

# Fred Burry's Journal . . .

A Monthly Periodical of  
Advanced Thought

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DECEMBER 1901

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# Fred Burry's Journal

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*Fred W Burry, 799 Euclid Ave.,  
Toronto, Canada.*

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Advanced Thought

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Vol. 3. No. 11.

Toronto, Canada, Dec. 1901

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## *The Hands of The Law*

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The time has arrived when there should be many thorough and definite changes in the laws of the land. No doubt, an ideal state of society would be one without laws as we know them now; and when the nation or race has approximated a condition nearer perfection, the ideal of anarchism (absolute liberty) will be in order. In the meantime, we must have our governments and regulations; but they should now undergo a sweeping reform, to be more in consonance with the developed ideals of to-day.

Many of our laws are barbarous relics of a very ignorant and superstitious age. It is a good thing that some of them are dead letters, and it is time that more were. The race is ready for more freedom; if the fundamental doctrine of the New Thought, "All is Good", means anything, it means freedom. Just as in the medical profession there has been too much attention given to a so-called science of pathology, the "science" of diseases,—so in the law, there has been an unwarranted bias in the direction of a so-called criminology; so much so, that in the popular mind

the inmates of prisons are looked upon as different to ordinary mortals, as though their native element was some infernal region. Instead, they are all children of Earth, in many cases very high in some respects up the evolution-scale, and the worst that should be said of any of them, is that their energies are misdirected.

The office of the law should be to re-direct these energies—not by any means interfering without just cause, but only stepping in when freedom and happiness for others demanded it. At present, the law goes much farther than this; since it dictates what shall be the course of private and personal concerns. It is here where there must be a change. And another most important place for reform is in the prisons, which should be no mere negative institutes of punishment, but on the contrary, they should be schools for true reformation and development.

All men possess the germs of great possibilities; and the display of energy marked in the criminal should be looked upon as so much force which may be directed into better channels.

Individual and social diseases and abnormalities or "crimes" are not to be corrected by the stringent methods so often adopted. We must look into the cause which underlie conditions; our observations must extend beyond mere surface appearances, and cover a complete analytical ground. It is no use wasting our time in idle denunciations; for if our researches are just and fair, we shall find that in the wondrous scheme of Existence, the very falls and discrepancies fill a necessary part. What is called evil

is a shadowy background which assuredly brings into greater relief, the Light ; or, in other words, helps to mould circumstances, creating higher conditions of Consciousness, which is the end of Existence and is Happiness itself.

The recent tragedy at Buffalo, when the President of the United States was assassinated, and the whole string of dramatic events which followed as a consequence in quick succession, has emphasized the necessity for reform in the circles of the Law.

A number of innocent individuals were arrested, but were soon set free—although every means was tried to convict them of conspiracy ; among them, Emma Goldman, who has a world-wide renown as a lecturer on reform lines. The electrocution of the assassin completed the sequence of the tragedy.

And I would make a few remarks just here, about Czolgosz the assassin, and his fate.

While on the whole, newspaper reports are not trustworthy, the photographs which are reproduced in the papers are true enough, as the camera does not lie. And the portraits of Czolgosz which appeared in the different dailies gives some insight into his character. His face is of a particularly refined type, entirely free from the brutality that one expects in a murderer ; kindness is written all over his countenance. Then what could have led him to commit such an unkind act as to kill a man who certainly had never done him any harm ? In one word, it was Insanity.

I believe that Czolgosz was insane when he killed

Mc Kinley.

There are different degrees of insanity. It is hardly too much to say that all men are in some degree insane. A perfectly sane mind would never make mistakes.

The killing of the President was a terrible blunder. No doubt Czolgosz thought he was doing good for the masses by thus striking at the chief servant of the State; his motive was possibly commendable enough; but for his act there would seem to be no excuse at all.

Not for one moment, however, do I infer that no good can come by this assassination; the crown of martyrdom for Mc Kinley is surely good; he could not possibly have lived many more years, and that his life should have ended so dramatically will lend a lustre of fame to his name.

The punishment meted out to Czolgosz will seem to many only quite fitting to his crime. But there are some who think differently.

Let us look into the facts.

Czolgosz was an uneducated man. He had a vague idea that Mc Kinley was answerable for the sufferings of the poor. This idea grew, until it became a mania with him; it was an insane passionate devotion to his fellow-creatures that led Czolgosz to commit his crime. His deed was insane and treacherous; but the man was not a coward; he had nothing personally to gain by his act; he knew that it would mean the forfeit of his own life.

In olden days we read of tyrannicides and applaud

them ; our children are taught fairy tales in which the heroes kill the tyrants. The mind is thus actually trained to condone murder.

Mc Kinley was not a tyrant. His native kindness even showed itself just when he was shot, when according to accounts, he directed the officers not to hurt the man who had shot him.

If Czolgosz had been properly educated, he would have turned his energy into different channels ; thus, as in so many cases, must we lay the whole of this terrible affair to Ignorance.

And what shall we say about the also terrible affair of the assassin's final end—his electrocution? This is another example of ignorance.

Death at the hands of the law is a relic of savagery ; nothing can be gained by it ; experience shows that it does not deter others from crimes of murder ; it is the expression of vengeance, and is born from the seeds of hatred.

In the times of Moses, it was no doubt all right to return an eye for an eye, and a tooth for a tooth ; but surely in this professed Christian age, it should be expected that men at least follow the teachings and example of their confessed master, Christ.

Instead of this, we view men crying for vengeance ; and even in the pulpits, such an unchristian feeling openly shows itself. Instead of the Christian doctrine of love for all being taught, people are encouraged in the brutal instincts of actual hate.

How different is this to the teachings of Jesus, who told us to love our enemies, to return good for evil ;

who in his last agonies was yet filled with tenderness and compassion for his murderers.

What then, would have been a more rational method of treating Czolgosz? This, of course, is a difficult question to answer. There are some who would say, leave such men alone, and let them go their way. Certainly, imprisonment for life would not be much less dreadful than the customary legal murder. Perhaps an asylum where the criminals could have psychological treatment would be a desirable place to send them; for surely all crime is simply mental disease and the criminal can be cured.

At any rate, the idea of punishment should be banished from our minds; correction is all that is required. Each man is an instrument of the one Divine Energy, and any abnormal expression of this energy may if desired, be corrected.

If life on this planet is ever going to be truly happy, we must individually and socially be free. Hampered as we are now by countless restrictions, the nerves of men are unstrung—our energies are kept dormant.

Let us only have more freedom—a freedom extending in some measure among all classes, from the so-called model man down to the despised criminal, and we shall soon find that the race stands very much on an Equal ground; that none are so bad at heart after all. All that is required for the salvation of the whole race is Opportunity—in another word, Freedom.





## *Music and Mental Science*

BY FRANK H. TUBBS IN "MUSIC LIFE"

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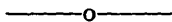
Do we realize the movement toward mental science? Rather, can we realize the general interest in metaphysical ideas? There are a dozen magazines that come regularly to my desk which are upon this science; perhaps there are many dozen which I do not see. Such magazines would not thrive if there were none paying the bills. They represent many thousand people. Mental science is being studied and people are understanding it has a controlling force. Christian Science, a form of metaphysics, has done a wonderful work in popularizing rules of higher living. The people of to-day are thinking along the lines of mental control; they are discovering new and powerful forces within themselves which make them more active beings. I believe that the aggregate of human intelligence and activity is greater than ever before; that alone makes our people the strongest in the world. We are liable to think supremacy comes through industry and enterprise, and that we are mastering the world because of manufactures and by activity in trade; but these are effects, the cause of which lies in the supremacy of mind and the grasp upon mentality which we as a people are obtaining.

In no branch of life is mental science more potent than in music. Our art depends for its use upon the expression of life through employment of the body.

Mental science is that which reveals the control and command of physical machinery by intelligence. So far, mental science has made its practical demonstration through establishment of health. Healing has attracted the greater attention ; but there is a step beyond that, and some there be who are taking the step. It lies in understanding that in mind is all potentiality. Whatever one wants to be he can be. To carry out any wish one but applies the possibilities of mind ; in other words, he learns that within him are possibilities far beyond what he supposed were there. Music is resident in every soul. Finding that there, and knowing how to bring it into effective expression, enables everyone to become musical and, eventually a musician. To us, who live in our art, mental science has, then, a force and power. The relation between musical and mental science is close—it were almost possible to say that one is the other. Our study as musicians may well be in mental science ; it is the real study of to-day, and it is being engaged in to an extent far greater than superficial observers realize.



The spirit of Daring is essential to strength of character. We under-estimate our possibilities ; it is impossible to over-estimate them, so long as we recognize the law of growth.



This Journal for one year and the Twelve Essays,—  
all for One Dollar.

*Mental Science*  
*According to Walt Whitman*

SELECTED, MEDDLED WITH; AND IN PART  
TRANSLATED BY HUGH O. PENTECOST

---

One's-self I sing, a simple, separate person,  
Yet utter the word Democratic, the word *En Masse*.  
Of physiology from top to toe I sing,  
Not physiognomy alone, nor brain alone is worthy of  
the Muse;

I say the form complete is worthier far.  
The Female equally with the Male I sing.  
Of Life immense, in passion, pulse, and power;  
Cheerful, for freest action formed under the laws  
divine,  
The Modern Man I sing.

Then falter not; fulfil your destiny,  
As a lone bark cleaving the ether, purposed I know  
not whither, yet ever full of faith,  
Consort to every ship that sails, sail you!

I, treating of man as he is in himself, in his own  
rights,  
Pressing the pulse of the life that has seldom ex-  
hibited itself, (the great pride of man in himself),  
Chanter of Personality, outlining what is yet to be,  
I project the history of the future.

Thy body permanent ;  
 The body lurking there within thy body ;  
 The only purport of the form thou art ;  
 The real, I, myself.

Resist much, obey little.  
 Once unquestioning obedience, once fully enslaved,  
 No nation, state, city, [person] of this earth ever  
 afterward resumes its liberty.

We, willing learners of all, teachers of all, and lovers  
 of all.

We have watched the seasons dispensing themselves  
 and passing on,

And have said, why should not a man or woman do as  
 the seasons, and effuse as much ?

We make trial of ourselves and invite men and women  
 to hear ;

We say to ourselves, Remember, fear not, be candid,  
 promulge the body and the soul,

Dwell awhile and pass on ; be copious, temperate,  
 chaste, magnetic,

And what you effuse may then return as the seasons  
 return,

And may be just as much as the seasons.

Me imperturbe, standing at ease in Nature ;  
 Master of all or mistress of all, aplomb in the midst of  
 irrational things,

Imbued as they, passive, receptive, silent as they ;

Me, wherever my life is lived,—O to be Self-balanced

for contingencies ;  
To confront night, storms, hunger, ridicule, accidents,  
rebuffs, as the trees and animals do.

Revolt !  
O, latent right of insurrection !  
O, quenchless, indispensable fire !

I strike up for a new world !

This then is life.  
Here is what has come to the surface after so many  
throes and convulsions.  
How curious ! How real !

Dead poets, philosophers, priests,  
Martyrs, artists, inventors, governments long since,  
Language-shapers on other shores,  
Nations once powerful, now reduced, withdrawn, or  
desolate,  
I dare not proceed till I respectfully credit what you  
have left wafted hither,  
I have perused it, own it is admirable, (moving awhile  
among it),  
Think nothing can ever be greater, nothing can ever  
deserve more than it deserves,  
Regarding it all intently a long while, then dismissing  
it,  
I stand in my place with my own day here.



## *Mastery and Service*

---

There is a tendency in some quarters to over-emphasize the necessity of mastery and positiveness ; or perhaps I should say, to fail giving a due recognition to the negative side of life, and its natural and necessary office of servitude.

The man of real power is at once a servant and a master. His will does not express itself in mere dogged assertiveness ; there is no vain-glorious egotism or arrogance ; the strong will is swayed in due degree by true emotion and sentiment.

It is a mistake to imagine that a cold unsympathetic heartless nature is a mark of mental strength. Without the forces of Love, the mind cannot be strong. Without those forces in marked action (for they can never be really absent) all mental energy is of small value ; without the great forces of the heart, the forces of the head avail little.

We become real masters by first taking our apprenticeship as servants ; we are capable of controlling and directing when we know how to yield a loving service.

A master is an all-round man ; his position requires that he shall keep in close touch with the various fields of action of which he is overseer ; it is because he is able to think and plan, that he is at the head—and this ability has been purchased by varied experience. After all, the so-called master is simply a chief servant, since it is by his help that others are capable

of performing their work.

In every department of life, the man who will think and originate, who will enter with all his heart into the affairs in hand—is the man looked for, wanted to fill the place of power and direction. There have been times when those at the centre of the world's industries and general concerns were anything but competent; but such times have passed or are rapidly passing. Now, and especially perhaps in this country, actual Ability is the standard of value required of one who would fill some place of importance. Everything is now becoming properly systematized, we are learning to make more definite moves, and not go on eternally blundering; we are opening our eyes; in the past we have been groping along with our eyes closed.

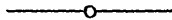
It must be admitted however that the keen insight, now so marked in our successful business man, has not altogether found its highest sphere of vision. The present commercial system is even now undergoing radical changes which are requiring larger, broader views; those who would succeed in the future will have to adopt methods differing in many respects to what has been reckoned as "business-like."

There is a wonderful growth going on among all classes; there has never been any cessation of development anywhere or at any time, but now there are marked signs of growth; there is a great intellectual wave encircling the whole earth, and what may be said to be a universal spiritual awakening; in other words, the race is ascending to a plane of more

expanded Consciousness.

The greater part of one's life has been taken up with thoughts of business, spent in fighting for a living. This wild scramble is one of the phases of ignorance which have so long afflicted the race. Not knowing what unlimited power was concealed in his own being, waiting only for recognition when it would be expressed in action, not knowing that in the whole infinite universe there was nothing to fear, man has continued to struggle painfully through many ages, under the delusion that life must ever be an unceasing war. Modern material scientific research has seemed to emphasize this notion with its doctrine of the "survival of the fittest." And yet underneath all the external phenomena of struggle there is a great united Purpose: everything is really working together; the struggle only belongs to the shells and envelopes of life; we are continually throwing off the outside worn-out sheaths and garments; we are ever unfolding the Life within.

The sordid conditions which have marked the growth of man in his journey of Existence pass away as the light of Intelligence dawns. With the Ideal exalted as the Sign of Possibility we change the order of our life completely; we then cease to be enslaved by any passing conditions; we use Circumstances, we use Material, as means towards Expression.



This Journal for a year and my Twelve Essays—all for One Dollar.



## *The Smile Cure*

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The following article is taken from "The Bobcaygeon Independent" published at Bobcaygeon, Ontario, Canada. This is a remarkably live country newspaper ; and is in some respects, away ahead of many of our great city dailies. The press is taking up advanced thought now ; the time has gone by for the conventional inaccurate sensational "news-item." People want their reading to be solid mental food.

A well known doctor of Minneapolis, who has made a specialty of nervous diseases, has found a new remedy for the 'blues.' As no drugs are administered, he has felt safe in experimenting with at least half a hundred melancholy patients, and now declares himself thoroughly satisfied with the good results of his treatment. His prescription reads something like this:—

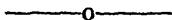
"If you keep the corners of your mouth turned up you can't feel blue." The directions for taking are: 'Smile—keeping on smiling—don't stop smiling.' It sounds ridiculous, doesn't it? Well, just try turning up the corners of your mouth regardless of your mood, and see how it makes you feel. Then draw the corners of of your mouth down and note the effect, and you will be willing to declare there's something in it.'

The doctor treats his nervous patient to medicine when necessary, but when the case is in one of pure

melancholy without bodily ill, he simply recommends the smile cure. He has the patient remain in his office and smile; if it isn't the genuine article it must at least be an upward curvature of the corners of the mouth, and the better feelings follow up regularly, and the patients all testify to their good effect. It takes considerable persuasion to induce some of them to apply the cure, and of course the greater number of patients are women, for when a man is blue he is bound to be blue in spite of everything but a woman is more easily persuaded to try to find a cure.

The doctor declares that if persons will only draw down the corners of their mouths and use sufficient will power they can actually shed tears. On the other hand, if they will persistently keep the corners of the mouth turned up, pleasant thoughts will chase away the gloomy forebodings. His discovery grew out of an experience in his own home. His wife was of a nervous and rather morbid temperament, and when in a despondent mood he would ask her to 'smile a little,' until the saying became a household joke. But it brought good results, and then came the inspiration to try the same cure on others.

The doctor has not patented his remedy, and it is free to all who choose to take advantage of it.



To have many friends, and then when calumny lowers, or calamity threatens, to have these friends suddenly desert you—what happier fate!—HUBBARD.

## *The Word*

---

Utterance of the Soul's longings :  
Effluence born from the Depths of Consciousness :  
Confession that brings relief and satisfaction !

O to be free to SPEAK, giving vent to long-  
stored accumulated conviction :

To pronounce the WORD—the word born of the  
Silence—the only child of God—at once the universal  
creator and savior :

To give Expression !

Mighty power of Language ; including also the  
secret of great joys and delights :

Force of potencies inestimable :

You contain the promise of celestial joys :

For you are most surely the germ of all creation.

Let the Word go forth, and it shall renew the  
earth.

Open your mouths, unlock your lips, give  
freedom to your tongues, O nations of the Earth.

Let the divine Utterance be born : let Expression  
have full sway.

Give birth to Knowledge, which is Power.

Yield to the Inspirations which rise within : let  
each one do his share in the work of Interpretation.

The time has gone by for nought but Silence ;

as the days have also departed for wilful blindness.

We must now open our eyes—and we must also Speak.

The world is aching to throw off its shroud of Secrecy and Deception.

Men now long, O they long and long, to face one another with absolute and complete Sincerity.

TRUTH has come to the Front.

The Light now shines.

Let the shades of darkness fall.

Let all Lies sink into their place of Oblivion.

As has been so long announced, "The Word was made Flesh."

Yes, the Word is Flesh.

Whatever the ancient legends mean, we now attach a new meaning to the sentence.

Matter is the expression of Thought.

Out of Silence is born the living Word.

All Nature is the Expression of Mind.

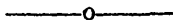
Man shall now view himself, his being, as ever-standing at the Centre of all Life, as forever in touch more or less conscious with every atom of the Infinite Cosmos.

He shall now no longer run to and fro seeking happiness and satisfaction.

He shall ascend to the throne of Conscious Dominiun : from there he shall express his Desire and it shall be granted:

The Word has created him, and the Word shall save him :

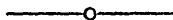
Even the offspring of Intelligence and Love, the Child of Reason and Intuition—the Word of Faith.



To me there are no books ; all our writings are but the frail attempts at making books. They are but the beginnings of efforts in this direction, a ripple of chords in the minor key by fearing souls who dare not strike the major note or rather perhaps by those who have not yet dreamed that this world holds a major note.

Literature is founded in the main upon the uncertainty that the future holds for its actors, its heroes and heroines. Poetry is the translation of the soul's unrest, hemmed in and bound by triple cords of ignorance. The theatre is a protest against the world's sadness, without the power of eradicating it. Art is but a dream ; for the spirit of its own prophecy is a sealed chapter to it. This closes the history of the whole world's movement in art, literature and the drama. It has all been begotten in the negative of life ; born in the negative, and is now dead in the negative ; and the negative is itself dead with every effort to which it has given birth. The religion that held man dependent upon a far away God is dead too ; and all its myriad of books are waste paper.

HELEN WILMANS IN FREEDOM



## *On The Move*

---

We should endeavor to find our happiness not so much in the possession of certain things or the attainment of a goal, as in the process of achieving : in the art of production itself. All life is a growth ; and our pleasure is of the highest and best when we recognize this constant growth.

Labor becomes a pleasure as we realize its power for education and development. This is where Art is allowed to reign ; and all joy centers around the recognition of the Beautiful—centers around Art.

We need to interest ourselves in the Process of affairs, more : let us enjoy the Path of our existence. All goals are but starting points for new directions. Hence, as long as we perceive in things as they are a source of happiness and profit we are freed from the disappointments which come to those who are forever seeking a goal of perfection.

As a matter of fact, with our eyes constantly staring towards the Future, with our minds taken off existing actualities, we fail to see the beauty and opportunity which now exist. There has been too much visionary speculation during the past few years. Let us now look around, and see if we are not missing something by our day-dreams and fancies of a life to be.

This is not to say that we are to bend to conditions as we see them, and refuse to look higher. There can surely be an avoidance of extremes. Let us put

reins on our Imagination however, and guide it into practical channels.

One thing is certain; and that is we should have more faith in ourselves. Are we not perhaps too often inclined to call out for help and deliverance? Do we not sometimes fail to live up to our teachings that obstacles and difficulties are the best things for our education? Why then should we feel ourselves in any way oppressed? All our imprisoning limitations should be considered as means by which we may become strong. By breaking the strands that bind us, we strengthen our muscle, and in no other way.

But we must not attempt too much, at one time. Just exactly how much we may attempt, must be left to individual judgment. It depends entirely on how much faith a person has, to what extent he recognizes his power; for within each one is an infinite storehouse of energy. With faith linked with reason, we may launch forth, and our efforts will meet with success.

There is a class of so-called reformers who are unceasingly crying out against the rich; who seem to wish to drag down what civilization we have got; whose ideals of what society ought to be, seem something like a refined barbarianism. But we don't want less wealth; we want more. The earth's capacity and resources are infinitely greater than the wildest dreams of utopian lands. All may be rich; all may have every possible luxury and comfort.

It is not, however, by satiating ourselves with material things that we are to be happy. Rather is

it by understanding their rightful place ; thus may we appreciate them fully, and at their true value.

To be sure, many of our modern conventionalisms are artificial, and with our increased intelligence must depart. Yet while we do not give in to every passing social fad and custom, there is no need to make ourselves eccentric and ridiculously conspicuous. We can surely make the most of existing conditions, while we work for greater and better ones.

The New Thought teaches men how to make the most of themselves. While it is possibly mixed up with some strange and even ludicrous notions, its teaching of man's supremacy stands out prominent, and gives this new science of living a definite practical place.

What can we do to-day to better our conditions? How shall we begin to make ourselves healthier and more successful men and women? What can we do NOW?

These are vital questions ; and the New Thought gives an answer to them. Disclosing to man the fact that he is one with the Infinite Life, that his Will is the Divine Will, that Human Thought is an agent of limitless power, this great modern Thought points the way to salvation for both body and soul.

The mind is aroused from its long lethargy, when ancient myths of God and Devil, of Heaven and Hell, of Vicarious Atonement and Purchased Salvation, held man's forces in check. Superstition and Fear are banished by the Light of the New Thought, which shows Man to be himself the Incarnation of



Divinity,—even the Soul or Life within to be the one Eternal Actuality, whose powers are infinite.

The Will is now declared and proven to be the one force of the universe—its powers showing forth in the order of growth and evolution. By Recognition we rise—and this is the crown of Faith.

How much more beautiful is such a philosophy of life, which puts man in possession of untold potencies, than the old religions which could only proclaim man's incompetence.

And this New Thought is permeating the churches. From the pulpits where once nonsensical and soul and body weakening doctrines held a tyrant's sway, the glorious doctrine of man's selfhood is proclaimed. The Light of Truth is penetrating everywhere.

Now, we see things to be all so many aspects or expressions of Unity. One Life we know to reside in all: one Force active throughout the Universe. There is no evil; and even what we call abnormal has a necessary purpose.

As we see things more clearly, we achieve more. Knowledge is Power. Recognition precedes Creation.

Let us consciously proceed to exercise our creative powers, at once. There is much to be done; and our ideas will show us where to begin.

Be prompt! Follow out your ideas. Be active—and yet reposeful. Let your actions be controlled by the calm concentration of Faith. Do not hurry—but Act!

Once let your energies express themselves, once launch forth in bold endeavor, and you will find new

and ever new vistas open out before you. Progress is Nature's watchword : she showers her benedictions on the man who obeys it—who does not merely talk, but who is wide-awake.

So let us be on the Move.

---

Why don't they arrest the doctors who give bread pills and other harmless concoctions? Surely this is taking money on false pretenses, and may be called a fraud. Of course it would be absurd to arrest physicians, or members of any other class, who resort to harmless devices in order to actually benefit their clients, but not more absurd than the paltry ways of some modern agents of the law.

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The reason opinions are so diverse concerning every strong man is that most people fix their attention on some particular phase of his character—some mere external eccentricity possibly, that is of no value, one way or the other. The Whole is what makes up the character—not these trivial parts. —HUBBARD.

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The greatest mistake you can make in life is to be continually fearing you will make one.—HUBBARD.

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## *Is Medicine a Science?*

OPINIONS OF EMINENT MEN.

---

John Mason Good, M. D., F. R. S., says :

"The science of medicine is a barbarous jargon."

Prof. Valentine Mott, the great surgeon, says :

"Of all sciences, medicine is the most uncertain."

Dr. Marshall Hall, F. R. S., says :

"Thousands are annually slaughtered in the quiet sick room."

Prof. S. M. Goss, of the medical college, Louisville, Ky., says :

"Of the essence of disease very little is known. Indeed, nothing at all."

Sir Astley Cooper, the famous English surgeon, says :

"The science of medicine is founded on conjecture, and improved by murder."

Dr. Hufeland, a great German physician, says :

"That the greatest mortality of any of the professions is that of the doctors themselves."

Prof. H. C. Wood, our distinguished American writer, asks :

"What has clinical therapeutics established permanently and indisputably? Scarcely anything."

Dr. Abercrombie, Fellow of the Royal College of Physicians, of Edinburgh, says :

"Medicine has been called by philosophers the art of conjecturing, the science of guessing."

Dr. Benj. Rush says :

“The art of healing is like an unroofed temple—  
uncovered at the top and cracked at the foundation.”

Dr. Talmage, F. R. C., says :

“I fearlessly assert that in most cases our patients  
would be safer without a physician than with one.”

Sir William Knighton says :

“Medicine seems one of those ill-fated arts whose  
improvement bears no proportion to its antiquity.”

Dr. Abernethy, of London, says :

“There has been a great increase of medical men  
of late, but upon my life, diseases have increased in  
proportion.”

Dr. Wakely, in the London Lancet, says :

“A system of routine or empirical practice has  
grown up, vaccillating, uncertain, and often pilotless,  
in the treatment of disease.”

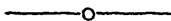
Prof. Henle, the great German pathologist and  
teacher, says :

“Medical science, at all times, has been a medley of  
empirically acquired facts and theoretical observations,  
and so it is likely to remain.”

Dr. Jacob Bigelow, formerly president of the  
Massachusetts Medical Society, says :

“The premature death of medical men brings with  
it the humiliating conclusion . . . that medicine is  
still an ineffectual speculation.”

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## *Mental Healing*

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On another page are expressions of the views of some eminent medical authorities concerning the methods of their own schools.

The day for mystery and humbug is fast passing away ; the superstition of the old doctoring is departing with the superstitions of the old religions.

What may be called natural methods of healing are replacing the artificial measures which have kept people in the bonds of weakness, and even disease itself. We have grown ; and can afford to dispense with means of so-called "cure" which did not cure at all.

In the past, a superficial semblance of Knowledge has vaunted itself forth with the scholastic trappings of A B Cs and X Y Zs at the end of our great men's names, with garb and attire that tended to arouse a spirit of awe in the uninitiated, and other garnitures calculated to IMPRESS. Even now, there are some who would carry over the dismal hypocritical lifeless ritual and affectations of the old thought into the new thought. But the old religions, philosophies, sciences, etc., etc., have kept us DOWN so long, that it is not to be wondered at if some of us seem to be a little chary and prejudiced towards anything connected with them.

True enough, there are many of the old notions which are based on truth ; which possibly only need a little change to be made suitable for us to-day.

And I would be far from decrying the value and usefulness that is in any school of thought, new or old.

We can use a wise and careful discrimination ; and if we are thus unbiassed we shall find that there is a very great deal that has been handed down to us, which may be said to be about worthless, which has served its purpose, and may now with advantage be laid aside. Our health, mental and physical, demands this.

Like many other things in the popular mind in some quarters, Disease with many people seems to be considered as a normal condition, and Health to be abnormal. Thus they act and talk as though Health was something unnatural, to be purchased in some way. The air is supposed to be full of death dealing microbes, from which we can only be protected by all sorts of strange devices and inventions. The newspapers and other literature help to keep people in the throes of such morbid fancies ; so they spend their money right and left, trying this nostrum or that, under the delusion that Nature is working against them, that they must save themselves from her frightful clutches by fighting her with some noxious poison.

Without making too-sweeping an assertion by saying that doctors and surgeons, and even the knife and the drug, have absolutely no use at all, it may be said that with the growth of the public's intelligence, the work of the professions and tools just mentioned will rapidly diminish. Even our foremost physicians

are recognizing the fact that their work is kept up through the ignorance of the masses. Therefore, surely, one who TEACHES the world how to be healthy, who raises his fellows a degree out of the bogs of Ignorance, is doing a work of the utmost import.

This is what is being done by our Mental Science and New Thought writers ; as well as by many others who advocate natural means of cure.

It is needless to point out that nine-tenths at least of people's maladies are caused by fear ; that if fear could be once eliminated, there would be serene health.

It is Fear that retards the growth of a person's mind ; crippling one's energies to a far greater extent than is discerned on the surface. And there is nothing to fear. Still, we fear, even while our reason points out as clear as can be, that there is nothing to fear.

Fear and distrust are one. We have been born and raised in this mental attitude, and it is no easy matter to rise beyond and conquer what is a racial habit. The whole race is in a condition of blindness to its nature and being ; and not until there is a Recognition of the one Life, will this dark shadow vanish. We must master our hereditary prejudices before we can master fear.

Helen Wilmans has said, "The Recognition of the Will is the Cure of Disease." This pointed and most powerful statement is the very kernel and seed of Practical Truth. Be self-reliant, with all that this

implies, and you have started yourself on a journey of dominion and power.

We cannot afford any longer to bother ourselves with the paltry ideals of the past. Our time is valuable, and we must pass on. We should be willing to adopt anything, old or new, which our reason informs us contains something of true value; but we must not follow along in old ruts and grooves, and revere things because they bear the stamp of antiquity.

Faith is quite scientific, when it is faith in one's powers. We have then something to build our faith upon; and the measure of our health will be commensurate with the degree of our faith. In other words, the more confidence we have in ourself and in nature's benign forces, the less we shall be under the anxieties and doubts born of fear, and the whole tribe of ills which result from such worries.

We are not to discard rational hygienic measures. Much is written to-day about frugality in diet, proper exercise, deep breathing, baths, etc., and such material measures have their value. Fresh pure air is life itself; and we must remember that the quality of air we breathe is influenced by our thoughts. Thought Atmosphere, the Ether, and all fluids and substances, are one. Matter and mind are one; there is but one force.

And it is because of this actual eternal unity, that we can all help one another in various ways. Let us be independent, if you like; but let there be that mutual exchange and co-operation which springs from the heart of true love.



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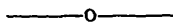
And I am doing other work by private correspondence and absent mental treatments, which has been and is now productive of great results.

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