

Fred Burry's Journal . . .

A Monthly Periodical of
Advanced Thought

SEPTEMBER 1901

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Advanced Thought

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Flashes

We have much to be thankful for in our hard problems. But for these, there would never be born those creative ambitions to advance and excel.



The path that leads to mastery and success is right before us; but often we are unable to see it; the way is made clear to our vision as we compose ourselves, and allow Faith to guide our footsteps.



Too much hesitating, "thinking over things," is the cause of many failings. Make decisions; follow out your intentions; express your thoughts in action;—such are the steps to realization.



While "to-morrow can take care of itself," do not overlook the fact that to-day's seeds sprout forth in the future; and that the days and weeks and months, and even years, come round very quickly; and you should therefore build for more than the immediate present; you should lay strong foundations, and build firm and lasting structures,—all of which takes time.

Keep your thoughts away from fears and anxieties, and you will not only enjoy a feeling of harmony and freedom, but you will thus place yourself in a position of power, and make yourself open and receptive for all that belongs to success.

Ungenerous selfish actions, petty faultfindings, superciliousness, arrogance,—these prevent any expansion. While you give details a due attention, you must not let the trifles bother you. Use your mental energy to greater purpose.

The mighty works of art! How they inspire us on to action. We may produce works just as fine. They are all creations of love. Love is the energy divine that crowns all productions which are born of her, as Fine Arts.

The groove of old habits and customs imprisons the soul in most cramping limitations. If you would be free, and thus happy, you must be bold, and dictate the order of your conduct in keeping with your highest noblest ideals.

It will often be found that one venture requires another; that as soon as one step is taken, the path of action widens to one's view,—progress increasing is demanded. Life is growth; there is an eternal advance throughout Nature; and in Man, this law of growth is conscious, necessitating even a closer and more strict obedience to the law.

By freeing the mind with relaxing, cheerful thoughts, we increase the expansive power of our forces, and strengthen our capacity of production. So that our endeavors must be reposeful before they can bear rich results.

• •

Earnestness is not excitement. The latter is an overwrought condition of the mind, often attending reform movements; but the real work is done quietly,—by those who have patience as well as determination.

• •

Since Faith is such a motive power in itself, we may as well cease striving and experimenting with so MANY things; and proceed with calm trustful mastery to concentrate and attend to one thing at a time, doing our best with present conditions.

• •

Great chances are often overlooked (they cannot exactly be lost) by failing to give prompt attention to opportunities. We retard our progress by lack of immediate action when conditions appear ready for us.

• •

Every trial is an opportunity in disguise; do not let it slip by unmastered. Boldly take away its mask, and you will be glad that you have this problem to solve. What was before looked upon with fear and trembling, will present brighter aspects to you; and you will be pleased with what you now account a privilege.

The man who can say, "I am willing to wait," when the need for a measure of delay comes, is more likely to reap some immediate or quick results. Such a person is also likely to be the one who can act on the instant, when required. This is all poise of mind or concentration.

There is no reason why business should not be pleasant and attractive. Too much attention is often given to some affairs; and this not only uses up valuable time, but causes a lot of needless worry. It cannot be repeated too often that concentration and all that this balance implies, alone leads to dominion.

You should not wait for others to announce to you, your ability; and be sure that you have some particular ability, something in which you may excel. At present, the way may be open only in a comparatively small sphere of action; enter into it at once, and you pave the way for something greater. Your ability requires exercise and culture; in this way it will grow.

While it may require something of an effort to keep straight on in the line of concentrated endeavor, when there seems little to show for our labors, yet this brave perseverance, refusing to be intimidated by obstacles or spectral shadows which may appear in front of us, affirming our fearlessness, our power, our freedom,—will surely reap most bountiful results; these must and shall appear. So let us continue to sow our seeds.

Comprehensive suggestions which not only open up interest in you, but inspire you to action,—these are the thoughts which are of living value; these are words of *Life*, miracle-working words; give heed to them, from whatever source they come; and they may come from the most unexpected places.

• •

Is not your bodily health of the utmost importance? Can any other material possession compare with it? Forsake all thoughts of evil, forgive yourself and others, regret nothing,—if only for the sake of mental poise, since this governs the health of the body. Neither are you sacrificing any principle in this way; for all that happens is good; but even if it was not so, it would be policy to overlook much, for the sake of health; and health is ours, only as we affirm in thought and action, the goodness of all people, all conditions, all circumstances, all things.

Everything you see is colored by the spectacles of your thoughts. You may see things dimly, narrowly, dismally,—only if you choose to see things this way. All surroundings will take on a roseate hue if you remember that what you see is a work of *Expression*,—an image, stamped day by day anew by the *Thoughts of Man*,—that all things are good, working for some great *Purpose* which far transcends the mortal existence of days and years,—a *Purpose* of which we may catch wondrous glimpses in our periods of *Silent Contemplation*.

When conditions seem to oppress us with their intense nature, we should relax, and thus change the current of our emotions. In fact, we should not let matters reach an extreme point; but alternate our vibrations, recognizing the equal value of repose and action, of the positive and negative forces.



We have so many capabilities, that at times there may be a temptation to try for too much. "One thing at a time" is a simple but important sentence to always remember; for only one thing can possibly be done at one time, and this period may in some instances be a somewhat lengthy one.



Gentleness is a strong attribute of character; it is born of love, which is the one life-force of the universe. There is more power in peaceful and calm conditions than in any loud, boisterous ostentation, because there is then more balance, more concentration.



This world is owned by the idealist; by one who does not selfishly want to grab anything for his exclusive use. There is joy only in mutual ownership. The man whose mind is capable of fully appreciating the wonders of the earth, its mighty energies, its marvelous resources, developed and undeveloped,—this is the man who is truly rich, and who must also attract to himself sufficient for his personal requirements. Our ideas are magnets; they draw the material conditions to themselves, suited for

their expression and manifestation. All that is required for the perfect working of their magnetic nature, is calm faithful concentration.

Physical energy and mental energy are the same. Our thoughts are vital currents, and the circulation of the blood is controlled by these currents. Disease is caused by vagrant thoughts. Let our thoughts be well disciplined, and the body responds by showing forth greater vigor.

• •

Yes, I know you have had losses, failures, and for a time you have felt that you have had more to put up with than others; of course, a little careful thought has shown you that by no means have you had more difficulties than others; and a little more thinking will show you that these very difficulties are special opportunities for you,—that in learning the lessons they teach, in mastering them, you will make a step forward in the direction of Satisfaction.

Our comfort, our peace of mind, our happiness, is surely of more worth than money, of more value than the passing illusory distracting pleasures of the general mass. All outside shows should simply be considered in their true light as symbols, whose only purpose is to point the way to the inner consciousness of man. And if we can reach this inner consciousness without a great deal of schooling in the external realm, we are then making the most of our life. We may escape many of the distractions and harsh

problems of existence if we would learn to live nearer the Centre of our Being, and listen to the Voice of our own Spirit who would guide us into all Truth,— into the realms of Reality, which is Bliss. The Kingdom of Heaven is Within. Happiness is a condition of our Consciousness, and is not to be sought from Without. Though in the world we may find something to amuse us, to interest us for a short season, there is no abiding contentment for Man until he views himself as the object of all his seeking, and Self-recognition as the only satisfaction for all his needs.



There cannot be any lost time. The only object of our varied experiences is the development of personal Character. So many make the mistake of considering the transitory successes of the world to be the end Nature has in view for us; the fact is overlooked that their value is a passing one, that they must give place to other conditions, in due time. Our character is built up of many differing experiences; we need all kinds; all have some lesson to give; and our strength, mental and physical, depends on how we learn our lessons.



THE TWELVE ESSAYS GIVEN FREE WITH EVERY SUBSCRIPTION TO THIS JOURNAL FORM A COMPLETE COURSE OF INSTRUCTION IN MENTAL SCIENCE, AND ARE ALONE WORTH THE PRICE OF SUBSCRIPTION.

Individual Expansion

The arts, sciences, religions, philosophies, of the world have been built on false assumptions. Yet, it is quite right and natural that this false basis should exist in the early days of men's consciousness ; it is a necessary negative stage of Evolution.

Man, as he begins to open his eyes on the world (and he is only now at the beginning of this twentieth century, just awakening,) naturally enough has the most limited vision of what is before him, and in his ignorance he imagines that this little view is all there is to see. Then, for fear he should lose sight of this new realm altogether, he places a fence around it, and with all sorts of theories, creeds, doctrines, dogmas, he barricades (for awhile) the possibility of any further knowledge.

Then this presumptuous intellectual creature, the mere shadow of the Coming Man, reinforces what he supposes to be divinely revealed wisdom (to which "nothing must be added") by establishing schools and sects and organizations to prevent the expansion of Truth.

As I have just suggested, it is all necessary at first that these limits should be placed on man : the early stages of intellectual growth require a border line,—but the development of man's mind soon stretches beyond all limits, and one after another the "thus-fars and no-furthers" have to be abandoned.

There are special periods when these changes come ;

and the masters in the old systems, who of course think they know everything, are naturally enough the first to raise their voice against all innovations.

Everyone marvels to-day at some of the old absurd notions, which were only overthrown after a great deal of struggle by thinking men and women ; but few realize that there are just as nonsensical teachings yet to be cast aside, before we can consider ourselves as a race really enlightened.

Of course, those who are adverse to changes, are the ones who know little or nothing about the subject in hand. A man who may be well-up in Metaphysics and only half educated in some Fine Art has no right to dictate about the latter. In the same way, a good "preacher of the gospel" has no right to declare against a new theory in Science, when his scientific knowledge is limited to the fact that the world turns on its axis, and moves round the sun—in spite of the Bible.

The habit of appealing to old archives is most annoying and confusing—like most old habits are for that matter. And we all have this habit more less, of looking for precedent and ancient authority to back up our intuitions. The notion that because a statement has had years of trial, it is thus proved to be true, is not a very rational one. If the outside world showed improvements commensurate with the old doctrines, it would be all right ; but it does not,—and the outside world is the index and expression of old ideas.

Therefore, we must have new ideas before we can

improve the world. The old standards in the various branches of art, science, philosophy, religion, have proved themselves to be too narrow and small for us ; we must have new ones.

There are any number of new ideas springing up now in this country—especially in the fields of philosophy and religion. They mostly show a crudeness of thought and speculation, but this is a natural and withal a healthy reaction from the old teachings. In due course there will be evolved even out of these crude teachings a philosophy at once profound and practical for every-day life in all its varied details.

What we need just now, we who are enthused over some new idea, is to cast aside all bigotry and prejudice, and investigate every new discovery and idea, whether it comes from so-called material or spiritual sources.

This spirit of liberality is essential before any real advance in Knowledge can be taken.

The devotee of some particular cult who imagines some individual to be the one and only teacher of Truth, closes himself to the infinite well-springs of wisdom, by his narrow attitude. We must be willing to open ourselves to every prompting of our Intuition, as well as to outside suggestions, and take them all for what they are worth.

It is folly to tie oneself to any school of thought, ignoring all teachings that differ from this particular school. Mental Science should go hand in hand with Physical Culture and other hygienic systems : in fact,

wherever we can find any teaching of value, we should be liberal enough to recognize it.

It will be found, however, that Mental Science is the basis of all advance and progress, since this Science alone discloses the energies of Man in the light of their wonderful infinite nature. This is the Science of Individualism, pointing the way to the Unfoldment and Manifestation of man's great spiritual forces. And it is practical for every-day life, because the Body and Mind, Matter and Spirit, are shown to be one in their essence and substance; the thoughts and emotions of man are proved to work molecular changes in the world external.

The habits which are with us as the result of past teachings are difficult to dissolve; and we find it no easy matter to live day by day in accordance with our ideals. Still our earnest desires are working great changes in our character; and while for a season, there may be very few outside results discernible, yet the undercurrents are ever at work,—and all we need to do is to keep straight on and with faith forge ahead. If we want some sign or proof that we are surely in the van of progress, we can only glance back a few years, and analyze our experiences, noting their sequential relation, observing how some act in a time of trial led us toward success. We have all had such experiences, and they are lessons, which point the way to a larger sphere of action.

And we must not forget that all life is growth; that as long as we are living, we are advancing; and that very often what we may consider by a superficial view

to be a failure or retrogression, cannot be so,—but will disclose itself in due time to have played its own peculiar part in Nature's Scheme of Success.

This thought is very encouraging ; and will make us draw our forces together for more action ; it will make us forget our doubts and fears, and with a divine courage, launch forth,—thus enabling us sooner to manifest our ideals.

Our part is to give out ; for just as sure as effect follows cause, so results must present themselves ; the law of reaction or compensation is eternal and universal. Life is Expression or Circulation ; and this is true of all phases of Life.

This fact should teach us to concentrate our thoughts in line with this law of Expression. We should turn our backs on the weakening deadening thoughts of failure and distrust, and concentrate them on the only life-giving ideals born of confidence and faith.

A confident, faithful, strong thought has a noticeable immediate effect in a buoyant condition of the body ; and its vibrations reach out far beyond one's person—changing the whole environment, moulding a thousand circumstances anew.



In clubs of four or more,—this Journal for one year and the Twelve Essays—all for Fifty Cents. Tell your Friends.

The Fourth Revelation

BY HUGH O. PENTECOST

Calling me away from the places of noise ;
Calling me away from talkers talking ;
Calling me away from time-killers killing time ;
Calling me away from those who seize me,
Use me to help them amuse themselves ;
Calling me away from wandering thoughts,
Uncreative, vagrant thoughts ;
Calling me into the silence, into myself,
God said, speaking within my myself,
Speaking in my own voice,
(Else should I not have heard),
Calling me into myself, God said,
"Mind is basic ;
Ultimate substance is mind ;
Forms are mind in evidence ;
God is mind, all mind ;
Mind is God, all God ;
Matter is mind, mind is matter ;
All is mind, all is matter ;
All is one ;
Matter, motion, force, energy, mind are one, in-
separable ;
Mind is the Power ;
Gross matter carries little power,
Fine matter carries great power.
Consider the evolution of light in the eath:—

The pine knot of the pioneer,
Much matter, dense smoke, little light ;
The basin lamp, thick oil, coarse wick—
Less matter, less smoke, more light ;
The tallow candle—
Less matter, less smoke, more light ;
The parafine candle—
Less matter, less smoke, more light ;
The spirit lamp, the kerosene lamp—
Less matter, less smoke, more light ;
Gas, invisible—
Less matter, less smoke, more light ;
Electricity, mysterious, almost spirit—
Less matter, less smoke, more light !
A journey toward illumination by mind alone ;
That, also, is possible.
Build thyself an engine of glass.
Cans't see thy servant steam ?
Yet thy servant steam is more powerful than ox or
horse thou cans't see.
As steam and electricity are more powerful than gross
things,
So mind is more powerful than these.
Is not the sculptor's product an embodied thought ?
The architect's, the artist's, the inventor's the same ?
Even so the mountain the earth itself—
These existed first in the Universal Mind.
Thou, thyself, art the image of a thought,
The deposit of the sum of thine own thoughts,
As from of old it hath been said,
'As a man thinketh so is he.'

Thou, thyself, then, art success or failure.

What thou knowest thou canst perform, that canst
thou perform.

To doubt is to fail.

Disease is the crystallization of fear-thought.

Health is the embodiment of courage, faith, ideality.

Saturate thyself with courage-thought and thou shalt
be well.

Have faith in the Universe as thy friend, and thou
shalt be well.

Know that nothing can harm thee.

Know that things, thoughts, events, emotions,
experiences can but help thee.

Know that fear, even fear and the concomitants of
fear work for thy welfare,

And thou shall rise out of fear.

Know that pain is thy friend and pain shall be
transformed.

Resist nothing.

Deny nothing.

Know that all is harmony ;

That thou art ever in harmony with thyself.

What thou callest comes to thee,

Harmonizes with thee as thou art,

Comes to thee for that it thou needest.

Pain, disease, poverty, failure

Come to him only who calls, who needs them.

As servants they come.

As servants use them, dismissing them when thou
hast naught for them to accomplish.

Life is a process of learning, experimenting.
Thou learnest what thou dost finally need
By calling to thyself what thou thinkest thou needest ;
And what thou thinkest thou needest thou dost
actually need,

To learn that thou needest it not.'

Thou dost learn by self-gratification.

Thou canst not injure thyself.

Time is long ; life is long.

If thou blunderest into death thou wilt find it a door,
Even as pain, disease, poverty, failure are doors.

Thou canst make no mistakes.

Mistake is a false name for a true guide post.

Happy he who learns without pain, disease, poverty,
failure.

Are there such ?

If thou art such, judge not the slow learners.

Call not the experiments of others sins.

There is no sin.

Whatsoever a man doeth is right in its time and place.
Each man doeth the best he can.

Pamper not thyself with the thought that thou doest
better than another.

Self-righteousness is ignorance.

Thou art nor better nor worse than another.

Thou art on thy way.

He is on his way.

Thy ways are different ; thy goal the same—self-
expression.

One way is longer ; both are good.
But if thou goest with directness, what if thou wert
once in the long way ?
What if thou hast learned in a forgotten life ?



THE FINE ARTS

Art is the expression of ideals, possessing in germinative form the potencies of far-reaching dimensions. The artist is one who has that abundance of energy, that blaze of active force, which we call genius. His sharpened senses pierce through the dead encrustments of all the old stagnant remains ; he clears aside some of the rubbish accumulated in the world, and shows forth a measure of the vast hidden resources in nature. He is the apostle of good cheer and encouragement. The race, so long encased in darkness, so long smothered up with the debris of the dead past, is awakened and aroused to new hopes by those glorious portraiture^s of the Ideal, the Fine Arts.

Like glimmers of light from some deeply hidden world, like signs from some region celestial, cheering our path in our darkened march of existence, and encouraging us to work for the manifestation here of better conditions, the Fine Arts are messengers divine.



The Higher Creation

The old ideals of Love are changing. At one time it was supposed that marriage and the raising of children was the one object of Love; that every instinct of Man was connected with reproduction; that to unceasingly multiply was the great imperative need of the race.

Now while we recognize the value and need of the ordinary heterosexual love, we are also realizing that Love far transcends any mere instinct of reproduction: that it is the Life-principle itself, and therefore belongs to man in every detail of his life: that all our activities are vibrations of the one Love-force.

Our emotions are expressions of the Love-principle in Nature. These emotions or desires of Man are creative impulses; requiring only our mastery, when they will produce great results in the outer world. Thus it is not only for creating children, that Man exists, but to create and manifest his beautiful Ideals, and so transform the world.

The world is so much raw material that is here for Man to learn how to use, and mould according to his ideals.

It is useless to be continually looking back at the past, wasting one's thoughts, when these really great thought-energies might be utilized for the creation of better conditions, both for now and the future. Regrets over the past are not only useless, moreover, but they are most uncalled-for, since if we would stop

to think, we would see that all past experiences of whatever kind have had something necessary to do in the building-up of our character.

The world is to be emancipated by Love ; and Love in the broadest sense of the term. This is the unifying, blending, harmonizing, principle that can alone change the order of Existence into a veritable Utopian reality.

The base commercial system of to-day, when men are forced by exigencies of circumstances to smother up the kind promptings of their higher nature, and act as though their fellow-creatures were either slaves or thieves,—must depart. But remember, that while this system is here, and so mixed-up with all shades of Society, I believe in making the most of it, and using it instead of being used by it ; endeavoring at all times to let the principle of Kindness enter into the ordinarily sordid business affairs.

The average man's thoughts are naturally enough most of the time centred on the problem of money-making. He perhaps starts out generously enough, and says that when he is able to make a reasonably good living, he will give to others ; but when he rises to a pinnacle of Success does he do this? As a rule the Spirit of Greed enters into him, and his fellows are forgotten : he shuts himself more and more apart from them, in some narrow exclusive "set",—yes, his good intentions are forgotten.

Such a man, cannot be happy. He has sacrificed the best part of his nature, his Love-nature, for what are the most gossamer shadows. It would be much

better if he could have the courage to burn up all his millions, rather than shut out the Light of his Love-nature.

Such passing phases of Darkness are happily short lived. Nature, rather than allow such conditions to remain, destroys them all ruthlessly in time—and in a very short time, too. History is full of instances where arrogance and inordinate ambition and power only preceded a great fall. If there is any glory in such things I fail to see it. One can truly admire the pluck and courage of many individuals who achieved some noted feat of history, like Napoleon, for instance; but I would say with Ingersoll that I would rather have been a "poor peasant, with my loving wife by my side, knitting as the day died out of the sky—with my children upon my knees and their arms about me—I would rather have been that man, and gone down to the tongueless silence of the dreamless dust, than to have been that imperial impersonation of force and murder, know as Napoleon the Great."

And there are Napoleons now. The name Napoleon has become a synonym of achievement and success, among many. And this has a double significance. For is it not true that Napoleon-like, our great emperors of Finance care not who are trampled in the dust, in their fight for wealth and power?

But all over this world there are signs of a change. This is a wonderful era of Thought, and in spite of all desperate appearances, an era of progress in every direction. The great Life of Man is coming to the

front as never before, and declaring and proving its right to dominion throughout the Universe. Man is taking hold of the forces of the Air, the Earth, and the Sea, and he is making them obey him. Shall he then for long be compelled to suffer with such trifling cares and worries as to the wherewithal for tomorrow's food supply? No, indeed,—in one way and another the great Mind of Man shall emancipate him. Within he shall find the way to all redemption.

Unity and Harmony must reign because Love is the Life-principle in Man.

With our mind taken off such trifles as material needs, we can develop the higher part of our nature, allowing this our real being to create its best, and beautify and remodel the earth.

This is the work of Love—to make Earth a Paradise, to glorify all outward things with its Sacred Touch,—and not merely to reproduce one's species. To create children to replenish the Earth is a good and necessary work, but to create more noble conditions for the millions who already exist, to look upon all as our brothers and our children, and to better their condition, to extend the great influence of passionate Love—The Creative Force—even embracing all living things,—this is a greater work—this is the work of Salvation and Redemption.



Mental Science Vindicated

Every little while some smarty writes a book or at least a short article or slim pamphlet, showing up the horrors of Christian Science or its successor, Mental Science.

One of these remarkable works of review and criticism entitled "The Crime of Credulity" has just fallen into my hands. For lack of logic and common sense reasoning this book can't be beat. The author, Mr. Casson, has written some good things, and indeed there are some really clever points made in this book,—and if it was only penned for fun, if it was only meant to be a good-natured gibe, we would say nothing, but simply laugh at the jokelets. But it is supposed to be a serious call-down on the whole M. S. movement, which it attacks in no gentle or vague language.

FRED BURRY'S JOURNAL is classed with a number of other "mystical publications" as a "flood of rubbish". These periodicals, the author found advertised in a "chance" copy of one of them. Evidently then, he is not acquainted with the journals themselves: what right then has he to class them all as rubbish? However, that is neither here nor there; but he goes on to criticise one of the foundation teachings of Mental Science,—the power of Desire. He fails to perceive the real meaning of this teaching; making out that we imagine it to be possible to simply "yearn" or "long" for a thing,

and we are sure to get it.

He says,—“From whom are all the longed-for articles to come? If we all sat down and yearned, what would happen? If persistent longing brings its reward, why don't more shop-girls marry Dukes? And why don't we get cats that won't howl on the back fence?”

No doubt, Mr. Casson thinks this is a clincher, and settles the question. But, surely to goodness, anyone, educated or not, must know that Desire always leads to Action, and that while Desire is the motive power, it is only when it is at work that results present themselves.

The writer of this book, Mr. Casson, is recognized as a leader in the ranks of Free-thought; but it is clear that he is under the old ecclesiastic notion that statements are invariably to be taken literally—that “gumption” is a thing not to be used. And the same churchy sign is noticeable in his love of dogma.

If there is one thing that Mental Scientists have urged all along, it is the necessity of being willing to change our views, and not being so sure and certain,—in other words, the necessity for a certain agnosticism—the honest doubt, such as Tennyson refers to.

But Mr. Casson objects to this in these words,—“If what a man calls his thought is not clear to himself, how can he make it clear to others? What right has he to pose as a professional expounder and definer? What right has he to issue books and publish magazines and form classes of disciples, when his own theories are too nebulous to be defined?”

Clear exact definitions are the first requisites of instruction, in all branches of knowledge,—in metaphysics and theology as much as in mathematics."

Note that last sentence. "Clear exact definitions in metaphysics and theology." In one word,—Dogma!

This has been the whole trouble of the Catholic Church—its craving for infallible definitions in theology.

But Mental Scientists prefer the tentative, or to use Mr. Casson's word, "nebulous," Suggestions which come day by day in the order of Growth,—changing, expanding ever and ever. We prefer the relative Truth, which opens out to our recognition as we are prepared to receive it, rather than any hard and fast man-made doctrine, either in metaphysics or theology. We want no creed; for we have come to realize that we can never really know only what we are. Yes Knowledge is Being; our daily experiences unfold our Life,—and thus do we learn; thus do we grow in the knowledge that is life and power.

" 'Fools rush in,' as usual, where wise men fear to tread." This is another quotation from the book.

It has been the spirit of Venture by earnest searchers after Truth, that has given the world its blessings.

The wise men or literati have failed, deplorably failed, to answer the problems of life. The old schools placed barriers against all advance. The "definitions" of the past were supposed to be settled,

and no one must dare act contrary to them. Fear indeed held all feet back for centuries. But there came a time when certain "mad-men" or "fools," defied the old boundary lines, and broke through them. These audacious individuals knew that at any rate the old systems and institutions held nothing for them; so they followed out their impulses,—their longings, their yearnings, their desires,—and explored new fields.

And to such bold reformers we owe all we have of worth to day. For new discoveries were made; the research was paid for, and received a truly royal compensation of light and wisdom.

Is Truth tied up in the musty books of Universities and Libraries, only to be given to those who are fortunate enough to be able to pay the price of instruction?

Is not rather Nature, herself, a great free University, and is not every man a channel of expression, capable not only of knowing the Truth but of imaging forth in his personality, the character of his ideals?

No doubt this kind of talk would be too nebulous for Mr. Casson, but it will bear thinking over, nevertheless, for it is intensely practical.

It is because Mental Science is so practical, that certain strong statements made by some of our writers appear ludicrous to Mr. Casson's narrow view of them.

He quotes a single statement,—“To feel a thing in your bones is to know it;” and then proceeds to pick

it to pieces after the following fashion: "Could any statement be more thoroughly medieval than this? The cultivation of shin-perceptions! When in doubt, ask your elbow! What interesting new lines of thought will be opened up when the sect of Osteopathians is organized!"

Of course, this is very funny; but who else would have thought of taking the statement so literally? The writer of it was simply making one of those strong pointed suggestions which would rouse the reader into determined action.

And so the author of this work goes on, sweeping all aside with more zeal than justice.

We can admit that the new Movement has been somewhat entangled with prevailing commercial methods; this has been an accident, almost to be expected. But results speak for themselves. And the thousands,—I might say, millions,—of souls, who have been lifted out of mental and physical distress of every shape and form, through the New Thought teachings, will testify forever of the value of this wonderful movement,—the greatest reforming and emancipating movement of all history.

So I would say let Faith be linked with Reason, the Emotions with Intellect,—and so shall this happy combination of Heart and Head renew and enlighten the whole structure and being of Man.



Faith, The Road to Mastery

The eternal unrest that is manifest throughout the world is an expression of that infinite Energy which is raising Man to higher planes of consciousness. The strenuous element is only a passing phase of action,—this with its accompanying doubts and fears, vanishes as man begins to get a view of his divine nature.

We look around and see men and women continually on the rush and go,—only too often blundering along without thought or motive.

The road to success is by concentrated endeavor ; peaceful, calm, steady activity,—not by any means dawdling, for a too-slow movement ends in dormancy.

Habits develop rapidly. One who accustoms himself to hurrying, will soon hurry still more ; and the other extreme of laziness ends in inertia.

America is decidedly the land of hustle—and also discontent. Our streets, offices, stores, factories, are thronged by people who are madly rushing from one task to another—working either for themselves or at others' bidding.

Edward Carpenter says,—“On all sides God surrounds you, staring out upon you from the mountains and from the face of the rocks, and of man, and of animals. Will you rush past forever insensate and blindfold—hurrying breathless from one unfinished task to another, and to catch your ever-departing trains—as if you were a very Cain flying

from his face?"

We can do much more by waiting, and deliberately taking hold of conditions and mastering them as they come along.

Each individual is a centre of force, and attracts what is right and good for his nature; therefore, all worry and anxiety is very much out of place with us, and consequently only produces further distress and discord.

Those seasons when apparent failure seems to come our way,—and such seasons come to all of us,—may be periods of strengthening for us. They are the times when the vitalizing elements of Courage are born within us.

Like angelic messengers coming and going, the air is filled with Ideas which forever float around us, waiting to be received by our Consciousness, and thus brought into the field of Manifestation. These are the Golden Opportunities which may be discerned always with us, when we have once cleared our minds from the befogging thoughts of anxiety.

This means that we must assume the attitude of Faith, which is the capacity to receive. The Word of Peace must be spoken, and strained thinking and planning placed at one side.

Then we shall learn to look on the various difficulties that come our way as so many conditions necessary for our unfoldment,—as the very best of exercising means to make us in every way healthy and strong.

Health and Success are united; to possess one is

also to have the other. This is because all sides of our nature are joined together, and mutually act and interact on each other.

A strong physical organism is the basis for Success and all Attainment. And this base is again established on a Mind or Character that is strong and well-rounded.

A strong personality shows itself in every movement and expression of the body.

It is true that very often strength of character is limited merely to that phase of will-power which shows itself in the keen-eye and hard-features of a successful financier. But this man, who has sacrificed his emotions for his ideal of personal power, cannot be taken either as a type of Success or as a model of strong Character. His sphere of action is too narrowly selfish for a life of true happiness—and every dollar he gains only means an added burden for him; his mind is filled with worry and discontent; and he is ever suspicious and fearful of danger of some sort. He has, doubtless, schooled himself to meet his troubles with an apparent stoic indifference and a certain show of courage, but the smart is there all the same, and is felt very keenly. And the grey hairs and wrinkles come as the result of what is called "business."

It is no wonder that after years of struggle for wealth and position, when everything that money can buy has been supplied, and when there is still more discontent and a greater feeling of void than ever before,—that life should be declared to be a bore.

It is well known that wealth seldom brings satisfaction. The reason is clear. It is because it is not kept in its proper place of servant. When anything is allowed to rule a man, there is at once discord and confusion. It is man's privilege and duty to be king and ruler, to seat himself on the throne of his Individuality, and from this high position to command and direct the various forces and conditions which make up his Existence. Then he frees himself from care,—yes he boldly says "I do not care," which is an assertion of his mastery, and not a confession of negligence.

The man who does not care or fret, but recognizes the need for all varieties of experience, since Existence is an Eternal Growth and Development, and knows that as the years pass on, Life leads towards most great and wondrous planes of consciousness, and that the present "important" things must soon pass away,—this man is placing himself in that positive position where the raging billows of so-called adversity hurt him not; they strike against him, but the impact only strengthens him.

The future holds nothing but what is good and useful for us; we have nothing to fear; and realizing this, we shall lead a happier life to day. We are also then placing ourselves where the experiences of life can only strengthen us, no matter in what form they come,—thus making us in every way successful as well as healthful.

Mental Science Convention

The second annual Convention of Mental Scientists, which will convene at Sea Breeze, Florida, beginning November 28th next and remaining in session until all the business to be brought up for consideration has been disposed of, is arousing a good deal of interest. From all parts of the country enquiries are coming in regarding railway rates, hotel rates, cost of room and board, rent of cottages and other conveniences calculated to make the stay in Sea Breeze and Florida during Convention time comfortable, pleasurable and convenient, without drawing too largely upon the financial resources of those attending the Convention, and those who may desire to avail themselves of the privileges of special rates in joining with the new-thought people to visit far-famed Florida.

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For further particulars address Chas. F. Burgman, National Secretary, Mental Science Association, Sea Breeze, Florida.



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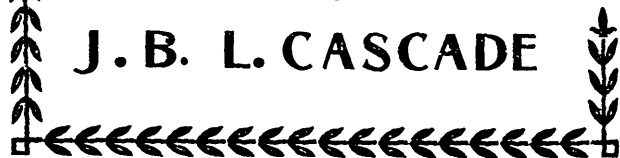
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