

Fred Burry's Journal...

A Monthly Periodical of
Advanced Thought

JULY 1901



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Toronto, Canada.*

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Flashes

I am teaching the way to unfold, which alone can lead to a permanent sense of security, peace, health, and power.



A few moments relaxation and repose will still the surging billows of mental unrest and perplexity. In the Silence is found the peace that creates harmony and strength.



As soon as you have laid and carried your plans out for some affair, transfer your attention to something else,—instead of watching eagerly for results; this is the way to succeed.



Instead of spending much time in means of economy and saving, would it not be better to use some of this time for creating and producing? It is right to exercise a measure of economy; only remember to also economize and make the most and best use of your Time; this is the matrix of all production and wealth.

Blessed are those moments of concentration and meditation, when one can better realize the real nature of things: such moments are refreshing, invigorating, enlightening, strengthening.

The new life we are entering may be said to be the only real life; the new infinite consciousness, the only real consciousness. We are traveling away from shadows into the land of Truth celestial.

The cause of humanity is the cause of love; and to be actively interested in this cause is the most enjoyable field of experience. Happiness is not gained by any selfishness: cooperative endeavor alone gives satisfaction.

To be natural is not necessarily to be rugged: in fact there is often something very artificial and affected about a rough exterior. The ascetic life is not an ideal life. Art and refinement form a beautiful crown of a natural life.

I must emphasize again and again the need of Concentration—in thought and action. From various points of view one can discern what great results come only from this balanced position. Look straight ahead; focus your mind (without any strain) on what you are doing, or what you want to do. This is the way to accomplish great things,—that is if you keep on, steadfastly, calmly, patiently, willing to wait; this is the way to be courageous, fearless, strong.

The New Thought interprets the old religions; throwing light on the "mysteries;" clearing the way of life; freeing the long pent-up energies of the mind and body; substituting for the mere "promise" of life, even a new Life itself.

If you are so fortunate as to have reached some point of success, you can only thoroughly enjoy what you have gained by sharing the same with others: this is the way to make life show itself to you in all its beauty and harmony.

It has been proved again and again that there is no incentive which may lead more towards an advance than some loss or failure. But for these depressions we could never rise: since life is a succession of waves and vibrations. Take note of this.

The knowledge that comes from experience, from earnest observation, is not something that merely satisfies idle curiosity, but actually opens out the consciousness of man, unwrapping the garments of illusion, leading him to realms of celestial wisdom and happiness.

All children of the earth are very much in touch with us; affecting all our interests, though we do not perceive the course of this activity. And does this not hint to you of the importance of directing your energies for world-wide measures, thus enlarging your whole life?

This Journal is filled with practical words,—words for use and action ; it is very well to be entertained with interesting literature,—but is it not still better to read something that may make you think to some purpose and thus become productive of living results?

More efforts (faithful ones)—more launches out (even outside all beaten tracks at times)—and still a trustful composure ; and with all one's self-reliance and originality, yet willing if need be to emulate and cooperate : is to develop the latent genius of a man.

There is a great difference between persistent patient endeavor and the feverish fearful activity so common among men : the former attitude opens avenues of interest and pleasure in the tasks at hand, while strenuous action always brings discontent and displeasure.

The habit of reckoning from the point of past standards has become so ingrained that only a determined purpose will rid one of it. The freedom that the heart of a man longs for—the soul-satisfying freedom—can only be ours by instituting new standards of action. The old ideas of justice and morals will not fit our philosophy of the All-good. And see what an immediate personal effect our mental change creates : an expansion of action on all planes ; reorganization of every energy ; health, power, beauty, are some of the results effected merely by a change of view.

The writings that appeal to your heart, your soul, that strike you as alive and forceful, will do you good whether they agree exactly with your ideas or not. I have only time to read something that is deep, not with any dry profoundness, but an earnest sincere expression of vital energy.



An affirmation of trustful assurance of security, a recognition of the underlying truth and goodness throughout all creation, is not only a ray of cheering sunshine but it has also that energy of the sun,—the force of creativeness; thus renewing, changing, not only in appearance but in substance.



There are many little habits of timidity, each one of which appear indeed trivial enough, but they are sufficient to prevent one from being successful in any undertaking: let the spirit of daring (not a coarse bravado) be cultivated; and the way is principally by bold and at times audacious action.



How dreadful are the cruelties meted out in the name of justice; the punishments are far worse than the crimes which are thus supposed to be atoned for; "crimes" as a rule are the result of impulse and ignorance; much of our justice is not only premeditated and ignorant but vindictive and barbarous. Sin and vice are necessities of Existence, just as necessary as shadow is to Light. Satan (the personification of Evil) is God's messenger not only in the past, but now and forever: he is the tempter which brings to

the front the strong points in a man's nature. Our life would be incomplete without Sin. The greatest man makes the most mistakes : at last conquering all. Usefulness is the product of action : and this means many falls on the way. All is good.

As your health and beauty is of more consequence than any passing losses and difficulties, you should train your thoughts to ignore these transitory conditions ; the latter are even necessary to your all-round development. Take wide views of life ; and spread the wings of the infinite energies within you ; live and act as potential master of creation. Great things can ye do.

• •

Surely peace of mind is of greater worth than riches and possessions : if the latter destroy the normal peace (as they often do) it is better to part with them. An ideal standard of living is to work to produce, not mere necessities but luxuries, and then to use them,—not alone,—to give them away ; more will come to you ; interchange is life and joy ; stagnation is disease and death.

The secret of happiness lies with yourself, and not with conditions : the latter are valuable to the extent they arouse a spirit of appreciation in you ; and there is something to appreciate and enjoy in conditions all around you ; there is something to interest you in them if you will but look into them. In concentration lies the secret of happiness, centering your thoughts

on things of real import, taking your thoughts off discontent, worries, faultfindings, and all false standards,—for there is nothing that is not absolutely good and necessary, growing towards ever higher and better conditions.



No matter what the cause may be, it is yet true that a faithful venture, even on occasions almost a reckless plunge, is rewarded with large results. The cause is simply that we thus open ourselves and become receptive for Life's great currents of energy. There is nothing weak or poor in Nature, her resources are boundless, then all we need to do is to order our life after the pattern of Nature.



Would you override all fears, all bonds, even diving beyond the limits of the veils of matter, passing the gates of every dimension, traveling not only on wings, but penetrating through all the interstices of etheric vibration? Then learn to order all your actions by Love; learn the expansive principle of Generosity; cut loose those strands of past education and prejudice;—absolve, liberate, emancipate yourself; be open and in every sense free.



“Diseases” and their various manifestations are nature's modes of transforming, renewing, depleted material. The little microbes or germs are the scavengers of the system, eating up the rubbish: there is no death throughout nature's divine economy: there is no evil: only shadows. And these fade away

as we come into a recognition of the Law of Love, the only law, and act accordingly. Underneath all outside forms there is the one Life; and we may manifest this Life in greater abundance to-day, yes in an immortal bodily existence, if we only act and live fearlessly, lovingly, truthfully.

There is something truly delightful in changing disagreeable conditions themselves. If you run away from some obstacles how often you find yourself facing others, even more formidable: happiness or harmony can only come by conquering; all things have eventually by the divine law of evolution to reach planes of relative perfection; and what office can be so glorious as one in which you so masterfully consciously aid in this progress?

There is no doubt that the foundation of all Success is immediate attention to the Idea. While we have all the ages before us, there is no time to squander; this is not to say that one should not have due recreation; time spent in healthful pleasure is not wasted, by any means. The alternations and varying periods of repose and action need only to be under the guiding direction of the Ideas which present themselves one after the other as so many finger-posts pointing the right road.



The Cosmic Consciousness

Man is destined for something far nobler than an existence governed by mere intellectual perception. His body is a dynamo of electric force and is in no sense to be a prison of the soul: by invisible etheric currents its infinite energies will encircle the globe, yes will reach even to the boundless deeps of the universe or cosmos.

The omnipresent God or Life-principle is cradled in matter. By a process of evolution or constant death and exfoliation of shells, the Infinite Life manifests itself in the objective realm. Man is the apex of this scheme of manifestation; and though for ages the world has been peopled by incarnate Gods in embryo, the slow process of Growth has enabled only a few souls to show forth anything like a perfect Man. These instances afforded by history, the Gods of popular religions, are the heroes who have year after year and through the centuries given to men divine impulses, an enthusing inspiration, and have thus kept alive the instinct of worship and the aspirations of the soul.

From the spirit-centre of man, the source of his life-emotions, his desires, his love, have ascended into the Unknown, pleas and demands for more harmony and life; and these utterances of the heart have been so many steps up the scale of evolution.

The encircling winding ever-ascending waves of life have carried man nearer to the throne of

Consciousness—the goal of Existence.

The little tastes of Sensation which Creation has enjoyed in the past, are only flashes of the deep all-absorbing Sunlight which is at the end of life's journey, and which will give supreme Satisfaction. The senses are so many avenues leading up to the goal of Consciousness; the latter is the extension of Sensation, the same in kind, differing in degree.

Thus it is seen that as we enter what has been called the spiritual life we are giving up nothing of any value that belongs to the past, and which has been so pleasant to us in the midst of our many trials. We are enlarging our vision of life, we are becoming more free.

The cosmic or universal consciousness, while it is only a step beyond the ordinary human consciousness, so far transcends the latter that it is as the substance is to the shadow. The cosmic consciousness is consciousness of all: all other planes are conscious conditions of parts, or one-sided views, external views. The cosmic-consciousness is a state in which one is at the Centre of Being. Here the Individual feels that he comprises all. He sees or feels himself as Light—nothing but Light, and this Light is all there is. He knows that he is God. He is the Universe, the Cosmos. He has passed beyond the whole external realm of existence and sees himself as he is.

The long toilsome journey of Evolution is a dream, and yet withal a relative reality, necessary to produce Consciousness. The various forms of Life throughout

the world are so many degrees of Recognition of Life, and in Man they converge, in whom the one Life will in due time become fully Known,—in whom a complete Consciousness is to be born.

His body furnishes sufficient means for this most subtle Consciousness : in fact all evolution is a matter of bodily expression and progression.

Men have been slow in developing the latent forces within them : the effort required for an expanded life has suggested too much pain and trouble to arouse any enthusiasm in the race as a whole. Such instances as Jesus, however, furnish exceptions to this rule. Here and there a solitary man has sprung up out of the throng and uttered a message of a new Life. These messages have comforted, cheered and encouraged man in his toilsome journey. But anything like the meaning of these messages has not been comprehended. The wonderful teachings of the indwelling Kingdom of Life have not been understood.

Now at last this Kingdom is opening out on the consciousness of the race.

A kingdom is a place of mastery and a place of freedom : it is a point of positiveness.

The place of positiveness is the Centre of Life, the Consciousness of man's own Being. So, after all the ages of Existence, the end and motive of life's various experiences is Self-knowledge.

The knowledge of Self can only be gained by living the life of our Ideals. Mere intellectual research will never give one this masterful wisdom. It lies deeper than any surface thinking. It belongs

to the infinite forces of the heart, the spirit, the soul, —the Centre of man. It belongs only to Love!

Love requires the sacrifice of the independent self: it requires a conscious oneness with all creation: it requires a recognized extension of Self. Nervous, anxious, selfish grasping, even after supposed Truth, will retard the development of the Love-consciousness which is the Cosmic consciousness. There must be a willingness to let go, prepared to yield all for the sake of the divine mastery that Freedom alone can give.

Happiness is not to be found in anything else but the Cosmic Consciousness. This is Life itself; this is Reality: all else is Illusion.

And the steps towards this wonderful Change of existence are simple, requiring no particular course of training before one is capable of walking in them. They are the steps of Natural conduct, following the path that ever-progressive Nature points to so clearly.

O the promise of this expanded Life! It is worth so much: it is worth all we may abandon for it. And there is much to abandon. There are the old cramping standards of action, the old codes of morals, all stamped with darkness, ignorance, superstition,—these are to be abandoned, these with all they imply.

These false foundations of conduct include the spirit of condemnation, the spirit of remorse, the spirit of regret, the spirit of sorrow, and other scions of the spirit of evil.

As there is no evil, absolutely, the vast system of casuistry manufactured by the Church and State is a

false system, and we can no longer govern our conduct by it.

Since all is good we must substitute the word Love for the word Duty ; our conduct will then take on a nobler stamp ; it will not be of the negative kind ; it will be positive, active.

We cannot live for ourselves alone ; we as individuals are builders of the Universe : we are acting all the time with and for our fellows : we are moulding one another's destiny : we are a united Growth. Thus are we forced along, in a sense, by the mighty currents of Human Action, only either as we choose marching in the lead or lagging in the rear.

The laws and customs of men, dreadful as they seem to be at times, cannot affect the real Man : it is the same with diseases and deaths : forever underneath is the same Life untouched. Then since on the surface there can be nothing but insecurity, it is easily seen how important it is that we descend into the depths where is the place of power. In plain words, it is clear that we must break away from artificial customs and habits, and lead a real life.

How few are honest with themselves ! How few are prepared to put aside all previous ties of education, and look at facts clearly in the face ! But those few are the ones who are the masters of Life.

We are so apt to judge all things by our own personal desires and inclinations, imagining that everything should concord with us. But Life needs discords and opposing measures : there is not a single phase of activity whatsoever, that is not the expression

of some intrinsic necessary impulse. True, the expressions are often crude; but so is all existence on the external plane at present. And this suggests a time to come when there will be an external existence free from crudeness. And this time is coming; we are even now commencing such an era: an era of Art, of Beauty, of Truth, of Health and Harmony. We are opening our eyes on Nature's infinite resources; we are coming in conscious touch with Life; we are entering an existence of Light.

Out in the world of phenomena we have already produced effects of Light by the crude use of wires and instruments: another step will place us in such touch with the etheric forces, that we shall not require these media. More and more are we realizing that our Wills are simply all-potential. More and more are we realizing that Man enshrines God: and in time we shall all realize the Consciousness of God. Yes, God will step out from his throne in the human heart, and at last be made manifest externally in flesh and blood: at last the long Sub-conscious realm will be disclosed: at last there will be a Consummation, a Conscious Union of Spirit and Matter.

And in the meantime, as the recognition of such glorious possibilities dawns on us, we can with Faith venture out into new fields of action: we can defy the old habits of thinking and follow our highest promptings. It is only the brave man that really begins to understand life, and thus to be happy. It is the man who tries to conquer, to win, to aspire, to achieve,

who reaches the point of control. All Nature bends in homage to the man of iron will, who is withal the man of gentleness and love.

A new world begins at once to open out to the individual who prepares himself for a Conscious Life of Love, of Oneness. The veil of Illusion begins to fade away, and he finds that he has always dwelt in a Heaven, that all evils were mere shadows. And this vision makes him capable of better service for humanity ; thus, all are benefited by each one's advance.

It is through the extension of Consciousness in man that personal and racial emancipation is to take place : first conquering disease, poverty, local distress, and at last destroying all bonds,—at last when man is ready and prepared, giving him perfect and entire Freedom.



While it is useful enough to look back at the deeds of heroes of the past, yet to take any of them as models to copy is not sufficient to arouse that active energy which alone is capable of producing real results : to follow out one's original plans, ignoring all fears, is a better method.

Reposeful collected thought will make your tasks lighter, and will ensure better results. Definite value belongs to the quality of concentration, rather than to quantity of labor. Respond to your intuitions with faith : unload your burdens : Courage and Faith will help you to do more, with less effort.

The Third Revelation

BY HUGH O. PENTECOST

The first day of the fifth month, God said,
Myself to myself speaking,
"Come."
And I said, "Whither?"
And God said, myself to myself speaking, "Come."
And God showed me, I looking,
Men and the children of men,
Women and the children of women,
In number countless,
On the face of the earth swarming,
The seas, lakes, rivers, inhabiting,
Peaks ascending,
Into the crust penetrating,
Unknown regions exploring—
Icy wastes, burning jungles—
By quenchless desire urged ;
Ranks fronting ranks,
With fire-weapons killing,
By ones and twos,
Advance parties ambushed, slaughtered,
By hundreds, by thousands,
For reasons not understood,
By others commanded,
Disciplined, obedient, brutalized,
The same man a hero and a slave,
Murdering without personal hatred,

Sinking to earth, dying of thirst and wounds,
By war-horses trampled,
By cannon wheels mangled,
Paddling in blood,
To the rear on stretchers carried,
In hospitals fainting,
Limbs shot away,
Fever-burned, thinking of home,
At night to the camp-fire returning,
Army food and battle sleep,
Next day fighting the same,
Common people,
Kept from the plow and forge,
Killing common people,
For reasons that did not concern them,
For reasons that concerned only those who did not

fight,

The King, the President, the Ministers,
Financiers, politicians, priests.

And God showed me, I, myself seeing,
White men burning black men,
Christians without pity ;
Men flogging women, for purity's sake,
Christians without pity ;
Women looking on, approving, taking part,
More pitiless than men.
Men, women, children in prison.
This I saw, children in prison ;
Stone cells, steel bars,
Men, women, children shamefully clothed,

Fetters, solitary confinement,
Maddening solitary confinement,
Lock step, face to back,
Moving, worm-like ;
The gallows, the electric chair,
Priests attending, taking part,
For humanity's sake,
For religion's sake,
A thousand nine hundred and one years after—
So little learned !

And God unveiled to me, I, myself, observing well,
remembering all,
Not likely to forget,
Praying not to forget,
Men, women, children, sleeping uneasily
On wretched beds, on boards, on floors,
In closets, garrets, cellars huddled,
Six, ten, more, in space for one,
Air fetid, filth, without privacy,
In holes where, waking, they toiled for crusts ;
Children put to lustful uses, incest ;
Women, alcoholled, patrolling streets,
Searching for men to buy what should not be sold ;
Onanists, sodomists ;
Music, loose laughter without mirth,
Laughter that was an accusation,
Singing girls, dancing girls, half-naked,
Men willing to see, hear, drink, cohabit ;
The search for happiness in poverty,
Happiness !

Men robbed, houses plundered,
Gamblers, suicides ;
Men and women dragged to jail by uniformed
persons ;
Drunkards asleep in hallways, gutters, on sidewalks ;
Poor men asleep in squalid lodging houses ;
Chalk-faced children homeward going, late,
To such homes !
Tired little men and women ;
The degradation, shame, gaiety, despair of poverty ;
Night and all that belongs to night.

And God showed me, I observing, ashamed,
In factories, mines, marts, sewers,
Men, women, children ; aye, children,
Drudging, driven by want,
Lacking sleep, lacking hope,
Long hours, much too long, killing labor,
Hurried, harried by overseers, slaves,
Falling by the way,
Pay stopped if work stopped,
Dropping out of the ranks into vagrancy,
Into the potter's field.
No provision for illness, old age, death,
Slaves without a master's care,
The master taking all, giving nothing ;
Women toiling the same as men,
Children the same, ill-fed, puny, always hurried,
Living attachments of machines,
Labor ceaseless, all slaves,
Drugged by ignorance, debased by poverty,

Stupefied by ox-like contentment,
Singing even—the sadness of that !
Others reaping, politicians cajoling,
Fetters bound on by priests,
Preaching duty, submission, poverty, contentment
patriotism,
Compensation to be in Heaven !

And God called me away from these,
I shame-faced, heart-broken,
And showed me those who sit upon the backs of
these,
Clothed in finest stuffs, dainty,
Passing south in winter,
Passing north in summer,
Crossing continents, seas,
Having everything, owning everything,
Owning churches, hospitals, almshouses, prisons ;
Owning palaces, vehicles, vessels, animals ;
Owning all those slaves, and household slaves ;
Owning the Government, politicians, priests,
Owning the King, the President, the Governor,
Owning judges, legislators, soldiers, policemen ;
Owning all uniformed persons ;
Owning the land, the water, and the treasures
thereof ;
Owning the roof over the head of the poor ;
Owning opportunity !

And I said, "How long?"
And God said, "Fret not thyself ;

A thousand years is a day ;
All things work together for good ;
The slave is a slave till he desires freedom,
The master a master till he needs a comrade ;
Those whom thou sawest are in their places ;
Each is what he thinks,
Each has what he desires."
And I said, "What shall I do?"
And God said, "What thou desirest.
This only canst thou do.
If thou art wise thou wilt learn to desire that which
is permanent,
And, for thine own sake, seek to bring others flush
with thyself."



Who loves the mortal creature, ending there, is
no more free—he has given himself away to Death—
For him the slimy black Form lies in wait at
every turn, befouling the universe ;

Yet he who loves *MUST* love the mortal, and he
who would love perfectly *MUST* be free :

[Love—glorious though it be—is a disease as long
as it destroys or even impairs the freedom of the soul.]

Therefore if thou wouldst love, withdraw thyself
from love—

Make it thy slave, and all the miracles of nature
shall lie in the palm of thy hand.

EDWARD CARPENTER

Peace, The Word of Life

Peace is the Word that opens the realm of Light,
the bright Kingdom of Paradise.

The vibrations of conflicting emotions, the hum of
disturbed mental currents,

All act as so many fogs and mists, obscuring the
Sunshine of Day.

Awaken, Children of the Sun ! Open your eyes
on the land that is your own.

Forsake the dark valleys which you have for so
long inhabited : the valleys of all negations.

Come out into the radiance so invigorating and
strengthening,—the radiance of the Sun.

The Children of the Earth now beseech for
deliverance from Fear.

They have at last recognized that in Fear is
summed up all their woes and afflictions.

And they ask for deliverance :

But each one must be his own savior and
redeemer.

True, we can all help one another, but there
must be a mutual interchange of action : we cannot
receive unless we give : and thus all are self-
emancipators.

Peace is the destroyer of Fear.

Peace is Faith and Repose :
Peace is Love and Confidence :
Peace is the Silence, the Centre, the Spirit-force
of Existence.

O for the Peace that passeth understanding :
That encompasses all :
That is beyond the curious gaze of the mere
intellect :
That is felt and lived rather than superficially
recognized !
O for the stream of steady-flowing life-waters :
currents of energy—whose power rests in their
harmonious repose !

Gentleness, kindness, love, good-will,—shall
calm the troubled elements, shall produce that Peace
which is the desire of all awakened men.

Deliverance from the tumult will come as we
open out, and allow the great currents of Life to pass
through us.

We are to open the gates of being : we are to
make free and open the channels of our nature.

We are to recognize ourselves as mediums of
expression.

We are to forsake all selfish, cramping, ways.

We are to cast aside every clogging, deadening,
influence.

And thus we shall emerge from the deep battling
waves which only bring distress.

It is not in a multitude of possessions that man finds happiness :

Not in a number of responsibilities and titles and holdings.

Such things are well enough if they are passed along, if they are held only for a necessary season :

Used by a master-hand, for the benefit of all.

It is impossible to be happy alone or with a few.

Let one's deeds be for a world-wide purpose :

And behold one's happiness shall in proportion be great.

For man thus expands his consciousness :

He thus enlarges his very nature,—

Or rather he has opened his eyes on the Reality of his nature ;

He begins to see himself as he is.

He has then released himself from the bonds of an imprisoned recognition ;

And the mighty life-currents no longer seem to crush him in their onward flow :

He has made himself master by a complementary spirit of receptiveness and of generous positive liberality.

Peace is the Word of Faith.

Without any ostentation or pretense this word contains the power celestial which encompasses all energies.

It is the Silent Centre from whence flow the

forces of all action.

Creation and restoration have their source in this Silence.

The master-will is ever in repose.

Self-confidence is calm and balanced.

Violent exertion cannot but defeat its end ; all great strains tend to destruction.

Then Peace is forever the Word of Harmony, of Power.

This is the strong and level base which will sustain infinite structures ;—it is truly an Everlasting Foundation.

Peace is the Word of the Life Spiritual, of the Life Immortal.



O WONDERFUL SECRET OF THE EARTH !

O wonderful unutterable secret of the Earth !
the moon gliding through the trees !

The soul of man slowly transforming itself,
growing bursting through the sheaths—the stars
looking on !

The new creature born anew, in travail and in
suffering—ascending into heaven ;

Ah ! songs and harmonies angelic sounding—
ah ! joy the mortal frame can scarce sustain !

EDWARD CARPENTER

A Life of Concentration

Properly understood, there is no doubt that Concentration covers the whole ground of success and attainment.

Many seem to think that Concentration is merely some tense condition of thought, always associated with repetitions of words and affirmations of ideals. This is a mistake. Concentration is first of all *Repose*, and this often requires almost an absence of thought.

We should learn to use our thoughts to advantage, and not fritter them away on subjects that are useless and worse than useless. The habit of wasting mental energy by needless repeated surveys of some particular ground is a common one, and should be dropped. Then there is the habit of continually looking for precedent in one's own actions, or in others'; this cannot but retard progress. And even if one seeks to accomplish as much as some recognized great man, the mere fact of thus looking outside at what another has done may dissipate one's own energies: since a habit of emulation prevents the working of the particular individual forces which belong to each person.

One cannot do another's work. It is very well to occasionally look at another's accomplishments, and thus receive what may be called an inspiration, but too much time should not be spent this way.

Follow out the line of action that opens out before you from day to day. You have your own special

work: your Ideas are the messengers telling you what this work is.

Immediate response to these messengers,—expeditiously, without haste, obeying the intuitive impulses which point clearly to some path of action, cannot but produce desirable results.

We must however, keep our minds off an incessant watch for these results. Prompt attention to the Ideas, which will succeed each other, is sufficient to give a field of interest as well as profit.

Our happiness depends on the manner in which we look at things. Hence, to develop a habit of Concentration is most important. The incidents of daily life, whatever they may be, are not of sufficient consequence to require that great sense of responsibility which is so common. This is only dwelling in the land of shadows, and being a slave to the emotions: man must recognize his right to mastery; then, and only then, does he begin to truly live.

To this end a few moments periodical relaxation,—gathering up the scattered mental forces so to speak into centres of balanced reposeful action,—will give one a clearer perception of his relationship with the outside world.

The outside world is not really outside. The sense of apartness, which belongs to the narrow intellectual perception, is the cause of all misery. Life is a unit: all things are forever one. The realization of oneness comes to us as we endeavor to order our actions by the standard of Love or Union.

It is not sufficient to talk or think about Unity.

Our actions, our deeds, are the most potent of all utterances. These are truly the expressions which not only mean something, which are not only symbols, but which are charged with vital energy.

If we perceive a certain weakness of any kind in our nature, let us not give in to the old ideas of inherited tendency or natural temperament;—these and all such phases of habit can be overcome. We need only a faithful daring to conquer all our weaknesses and fears,—for fear is the basis of every weakness. All the meannesses between a man and his fellows is the result of fear,—want of trust in the infinite perpetual strength and goodness of Man.

Even to receive what one imagines to be unkind treatment from another is far to be preferred to that habit of fearful suspicion; and in fact we are individually better off by taking an attitude of indifference.

There is an underlying principle in Nature compelling conditions so to adjust themselves that we receive justice and compensation for everything. If we would recognize this, we would feel prepared to venture more into new fields: we would cease to regret over imagined losses or failures, knowing that in some way every circumstance was for us and not against us. This would mean such an expansion of our being that we would be capable of expressing in a greater measure, the forces of Life.

Nature is ever seeking men willing thus to express her wonderful powers. So by merely making ourselves receptive, we attract all that is necessary

for our expanded existence.

We have so long looked upon Life as governed by opposing forces that at first it is difficult to think otherwise. But the force that rules the sun and stars governs even the minute affairs of our daily-life. And as Life throughout the universe is inseparably attached and one in its very nature, our actions, large and small, have a wide bearing outside our immediate environment, and again all outside forces have a bearing on our actions. In this way it is clearly seen what a large influence we may impart by our deeds, and also what a large influence we may receive through them. It is by our actions day by day, that our life is sustained; and by them we are enabled to grow.

Our symmetrical growth comes by our well-rounded, balanced, concentrated action; by living the life of our ideals; by dealing with others according to the promptings of the real Self which is ever whispering to us of the indissoluble unity of the race, and that one's life is wrapped in all lives.

As individuals, we have our particular work or tasks; these will open up many features of interest as we calmly concentrate our attention on them, and as we live and grow in the recognition of the unity of life. And we shall then receive again and again a conscious impetus from invisible forces which will give us not only encouragement but live energy, to go ahead and win,—both for our personal welfare, and for humanity's collective good.

Growth and Development

You will all notice the enlargement and all-round improvement in this month's JOURNAL. There will be still more changes of various kinds in the future—always for the better,—for this Journal must express even in its appearance its teachings of Growth and Development.

As my readers know, I am tied to no particular school of thought ; though I recognize an element of value in each one. Unfoldment of thought, of life, is the keynote of this Journal, and its pages are from month to month filled with words suggestive and impressive, which point the way to progress and unfoldment.

In spite of all the hysterical cries from the religionist and scientist against the new Ideas which are opening out in men's minds, and finding a voice in large numbers of periodicals and books,—this New Thought must live and grow. If there is anything that deserves to live, surely a place of importance and even precedence must be given to that expanding Consciousness in man which is showing him the way to mastery.

Surely the wonderful message which informs man of something belonging to his real Nature, disclosing to him long-hidden powers, must be worthy of attention. While it is true enough that connected with the New Thought are all manner of fakes and humbugs,—new adaptations of old superstitions,—

still that is not sufficient reason to overlook or ignore the rational and uplifting teachings which stand out above all the coating of rubbish here and there displayed.

Mental Science or the New Thought (or whatever else one chooses to term the movement) has given to its followers a new impetus in life. It has given man the knowledge of the infinite powers belonging to his mental or spiritual nature,—belonging to his thoughts, his desires, his will. It has taken away the shroud of ignorant past teachings which were forever falsely asserting man's incompetence; and thus freed in mind, he has become capable of using the forces of his being to wonderful advantage.

It may seem a simple thing that these new doctrines of man's supremacy have wrought. It may be declared that there is nothing new in their teachings. And we can admit all this: but the mind of man has been obscured with the "faith of his fathers," and the curtain shutting out the Light of Day has only been lifted through the teachings of modern advanced thinkers.

That thousands have been healed, encouraged, raised out of poverty, their minds and bodies strengthened, their whole being uplifted, by the teachings of Mental Science, no one can deny. Such fruits as these show how very practical is this philosophy of Idealism.

A certain amount of ridicule which the New Thought has received has not been altogether undeserved, however. There are many who some-

what over-enthused with the successful results brought about through Mental Science, that overlooking the Law of Growth, have unreasonably expected immediate and miraculous changes of conditions, and have with bigoted persistence closed their eyes to most rational and natural means.

For instance, taking as a base for all their actions, the thought of Mind as supreme master, these enthusiasts have carried this idea to sometimes a ridiculous degree. In matters of health, they have imagined that to repeat over and over some ideals or affirmations was sufficient to cure all ills; when, while faithful affirmations are truly valuable, it is equally necessary that we use certain material aids, such as fresh air, reasonable exercise, temperance and frugality in diet, and other rational measures.

This Journal has always stood for entire Freedom, and again and again has disclaimed any bondage to any particular school of thought.

I am not placing myself against any individual or any society, neither am I echoing any other's teachings. From month to month I write down certain suggestions, the offspring of my experiences, and these are printed in the JOURNAL, to help others.

This Journal is filled with the strongest livest thought of this age. Every word is carefully weighed and balanced before it goes to press, and thus every word is here for a purpose. This purpose is to arouse the latent life-energies in the reader, to expand into the realms of action the forces which are within, to give that Self-knowledge which is power.

The object of this Journal is to unfold man, not in any "mystical" sense, but in a purely natural way. The power of desire, of the will, of right thinking, of right living, are here not merely theoretically taught, but by close personal or inspirational messages flashed across man's Consciousness, thus impelling his energies into Action.

I am still giving the two volumes of Essays, free to every subscriber for this Journal at \$1.00 a year. And if you will send me four or more subscriptions at 50 cents each (half-price) I will send the JOURNAL to each for a year, and copies of both books of Essays to each, also.

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