

Fred Burry's Journal . . .

A Monthly Periodical of
Advanced Thought

OCTOBER 1901

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240 LIPPINCOTT ST., TORONTO, CANADA

Fred Burry's Journal

PUBLISHED MONTHLY BY

FREDERIC W. BURRY

240 Lippincott St., Toronto, Canada.

**\$1.00 A YEAR. 50c. SIX MONTHS.
25c. THREE MONTHS**

In Europe and Abroad \$1.25, or 5s a year.

Entered at the Post Office as Second Class Matter.

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Fred W. Burry,

240 Lippincott Street,

Toronto, Canada.

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Vol. 3. No. 9.

Toronto, Canada, Oct. 1901

Flashes

The dauntlessness of my character is a guarantee of safety. Where there is no fear there is no danger.



I link my cause with the motives of all men, perceiving clearly in each seeming opposing motive some phase of nature's evolution-law.



Let us keep the mind clear; remembering that where there is mental composure, there can be no fear,—and it cannot be repeated too often that fear is our only enemy.



What is the use of quarreling over little differences of opinion? All views are right; not one is complete, however; but a more complete and rounded view will present itself as we perceive truth in all ideas.



I have to keep a watch over myself at certain seasons, until I have overcome undesirable habits; with new habits established, I no longer need to be so watchful.

Some day men will realize the value of Honor ; then there will be no need for any kind of servitude ; by mutual loving cooperation all will work for the glory of humanity's brotherhood.



Insistent energy is what people need ; unfaltering, unwavering perseverance ; tireless effort, without a dogged determination to never change one's course of action. Concentration leads to victory.



Let us spread the wings of our spiritual ideals and fly into the limitless ether of transcendent freedom. These wings are very real and tangible ; the limitations of the lower material senses are illusions.



A life of unsatisfying conditions can be changed by allowing one's inherent energies to act in their sphere of creation. We are creators, and new worlds are born when man speaks the word, when he expresses his will.



As the death-shrouds of ignorance are unwound, there is seen to be no reason for any fearful apprehension ; the consciousness of the invincible Will gives one a feeling of entire security ; and this feeling is all that is required, for nothing can possibly harm us in any way, every conceivable experience has its own specific value ; all that is necessary for our happiness, is to be conscious of this, to know that all is absolutely good.

By the habit of concentration we liberate ourselves from every slavish thought ; and all slavery is a self-imposed mental condition. The man who is free mentally can place the hand of mastery on anything he chooses.

Far better is it to lose things, to forego imagined personal rights, than to have one's face disfigured with wrinkles and other blemishes which tell of general mental and physical weakness, caused by fretting and care.

Seek not so much for outside praise or recognition ; depend not on external casualties for your happiness ; centre your consciousness on your boundless self ; recognize your oneness with all life. The Infinite "I" is sufficient unto itself.

I must not be afraid to live in line with my ideals ; I must not gauge the powers of the universe by what I can see ; I must fearlessly plunge onward into Life's infinite ocean ; and my courage shall be a pledge of my ensured attainment.

Though personal, social, national, enmity unite in an attempt to stamp out the work and life of but a single individual,—yet shall the character or soul (which is the life) ascend again and again, ever strengthened by opposition. The "I" of each man is an impregnable fortress ; and so there is nothing to fear.

It is the note of Courage that is wanted by man ; this is the tone of liberation and expression,—the keynote of all advance. A word of courage is a spur to endeavor ; and if others fail to give us this spur, let us speak the word for ourselves.

Peoples and nations are imploring their Gods to give them health and prosperity, and to save them from their sins ; when their own foolish fears alone keep them weak and negative, and faith in self would release them from their troubles.

Can you not open wide the sphere of your mental vision, and without prejudice discern some elements of value in all the various schools and systems of thought? You may gather useful suggestions everywhere, if you will only recognize them.

We have enjoyed so many sweet moments among the old illusory dreams, that it seems hard to give them up ; there is, however, consolation in the thought that we may now, instead of merely lingering in imaginary kingdoms, actually manifest our ideals in objective material expression.

Yes, there is another life, better than this one, and it is enshrined within. Concealed behind the mortal life is the Kingdom of Heaven. Behind veils of selfishness, suspicion, exclusiveness, are the realms of Paradise hidden, and these realms will be disclosed if we destroy the outer veilings.

I would accomplish far more but for the bonds of race habit which keep me enslaved to the ways of the world. Only slowly am I overcoming all this prejudice of conventions, and therefore only slowly am I showing forth those conditions of superb quality which are born of originality.

Only the knowledge that there is a plane of greater freedom for us makes us content to suffer the pressure of existing circumstances; we are beginning to realize that the time of our liberation into untold fields of consciousness draws nearer when we patiently learn the lessons contained in our present dimensions.

The vacuous dream of sensation that is called mortal existence can satisfy us no longer. The stifling garments of ordinary sense perception, which never give satisfaction, must now be exchanged by a process of evolution and natural growth into a consciousness that is all-inclusive, which is the consummation of sensation.

Nothing can harm me, because I am eternal as the stars; the very heavens are part of me; the earth and all worlds are my children. This body of flesh is a medium through which I attain consciousness; at first limiting my recognition of the Life that is mine; then becoming illuminated with infinite light and truth, rising to a plane of consciousness encompassing dimensions.

You are not working for the trivial passing considerations of the world; there is a glorious compensation for every effort, beyond the pretenses of the world's recognition; and this just return is enclosed in your character which is developed by experience; in due time the character of man blossoms forth, expressing its energies.



Our health demands that we continue moving, living up to our expanding ideals, changing our ground as some circumstances suggest, as well as moulding other circumstances from our existing position. Negative and positive attitudes each have their own value; and it is for us to exercise prudence as well as courage in accord with the character of events.



Where are the exact sciences? Where, the place for graduation or settlement? We are learning all the time; the old theories have often proved themselves false; everywhere we see the need of continual experimenting, of branching outward in new directions of research. It is seldom safe to take the teachings of any schools without due inspection and experiment.



Start to-day to change those suspicious distrustful thoughts for bright wholesome ones. Suspicion often leads to insanity, as indeed all inordinate passions and emotions do. These are forms of mental paralysis and they may cause physical paralysis. It would be better to let things go, and be "deceived"

and "taken in." But there is really no deception. All is Truth. And whatever comes to you, is good for you. Take each experience as a valuable lesson ; and you will soon rise to a position where conditions of a more harmonious nature are attracted to you.

It is because we are rising into a spiritual consciousness that the chains forged by men who have reckoned only after visible material appearances are like gossamer threads to us. We are actually overcoming the limitations of time and space, even,—breaking the barriers of finite dimension,—opening our eyes at last to the one real infinite Life which comprises all.

There is no rational cause for despondency. There can be no reason for its existence. It is a shadow of gloom cast by a false habit of thinking. Cheerfulness and love and friendship will chase such a shadow away ; acting, living up to the truth that, despite all appearances, there is an underlying unity in all things, that there is no separation, that all is one good and perfect whole.

It is because we know that Life has something more to offer than the fleeting excitements of the world, that we are prompted to bolder efforts even in untried realms ; we are not trusting to the order of the past, or taking our keynote of action from the present existing condition of things ; we are creating new worlds, modeled after the pattern of new-born ideals.

We are establishing a regime for the Future ; and this great Future, this Dawn of a new Day, can now be seen breaking in upon the consciousness of the race.



There is nothing worth "gaining" but added strength and beauty of personal character. The only value of materials is in the extent they develop this one priceless possession of character. Too often, the materials themselves are placed in an undue position, as though they had intrinsic permanent value ; they should be always treated as mediums for character development and expression.



We must come in closer touch with our fellows through the open hand of sympathy and love, before we can understand what life really is, and thus approximate a condition of happiness. As long as we place any kind of barriers between ourselves and others, from social or private considerations, so long shall we fail to receive the blessings which come through the extension of consciousness.



The old religious teachings of renunciation and sacrifice had germs of truth in them. Only instead of renouncing in favor of an outside God, we are simply giving up a limited conception of our being for an infinite consciousness ; what we are yielding after all are only barriers to our growth ; we are casting off the useless accumulations, and thus expanding our character, giving freedom and expression to our energies.

Branching Out

A common cause of protracted and repeated failure is the lack of faith which prevents one from throwing over old schemes and modes of procedure. Too often we are afraid of losing certain things, when those very losses might make the way clear for better conditions than we have had in the past. But there is no cause for discouragement if one's efforts have for awhile only ended in apparent failure. Perhaps our aims have not been lofty enough; in that case we have mistaken for a goal what is only a passing stage of development; we must therefore enlarge the scope of our intentions, and learn the lesson which every failure has to teach us; being ready to change the course of our endeavors according to our mental growth,—giving heed to our ideas, which contain so much promise for us.

This world, though it presents just now an appearance of confusion, is destined to be the plane of ideal manifestations; phases of deadness which have turned the world into a huge graveyard shall vanish from the face of the earth, which is to be transformed by man into a paradise of immortal delights.

The mind is the illuminating agency that is to raise the world out of long-existing darkness. In man's consciousness, the greatest product of all nature's evolution, the very end and purpose of all creation, is found the only real savior of the world. All the sufferings of the race have been nightmares, born of

the world's submersion in the roots of negative existence, mere illusions of the passing hour. Man in his ignorance has imagined these trying experiences to be living realities ; but his fears have been all along the sole cause of pain. And as the cause of his afflictions has been in the mind, and self-imposed,—so the cure will be discovered in mental reorganization and true self reform.

Christian Science teaches a great truth when it denies reality to disease and all evil, although its peculiar interpretation of the meaning of this denial may be vague and crude. There is nothing real but the Infinte Perfection , and the purpose of creation, with all its waves and flux and opposing periods is to make concrete by the medium of consciousness, the eternal abstract Life.

With the thought of the perfect background and foundation on which our individual life forever reposes, we have an encouraging motive for making renewed efforts. Instead of desiring to see every step of our way clear, we shall now be quite willing to venture forward with faith, trusting to principle rather than to casual observation. For inherent in man is a guiding force, that is more trustworthy than any display of results accomplished in the past, which now plainly show imperfections and marks of ignorant workmanship.

By calm concentration and faithful action we may change the course of experience from negative failure to positive success. Since so much is promised by concentration, how urgent it becomes then that we

consciously direct our forces, and allow them no longer to be merely expressive of capricious and unbridled emotions. And how essential it is seen to be for our complete happiness that we use our creative energies to the very best advantage, which is only possible by concentration.

Every move creates other vibrations; and thus our endeavors must produce results far beyond the limits at first conceived of. Our actions receive support from all sides; and the larger the sphere of our endeavors, so is the outside aid commensurate with the extent and nature of our work. We see strong characters who feel impelled to take a position of leadership, and around them are a host of followers, who have not yet developed sufficient faith in themselves to make an initiative step. Everywhere the interaction of life's positive and negative forces is at work for the extension of a universal development, a universal consciousness,—and to this end, individuals are contributing their life and experiences, in various ways.

We shall be freed from the habit of worry if we take a broad view of life, and cease fixing our attention on the necessarily limited immediate results. We should recognize the working of nature's law of Growth in all things, and be ever pleased to wait for the maturing and perfecting of the conditions we have marked out for ourselves. We should in fact be indifferent as to the exact character of the products of our efforts, for the ideal often falls far short of the eventual reality.

People make a great mistake when they try to give or do as little as possible for what they are paid for ; this is a short-sighted suicidal policy, since from a purely selfish point of view, an honorable, active, generous temperament, cannot but tend in the long run to one's personal advantage ; if there appears to be inadequate compensation, yet the lessons that may be gathered from experiences alone shall become, rightly utilized, of far more value than what the most extravagant demand would expect or call for.

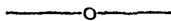
As long as we keep acting, responding to our ideas as they are born in us, continually on the march, not afraid to enter untried paths, we shall not fail to achieve. The explorer will always discover—and this is invention or creation. Though we may not clearly see how this can be so, yet it is true that faithful unremitting activity never fails. Only the man who stops can fall. True, there may be blockades at the end of some roads, and we often have to retrace our steps ; but the never-failing guide of Experience counts all steps as valuable lessons in the spiral rounds of life's evolution ; and indeed, complete development would be impossible without retraced and repeated steps.

While one should not make unnecessary changes in his line of action, yet when seeming failure presents itself, then may be the time for branching out in new directions, instead of giving way to a false notion of one's incapability to meet circumstances. As long as there is any untried field, there is no excuse for imagining oneself to be defeated. There are

unlimited fields before us ; we are simply to choose our own ground, for Desire is a creative force, and will lead to achievement.



How many of us can look back at former actions, and see where misplaced sympathy was only unwarranted interference with others' experiences, producing further discord. Of course, since all actions tend towards good, and for that matter are in themselves good, there is no actual cause for any regret ; we are simply to take a hint from our enlarged view of the course of circumstances, and while we ever extend the hand of all kindness and love, not sacrifice our own or others' individuality because of empty emotional and misguided sympathy.



With our faces turned towards the sunshine of the oncoming day of Freedom, we forget the long dark night of the past,—or rather we realize that its terrors were unreal phantoms, that we have mistaken for settled verities what were mere undeveloped conditions (which necessarily soon passed away),—and we are encouraged to continue on in defiance of all gruesome fears and forebodings, knowing that these are mists which shall be dissolved as we march nearer the radiance of Freedom's light.



THIS JOURNAL FOR ONE YEAR AND THE TWELVE
ESSAYS,—ALL FOR ONE DOLLAR.

All is God!

BY MARGARET C. B. WOODWARD

All is God, and God is all! Oh glorious thought!
Then I am God, and all mine eyes may see;—
Oh splendid words with hidden meaning fraught!
All touch, taste, scent and breath brings God to me.
I hear but God; my feet tread God alone,
I breathe but God, and touch but Him with hands;
And all I eat is God;—my voice speaks in His tone,
I drink but God;—my wills are His commands.

In spirit only I commune with God?—
All form is spirit too, but less refined;
Thro' all my senses He to me is God,—
Thro' each of these He speaks, as well thro' mind.
For all is spirit, and spirit matter is;
All, all is mind, and thro' this mind, takes shape;
Spirit thro' space, with cumbrous matter flees;—
'Tis this makes man an angel from the ape.

The two are one,—and thus the universe;—
So born and bred, and so, inseparate;
If not, then uni, would mean else, di-verse,—
And death would surely be man's fate.
But death is vanquished, and man knows
That thro' all time,—and thus eternity,
His body with his spirit lives and grows,
Thro every cycle more refined and free.

(One night, in mystic seance sweet I sat,
Alone, save comrades from beyond,
When one, with wisdom greater than the rest did
prate,—

With knowledge as of Tutelar spirits learn'd,
Did say,—“Death on this planet soon must die,
And then, because, 'tis vanquished here,
In every other planet of the sky
Of this solar system part, 'twill disappear ;

For, until this wisdom hath its birth in man,
What hath been death to him upon the earth,
In correspondence, in the other spheres hath been,
Because, in this, the thought of death had birth.”
So, vanquished here, it cannot linger there,—
Joy of my soul ! Oh wondrous music sweet !—
Death meets with death,—its own,—in every sphere,
Unending life and progress makes happiness complete !)

Yes God is all,—and all is God, to me !
Oh bliss extatic, beyond a mortals, ken !
Oh glorious man ! Thy food is God to thee !
Thy winged feet His wondrous forces span.
Thine arms encircle but his glorious form,—
Thine hands touch only of His flesh,
No longer art thou but the lowly worm,
The very air that filters thro each mesh

Oh life invisible,—the God you breathe ;
 Then God, incarnate, thou, as man, must see,
 That in Creation's caldron yet doth seethe
 Chaos,—with thy word, new worlds to be.
 Oh glorious man ! Know now thy heritage,—
 Thou the Creator of thy master fate !
 Oh glorious life ! Oh supermundane age !
 Oh heritage that thou mayst now create !

God is life, truth, intelligence and love ;
 Is health, strength, opulence and joy ;
 Is all we see in earth or heavens above,
 Is diamond,—gold, and its alloy.
 Is all that we call bad, and all of good,
 Is all that, thro' the senses we consume ;—
 The air we breathe, the varied food we eat,
 The noisome weed, the dainty flower's perfume,—
 The bitter, all, of life, and all its sweet.

God is life, truth, intelligence and love,
 Is health, strength, opulence and joy ;—
 Then all of these, as day by day we live,
 We eat and drink, and, citizens of Troy
 We sure must be,—fair goddesses and gods,
 At last awake, with seer and poet's gleam,
 We live in royalty's abodes,—
 The wondrous, glorious stars of Heaven's dream !



The Universal Self

It requires a sturdy heart to meet the various difficulties of life with calmness; and this strength of character, which is so necessary for one's happiness as well as for a basis of mastery, is born of a recognition of man's infinitude. Fear is destroyed by degrees, as man rises in the knowledge of what Self is; for fear is ignorance. His creations are of a crude and experimental nature during the early stages of his growth; he stops short instead of advancing and improving—arrested by fear of possible failure, by the dread of imaginary terrible prospects. Step by step, however, man ascends to a place of greater conscious power, reassured by the passing experiences, which looked at from an all-round view, are never so dreadful as a disordered imagination often makes them out to be.

The race is in a perpetual condition of affright. Yet, every cause of fear is a passing nightmare. There is absolutely nothing to be afraid of throughout the universe: and Fear is man's only enemy, the cause of all his mental suffering, even aggravating and creating physical pain. What an illusion, then, is all the strife and apprehension, all the condemnation, all thought of evil, that is the veritable existence of the world. The race's consciousness is fixed on shadows. Behind all this veil of illusion there is a life of beauty and perfection, that occasionally rises to the surface of the earth's consciousness,

but which is practically smothered up for the time being by the blind ignorance of the human mass.

The glimpses of a higher life find some expression in the Fine Arts. Though here, again, is invariably present a ban, created by a sense of the right of precedent and general prejudice; and in addition to this, the Artist, who is really in the lead of human development, is hampered by circumstances which are the creation of an immature age.

It seems strange that men should continue to close their eyes against measures for reform and advance, and cling to hard, mean conditions, which bring a continual stream of inharmony and misery in their train. The slow progress of evolution is caused by men's unwillingness to grow; not until the people awake as a whole, shall the race make rapid strides. And the time must come when the great mass of humanity will not look outside for leadership, but with a faithful recognition of the infinite life within, shall each one take initial steps, giving expression to individual and original ideals. Yes, the time must yet come when the spiritual forces native to the soul of man shall disclose themselves in creative action, when the body shall be no longer a prison-house of man's energies, but transformed into a palace, enshrining the forces of the soul.

Courage is contagious. The so-called magnetism of a masterful leader is a spray of spiritual currents that acts like an elixir of vitality on those who have made themselves receptive to such a living influence; a fearless attitude is like a burst of sunshine, and

radiates distinct and powerful life-vibrations. This is the positive position that gives freedom, unlocking the gates of all manner of bondage,—the key itself of all liberation and emancipation.

Courage is a recognition of the indwelling life ; and when the Life within is recognized in its true infinite character, there is a corresponding degree of fearlessness ; knowledge drives away all fear. Such a strengthening realization of the spiritual Life of man is the outcome of a concentration of mind. With one's consciousness approximating a centre of balanced action, an illumination is cast over existence, a light that leads on and on to ever-quicken growth and development.

The thought of our infinite nature shall be a guide to an expanded existence. Perhaps in our early days of universal-self recognition we shall show but meagre conditions as the result of our new plane of consciousness ; we may for awhile continue to make timorous efforts, similar to those we made before our soul-cognition or advance in consciousness. The force of habit is strong ; and only gradually do we order our actions in line with our ideals. But we must move on, and express our best in objective material form, before we can fully comprehend or know. The rational emotions must give birth to their living energies,—thus does the being of man open out, thus is knowledge born.

The evolution of nature is led up the rounds of existence by the hand of desire. In the lower kingdoms of life, instinct awakens, and this limited

phase of intelligence is guided by desire. In due time, there is born in man the power of self-mastery, —and just at that time when the forces of desire have become so strong that they need a controlling hand. So the individual whose life-forces have reached a stage of vibration when they demand for their complete satisfaction a higher and better environment, is near a plane of conscious dominion, of masterful control. Through aspiration we reach the gates of heaven ; in other words, by lofty desire we unfold the spiritual forces within.

Man must look to himself for emancipation, for freedom. He lives in a kingdom of ideals ; for all is mind. By a growth of consciousness, an enlarged recognition, he shall open mystic fields which even now lie around him ; he is enveloped in shells of illusion ; the daylight is ever here.

O Sun of Spiritual life, hid beneath the wrappings of mortal dreams, shine forth in your splendor ; let your divine light transfigure our being. We long for your warmth and radiance ; we are now tired of all the old prison-like associations of existence ; we seek for and demand greater freedom ; our hearts yearn for a consummation that shall clear up all the mists and fogs ; yes, they yearn for sunshine and brightness, for infinite realization and a perfect vision.

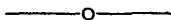
And behind conventional trappings, self-imposed conformities, habits of inherited falsehoods, dark fears and forebodings, superstitions and prejudices, selfish ambitions and personal exclusiveness,—behind all such prison-barriers we know your Sunshine is

smothered up.

One by one we shall lift aside these veils. So let us prepare ourselves for the greater Vision, for the recognition of the Universal-Self. In the bosom of the Infinite consciously reposing, our activities shall be reinforced; we may then express our best, creating those works of excellence which give satisfaction,—acting the part of Master.



It is not always necessary for me to "kick" or to run away from undesirable environment. I can conquer it right where I am, and that without fighting. If it is worth conquering, if there are in it the elements of good I can mould the condition to my desires by the quiet power of the higher will. While this progress is going on, I can rise superior to the uncongenialities by realizing my own resources, by quietly resting on my own strength. This self-poise is a requisite of success. By thus rising above the undesirable we destroy its power to effect us. Conditions have no power to inspire us save as we grant them such power through our own fear and weakness—HELEN WILMANS.



We are driven by fear to the conquest of fear. Wretchedness is a scourge to drive us to happiness. The fires of hell may get up steam to drive us on to heaven—HELEN WILMANS.

The Arrest of Helen Wilmans

BY HUGH O. PENTECOST

Helen Wilmans, her husband, Col. C. C. Post, and her son-in-law, Mr. Charles Burgman, recently were arrested by a United States Marshal, at their homes at Sea Breeze, Florida, taken to Jacksonville, and there held in \$5,000 bail each, to answer, in December, to a charge of using the mails for fraudulent purposes, viz : by using said mails to induce, by letters and advertisements, people to send them money for the purpose of being healed of their diseases and poverty by the mental process of the so-called absent-treatment, the charge being that said people do not receive the benefits promised, for the reason that Helen Wilmans possesses no such power to heal and to abolish individual poverty as she claims and as her husband and son-in-law claim for her.

This event means that Mental Science is to be put to the proof of its powers in a court of law, and it is an event that should not be met by hysterical denunciations of the Post Office authorities or by complaint of any sort. No doubt the prosecution in question has been inspired by legalized physicians who collect many fees for services that end in the death of their patients, but this fact does not justify objection to having Mental Science tested by the laws of evidence that have been established by the wisdom of the ages for the discovery of truth in a given case.

From considerable familiarity with the law of

evidence I know it to be admirably adapted to getting the truth of the matter in issue before a jury, and there is no reason why Helen Wilmans should fear to lay her case before a jury, except that juries are occasionally moved by prejudice rather than reason. I think, however, that there is little danger of her case being decided contrary to the evidence, for popular prejudice is rather against than in favor of the regular physicians, and the recent exposure of the ignorance and incompetence of famous physicians in the case of our murdered President has not tended to strengthen the public faith in either medicine or surgery. If Mental Science—could not have done as much for the stricken President as the doctors did it could have done very little.

All is good, and it is especially good that new ideas are compelled to fight their way to recognition and acceptance against the powers of conservatism, bigotry, and oppression, for by this means that which is false in the new ideas is purged away and that which is true is demonstrated.

The Government is ever at the service of those who try to stamp out new ideas, and that is one reason why the Government is useful. It begins by prosecuting and ends by legalizing that which it first seeks to destroy, after putting the new idea through the fire that serves to purge away its dross.

Helen Wilmans will come through her trial all right, as Christian Scientists have repeatedly done, for the reason that she can show quite as many cures as the doctors can, and to pronounce her a fraud

under such circumstances would be absurd. No jury would dare decide that doctors may fairly charge whether they cure or not, but that she must cure in every case or else refund the money.

I wonder that doctors, in the face of the death-roll that attends their practice, have the courage to attack Mental Scientists or Christian Scientists, for whenever they do their own profession comes under discussion that it is poorly able to stand.

Helen Wilmans is to be congratulated that the opportunity is to be given her to demonstrate the efficacy of her treatments in a manner that would be otherwise impossible, and it is gratifying to observe in the columns of her paper, "Freedom," that this is the view she takes of the situation.

The only thing to be regretted is that the trial is to occur in a corner. If it could be had in some great centre of population where it would attract more attention it would be better. On the other hand it is well that the prosecution did not occur until after the three persons concerned have become a power in Florida. A Florida jury will think twice before they vote against people who are doing as much for the material interests of their state as these defendants are.

Meantime every Mental Scientist should do all within his power to make the victory of these pioneers of the faith as signal as possible.



The Celestial Kingdom

A new basis for all action is required to-day: a standard that meets the ideals of love, opulence, faith, power,—all that belongs to an expanded view of Life. It is no use any longer following the line marked by others' conduct, by the habit of imitating the past, by any rule or regulation moulded in some age of darkness and ignorance; each one must now become his own judge and counsellor, laying out plans suited for his personal needs. For each one has his own salvation to work out; and this must be done without any outside interference.

Still, there are certain identical pressing needs that are felt to-day by more than one individual; and a large number of these actual necessities can only be met when there shall be more personal and social freedom. Take for an example the position of the employed classes. A worker who is employed so many hours at so much pay is really a slave, having sold his TIME (which is all there is of value.) The existing system making slaves of all workers, more or less, since we have to sell our Time, in some way, in order to live. We are bound to one another by man-made chains; with the rending of these bonds we shall see that the eternal oneness of all Life is a sufficient bondage for us, that we are all linked together by spiritual energies,—and this unity once recognized shall become a foundation for willing concerted action.

No doubt in man's earlier intellectual growth, when he is just rising out of a mere animal stage, it is right and necessary that there should be artificial ties and restraints,—a separateness of action, yet combined with a system of varied interchange; for, though man detaches his life from the common life of his fellows, his needs demand some social activity. Not until there is born in man a recognition of Oneness, can there be complete freedom: here the cycle of existence meets, in complete bondage is there complete freedom.

All the arguments and theories of reformers will prove themselves futile without a spiritual foundation of sound principle. The palliative measure for social reorganization, suggested here and there, the displacement of one barrier for another of a different kind, is not going to release man from his negative conditions. It must not be overlooked that every move upward is necessarily a degree of expansion, a larger measure of freedom. Freedom, alone, is the saving and redeeming power of the world.

A casual glance at the many phases of man-made bondage in the world might cause one to give up all hope of attaining any great degree of freedom. Society appears so entangled in threads of habits and conventions, and the individual life so imprisoned partly with self-imposed restrictions and partly with the customs of the age, that liberation seems to be almost an impossibility. But all ties will snap asunder in due time; their very tenseness will cause the breaking of the bonds. Thus, as in all else

throughout the universe, the snapping of cords, the death of forms, is but a change, a liberating metamorphosis, leading to better and higher conditions.

The discontent in men's hearts, noticed everywhere just now, is a prophecy of an upward move of evolution, an unfoldment of a new life through the abandonment of an old life. The race is actually moving en masse to a higher plane of existence; the world is entering a higher spiral of manifestation; we are now being BORN.

Yes, our past existence has been but an embryonic mortal dream,—the mere shadow of existence. The incompetent conditions which have so long hampered the race's development have been the product of ignorance or darkness. Knowledge, Consciousness, Light, is all that is required for an entire change of man's relation to the Universe,—a change from the negative side of Life to the positive. And this evolution or unfoldment of being is just a change of Mind. By an alteration of the View we are born again—born to an existence immortal. Mental freedom and expansion carries man to the heights of Paradise.

But, how can there be such a liberation of the thought-energies as long as one is tied to the chains of the world's Custom? Neither should we wait for any great national reform before individually we take a step to order our life anew. In our relations with our fellow-beings, there is a great scope for action. In all things we should treat them as we would be treated; looking behind the outer form and manifest-

ation with its natural imperfections, to the One Life that is identical with all—that is God Himself. For man is God—each man.

O the glory of Human Life! In all its varied forms it is sacred. We can never comprehend this Life until we acknowledge its Divinity, and order our actions by the standard of that recognition. If we would be conscious of the Reality of Life, of Self, of Nature, of God, we must truly rise above all prejudices, every narrow view,—we must view things from a Centre,—by Concentration of thought we shall discern the Everlasting Unity.

Freedom, Unity, Love,—these words are linked together—they mean the same. All the rest is Illusion, where resides every manner of fear,—the land of shadows. And we who have recognized in a measure the identity of Man with the Infinite Life, who can see in Love or Desire the awakening of a Universal Consciousness,—we shall surely proceed to establish in our immediate circle and midst, new conditions, new standards of action; and from every such centre shall there irradiate a living current that shall by degrees remodel all Society, and renew the world—at last establishing on Earth the long-sought Celestial Kingdom.



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Descending he runs to and fro over the world,
and dwells (for a time) among things that have no
sense ;

Forgetful of his true self he becomes a self-seeker
among shadows.

But out of these spring only war and conflict and
tangling of roots and branches ;

And things which have no sense succeed things
which have no sense—for nothing can have any sense
but by reason of that of which it is the shadow—and
one phantasmal order follows another—and one
pleasure or indulgence another—and one duty or
denial another—

Till, bewildered and disgusted, finding no rest, no
peace, but everywhere only disappointment,

He returns (and History returns) seeking for
that which is.

Toilsome and long is the journey ; shell after
shell, envelope after envelope, he discards.

Over the mountains, over the frowning barriers,
undaunted, unwrapping all that detains him,

Enduring poverty, brother of the outcast and of
animals, enduring ridicule and scorn,

Through vast morasses, by starlight and dawn,
through dangers and labors and nakedness, through

chastity and giving away all that he has, through long night watches on the mountains and washings in the sunlit streams and sweet food untainted by blood, through praises and thanks and joy ascending before him—

All all conventions left aside, all limitations passed, all shackles dropped—the husks and sheaths of ages falling off—

At length the Wanderer returns to heaven.

Then all those things which have vainly tried to detain him—

When he comes who looks neither to the right nor the left for any of them,

Not being deluded by them but rather threatening to pass by and leave them all in their places just as they are—

Then they rise up and follow him.

Though thorns and briars before—in his path they now become pleasant fruits and flowers,

[Not till he has put them from him does he learn the love that is in them ;]

Faithful for evermore are they his servants—and faithful is he to them—

And this world is paradise.



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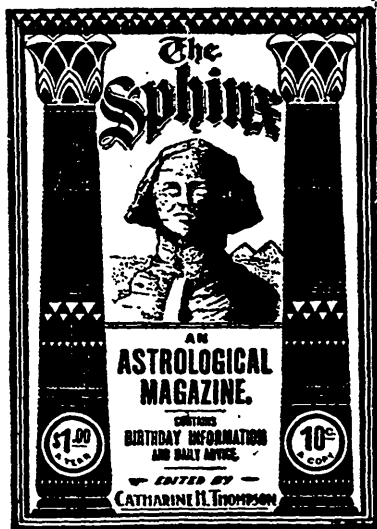
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