderful individualities which have formed themselves from what —? Ah! there is the marvel of marvels! They are ethereal blossoms. All this radiant beauty, delicate coloring, exquisite perfume, unique individuality, they have by their passionate desires for beauty, individuality and expression evolved from the air.

This all can see for themselves, for at the back of the stand the florist has hung a small log, cut from the branch of a forest tree, and on this grows the whole plant, leaves, bulbs, long graceful air roots and lovely flowers. And thus have I seen these plants growing in their most favored home, on the branches of the forest trees of Brazil. There they bloom in rare loveliness, and riot in their glorious conception of life. Not as parasites. No. They take nothing from the tree. It is simply their dwelling place. They are ephytal. They derive their sustenance from the air alone.

There is always a crowd before that florist's window. Perhaps the man does not himself know how great an educator he is. Each one takes away some thought, some conception, more or less true according to his state of development. Each one, no matter how low according to the old standard his aim in life, is made better by the sight of so much loveliness. The dull and brutish, seeing the intelligence and natural knowing manifested by these matchless flowers, feel their own faculties quickened. To the more advanced comes this thought:

"If this flower, out of the air we breath, and from its own recognition of beauty and craving for expression, can form itself into its ideal of purity, nobility and loveliness; if it can make of itself such a thing of mysterious and glorious individuality that no one can look upon it without being better, purer, nobler and—aye, more intelligent and beautiful, why cannot I, who have evolved beyond the unconscious stage of growth, make of myself a human flower which shall be a greater power to teach men that they may attain their ideals; that the secret longings and aspirations of their souls, which they have put aside as visionary and impossible of realization, may be realized and incarnated in noble, beautiful bodies, true expressions of their perfect and deathless selves?"

Then quicker than lightning follows the thought: "I can and I will."

The wonder flower is the tree orchid, one of the most

marvellous products of Nature. If it be possible for a plant to belong to the New-Old Thought and be a true Mental Scientist, surely it is this one which sets us so beautiful an example.

For weeks these thoughts, this tribute, called forth by the matchless beauty of a flower I have always passionately loved, have been forming in my mind. They might never have taken definite shape or been given expression, but for an article which appeared in FREEDOM of the sixth of February, by Mary Elizabeth Lamb, entitled "Look Aloft." It was a beautiful and inspiring article in other respects, but the writer alluded to the orchid as a parasite "sapping the life of the tree in the forest for its own beauty, fragrance and development." I knew the orchid was not a parasite, for its habits and ways of living are well known to me; but to make absolutely certain I went to the public library and looked the matter up. I am sure that our dear M. E. Lamb will thank me for undeceiving her as to the nature of this wonderful plant. No person of the New Thought would consciously be unjust, even to a flower, and especially to one from which we may all learn so beautiful a lesson.

Even as a child, the ground orchids which grew in the woods around my old home were a source of wonder and delight to me. How often I have gathered them, marvelled at their wonderful and sometimes fantastic shapes, softly touched their beautiful, velvety "tongues," studied their little faces, which to my childish fancy seemed so full of wisdom, of mysterious knowledge, of almost aggressive individuality!

Now—what new worlds Mental Science has opened up to me and all students and lovers of Nature in her thousand manifestations! Each little life we regard with added reverence; each teaches its lesson; each shows forth all it can of the one Infinite Life. Our little brothers and sisters of the plant and animal world! How beautiful to thus regard them, and know that they are so, not only in fancy, but in reality!

A warm tide of love and gratitude ever flows from my heart to Mrs. Wilmans, the great woman who has shown me that my highest flights of imagination, my wildest dreams and most heavenly fancies, are realities.

LIVING WITHOUT NOURISHMENT.

There seems to be no philosophical necessity for food. We can conceive of organized beings living without nourishment and deriving all the energy they need for the performance of their life functions from the ambient medium. In a crystal we have the clear evidence of the existence of a formative life principle, and, though we cannot understand the life of a crystal, it is none the less a living being. There may be, besides crystals, other such individualized material systems of beings, perhaps of gaseous constitution or composed of substance still more tenuous. In view of this possibility—nay, probability—we cannot apodeictically deny the existence of organized beings on a planet merely because the conditions on the same are unsuitable for the existence of life as we conceive it. We cannot even with positive assurance assert that some of them might not be present here, in this our world, in the very midst of us, for their constitution and life manifestation may be such that we are unable to perceive them.—*Nikola Tesla in Century Magazine.*

THE SOOTHING POWER OF PLANTS.

Some time ago I read in *FREEDOM* that the use of plants and flowers was recommended in the treatment of the sick, especially in disease of the nerves or mind. The recommendation had originally come from those not professedly in Mental Science, which all goes to show how the thought-of-help, apart from drugging, is being recognized—how the mind of man is turning to Nature, and through Nature, to Nature's God.

All growing things speak; and the closer to Nature the thing grows, the more potent is its message.

Man has perverted, or tried to pervert, many of the laws of growth in his own being, and has suffered the result of the perversion. Animals have to some degree entered into man's perversity, and hence animal life bears also a blurred message.

Plant life illustrates an unswerving struggle toward the light. Every little leaf is crying, "Light!" Can the clouded brain make contact with that cry, and not catch its import?

From personal experience I know the value of plants and flowers. I have loved them as sentient beings. Often I have held my hands about a plant, lightly caressing it, as it were—longing to draw it into my arms—as I would my cat or dog. And, "O, you darling!" I have said again and again, as I have watered the budding beauties.

The old darkey touched the key-note when he said loving things helped them to grow; for truly it is "love that makes the world go round."

And how many of our so-called ignorant people in their simple-mindedness feel this truth?

I remember a few years ago the wife of a laboring gardener gave me a number of slips, which her husband had cut for her. I joyously planted them, and meeting her some time after I told her that every one of the slips had grown into beautiful plants. "Why," she said, "plants will always grow for you, because you love them." And I believed it; and I believe it still. I have even imposed on the plant's willingness to grow, by transplanting it, in the high-noon hour, making the new place ready first, and moving it so quickly and gently that I would say, as I patted the earth about it: "You'll never know you've been moved at all;" and the flower has never drooped its head an hour.

Now, for the other side. Our love to plants does its part.

The plant's love fulfills as unfaillingly a part.

Some months ago something occurred that hurt me all through, it seemed. I knew, in time, I could shake the unpleasant thought from me, but while I was trying to rise above it, I was suffering.

I went about in my home, silently treating down the "nightmare;" but the thing would not be cast out. I should, in a few days, rise above being hurt by it; but the thought of this thing, on this particular day, kept flooding over me, until I grew sick and weak. Just as I was in the midst of the struggle (no one knew I was suffering, as I had not spoken of the subject that pained me) my mother asked me why I did not pot my plants.

I had been waiting for a favorable time. To my mother this day appeared to be the time. To me it appeared anything but favorable judging from the within; but I followed the suggestion. Mechanically, at first, I

worked—taking little interest. Then—I never knew just when or how—but I became absorbed. I did not even know I was absorbed. I had for the time forgotten the troublesome subject. When I had finished with my plants, and was washing the earth from my hands, I suddenly remembered that I had forgotten something—a hateful something—that had held me unhappy for hours. I could smile now, for I had in that season of forgetting—or of withdrawal from my trouble—gained strength enough to master it. It was not that the thing itself had changed, for it had not; but I had changed. I had risen to a place where I could not be swayed by the thought of it.

Something in the plants had drawn me with a sympathy with their own quiet, trusting growing.

Some one may say here, "Any work would have answered as well;" but that is not so, for I had been working for hours at one thing and another, vainly striving to become absorbed. Here was the touch of nature—the healing touch that waits in every growing thing for man.

The masses of men pass by. They have no time to clasp nature by the hand; they have not even time to doff their hats to her; unheeding they rush on. Man sees the gold in the dollar, but "the primrose by the river's brim—a yellow primrose is to him—and it is nothing more."

We are on the threshold of a mighty awakening. The old things are all passing away; or rather, the old conceptions of things are passing from us.

To-day we learn that beneath the atom is a life. In the crystal an ego moves. Nothing is dead—nothing, inanimate; and as there is but one life, whatever moves with life, moves with principle; and principle is never without character; and character is never without influence.

"Everything is upward striving." The full expression of life is the constant demand that spurs creation on. When we hesitate we suffer. When we suffer let us creep close to the things that grow unquestioningly, and they shall bless us.

ANNIE J. C. NORRIS.

It is better to risk something and take chances, than to be timorously over-careful. The moment you make some bold step, you will notice many circumstances arrange themselves around you, all in your interests; ways and means are opened, which before were unknown to you. We only need to make ourselves receptive—for life is all-bountiful.

Believe in your aspirations, your ambitions. There is nothing in the Universe conspiring to hurt you, as religion has taught you for so long. There is nothing throughout all the realms of Nature which shall not be subject to man, when he rises to a perception of his own native possibilities.

Can you not look further than the needs of the hour? Supposing at the present moment you are in some trying conditions; can you not use them to the advantage of future days? Always keep before you the educational aspects of every experience; the recognition of life as a school is a foundation on which you may rear beautiful and lofty structures.—*Fred Burry's Journal.*

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, Eugene Del Mar.

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.

New York Temple, New York City. Meetings every Wednesday evening.

EUGENE DEL MAR, Secretary, 27 William St.

San Francisco Temple, San Francisco, California. Meetings every Sunday morning.

J. M. Case, Secretary, 113 Stockton St.,

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

Seattle Temple, Seattle, Washington. Meets every Sunday.

MRS. LENA K. WISMER, Secretary, 773 Harrison St.

Portland Temple, Portland, Oregon. Meets weekly.

SIDONA V. JOHNSON, Secretary,
308 Chamber of Commerce B'ld'g.

Chicago Temple, Chicago, Illinois. Meets weekly.

J. WESLEY BROOKS, Secretary, 392 E. 63d St

St. Paul Temple, St. Paul, Minnesota.

ELSPIE M. CARMICHAEL, Secretary. 93 E. 11th St.

St. Louis Temple, St. Louis, Mo.

MRS. G. E. G. DE BORGES, Secretary. 313 Union Trust B'ld'g.

Cleveland Temple, Cleveland, Ohio.

MISS EDITH V. BROWN, Secretary. 804 Rose Building.

A revision of the Constitution and By-Laws of the Mental Science Association has been in contemplation for many months past. Experience and changed conditions have made a revision almost a pressing necessity. The following meets with the endorsements of the Central Executive Committee and is submitted to the Temples and Membership at Large for consideration and further suggestion. It will be submitted for approval to the coming Mental Science Congress, and is to indicate the future governmental policy of the organization.

CONSTITUTION OF THE MENTAL SCIENCE ASSOCIATION.**ARTICLE I.****NAME AND PURPOSE.**

SECTION 1. The name of this organization shall be the Mental Science Association.

SEC. 2. The purposes of this organization are, to foster the study and disseminate knowledge of natural laws; to promote recognition of the universality of mind; and the power of thought; to champion independence of creed, liberty of thought and freedom of investigation; and to promote health and happiness through the inculcation of a broad philosophy of life founded on love, hope and courage.

ARTICLE II.**MEMBERSHIP.**

SECTION 1. The Association shall be composed of members associated through individual branch organizations designated as Temples, and of individual members to be known as Members at Large.

SEC. 2. In a locality where no Temple has as yet 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. Such applicants, when accepted, shall be termed Members at Large, and are subject to the authority of the Central Executive Board.

SEC. 3. Any person subscribing to the Constitution of this Association may become a member, if acceptable to the Temple to which he applies for membership, and upon payment of an admission fee of not less than one dollar.

SEC. 4. All Members at Large in a given locality merge into the membership of a Temple as soon as one is established in such locality, and without the payment of any further admission fee.

ARTICLE III.**GOVERNMENT.**

SECTION 1. The government of this Association shall be vested in a President, First Vice-President, Second Vice-President, Secretary Treasurer and a Central Executive Board of seven members in addition to such officers, who shall be members, ex-officio.

ARTICLE IV.**OFFICERS.**

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 at all general conferences and Conventions, sign all documents requiring authentication, appoint the Central Executive Board and fill all vacancies occurring therein, and appoint the members of the Advisory Board herein after provided for.

SEC. 2. The First Vice-President shall preside at all meetings during the absence of the President, and perform all the duties of President during the latter's absence. Should the office of President become vacant the First Vice-President shall become President for the unexpired term.

SEC. 3. The Second Vice-President shall perform all the duties of the First Vice-President during the latter's absence, and shall become First Vice-President for the unexpired term in the event of a vacancy in that office.

SEC. 4. The Secretary shall conduct the general correspondence of the Association, attest all documents signed by the President, collect all moneys necessary to carry on the Association (paying the same to the Treasurer without delay), and perform all other duties pertaining to such office. For the faithful performance of such duties the Secretary shall furnish a bond acceptable to, and to be placed with, the Central Executive Board.

SEC. 5. The Treasurer shall be the custodian or depository of the funds of the Association. He shall receive the same from the Secretary, giving vouchers therefor and pay all demands made upon the treasury of this Association upon the presentation of warrants or checks signed by the President and Secretary. He shall render to the Central Executive Board on the first of January and first of July of each year a statement of the assets and liabilities of the Association and of all receipts and disbursements, 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. 6. The offices of Secretary and Treasurer may be vested in the same person subject to the requirements specified in the foregoing sections.

SEC. 7. All officers other than the Secretary shall serve without salary. The Secretary shall receive such compensation as the Central Executive Board may determine.

ARTICLE V.

CENTRAL EXECUTIVE BOARD.

SECTION 1. The Central Executive Board is vested with authority to carry out the purposes of the Association, under the direction of the President. It shall appoint all advisory and general officers, except as may herein be otherwise provided; select lecturers for subordinate branches or Temples, when so requested by them; appoint agents, organizers and special lecturers to disseminate the truths of Mental Science, and remove any and all of them at discretion. It shall have power to raise funds to carry on the business of the Association through membership fees, contributions, endowments, 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; and to encourage and secure the endowment and erection of colleges and schools where the truths of Mental Science may be studied and promulgated.

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 at any meeting of the Central Executive Board a chairman pro tem shall be elected, but all business transacted under such conditions must receive the approval of the President before it shall become effective.

SEC. 4. The Central Executive Board shall have the right to declare that any Temple—by reason of its failure to promote the purposes of the Association—is no longer in affiliation or connection with the Association, and therefore such affiliation or connection shall cease and be at an end. Before the Central Executive Board shall make any declaration as above provided, the Temple concerned shall be informed in writing of such charges as may be preferred, and shall be given ample opportunity to appear before the Central Executive Board and to make such reply or presentation as it may deem advisable.

ARTICLE VI.

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 latter; to enlist the active co-operation of all earnestly devoted to the search for truth; to watch, trace and record the world's phenomena in mental and psychic research and investigation; to keep the Central Executive Board advised on matters of new discoveries bearing upon these subjects; to keep note of all literature coming under their notice bearing upon the subject of Mental Science and phenomena related thereto, and as far as possible compile the same and forward the result to the Central Executive Board.

SEC. 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 VII.

TERMS OF OFFICE.

SECTION 1. All officers of the Association except as herein differently provided shall continue in office until the National or International Convention next following their election or appointment, and until their successors are elected or appointed as herein provided.

ARTICLE VIII.

CONVENTIONS.

SECTION 1. State, National or International Conventions may be called to meet at such times and places as the Executive Board may determine, and as such Conventions may thereafter decide.

SEC. 2. The Central Executive Board shall give timely notice to all Temples and Members at Large of the calling of such Conventions.

SEC. 3. At any National or International Convention this Constitution may be amended, but every proposed amendment must be forwarded to the Secretary of the Association at least sixty days before the date at which the Convention is called to meet, and the Secretary shall forward notice of such proposed amendments to all Temples and Members at Large at least thirty days in advance of the meeting of such Convention. A two-thirds vote of all the delegates and members present at such Convention and entitled to vote shall be necessary for the adoption of any proposed amendment.

SEC. 4. The membership of each National and International Convention shall consist of Members at Large of the Association and Delegates representing Temples, as follows:

(a). Each Member at Large and each Delegate shall be entitled to one vote only. A Member at Large may also be a Delegate, but he shall not be entitled to more than one vote.

(b). Each Temple shall be entitled to one Delegate for each ten members. Members at Large shall be required to present Membership Cards, and Delegates shall furnish written credentials.

(c). No Member at Large or Delegate shall be entitled to vote unless his individual membership or the membership of the Temple he represents shall have commenced at least thirty days before the date of the Convention.

(d). In the absence of regularly accredited Delegates, their alternatives chosen at the same time and furnished with regular credentials shall be entitled to vote in the stead of such Delegates. No proxies shall be recognized, but Alternatives whose principals are in attendance shall be entitled to seats in the Convention and the privileges of the floor, although without votes.

ARTICLE IX.

BRANCH ORGANIZATIONS.

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 organization, 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 as, First, Second, Third, etc.

SEC. 3. As soon as a Temple is organized the Treasurer thereof shall forward to the Secretary of the Association the sum of fifty cents for each charter member.

SEC. 4. Each Temple shall have the right to conduct its own affairs in accordance with the By Laws duly adopted and approved as hereinafter provided.

SEC. 5. Each Temple shall provide for instructing its members in the truths of Mental Science, and shall hold regular meetings for this purpose.

SEC. 6. In addition to the organization fee hereinbefore provided, each Temple shall forward to the Secretary of the Association, on the first of July and on the first of January of each year, the sum of twenty-five cents for each member of the Temple.

SEC. 7. The Association shall furnish to each Temple, publications that are devoted to the subject of Mental Science (and which have received the approval of the Central Executive Board as eminently fitted for that purpose) to the full value (at retail publication prices) of the fees that are received by the Association from time to time, from such Temple.

SEC. 8. Each Temple shall form a circulating Library in connection with its organization and under the control of its Librarian, the nucleus of which Library shall be the publications that may be forwarded to such Temple as hereinbefore provided.

SEC. 9. Upon the request of the Secretary of any Temple, the Central Executive Board shall forward to such Secretary printed forms of specially prepared Lectures, for the purpose of their being read or presented at the meetings of said Temple, and the charge for each of said printed Lectures shall be the sum of fifty cents.

SEC. 10. The Temples shall encourage, when 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 truths of Mental Science.

SEC. 11. The Secretary of each Temple shall, on the first of July and the first of January of each year, forward to the Secretary of the Association a statement of the number of members of such Temple, its term receipts and disbursements, and its resources and liabilities; together with the semi-annual membership fee due the Association as hereinbefore provided.

SEC. 12. The Executive Board shall have charge of the financial and business interests of the Temple. The Board shall elect a Chairman, who shall preside over its deliberations and the business meetings of the Temple.

SEC. 13. 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 X.

OFFICERS OF TEMPLES.

SECTION 1. The officers of each Temple shall be a Lecturer, a Secretary, a Treasurer, a Librarian and an Executive Board of not less than three nor more than seven members, in addition to such officers who shall ex-officio, be members of the Executive Board.

SEC. 2. The Lecturer shall have direction and control of the regular exercises of the Temple.

SEC. 3. The Secretary and Treasurer shall respectively fulfill the duties of such offices, and shall be subject to removal by the Executive Board. These two offices may be vested in the same person.

ARTICLE XI.

BY-LAWS OF TEMPLES.

SECTION 1. All By-Laws of Temples are subject to the approval of the Central Executive Board and shall not go into effect until formally approved by such Board.

I shall never be poor while I can command a still hour in which to take leave of my folly.—*Thoreau.*

THE CANNIBAL TREE.

Mrs. Ellis Rowan of Melbourne, Australia, who is at present in New York and who has traveled more extensively in the cannibal country than any other European woman, has told recently of the existence in Australia of a forest tree which is, perhaps, one of the most wonderful plants of nature. It will hold in its center and devour the body of a man as readily as our insectivorous wild flowers trap the insects on which they partly subsist.

As Mrs. Rowan describes it, its appearance may be imagined to resemble a mammoth pineapple, which often reaches the height of eleven feet. Its foliage is composed of a series of broad, board-like leaves growing in a fringe at its apex. Instead, however, of standing erect, as does the little green tuft at the top of a pineapple, these leaves droop over and hang to the ground. In the largest specimens they are often from fifteen to twenty feet long, and strong enough to bear the weight of a man. Hidden under these curious leaves is to be found a peculiar growth of spear-like formation, arranged in a circle, and which performs the same function for the plant as do pistils for flowers. They can not, however, abide to be touched.

Among the natives of Australia there is a tradition that in the old days of the antipodean wilds this tree was worshiped under the name of the "Devil's tree." Its wrath was thought to be greatly dreaded. As soon as its huge green leaves began to rise restless up and down its worshipers interpreted the sign as meaning that a sacrifice must be made to appease its anger. One among their number was therefore chosen, stripped of his raiment and driven by shouting crowds up one of its leaves to the apex. All went well with the victim until the instant that he stepped into the center of the plant and on the so-called pistils, when the board-like leaves would fly together and clutch and squeeze out the life of the intruder. By early travelers in Australia it is affirmed that the tree would then hold its prey until every particle of his flesh had fallen from his bones, after which the leaves would relax their hold and the gaunt skeleton fall heedlessly to the ground. In this way did its worshipers seek to avert disaster and to still the demon spirit among them.

The tree's present name and its uncanny actions remind us that the cannibals of Northern Australia have also a playful way of scattering about the bones of a victim after one of their feasts.—*Exchange.*

MEETING OF THE FLORIDA PRESS ASSOCIATION.

Col. Post, Mr. and Mrs. Burgman and Miss Helen Burgman attended the Annual Florida Press Convention held at Miami on the 20th to 25th of the present month and enjoyed the trip and the meeting very much. An extended account is crowded out of this issue but will appear next week.

MENTAL SCIENCE CONVENTION.

The Southeastern Passenger Association has issued a circular announcing a rate of one first-class fare for the round trip for the National Mental Science Association Convention, which will be held in Sea Breeze, November 28, 1901. The reason this rate has been made so early is that there will be visitors here from all parts of the world, and the advertising matter is being placed out now, some going to Australia and other points equally distant.—*The Times Union and Citizen.*

We can live so nobly, not in spite of the great sorrows and bereavements, but because of them, that our life shall be a gospel, though we can never write or frame one with our lips.—*Robert Collyer.*

FREEDOM

WEEKLY.

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HELEN WILMANS, Editor and Publisher.

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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.

THE FUTURE THE HARVEST FIELD OF PAST CONVICTION.

The cry of the age is for men and women who think To acquire knowledge at the cost of individual thinking is a sacrifice that knowledge does not demand, yet the world is well peopled with those who have so long lived on the authority of others, that the fountain of living water within themselves has become clogged and the thirsty soul is continually holding its little cup up for some other to fill. "Thus saith the soul, intellect," was an undisputed authority, and should still be so. The error which we reap is not a result of dependence on the divinity within ourselves, but on man's interpretation of it. It followed presently that men, ignoring the divine message within, began to seek an interpreter from without, and "Thus saith the prophet," "Thus saith the scholar," "Thus saith the preacher," supplanted the earlier dependence on the "Thus saith the intelligence."

And for what reason? Because it relieved man of individual thinking. He took his interpretation of his own life message through another, and the interpreters

have disagreed, and the interpretation has become mixed, and the message obscure; and he who would receive the message has been waiting, waiting. But the truth tarries; and for what does it tarry? For man!

There is a shiftlessness of mentality characteristic to mankind, as he is represented or misrepresented. We are apt to shirk thinking.

"My life has crept so long on broken wing,
Thro' cells of madness, haunts of horror and fear,
that I cannot think," says the weary man. His brain is tired with life's obligation; he has had to take thought of so much that he craves rest. There are his business schemes, his politics, his theatres, his multiplicity of cares; and, weary with it all, he has been willing to hire his diviner thoughts out. But old thoughts, in the old ruts, have left their impress upon him in the furrowed brow, the loss of vitality, the poverty of idealism.

"Idealism!" he exclaims, "I have scarcely time for the practical." And thus he closes the door on the newer thought that is vitalizing every fibre of life. He holds the practical of to-day, failing to perceive that every fact that is of value is the result of an idealism of a previous age.

Some brain conceived an idea, and had faith in its idea; and faith became conviction, and conviction—discovered an America. Every invention in practical use was once the dream of an idealist. Some one must dream; and Oh, the unexplored countries awaiting the dreamer's conviction to make a home for the soul-starved, thirsting, dying man! Oh, the glorious Americas awaiting a Columbus!

Truly our dreams are the pledges of all nature that the truths dreamed of are for us. But let us "harness the abstract to the concrete;" let us wrestle with these prophecies, as did Jacob with the angel—refusing to let them go until they have blessed us with their fulfillment.

A golden key to heavenly store is the imagination.

Dream on, O dreamer! Let the wings of your dreams be spread to the winds of an invincible faith that shall carry you on and up to the actualization of loftiest expression!

"Hold fast to that which is good." To idly sit and dream, and then to doubt our dreams, or in the shadow of a disappointment at delayed results to deny them, is to destroy the current of attraction between the hope and its object. To dream and to believe—to have *faith* to believe and *courage* to wait—is to put the universe in debt to us.

Are our ideals the intangible air castles of an unbalanced mind? Never! The ideal is the substance out of which we are molding our lives. "Faith is the substance of things hoped for," said St. Paul. And faith is simply the conviction that our ideals are real; that sometime, somewhere, they shall become living expressions. Out of that substance the things which we hoped for are taking shape—they are drawing from all the universe the necessary elements to manifest later on in the visible, the things hoped for from the invisible.

Live by your own ideals—let another's be suggestive only, not substitutional. Substitution weakens individuality.

"But," some one cries, "we want facts, facts!" And against an ideality that lacks the substantial evidence of facts is inscribed the censure of the lower nature,

with which things seen are alone facts, things perceived phantoms.

But the evidence is not an immediate effect. There is the season of planting, and the season of reaping. The idealism of yesterday has become the fact of to-day. The idealism of to-day is the substance out of which we are building the facts for to-morrow. The future is forever the harvest field of a past conviction. Soul is answering unto soul—deep unto deep—and the soul knows beyond its power of demonstration. This must ever be so if the watch-word is—progression. The development of one truth brings with it many buds of promise; and the same stem that holds one full-blown rose is ever greeting us with the tender green of a newer blossom.

Hence a soul perceives beyond all present expression; and as the substance from which we build is inexhaustible, so the perception is the inevitable fore-runner of the facts of the universe.

"I have facts in my heart," says the wise man. "I cannot give them to you to-day, but a little while, and lo! you, too, behold them." They will have become the veritable signs for which you cried in the day when no sign was given you.

And now we have come to the law of growth. Growth is the result of upward striving. The seed in the earth, in its dark prison, does not see the sun, but it feels it. Its life perceives it, and it struggles upward to the light of day. And O, beautiful soul! you, too, are a growing flower. Reach up! reach up! Trust the beckoning fingers of your idealism. In it is God. Follow it. The thirst for it is the pledge of its fulfillment. Follow your own ideals, though you stumble. The spirit is not broken by a fall. Through our mistakes even we shall reach the Nirvana sought for sooner than we can ride there in another's equipage.

It is a singular thing, that, while every soul in the world is undoubtedly growing up to higher heights than ever before attained, its sympathies do not flow out and help to propel the adventurous spirits that act as pioneers in race development, instead of throwing obstacles in their way, and doing all in their power to render life a burden to them.

That the race is a unit no thinker doubts; that the advancement of one to a higher plane of thought and action is to make way for all, no one doubts. And yet, to look on and see those in the rear of progress anathematizing the daring leader, who has the courage to work out his nobler convictions—it is this that amazes me. We all want to "get on;" we all believe that there is a future for much brighter than the past has been; this is one of the things implanted in our nature, and is the basis of all effort; and yet our actions are as inconsistent with this primordial principle of growth, as would be the conduct of a drayman who, in urging his horse onward to its goal, would pile rocks and dead logs and every obtainable impediment in its way.

I am going to state right here, for the benefit of humanity at large, that there is not a soul in the world who cannot make the leading inclination of his life a success by being faithful to it; by centering every faculty he possesses upon it; by never wavering in his fidelity to it. The idea must be strongly defined by the man's intelligence, and endorsed by his conscience. It must be

endorsed by his conscience, because there must be no pulling back from it by any part of him. The whole man must be centered on it—on the idea; not on the money necessary to bring out the idea, but on the idea itself; and the money will follow as the waves follow the moon. For brain potency, will power, undaunted resolution, courage, faith and patience, these things are the real gods, before whose throne principalities and all external powers, including gold—the great power of all—doff their beggarly caps and prostrate themselves in the dust.

How do I know? I know because this one idea of mine, the idea of conquering disease, old age and death, was long ago solar-tipped with the divine magnetism that takes no thought for the morrow, but draws upon the whole world for that which is essential to its unflinching growth.

The universe is pledged to him who is faithful to his own ideas.

H. W.

A NEW DEPARTMENT.

Herbert George, publisher of *George's Weekly*, Denver, Colorado, has established a Mental Science department in his paper. I believe I mentioned this before. He now has a beautiful heading for the three columns he devotes to this subject. It looks something like this; only my imitation must be on a small scale:

FREEDOM

A JOURNAL OF REALISTIC IDEALISM.

In this space he inserts the two verses that I have always used; and he also introduces two acorns, emblematical of the law of development.

The heading is almost an exact copy of the one I use. Then comes Mr. George's introduction to his readers, which is as follows:

We desire to say to our readers that this department has been started for the purpose of presenting something no other paper in the West undertakes to print. We have a certain class of readers that thoroughly enjoy it, and those who do not care to read it should be considerate enough to remember that a newspaper is like a menu card at a hotel—a person is expected to take what he wants. This notice is called forth by a good-intentioned and well meaning kick on the part of one of our readers who doesn't "believe in such rot." We invite no one to believe anything he doesn't want to. When a man says, "I do not understand," we feel kindly toward him; but the man who says, "I don't believe" doesn't appeal to us. In this age of progress people are warranted in doing a little thinking. For the benefit of those who are tied to churches and doctors we want to say: they have our consent to remain where they are; but, because they prefer to stand still is no reason why *George's Weekly* should stand still. We know (not think) there is a whole lot to this question of "scientific optimism," better known as Mental Science, and among our acquaintances we number a great many who have used the science to good advantage. As we said in our introductory address a few weeks ago, we are not going to pose as a teacher, nor are we going to insist on anybody accepting for gospel truth what may appear in this department. One thing we can say, however; it is a mistake to condemn without first investigating. The writers who will contribute to this column from week to week are people who have made a glowing success of life from a mental, spiritual, physical and financial standpoint. This ought to inspire confidence, to say the least.

In conclusion, permit us to say that the idea of Mental Science is to raise people out of the dumps and to

elevate them beyond the reach of the blues. Unlike Christian Scientists, Mental Scientists do not parade themselves as cure-alls for toothache, corns, ingrowing nerves and all that sort of thing. Mental Scientists, by reason of their knowledge, avoid sickness and distress and devote their time to making a success of life along other lines. Now, gentle reader, be kind enough to remember this department is well meaning and earnest, and is allowed in this paper because the publisher and proprietor of *George's Weekly* is absolutely able to publish anything that he desires, and those who are mortally offended because he can do so are invited to cancel their subscription and say no more about it. This department will appear from week to week, and we will promise our friends before many months they will make the startling discovery that Mental Science is common sense, and the man who understands the scheme is a pretty nice sort of a person to do business with.

After this introduction Mr. George gives a full column from *FREEDOM—my FREEDOM*; called "The Intelligent Application of Thought;" "Thoughts are Things." After this there is another column article called "The Present Moment." I am not going to quote it because I want you to subscribe for the paper and so help along the distribution of world-saving thoughts.

It is no trifling gain when a man of brains and influence like Herbert George takes up this thought and bends his energies to the effort of spreading it. He believes in it and he is willing to work for it. He is an honest disciple of the most advanced truth now before the world.

H. W.

WE SMILE.

The following bit of pure fiction appeared recently in a Colorado Springs publication:

PEOPLE ARE COMING NORTH LIKE BIRDS.

"There are not many towns in the country where the people arrive from distant parts of the land in special car parties to locate permanently, but this is one of the differences between Colorado Springs and other towns.

Colorado Springs will have, within a few days, a party of thirty new residents, who will come here to locate permanently and become a part of the business and social life of the city. They are from the town of Sea Breeze, Florida, and will come to Colorado Springs in a special car.

Several months ago the chamber of commerce here began a correspondence with residents of that town, there being several families there who were looking for a new location; and Colorado Springs having been recommended to them, the result has been that some have already come here; and the reports on the climate and the opportunities for financial and general business advancements have been such that there is now to be a migration of thirty people from the Florida town to Colorado Springs. The party of thirty will leave Sea Breeze during the early part of April."

There is not a word of truth in the foregoing. No resident of Sea Breeze has gone to Colorado Springs, and after diligent inquiry we are unable to find any one who intends going to Colorado Springs for permanent residence. Nor for that matter to any other part of the country. The people living in Sea Breeze prefer this place to any other.

A GOOD THING.

We have a pamphlet explanatory of the Mental Science method of healing which is sent free to all who want it. It is called "The Highest Power of All." Address *FREEDOM*, Sea Breeze, Florida.

THE WASTE-PAPER BASKET.

About fifty persons have sent me the following clipping. I do not know what paper it came out in, but where in the world it got started is a mystery. As a card it surely beats anything I have heard recently. Here it is:

COMING TO COLORADO TO LIVE.

Colorado Springs, March 12.—(Special.)—A party consisting of thirty families will leave Sea Breeze, Florida, in a few weeks to locate permanently in this city. They will travel in a special train. They were attracted to this city by the report of the climate and the opportunity for financial and general business advantages.

To say that this statement shows great economy of truth is putting the matter mildly. Not a single soul is leaving Sea Breeze for Colorado, or any other place unless temporarily. The families here are all doing splendidly; they are happy and contented, and every year adds to their possessions a steady increase of comforts and elegancies. They are building beautiful homes and adorning their grounds. As soon as a man gets a little money ahead he spends it in some new improvement. Not a person here but would be surprised to know he was even suspected of a desire to emigrate to Colorado or anywhere else. This is the loveliest spot in the world, and the citizens believe in its future growth, and are already enjoying its exceptional prosperity.

The travel to Sea Breeze this winter has been wonderful. All the houses in the place—both public and private were insufficient to accommodate the guests; and hundreds who could not get a room to sleep in had to leave by the first outgoing train. For my part I did what I have never done before; I threw my own house open to them, and so did Mr. Burgman. Our houses have been packed full of people from basement to garret for two months.

Why, to-night I have but just returned from a meeting where this overflow of prosperity (I think I may call it so) this regular inundation of northern travel was discussed, and means proposed to do something that would help us out. As a result we are going to build a very large hall that will serve us at the coming convention, and for many another purpose. We decided that the seating capacity would be one thousand. Above the hall we would have a large number of chambers that we could rent to the Colonnades at the time of its overflow. We made it a joint stock company concern, and though the meeting was a small one—not having been properly advertised—we subscribed for stock to the amount two thousand five hundred dollars. Mr. Post gave two of the handsomest lots in town for the building.

I have been led to say all this on account of the false report about our citizens leaving. There is scarcely a citizen among us who does not glory in his home and possessions right here in the very paradise of America.

And as for me I have become contented at last. Heretofore—no matter where I went—I was beset by a feeling of discontent. Perhaps, in going to a new place I would be pleased for a short time, and then the charm would fade, and my old feeling of restlessness and an inclination to stop improvements would come on me. It was so in Georgia. I went there in Feb-

ruary and the season was unusually lovely for that climate—which is really a fine climate when compared with the other places I had lived in. We bought sixty acres of land right in the edge of the town, and put a large portion of it out in nut bearing trees. We also had several acres in fruit trees, and a strawberry patch that supplied dozens of families; everybody in fact who would come and pick them. We built a house of seventeen rooms, and it was a beauty; the outbuildings were in a style of architecture to correspond with the house; the barn, the carriage house, everything filled our ideas of what we then wanted. But in a few years I was tired of it, and regularly soured on it. We sold it for a song and moved on. We kept moving on until we reached this spot. I have told my readers how I felt when we landed out of the cars in this place; or rather when we landed in Daytona on the other side of the river, for this place had no existence then. It was simply "the peninsula," with a few scattered houses, and a post office called Sea Breeze. And now—but you must come and see it. It is a small place still; so small that every new house seems to count. When we learn that one is to be built we spread the good news among the neighbors. "Oh! did you hear that Mr. Gamble and Mr. Gardner and Mr.—— I cannot think of his name; he is the man who lives next to Mrs. Johnson—had each bought river lots and are going to build beautiful cottages?" This was the exultant cry two or three months ago, and now the three cottages are built, and all of them are beautiful.

Of course, this is not all, nor anywhere near all the improvements made recently; but yet we are a small community where everybody knows everybody else, and where each of us exults in any streak of luck that happens to any of us or to the town. We have not got big enough to draw lines in the social circle yet, and I do not believe we ever will be.

I just had a letter from Herbert George. If he is not sick of Colorado I am badly mistaken. It is evident from his communications that Colorado is much more apt to send us some staunch citizens than to take any away from us. I have no doubt but that at this very time Mr. George is lying awake of nights planning and "cyphering up" how to get away from there without too great a sacrifice, so that he may come here and grow up with the place.

I have always been a cautious business woman, refraining from investments in any place I ever lived in, except in compliance with the wishes of those around me. But now I say boldly, and back my words by my actions, that I feel perfectly safe in investing money here. I bought three lots some time ago just out of accommodation to a friend who wanted money, and paid \$2,000 for them. This fall I sold them to different persons for building purposes and cleared \$1200 on the transaction. Since then I have bought six more, and expect to double my money next season. Wealthy people are becoming actually fascinated with the place, and they are determined to have a foothold in it. They do not care what they pay so they get what they want.

Charley rather looks after my business transactions, because he knows how easy it is for people to get ahead of me if I am the least bit sorry for them. He has also found out that a rich man is as good as a poor

man; something he did not use to know. Still he acts from sympathy quite as much as I do, and we are both deceived frequently. And again we get kicks oftener from those we have befriended than from others with whom we have exacted the last farthing demanded by strict justice; which reminds me of something else.

One day when I was a little girl my brother Gus, two years older than I, said to me: "Helen, I get more scoldings and back-bitings and hard knocks when I am good and give everything away than when I am stingy and keep my own things to myself. Murder "don't out." When I am selfish and look out strictly for my own interests I get praised. It is only when I am generous and take care of the other fellow's interests instead of my own that I get misunderstood and abused. It don't pay to do good to others in this world, and I am going to quit it."

He did not quit it though; his head was not shaped in a way to make him anything else but generous.

The fact is, in acting generously instead of taking the middle course of strict justice to ourselves, as well as to another, we disqualify the other party for living on the true basis of perfect reciprocity. Our mistake in this matter, like all other mistakes, reacts upon us and brings us the natural consequences. It surely shows us that self-sacrifice is no more meritorious than the sacrifice of him for whom we are sacrificing. Thus Nature kicks and cudgels us into the way of perfect adjustment and reciprocal harmony.

And now for an anecdote that is not an anecdote. I said that Charley rather looked after my business transactions because he knows how easy it is for persons to get ahead of me if they have my sympathy. He is just precisely like me in this respect, though he is not so willing to admit it as I am. As a sinner I would go to the confessional twice as often as he would, even though my sins were no greater than his. But here is the anecdote.

One year in California there was a drouth so perfectly awful that nearly every green thing died. That was a great cattle country then, and of course the result can be guessed. I don't want to tear my reader's feelings all to pieces, nor my own either, by describing what I saw, but I could do so if I would. Towards the latter part of that dreadful year when almost every four-footed creature was dead, and we only had a small amount of hay to dole out to our own cattle, there came a cow from somewhere so poor that her bones scarcely hung together; and she would stand by the fence looking over and moaning. It seemed impossible to hear her and refuse food. A number of times I stole little armfuls of hay and gave her; but my husband found it out and remonstrated. He said I would see all of our own stock in her condition before the rains came.

One night when I was out on the back porch I heard her pitiful moan. I said to myself, "I will feed her if I die for it." So I went out in the dark, and just as I came to the corner of the barn I caught sight of him carrying a pitchfork full of hay to throw over the fence to her. And he kept it up; on the sly, too. He was stealing from me just as I had been stealing from him. He had been remonstrating with me for doing what he could not help doing himself. The cow lived and became a very valuable animal; as there was no one to claim her we kept her.

H. W.

THE NEW DISPENSATION.

Lecture Delivered Before the Home Temple of Mental Science at Sea Breeze by Chas. F. Burgman.

We have entered upon the pathway of a new century which is to mark for us the realization of many of our hopes and aspirations as a race. We will find in this new century the fulfillment of the poet's dream, the philosopher's hope and the historian's predictions. We will remove as a race many of the barriers which retarded our advancement and hindered our progress. Out of the mental confusion and darkness of the preceding ages we will be guided upon our pathway by a newer mental illumination; by a brighter and more courageous hope; by a more self-reliant and valiant determination.

Instead of relying upon exterior sources for support, guidance and strength, man will look within for growth, upon his own mental resources for strength, and his own reasoning powers for guidance. The creeds, beliefs, dogmas and superstitions of the former years no longer fit into the conceptions of the newer time; they crumble under the test of logic, reason and scientific investigation; creed, dogma and blind faith and belief melt under the cheering, helpful and life and hope giving influence of broader culture and more expanded knowledge.

The creedal hell, the theological God and the superstitious devil are fast vanishing out of the minds and conceptions of the race; and with them will pass out, in this new century of ours, race prejudice, national hatred and inexcusable wars. Science preaches better sermons than theology. It exhibits the work of the universal creative energy in everything we behold, and reveals to us, as we advance mentally by slow degrees, more and more the many and varied processes through which the all embracing cosmic intelligence presents itself to our understanding. We have no further need to go back to hoary antiquity and fabulous accounts, begotten in the mental infancy of human development, for a comprehension of the origin of life, the growth and development of species and the varied phenomena of nature. Science in its steady unfoldment leads us gradually to understand ourselves, and brings us more and more in harmony with our surroundings by teaching physical, mental and moral laws that are incontrovertible, and which tend to make us more perfect and happier men and women, far above and in advance of theological imagery.

Nature, too, unlike the theologian, preaches us a sermon of which we never weary. The passing ages cannot exhaust the subject or deaden the interest. With our ever expanding mental comprehension we perceive her ever varied attributes, her divine harmony, her immutable laws which yield to no whimsical conception, to no personal dictation. Man must learn to live in harmony with these laws to live and progress, or, violating them, fall by the way-side unable to complete his journey, and perish. The Great Wonderful is continually before us, by day and by night. We have an inexhaustible theme for reflection and enjoyment; and the ignorant as well as the enlightened should feel a common attraction and a ceaseless interest.

We live in a glorious world; everything, so far as natural agencies are concerned, can be brought under the ever expanding mental and physical control of man,

who represents the master force of cosmic energy and intelligence upon this planet. The more extended our knowledge, the greater our wonder and admiration. Nature is our store-house and workshop; containing measureless, priceless treasures and unbounded latent possibilities, awaiting only the magic touch of the master conjurer Man, to bring them into objective realization. We have discovered how to govern many of nature's forces, and will discover and govern many more. We mould, control and shape them through conditions and in harmony with universal law, as nature does, and thereby adapt to our desires and needs. We no longer trust to prayers or appeals to a personal Deity, but press bravely forward through mental and physical exertions in supplying our wants from the inexhaustible cosmic storehouse, and by continually pressing natural forces into our service surpass in astonishing results all the fabled miracles of antiquity. The possession of knowledge and conquest of these forces makes us demi-gods; and we cannot now conceive of our ultimate powers, nor set their boundaries, and these powers will develop more and more as we become better qualified to use them for universal service.

Moses was a necessity for *his* age and nation, and so was Christ, and so was every political, religious and social reformer that ever lived. Such always appear when the world has need of them. All are necessary links in the chain of progress. And now, in its turn, this age needs great reformations. The world has progressed beyond the "thus saith the Lord" or "thus commanded the king." Whatever is presented must come from and represent the republicanized humanity, science and the progressive tendencies of the age. No man, no system, no institution can fetter the republic of thought, nor press it back and make it tributary to the unsubstantial delusions of the past, whether social, political, theological or industrial. Science has dug down to the foundation rock on which mankind now rears its imperishable structures, and before long mental quality and brain capacity alone will determine political distinctions and social adjustments.

In taking up our march into this new century we need a new dispensation and a new declaration of independence. The Deity which has been worshipped and appealed to by men, from the infancy of the race and the beginning of time up into our own day and hour, and to the worship of whom the lives and fortunes of men, of nations and races were consecrated, must rest upon His own foundations. And if His alleged attributes are found to be in conflict with universal law and cosmic evolution, in conflict with human reason, understanding and experience, man is no longer bound to follow and adhere to the teachings of those who claim to represent this alleged Deity, inspirationally or otherwise.

Man, the offspring of time, the result and essence of long ages of evolution, is himself the conscious product and representative of universal intelligence. He is nature's oldest, and yet ever youngest child. Passing through the triturating and distilling process of nature's laboratory, during the lapse of countless years and measureless periods of time up to our own momentous day and hour, he has become the very embodiment of nature's finer forces, and arriving now at the maturer

years of self-knowledge and self-command, is now preparing to take full charge and control of this swinging globe of ours, this circling planet, which with its self produced freight of living, thinking entities travels its assigned orbit in the cosmic constellations.

Everything in nature works up to man; with him nature stops in the creation of new forms. Physical evolution comes to a halt in the finished product of its crowning effort, and *Man the Master* is the result.

In tracing organic evolution and the ascent of man from the lower forms of life to his present exalted position; tracing the evidences with pick and scalpel and microscope; and by methods pursued in comparative physiology, anatomy and embryology, science takes a momentary pause—it has made a strange and important discovery, which presents itself with overpowering evidence and the force of absolute conviction. Structural organic evolution in the animal kingdom has reached its crowning effort in man and has come to an end.

"On the earth there will never be a higher creation than Man," says Fiske in his "Destiny of Man."

"Nature has succeeded in making a Man; she can go no further; organic evolution has done its work," says Drummond in his "Ascent of Man."

"There is anatomical evidence that the vertebrate form has reached its limit by completion in Man," states Prof. J. Cleland in *Journal of Anatomy*.

Some one trained in mechanics as well as anatomy describes man's structural composition as follows:

"The human body is the epitome of all mechanics, all hydraulics, all machinery of all kind. There are more than three hundred and ten mechanical movements known to mechanics to-day, and all of these are but modifications of those found in the human body. Here are found all the bars, levers, joints, pulleys, pipes, wheels and axles, ball and socket movements, beams, girders, trusses, buffers, arches, columns, cables and supports known to science. At every point man's best mechanical work can be shown to be but adaptations of processes of the human body; a revelation of first principles used in nature."

Viewed from the physical standpoint merely, ignoring, for the time being, the surpassing qualities of the mind, man is the king of creation of which nature may well be proud. And the creeds who belittle him and call him a crawling worm of the dust, who make self-abasement in man an exhausted and cardinal virtue, throw an insult in the face of the all-progressive and ever-ascending law of life. The maintenance of such a mental attitude has been responsible for much of the misery and suffering endured by mankind throughout the preceding ages; because the neglect and abuse of this marvelous structure is the crime against the law of life for which the punishment is death—not only extinction of the physical body, but death to human institutions as well.

To preserve and care for the body; to protect it against disease, decay, old age and death; to discover the means which will preserve it forever pure; to retain for it the vigor and power of perpetual youth and beauty, is not only the highest and most important duty of man and of mankind, but is also carrying out the intent, and working in conformity with, the creative and universal

law of life and of mind; and to the extent that we obey this law will we become truly the representative of the progressive life principle of the universe.

As all evolution depended upon, and is the result of mind unfoldment it follows logically that man is not only the highest result of physical unfoldment, but that his mind also is the finest product of mental evolution. And we are unavoidably forced to the conclusion that all forms in nature represent varied stages of mental unfoldment in ever progressive development; that the physical state is invariably a reflex of the mental state of an individual, or entity, in mineral, plant, animal or man; that the two are inseparable and interdependent and in their final analysis, in fact, are one; and in this declaration rest the fundamental tenets of the philosophy of Mental Science.

The completion of the physical structure of man marks only the beginning of his matchless career. It is the castle from which the king may rule, for, as already stated in the Old Testament, "He is to have dominion over all things." Man takes charge where nature stops.

His first care and duty is to keep his body in repair and protect it against decay. His next duty is to develop to its utmost capacity every function and every organ of the body. Structural perfection can only manifest itself through functional perfection. Functional neglect and abuse is responsible for bodily neglect and individual decay. The highest duty of mankind now, and at this very beginning of the newer time, is to turn its attention from the denunciation of the body as an inferior thing, "an encumbrance to the spirit" as it were, to the necessity for its utmost care, its preservation and the development of its highest capable manifestations.

No institution upon this planet is of divine origin.

All are created by man and all are a reflex of his mental unfoldment. All laws, all governments, all institutions are man-made. They represent the time and conditions in which he lived. The purpose of all should be to aid him in his progress, his well being, his happiness. Government and law and society and all institutions should embody the co-operative collective spirit of universal citizenship, and the collective effort of human advancement should go out to all alike for the encouragement and higher training and education of the individual, and no institution should be perverted from its real purpose, and cause it to repress rather than advance its citizens.

The need of the new century is flexibility in human institutions. There must be nothing in the way of our onward march to restrain us in the acquisition of more and more knowledge. We are as yet upon the very threshold of important discoveries in the mental and physical domain, and their application to the mental and physical well being of humanity. Man having reached the highest stage of physical development and anatomical adaptation is taking possession of the physical forces of nature, and by gradually bringing the mental forces of the universe under his control he will become the undisputed master of his planetary environments, and continue upon the pathway of endless progression.

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Sometime ago I sent for your "Conquest of Poverty." It certainly is a splendid thing. I wish every one might read and understand it. I am very much interested in your Mental Science College, and know it will prove a great success. Yours in all truth, MARION E. KEMP, Waverly, Iowa.

MRS. WILMANS:—I received your letter of February 28; was so glad to hear from you. I wonder if you realize how much help you are to me? That weakness of heart I wrote you about is growing better all the time; it seems as if it grew better after I had written you about it. I feel as if I was growing stronger; I am getting well. Mrs. K. S., Dickerson, Ill.

MRS. WILMANS:—I feel very much better in every way since receiving your last letter, and thank you for answering so quickly, and believe that I begin to understand better, and hope soon to hear the good news that I have waited so long for and now expect every day. I appreciate what you write me and feel your thoughts more and more with each treatment. I am thankful for every word you send that will help me to come into the right way of thinking and living, and thereby reach that in my life which I desire most and which should justly be mine.—K. P., Hartford City, Ind.

DEAR FRIEND:—Your letter of March 4 received yesterday; my rheumatism has entirely disappeared. I was worse for two days after getting your letter; then began to improve rapidly. I had so much faith in you that it made me whole. I feel splendid. I read your instructions every day.—L. P., Redstone, Colo.

MRS. WILMANS:—I get letters from persons to whom you have given my address as one you have healed. I have just had one from a lady in Texas, and I will give you my answer. It is as follows:

DEAR MADAM:—Your communication of the 6th inst. duly to hand and noted. In reply I will say that it gives me great pleasure to commend the methods of healing pursued by Mrs. Helen Wilmans of Sea Breeze, Fla.

You ask me to explain my cure, and I shall give you briefly my experience and you can then draw your own inferences. About the year 1885, I observed an enlargement of my thyroid gland on the right side. I immediately sought medical advice and treatment and continued same until 1896, but the gland continued to enlarge, although I tried everything known to physicians, locally and internally, including hypodermic injections, and all forms of electricity. Finally tiring, I quit medical treatment for about two years, when the trouble grew so grave and of such threatening aspect, that I realized something must be done. As a last resort I applied to Helen Wilmans and she healed me. At least I am entirely well and in response to your query, "Do you really believe Mrs. Wilmans healed you?" I answer simply, yes. In the light of the circumstances which have been truly set forth to you, I think you will agree with me in my conclusions. Nor is mine the only case that has come under my observation as resultant from this great healer's treatment, for there are others of which I have personal knowledge. In reply to your question asking me "if I would advise your friend to take treatment of Mrs. Wilmans—I say yes, by all means.—Dr. D. H. S.

DEAR MRS. WILMANS:—I surely do receive your strengthening thoughts, and I know they are showing forth in my body every day. I am beginning to feel so light in body and so gay and happy in spirit! Of course, I have my little relapses, but when they come they get a cool reception; therefore, they do not stay long. Now, when I sit for treatment, I nearly always feel your presence with me, and for the time I am lost to everything else, and such a feeling of rest and peace comes to me. I get up so renewed in strength and feeling as if I had received a baptism of the "Holy Spirit," as they say in meeting. O! I am surely finding little by little the way of truth and life. I am much better and stronger in every way than even a month ago. Hoping you will live forever to send your healing thought to suffering ones, I am lovingly yours—L. M. M.

DEAR MADAM:—The idea has been with me for some time that if we continually keep the mind active, as we grow in age, so as to be learning something new to us all the time, or take an idea and follow it out in all its various lights and get to the bottom of it, we will, thereby, keep ourselves growing, as it were, to infinity; and as a natural consequence must not make this change called death, except as we gradually grow this present form into the more etherial or spiritual form.

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