

Fred Burry's Journal...

A Monthly Periodical of
Advanced Thought

JUNE 1901

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Fred Burry's Journal

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Toronto, Canada.*

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A Talk with my Readers

It is not three years since I launched this little Journal into the literary field ; during that short time it has received support from all parts of the world. Starting with barely enough to cover the cost of printing the first issue, through the kindness of subscribers it has not only been kept alive, but has been enabled to grow ; several have not only sent their own subscriptions, but have procured others, and in various ways helped on this Journal ; for all of which, you may be sure I am deeply grateful. Though this Journal is in point of size a small affair, it has cost already some thousands of dollars, one way and the other. Nearly 100,000 copies have been given away, free. The latest expense has been the putting in of printing machinery, to which I am all the time gradually adding something new.

We are all more or less depending on one another : the principle of co-operation is deep-seated in all nature, since Life itself is forever united and cannot absolutely be separated into detached or independent sections. The success of this Journal is then as much a matter of my subscribers' interests as my own. I must receive support ; in a sense we all have to lean

on each other; or perhaps a better way of putting it would be, that we must all clasp hands and mutually lovingly work together, if we would have perfect results. As long as there is tugging away from each other, there is only a dissipation of energy, since all energy is from one universal infinite fountain-source.

Thus while out in the world there seems on the surface to be a pandemonium of conflicting energies, really underneath there is a hidden purpose in the whole thing, and every condition, every act, every phase of life whatsoever, is most surely an uplifting influence for humanity.

In the business world we see various signs of fluctuations and apparently erratic unstable conditions: but even these are healthful; in fact, in the body politic it is the same as in the personal body, what is mistaken for disease is invariably nature's mode of cure, or effort towards readjustment.

This Journal like all business enterprises has had its ups and downs; but I have had sufficient insight and foresight to know that every depression was the time of a reserve-gathering, and contained the embryo of a greater upward move.

There is a point here that gives rise to suggestions on matters touching all our personal existence, which if always considered, would destroy those harrowing feelings of despair when face to face with the really necessary depressions or negative conditions of life. At such times one is only descending to the foundations or roots of things, into the depths which must not be forever forgotten because of their dark and shadowy chambers. It is all right to live on the surface where everything is gay and beautiful, but it is also necessary for complete roundness to come in touch with the other side of life.

This is very different from being submerged: for one who recognizes the equal value of light and shade,

learns to joyfully accept both conditions,—yes, learns the lessons which both have to teach.

Some of my subscribers have wished this Journal was larger or more frequently published, others have said they would prefer it to remain a small monthly. While it is very much smaller than "Munsey's," every word is weighed carefully before it goes to press, and thus within the compass of a comparatively few words, I think you will find something of "suggestive" value,—which in my estimation is the best kind of value in literature. It is the kind that can only be found as a rule in the limits of a few pages of easy comprehensive self-interpretative words and sentences. Nevertheless I want to make this Journal in every way a first-class publication, and if any enlargements are going to accomplish this purpose, they must come as soon as possible.

The second edition of my Twelve Essays has been well received; a considerable portion of this edition having been disposed of already.

These two little volumes are in their way exhaustive treatises of the doctrines of Mental Science; being distinctly practical for every-day life, and at the same time full of ideals for the future. It can safely be said that there are few courses of lessons in Mental Science or New Thought that are so completely suggestive and practical as these Twelve Essays.

Each one of the Twelve is a distinct and complete lesson in itself.

They are bound in two volumes; the first volume containing a photo-engraving of myself.

The Titles and general subjects treated in each Essay are as follows.

The first volume:—

1. IDEALISM. A general statement of the philosophy of Mental Science. The Mental nature of all

Life—The value and place of Experience—Obstacles and how they enlarge our Character—The Allness of Good, and the deep significance of this recognition—The "I" of Man—The Golden Ladder of Existence—Ideals the seeds of Experience.

2. THE HEART OF THE UNIVERSE. Imagination the Creator—Concentration, its mighty power—The Knowledge of Man is the Knowledge of All—Man, the Image of God—The Sacred Heart of the Universe—There is no Evil—Nature the Garment of God.

3. A NEW WORLD. The Kingdom of Heaven—I Am God—The Voice of Self—The Realms Within—The Interpretations of Science—All is Mind—No other life but God-life.

4. THE BIRTH OF CONSCIOUSNESS. Universal Growth—The deep meaning of the Animal—The Atom, the Seed of Man—The Purpose of Existence—The Place of Religion—The Omnipresence of the Soul—The Will, the Centre of the Atom—Man is God Incarnate—The Birth of Consciousness.

5. THE CRYSTAL SOUL. In Search of the Soul—Hero-worship—The Healing Balm—Saved by our Ideals—A Man's best Healer is his own Self—Asserting the Will—Personal Control—The Last Enemy—The Dominion of Love—A Shining Crystal—Completeness—The Perfect Individual.

6. THE DETERMINED WILL. The complementary nature of the Positive and Negative forces—Conquest through Repose allied to Action—Success in Business—The Will is the only Individualization of the Creator—Man's Innate Divinity—The Infinity of all Life—The Floodgates thrown open—Baptized in an Ocean of Fire—Passing through the Purgatorial Flame—The Sparks of Desire—Desire is the Great God of Love—Possessing the Substance—Vapory Pleasures—Healing Vibrations—The one I AM—

Harmonies of the Spheres—Rapid and Slow Growth—Repose and the Intuition.

The Second Volume :—

7. OUR IMMORTAL FUTURE. Immortality in the Flesh—Life Blossoming Forth—The Need of New Thoughts—Change a necessity of Consciousness—A Body impervious to outside elements, each atom a conscious vibrating vortex of the infinite ether—An Immortal Body of Youth and Beauty—A Permeation of Consciousness—The Mystery of Man's Creativeness—Breaking all Limitations—Rulers of Destiny—Governing the Earth—Life as an Art—The Golden Future now about to break in upon us.

8. THE TEMPLE OF DELIGHTS. The Infinite is nothing without Man—Every Man an intelligent God—Whole Beings—The Masculine and Feminine—Our Desires—The Senses—The Immaculate Conception of Life—I Am The Light of the World—The Transfiguration of the Body—The Sacred Temple of Delights.

9. THE GREAT CONQUEST. Entering an Era of Peace—The Mastery over Death—Perpetual Life—Re-incarnation—The Spirit of the Universe—The Enthronement of the Mind—Scientific Realization—The Sum of Life—The Triumph of Affirmation over Negation, of Life over Death.

10. BEAUTY, THE IMAGE OF HARMONY. Your body is the manifestation of your character—Various types of beauty—A Glorified Body—The Lesson of the Lily—Fresh Air and Clear Blood—Generating our own Atmosphere—Like Asbestos in the Midst of Fire—Harmony and Health—An Elixir of Life—A Lava of Sparkling Essence—A Lesson in Concentration and Self-Treatment—The Soul's Laboratory—The August Silence, Womb of the Infinite—Uplifting Hours of Retreat—How to Master the Art of Living—A Paragon of Beauty.

11. THE MATURATION OF THOUGHT. Thought, The Blossom of Existence—Whirlpools of Ether—The Breath of Life—Thought reaching Maturity—Fear is the Consciousness of Ignorance—The Vision of Beatification—A Junction of Centres—Illuminations—The Earth is to be a Sun—Releasing the Body's pent-up Energies—Thought, the Concrete Individual Essence of the All-Mind.

12. THE CENTRE. The One Strong Motive—Self-recognition—Coming in touch with our Centre—The Pivot of the Law—That vast motor of our individuality, the Will—Gravitation, its real nature—Cultivating Positiveness—Affirmations and Sympathetic Suggestion—Glorified Objective Entities—Systematic Thought Drill—Stamped with Success—The Unit of Humanity—Demand and Supply—All Motion is Love's activity—Realizing our Visions—“Open your eyes to the wealth and glory around you, all your own, your own.”

Perhaps these Essays have been inordinately praised. Letters have come to me from all over the world, filled with gratitude because of the health and general help derived through these writings. They may be said to be electric in their rousing stimulating encouraging and vivifying effect.

The price of these Essays is 50 cents for the two books complete; in quantities I will make a big reduction, as I will also for any who will act as agent for them. I am giving them away free with every subscription to this Journal at \$1.00 a year. And if four or more subscriptions to the Journal are sent in at one time at 50 cents each, (half price) I will send to each, the Journal for a year and both books of Essays as well; this is a remarkable offer.

Will you not do something for this Journal at the above rates? As I have said at the beginning of this

article I need your help ; and now, just now, I particularly need it, to meet expenses and extend the work of this Journal. I shall be thankful for anything you can do for the Journal, such as in the way of subscriptions, etc., and I will be pleased to send samples to any addresses of progressive people you may send me.

FREDERIC W. BURRY.



MENTAL TREATMENT

A real mental treatment is a continuous process and has to do with our subconscious nature. It is a building process. Affirmations in the form of words are valuable enough, but the ideal that permeates one's life night and day, that transcends thought in the ordinary sense, that enters into and becomes part of one's being, is a more solid affirmation—of a veritable adamant substance. Thus the strongest position is not so much one of external effort either in thinking or acting, but one of faith and love supreme, of the mastery of indifference and freedom.

There is something about the word "Try" that implies discouragement. This word is also cousin to the word "Effort." They both imply doubt. Now Faith signifies at once a condition of Repose. Yet this must not be mistaken for idleness. As long as the external world of noise and friction, of action and effort, is made a servant to the inner realm of peace, silence, repose, there is harmony ; all onesided views, (what are often called consistencies) produce discord.

Flashes

To be willing to receive ; to make oneself open, free for expression ; to be relaxed and free from care ; this is to be concentrated, to live at the centre, to be happy and strong.

Power is not a characteristic exclusively of positive force. In fact, rest, apparent dormancy, is in many cases the very seat of power, producing results that could never be acquired by strenuous energy.

While at first it is not the easiest thing to be patient,—the recognition of the law of growth makes one in due time not only willing to wait for results but delighted in the waiting ; so joyous in the attitude of confident expectancy, that we feel there is no hurry, no cause for anxiety.

Self-absolution is a very important factor of growth : this opens one's being for more expression. Some of us have become so used to fault-finding, not only in others but in ourselves also, that a certain habit of super-conscientiousness has set in. This we would do well to break or overcome. And this is done by recognizing the Supremacy of Love and the subordinate place of Duty.

Character is the essence of Health. The degree of our well-roundedness or true strength of Character represents the state of our Health. The bright eye, fair skin, sunlit countenance is the product of inner subtle emotions, the forces which lie behind mere surface thinking ; so that a momentary strong intention is more direct and thorough in producing outward

results than continued strained thinking. So, "Act quickly," is the message of Success,—without hurry or anxiety;—faithful prompt action !

• •

Generosity is the basis of happiness—this is freedom, expansion : there is more joy in giving out than in taking in.

~

Concentration,—throwing aside conflicting worries, all born of ignorance,—with smiles and love, living acting from the centre—this is peace, happiness, power.

• •

We are now realizing that so far from service for others necessitating sacrifice and self-denial, there is no pleasure so delightful as that born of a loving kindness.

~

To get right into some task that looked from the distance to be so disagreeable, is often to find it present very interesting features : attention, or concentration, opens out many phases of interest.

• •

The sunshine and trees and flowers of nature is a mirror which will reflect for you, most wondrous and glorious ideals, giving birth to consoling comforting emotions, if you will but look out into this realm of nature.

~

Determination—this is the word of power : nothing can withstand its mighty force. There is nothing noisy or ostentatious about a determined will : the calm of self-reliance belongs to determination—the repose of faith.

• •

It is all right to be active, energetic, "on the go ;" only let the great energies of of your being be held in

the check of your direction: gather up your forces, your emotions, and use them; they can be your useful servants. Concentration, gained partly through periods of quiet repose, is the secret of all harmonious adjustment in the world of action.

Don't you see that those very remarks which make you stare, are the best things you can read, whether you agree with them or not, since they are at any rate strong and alive, making you think, making you open your eyes?

Since all is one Substance, of one Essence, it is clear that one law governs all. To recognize the Unity of all things, is to solve the problems of existence; and to live in accord with such a recognition is harmony and joy.

It is the Inner Man, the Hidden Ego, the one Light that lighteneth the world, the omnipresent I AM, that guides to the fountains of Health and Wisdom—and externally we are all so many channels for this Infinite Life. Live from the Centre.

After searching among all other outside shows for content and enjoyment, man will at last return within self and there see the reality which alone gives satisfaction,—for truly the whole external world is the kingdom of shadows or reflections.

Some people are given to regret because of the time they think they have wasted, when every moment has given some experience; therefore what is lost in one way is gained in another, and as the mind becomes clearer, as we rise in intelligence, we are able to profit to-day by long-past and for awhile forgotten experiences.

Do not despise a thought because it comes to you framed in simplicity: only the superficial needs the obscuring garments of loud display. Have you not found in the past that elaboration often means deceit, that ostentation was the tool of pretense?



If you expect too much from others, you are not likely to get even as much as one who expects little: there is certainly an underlying law of Justice in nature,—which is simply Balance, Adjustment, Equilibrium, the law of Gravitation or Attraction.



Knowledge is enshrined in the little details of daily life, commonplace facts of Nature. Your books are well enough in their way, but they do not contain the wisdom, the first-hand wisdom, born from experience alone, born from the facts and things and realities themselves.



Most surely the ideals and customs of men and society are radically changing. The old notion of property rights is giving way for something better—since we are coming into a realization of our divine inheritance; we see ourselves as citizens of the universe, which jointly belongs to the unit Man.



To take a statement literally is often to fail seeing the real meaning of it. The strongest statements are generally exaggerations, and are valuable only as they impress or suggest. Therefore look for Suggestions only, in another's teachings, and recognize your own intuition,—for certainly you are your own best teacher.



In being over solicitous about other people you are likely to defeat your kind intentions, and make others uncomfortable. Neither should you go to an extreme

in the opposite direction, and become indifferent about their welfare. Keep yourself nobly erect, in all things masterful but not arrogant, kind and gentle yet strong and self-reliant, and you will be a great sun of energy casting at all times around you, rays of love, currents of an awakening energizing influence.

Of course you cannot tell just how Nature's forces come to your assistance when you make some needed venture ; but there is a hint at explanation in the fact that all Life is fluidic, that streams of energy are forever passing along, and each being is like a magnet, attracting according to the individual's own peculiar nature.

Naturally enough, the followers of every new movement are at first inclined to go to an unwise extreme, born of enthusiasm ; the eternal governing principle of all things, the principle of growth, should be recognized,—the necessity for gradual action ; all life being a succession of stages or planes, throughout nature's economy.

Calm yourself ; let go of all anxieties. Never mind if you are imposed on, maltreated, oppressed ; calm yourself, do not care : then all oppressions will vanish, for it is all unreal, and though you may not just now see it, it is yet forever true that no matter what another does to you, it is for your good, only for your good.

There should be no feeling of "settlement" with any mere theory we may hold ; and we should not be ashamed to change our opinions with our growth. The Ideal that transforms our whole being, thus giving an undeniable testimony of its divine origin, is the Vision of Truth for us : not however to be

necessarily followed for ever ; our Vision becomes clearer as we grow, yes the Ideals are always changing, expanding.

The Truth sets us free—allowing the life-currents to pass along, thus giving us happiness and health : knowledge, the extension of consciousness, is not only power, but it increases our capacity for enjoyment. And real power is always allied to gentleness ; Love is all the Force there is.

The oppressing thoughts and fears which are everywhere, among all people, are just so many shadows,—cloudy mists fading before the sunshine that now springs from the heart of the man at last redeemed from ignorance, at last emancipated from the bonds of Selfishness. Generosity destroys all shadows—since this is the Light of expanded opened interest,—the light of Love, of Life.

Nearly everyone has the habit of bemoaning past losses, when they have really been valuable experiences, which were necessary for the complete development of their character. We are infinite beings : nothing can be lost—the changes, including the depressions, assist in the forming of required new foundations for action : there are hints and suggestions in every so-called failure, if we only look for them.

A single truth may be expressed in ten thousand ways ; each expression is the embryo of a new truth, a new view ; in this way what appears on the surface to be repetition is the best mode of teaching. A teacher's work is to hold up a mirror to your being, to interpret the various sides of your nature, and this is done by repeated statements and reiterated suggestions, though expressed from different view-points.

The Second Revelation

BY HUGH O. PENTECOST

God said :—

'Write !

'My word thou canst but write.

'True or untrue it is my word.

'Lead one away from me, thou canst not.

'By error as much as by truth, I teach.

'There is, indeed, no error.

'He that hath ears to hear will hear.

'If any hear thee not, fret not thyself.

'Me he heareth, though thee he heed not.

'Though not from thee, he learneth.

'From whom he can receive he learneth.

'According to his need, he learneth.

'If he reject thee, fret not thyself.

'He is not lost, nor in danger.

'Nothing is lost, nor in danger.

'Not thou alone speakest my word.

'The prophet speaketh my word ;

'The false prophet the same.

'The fat priest, the lean philosopher,

'The rancous atheist, the frantic fanatic,

'Whosoever, whatsoever hath voice,

'My word speaketh.

'No other word is there.

'All receive not the same word.

'To the measure of his intelligence,

'To the extent of his present need,
'Each receiveth.
'Needeth he not what needest thou?
'Patience.
'So much he will need and more.
'With thee will he yet come flush, and further.
'Mayhap, already, he is beyond thee.
'The ignorant despise not.
'Foolishness to him is thy wisdom ;
'Wisdom to him is thy folly ;
'As good for him as thy wisdom for thee.'

And I said :—

'Patience?
'Short is life ;
'Slow are men at learning ;
'What is for their good they know not ;
'With drugs themselves they drug ;
'With lust themselves they debase ;
'Themselves and one another they enslave ;
'Freedom they desire not ;
'They rule, they obey, they kill ;
'By the labor of many one lives ;
'And the many, ah, me !—beasts of burden—
'Are content, satisfied, singing in slavery,
'(The sadness of it),
'Sleeping well, breeding. Oh, me ! Oh, life !'

And God said :—

'Life is long.
'Quickly as they can men learn ;

'Quickly as they desire.
 'What is for their good they know,
 'Even as thou for thyself.
 'He who desires drugs needs drugs.
 'I am the drug and the awakener.
 'He who lusts goes not astray.
 'None stray nor can stray from me.
 'I am lust and the end of the lust.
 'Nothing is unholy or impure.
 'Lust conducts to the end of lust.
 'Slavery is for who cannot else know freedom.
 'Mastery the same.
 'Slavery and mastery are the same.
 'I am the slave and the master,
 'Slavery and the end of slavery.
 'Freedom is the manchild of master and slave.
 'Hast anywhere met the free man?
 'Dost claim freedom for thyself and the other?
 'Hast given it to thy wife, thy child, thy hireling?
 'Thy friend—is he free of thee? Thy neighbor?
 'Hast freed thyself from all, from thyself,
 'From Fear?'

And I said :—

'Thou shamest me !'

And God said :—

'I am the Government and the governed.
 'Government conducts to the end of Government.
 'He who lives by the labor of others—
 'Thinkest thou it is gain to him?

'He pays the price.
'I give nothing in charity.
'All pay, to the last mill.
'He who permits another to exploit him, sleeps.
'Wake him !
'Killing conducts to the end of killing.
'Men must needs learn, each for himself.
'Thou canst not teach them.
'Wisdom cannot be imparted.'

And I said :—

'How long?'

And God said :—

'There is nor long nor soon.
'Time is absolute.
'The future is certain.'

And I said :—

'While another is poor I am not rich ;
'While another is bound, I am not free ;
'While there is war, I know not peace ;
'While others want, I cannot enjoy.
'Protestation I dare not withhold.'

And God said :—

'Cry aloud !
'Thy voice is my voice.
'Poverty, bondage, war, misery
'Work together for good ;
'Revolt, also, is good.
'Thou art part of the cosmic process.'

And I said :—

'Seest thou the Church ?

'Thee hath she minified ;

'Name and form hath she given thee ;

'Vanity, vindictiveness, tyranny, malice ;

'The pettiness of a monarch ;

'Made thee unworthy of respect ;

'Threatened us with harm,

'Eternal harm,

'As if God could harm,

'Or were a gaoler, executioner ;

'Called us to fear,

'To fear thee.'

And God said :—

'What thou seest I see.'

And I said :—

'Hearest thou of devils,

'And of hell?'

And God said :—

'I am All.

'There are no devils ;

'There is no hell.

'Fear not.

'I am not thy ruler, thy Keeper, Executioner ;

'I am thy servant.'

NEW YORK.

The Goal of Mastery

Nothing retards one's progress so much as the fear of going astray. This fear may take the form of a lack of self-reliance; or perhaps there is a sense of some religious obligation, a feeling of some dutiful bondage; or, again, the vision of a possible crippling failure may present itself with its various consequent dire results; in some way or other the arch-tormentor Fear shows its face, throwing its aura of malignant influence all around our pathway.

We are children of habit. A habit is like a little seed,—it seems so small and insignificant in itself, but let it once take root and receive attention, then its latent qualities spring forth; by the immutable law of Development, its inhering properties expand into fields of continual and growing expression. All environment is the result of habit; every form of existence is the production of repeated rounds of experience,—restatements, recognitions, of the one never-dying Life.

As we open our eyes on the scene of Action, day by day, we perceive new phases of Life, even though the surrounding conditions, themselves, may not have changed. In fact our individual progress is essentially an unfolding of our own nature rather than a march into new conditions. Our nature must unfold first; then either the surroundings will show forth new qualities, or it will at once be seen that the task of changing them is now simplified.

It is ignorance of the real nature of Existence that alone causes Fear,—an ignorance that must pass, as we individually and collectively evolve toward our destined plane of godhood or mastery.

A certain spirit of Venture, an almost reckless daring, accompanies every new recognition of our infinite real nature. The venturesome spirit, courageously swimming out in faith, (though with numerous fears and doubts,) leads to a place of Strength and Security: the way to conquer our fears is to face them, and in the hour of need to act in defiance of them.

We are living at present on the circumference of our being. The deep-hidden chambers of the mind, the whole realm of causation in Nature, are yet under the lock of mystery. Just now there is a universal growing desire for light, for knowledge, which is leading the way into the depths where lies the Centre-Source, the place of power.

To make circumstances, to be undaunted by the fearsome shadows which are the mere reflections of past habit and ignorance, to act and live from our centre,—this is the goal of life, this is freedom.

History records some heroic instances of great masterful action, when men closed their eyes to the obstacles which faced them, and apparently by sheer will-force, triumphed miraculously, and conquered what others had deemed impossible.

To-day we read of these men whose names are enrolled in the book of Fame, and the recollection of them gives us renewed inspirations, hinting to us of the marvelous resources of power which lie within each one of us: only waiting for our recognition and consequent self-development.

For it is certain that some sort of inner recognition must have preceded the great feats which mark history. It may have been only a dim instinctive apprehension of an invisible impelling all-powerful Force; it is not likely that there was as a rule any complete recognition of Self-hood.

If so much can be done by what might be called

almost a blind force, why are we with our superior chances and greater scientific knowledge, so timorous, so afraid?

The centuries have added to our intellectual growth : that is, we have by a long process of curious research, come across certain phenomena, which we have with more or less inaccuracy placed under distinct classifications,—analyzing dissecting mere forms, localizing principles which cannot really be limited, dividing up Life's heterogeneous manifestations into two arbitrary divisions of good and evil,—yes, in our ignorance, breaking into fragments (or trying to) the various expressions of life.

It is no wonder that our mind is clouded with a number of conflicting doubts and fears, when we have grown into the habit of imagining our life to be harassed by a number of parasites which are simply beyond our power.

But the whole trouble lies in the narrow range of our vision. We cannot understand any unit until we look at it from the view-point of its environment—not only its immediate surroundings, but actually from the one universal fountain-source of all life. The ordinary investigator is superficially speculative ; he studies some local phenomenon, enclosing the same within the realm of a very limited field of operation, too often blinded by a long habit of prejudice, to reason in any way accurately.

Then it is partly because of an incomplete and onesided reasoning that our minds have been hampered with befogging worries and anxieties, that the blanch of terror has been the affliction of man. We have boasted so much about our superior intelligence, and yet this western world has its hospitals, jails, asylums,—its decrepit, depleted, disabled, conditions, to place side by side with the hardy though perhaps sometimes not very intelligent ancient races. This contrast does

not imply that Thought is to blame: it only means that we have been thinking in the wrong direction.

It has been a supposed office of Science to delve into the nature of the evil influences of life, so that they may be either eradicated or kept in check. The consequence has been, that this so-called Science has "discovered" an ever-growing legion of death dealing creatures, the knowledge of which has only made man more afraid,—thus weakening him, crushing his will-force. It is not to be denied that certain germs or microbes exist; the air is full of small living forms, but they are not any of them disease germs: there is nothing in the nature of any germ that is a foe to man; they like all else throughout Nature, are in some way created for man's service,—yes they serve some good part in nature's economy.

It is then for us to "right about face," to stand erect, to take our rightful position in life. It is for us to be bold, and deny the crushing announcements of popular Science; to affirm our mastery, in spite of of all the arrogant schools of learning; we must not be afraid.

Fear is all we have to conquer. Let us have faith, let us break away from all the fetters of the conventional Science and Religion, let us free our minds from the teachings of the dark past,—for we can surely see they have nothing of value to offer; they are mere negative utterances.

Disease is nothing; therefore why O ye philosophers and scientists, spend so much time in studying the symptoms of a negation? Study Health! This is the one positive reality of Life. Open your mind, your heart, your soul, your spirit,—expand your whole being, and allow the currents of Life to bathe you, to wash and purge away, the long accumulations of ignorance.

Be brave, O ye timid souls, so long crouching low,

because others have given you some stupid standard of action. Why do you continue to tie yourselves either to conventions of conduct, or some narrowing theory, which your enlightened mind would reject? You know, you are inwardly rebelling against the restraints of man-made institutions. Well, then, be free—you must free yourselves; a brave venture is all that is needed.

There is no evil! These words have been repeated again and again by advanced thinkers. But often their real significance has been overlooked. There is no statement so sweeping, at once destroying every cause for fear or anxiety, as the affirmation, "All is good." And it is absolutely true, as applied to every creation, every condition, every thought, every deed, whatsoever. Life is one gigantic ever-ascending scale of action: Man is here to govern, to control; he is the destined king of all the earth; he is truly God of the Universe, Incarnate.

Let him take the sceptre of mastery within his hands, and rule within and without, in the heights and the depths, at the centre and the circumference. Those things which he has miscalled evil, of which he has been so long afraid, he may make useful servants. By enlarging his sphere of vision, by broadening his mind, he will view all things differently, and the frown of hate and distrust will vanish, being replaced by the smile of faith and love. For Love, is forever the basis of Action, The Destroyer of Fear,—the motive and end of Existence. Love is the one Force, the Divine Will,—it is all that makes life worth living; Love is indeed Life itself.

Reviews

“The Builder and the Plan.” A text book of the “Science of Being,” by Ursula N. Gestefeld. A large volume,—certainly the result of a deep and thorough research into metaphysical questions. A philosophical work, distinctly, - but not of the merely theorizing order; its pages are filled with thoughts for action. This book, like all Mrs. Gestefeld’s productions, also discloses exceptional literary merit; Price \$2.00. The Gestefeld Publishing Co., Pelham, N. Y.

“The Constitution of Man,” by Elizabeth Towne. A series of lessons in Mental Science—strong, bold, fearless. There are only a few books which even approach the standard of definiteness and thoroughness of this work; its pages are alive with energy, and it is an uplift merely to read them. With a photo-engraving of the author. Price 50 cents. Address, Elizabeth Towne, Holyoke, Mass.

“The Philosophy of P. P. Quimby,” by Annetta Gertrude Dresser. This history of the life and teachings of Dr. Quimby contains a great number of practical suggestions besides its very interesting account of the work of a Mental Science pioneer. It is thus a particularly valuable work on mental healing. Published by Geo. H. Ellis. 272 Congress St., Boston.

“The True History of Mental Science,” by Julius A. Dresser. These “facts concerning the discovery of mental healing” will be of interest to those who would know something of the origin of Mental Science, and of the Christian Science sect. Price 20 cents. Address, Geo. H. Ellis, 272 Congress St., Boston.

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All help must come from within. Each one is his own best tutor and guide.

Nevertheless, as the race is a unit, we can naturally aid one another: by sympathetic cooperation, we can strengthen one another;—by hinting, pointing, suggesting various Ways and Means.

It is such acts of Suggestion, that I am engaged in, partly through the medium of this Journal, and through personal Correspondence.

My method of Correspondence covers instruction in Mental Science, advice on personal matters, answering questions, etc; and my help in this way has been found by many to be uplifting, strengthening, encouraging, healing, educating,—as their letters to me prove.

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"I cannot tell you how I value your letters, and it seems I cannot give them up just yet."

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These helpers, who have each done some particular and special work in lifting up their fellows, have necessarily, because of their strong words and at times most daring actions, been either attacked with envious rage, or praised by grateful appreciative souls.

Among all the great movements of modern times, none have approached the practical results of the teachings of Mental Science.

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What we most Desire

HELEN WILMANS IN FREEDOM

Existence on its present plane, with death incorporated in it, and with simply a guess at the end of it, is not worth having. If there was a God who conferred this more than doubtful boon on us, then, as a member of the race I am not grateful for it. I have not accepted the theological beliefs of the race; the heaven and hell that are supposed to follow this life I consider the fallacies of unreasoning brains. The deductions from evolution have given me the truths of Mental Science, which are of such immense importance that I regard no other study of any consequence in comparison with it.

What is it we desire most of all? Is it a knowledge of the world's learning; a knowledge of its many sciences, of its arts and all its accomplishments? What will these knowledges do for us if we must become weak and diseased, and finally incapacitated for enjoyment, and end our lives in misery, weakness and death? Is this what we desire most of all? We may desire to understand all the knowledges science has yet revealed, but not one of them is our leading desire. What we most desire is health and strength, and days of happiness, and nights of peace—bringing more happiness; all of these advancing into the years of wonder and miracle now opening before us through a constantly greater unfoldment of our mental powers. We want to know; and we want that which we know to become subservient to our personal and bodily use. Talk of other worlds! One world at a time, say I. To master the forces of the earth and to blot out the race weaknesses of disease, pain, unhappiness and

penury is a large enough effort for us at this time. Large as it is, an understanding of Mental Science is going to accomplish it.



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