

# ADVANCED THOUGHT

*A Monthly Journal of  
Mental Science, Practical Psychology,  
Yogi Philosophy, Constructive Occultism,  
♥ ♥ Metaphysical Healing, Etc. ♥ ♥*

WILLIAM WALKER ATKINSON, Editor  
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Vol. II.

MARCH, 1918

No. 11

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# KEYNOTE

For  
Meditation

FOR MARCH, 1918

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"Lord of a thousand worlds, I AM;  
And I've reigned since Time began.  
And Night and Day  
In cyclic sway  
Pass by, as their deeds I scan.  
Aye, Time shall cease  
Ere I find release,  
For I AM the SELF of Man."

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*Sound the Mental Keynote. Your thought  
will materialize in objective form and  
action—your ideal will become real.*





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## Chips From the Old Block

By William Walker Atkinson

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We're all aboard the good old ship of Life—the old ship that has weathered many a storm and has withstood many a gale. Her plates may be well-scarred, but they are good for many another voyage. And her nose is buried deep in the wave as we forge ahead.

Oh! the joy of it all—of loving—and breathing—and thinking—and doing. There's nothing like being alive—fully alive, and moving ahead.

And the old ship is going somewhere—each day brings something new something to be seen—something to be done. And there is joy in the seeing—joy in the doing.

That is the way to take the journey of Life. Full of expectancy and hope—enjoying every scene and every task—knowing and feeling it all to be good—getting all the good out of each moment of it—taking the bitten with the sweet—the storm with the sunshine—the gale with the calm. Oh, it is all good—all good.

"For we're booming down on the old trail, our own trail, the out trail." The good old trail that is our own—the trail that leads out and away from the Past and toward the Future. "We're sagging south on the Long Trail—the trail that is always new." South where the flowers bloom and the birds sing. On the Long Trail, the end of which we cannot see (and do not care to see, for the Now is good, and it always will be Now)—the trail of the Divine Adventure. The trail that is always new, because each moment brings a new experience.

So, Ho, for the Divine Adventure! Joy, shipmates, Joy!

# The Art of Relaxation

By Frederick Vollrath

I have just read an interesting statement in one of the daily papers concerning a business man who was suffering "Americanitis", or so called "nervous prostration" which was seriously affecting his business and social efficiency. He was "always on the go", and his muscles were always tensed, though he did not realize it.

He had consulted many high-priced specialists, but without obtaining relief. Finally, in England he met a man who taught him a simple method of relief. He followed it, and in an almost incredibly short time he was well advanced on the road to recovery; and is now a perfectly well, healthy efficient man, occupying a very high post in the government of this nation.

And what was this simple method? Simply this: "The Art of Relaxation". I will quote what the writer of the article said concerning the gist of the method. Here it is:

"What he learned was the art of relaxation. When he lay in bed he learned to give himself up to it entirely, a dead weight, and let it hold him, instead of holding himself in it. When he lay his head upon the pillow he caught the sensible idea of letting the pillow have the full weight, instead of half holding the head himself. The fatiguing sleep of improper relaxation was soon followed by a wonderfully refreshing night's sleep. Unruly thoughts that had kept him awake were allowed to take care of themselves while he attended to the interesting practice of 'letting go' of the muscles. But the 'unruly thoughts' soon followed suit, and the senseless working of the machinery in the head soon also 'let go'. There were also mental phases of the new art of resting and 'letting go'. He learned to think with just the use of his mind, without knotting his whole body, and without allowing myriad interests and cares to remain in his fancy and fatigue him."

Those who have read the preceding papers of this series will readily perceive just why and how this simple recipe worked so well in this case. I have quoted it here, not because it enunciates a new principle, but rather because it illustrates an old one—one which I have been endeavoring to impress upon your minds in this series of articles upon the Art of Relaxation.

The first, and last, point to be remembered in acquiring the "knack" of proper relaxation is simply this: "Learn to LET GO!"



But you will probably not find it so easy to "let go" as you imagined. On the contrary, you will probably discover that you have acquired the "second nature" of holding your muscles in a more or less tense condition all the time, even while you are supposed to be relaxed and resting.

Try the plan hinted at in the above quotation from the newspaper article. But instead of limiting yourself to letting the pillow hold all of the weight of your head, instead of only about half of it, extend the idea to your whole body. Let the bed hold all the weight of your body, instead of trying to relieve it of half of your weight by means of your tensed muscles. Learn to avoid the mistake of the old lady on the train, who tried to help the train along by sitting on the edge of the seat, and leaning her body forward in the direction of the travel of the train; or the folly of the other old lady, in the days of the oldtime horse cars, who held a heavy bundle on her lap, instead of placing it on the seat or the floor, in order that "the poor horses might not have more load to pull". **Let the bed carry the whole load!**

You think that you always do this? Nonsense; try it for yourself. Lie down now on the bed, or couch, or even upon the floor. Then see whether it is not true that at least a portion of your body is not tensed and "held up" by your muscles. You will find that you are far from imitating the sleeping young child, which is perfectly relaxed, and which makes a decided "dent" in both bed and pillow. Try to catch the idea from the sleeping child. Make yourself limp all over—as limp as a dishrag, without the slightest trace of stiffness or tenseness.

Drop your head back on the pillow, saying to yourself: "Heavy as lead! Heavy as lead!" and forming the mental image corresponding to the words. Then lift the arms and drop them back limply on the sides of the body, saying (and thinking) "Heavy as lead! Heavy as lead!" Then raise the trunk of the body, and drop it back in the same way, with the same thought and the same words. Then follow with the legs, in the same manner. Then "hold the thought" that your body is "as heavy as lead; as heavy as lead", and picture in this way. After a few trials, you will find that you are lying perfectly relaxed, and as limp as a damp dish cloth; and at the same time you will actually feel that your body is lying "as heavy as lead" on the bed, or couch, or floor, as the case may be. And, then in the words of the comic picture stories in the papers: "Oh, what a grand and glorious feeling!"

Simple! Oh, yes; but you have left simplicity behind you for these many years; and you will have to travel back over the road over which you have travelled, in order to regain it. But it is well worth the trial. Take my word for it. If you actually catch the spirit of the thing, you will have a method at your disposal with which you would not part for a thousand dollars.

Some Delsarte teachers employ an exercise which is really many thousands of years old, and has been taught by Oriental sages to their gurus for thousands of years, in order to give them the ability to withdraw all muscular tension from the body at will. It consists in acquiring the art of "falling in a heap", without injury or undue jar to the body. The small child is able to do this easily, and without harm; and so is the drunken man in many cases. The relaxation of all the bodily muscles, in the cases cited, prevents injury, bruises, and jolting. It is all a matter of "letting go" thoroughly. Many acrobats have also mastered this trick, and they employ it in cases of slips or stumbles, and thereby protect themselves from serious injury.

I will conclude this paper, and with it this series of articles, by quoting from a writer on the Oriental methods of Physical Well-Being. After going into considerable detail concerning the subject of the Art of Relaxation, he concludes with the following truthful statement, to which I would call your attention. He says:

**"Strength in Repose** is the idea to be carried in mind in these methods and exercises. These are useful in quieting overwrought nerves, and are an antidote for what is known as 'muscle bound', conditions resulting from the employment of certain sets of muscles in one's daily work or exercise. They are also a valuable aid in the direction of allowing one to rest himself at will, and to thus regain his vitality in the shortest time. The Oriental people understand the Science of Relaxation, and employ it in their daily lives. They will undertake journeys which would frighten a Western man; and after travelling many miles they will throw themselves down, relaxing every muscle and withdrawing the nervous energy from all the voluntary muscles, and thus allowing themselves to remain limp and apparently lifeless, from head to foot. They indulge in a doze at the same time, if practicable; if not, they remain wide awake, with senses alert and active, but with the bodily muscles perfectly relaxed as above stated.

"One hour of this rest refreshes them as much, or more, than a night's sleep does the average man. Then they start on their journey again, refreshed and with new life and energy. Nearly all wandering races and tribes have acquired this knowledge. It seems to have been almost intuitively acquired by the American Indian, the Arab, the savage tribes of Africa, and, in fact, by races in all parts of the world. Civilized man has allowed this gift to lapse, because he has ceased to make long journeys on foot. But it would be well for him to regain this lost knowledge, and to use the same to relieve the fatigue and nerve-exhaustion of the modern strenuous business life, which has taken the place of the old wandering life, with all its hardships."



# The Laws of Reasoning

By William Walker Atkinson

In the last month's article of this series of talks on the Laws of Reasoning, which was devoted to that branch of the subject known as Reasoning by Induction, or Inductive Reasoning, we saw that the second step of Inductive Reason was the forming of an Hypothesis, or general inference based upon extended observation, which we afterwards employed as a basis for Deductive Reasoning thereupon. Let us now briefly consider the general subject of Hypotheses, Theories, Laws, and Principles, so as to discover the difference between each; the characteristics of each; and some of the dangers and difficulties in the building up of these general inferences.

## What is a Hypothesis?

Webster says that an Hypothesis is: "A supposition; something not proved, but assumed for argument, or to account for a fact or an occurrence." A leading reference work states that an Hypothesis is: "A conjecture as to the explanation of any phenomenon, made provisionally and used as a starting point for further investigation and theory", and adds that: "It is now quite generally admitted that an Hypothesis, to have any value, should be based upon some known law, and should be the conjectural extension of that law to a new sphere under investigation. An Hypothesis is a provisional attempt to think things together as instances of the prevalence of the same law; and all that is necessary to make an Hypothesis valuable is that it should furnish some conception which shall at least provisionally unify experience by reducing it to law. A distinction is often made between Theory and Hypothesis. The distinction is one of degree, not of kind. Even an Hypothesis which has been 'verified' may be overthrown by new facts; so that it is rather the fashion nowadays to speak of all the conceptions of natural science as 'working hypotheses,' and to say that they are accepted only tentatively as the basis for further theorizing on results".

From the above it is seen that an Hypothesis is held to be merely **probably** true, and not necessarily **certainly** true; and that it is merely in the nature of a **working assumption**, the truth of which must be tested by observed facts. This assumption may apply either to the **causes** of things, or to the **laws** which govern the action of things. What is known as "the probability of an Hypothesis" is the proportion of the number of facts which it will explain; the greater the number of such facts, the greater the degree of its "probability". An Hypothe-

sis is said to be "verified when it will account for **all** the facts which are properly to be referred to it. Some very critical logicians insist that "verification" should also depend upon there being no other possible Hypotheses which will account for the same facts, but this is generally considered to be the extreme position.

### What is a Theory?

The term "Theory" is frequently employed in the same sense as "Hypothesis", but in stricter usage a Theory is "a verified Hypothesis", i. e., An Hypothesis which has been subjected to the test of experience, and which has been found to all, or nearly all, of the facts which are properly referred to it.

A leading authority says: "A verified Hypothesis; an Hypothesis which has been established as, apparently, the true one, is called a Theory". Another authority says: "Theory is a stronger word than Hypothesis. A Theory is founded on principles which have been established on independent evidence; while an Hypothesis merely assumes the operation of a cause which would account for the phenomenon, but has not evidence that such cause was actually at work. Briefly, a Theory is nothing but an Hypothesis supported by a large amount of probable evidence". Another authority says: "When an Hypothesis is shown to explain all the facts that are known, these facts being varied and extensive, it is said to be 'verified', and becomes a Theory. Thus we have the theory of universal gravitation, the Copernican theory of light, etc., all of which were originally mere hypotheses. This is the manner in which the term is used in the inductive philosophy; though it must be admitted that it is not always used in this strict sense. Discarded hypotheses are often referred to as theories; and that which is actually a theory is sometimes called an hypothesis".

### What is a Law?

In logic the term "Law" is employed not in the sense of "a rule of action prescribed by a ruling authority", but rather more akin to the mathematical usage, wherein a Law is defined as "The rule, mode of order, or sequence according to which anything proceeds". That is to say in Logic the term Law refers to the course of the procedure of natural events, as determined by extended observation, without any attempt to carry back the Law to any authority which has promulgated, and which enforces, such rule or course of action. The example of the Law of Gravitation is one of the best instances of the strict logical use of the term "Law", for its presence and action in a precise and unvarying manner justifies us in assuming that it will always be found present and acting in accordance with the certain principles of action which extended observation has found to invari-



ably distinguish and characterize it. An authority, speaking of the Law of Gravitation, says: "Here is a law which can be stated with accuracy, and to the universality and unconditionality of which all available evidence points with all the assurance of valid logical deduction.

The last named authority adds: "But all observed laws do not have this logical conclusiveness. Many of them are merely rough generalizations. The exact conditions under which a phenomenon occurs may not yet have been ascertained, and still we may know that under certain general circumstances, not all of which are sufficiently defined, that phenomenon does actually and frequently occur." John Stuart Mill's well-known statement may well be quoted at this point. He says: "Scientific inquirers give the name of 'empirical laws' to those uniformities which observation or experiment has shown to exist, but on which they hesitate to rely in cases varying much from these actually observed, for want of seeing any reason **why** such a law should exist".

The term "**Principle**", in logic, is used in the special sense of Law, as above stated, and accordingly is defined as: "A settled and uniform rule, mode, or method of action, according to which anything proceeds".

### Testing Hypotheses

Brooks says of the Probability of Hypotheses: "The probability of an Hypothesis is in proportion to the number of facts and phenomena it will explain. The larger the number of facts and phenomena that it will satisfactorily account for, the greater our faith in the correctness of our supposition. If there is more than one Hypothesis in respect to the facts under consideration, that one which accounts for the greatest number of facts is the most probable. In order to verify a hypothesis it must be shown that it will account for **all** the facts and phenomena. If these facts are numerous and varied, and the subject is so thoroughly investigated that it is quite certain that no important class of facts has been overlooked, the supposition is regarded as true, and the Hypothesis is said to be 'verified'. Thus, the Hypothesis of the 'daily rotation' of the earth on its axis to account for the succession of night and day is accepted as absolutely true. This is the view taken by many thinkers in respect to the verification of an Hypothesis. Some writer, however, as Mill and his school, maintain that in order to verify an Hypothesis we must show not only that it explains all the facts and phenomena, but that there is no other possible Hypothesis which will account for them. The former view of verification is regarded as the correct one. By the latter view, it is evident that a Hypothesis could never be verified".

Jevon says: "In the step of verification of Hypotheses, we proceed to compare these deductions with the facts already collected, or when necessary and practicable we make new observations and plan new experiments, so as to find out whether the Hypothesis agrees with Nature. If we meet with several distinct disagreements between our deductions and our observations, it will become likely that the Hypothesis is wrong, and we must then invent a new one. In order to produce agreement, it will sometimes be enough to change the Hypothesis to a small degree. When we get hold of a Hypothesis which seems to give results agreeing with a few facts, we must not at once assume that it is certainly correct. We must go on making other deductions from it under varying circumstances, and, whenever it is possible, we ought to verify these results, that, is, compare them with facts observed through the senses. When an Hypothesis is shown in this way to be true in a great many of its results, especially when it enables us to predict what we should never otherwise have believed or discovered, it becomes certain that the Hypothesis itself is a true one. Sometimes it will happen that two or even three quite different Hypotheses all seem to agree with certain facts, so that we are puzzled which to select. When there are thus two Hypotheses, one as good as the other, we need to discover some fact or thing which will agree with one Hypothesis and not with the other, because this immediately enables us to decide that the former Hypothesis is true and the latter false".

We are now ready to proceed to the consideration of Reasoning by Deduction, which will be undertaken in the next article of this series. As Halleck says: "Induction hands over to Deduction a ready-made major premise (i. e., an Hypothesis, Theory, Law or Principle). Deduction takes that as a fact, making no inquiry about its truth. Only after general laws have been laid down, after objects have been classified, after major premises have been formed, can Deduction be employed".

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### SERMONS FROM THE OFFICE-DESK

*(Continued from page 452)*

As we grow older we become more critical, more cautioning, harder to please. Unlooked for disappointments have caused us sorrow. Then is the time that friends are so helpful. They sympathize with our sorrows, or they help us to enjoy our success, or we help them to enjoy their success.

Don't lose any opportunity to do a kindness to anyone in providing the price is not too much of a task on your forces or finances. Practice helping others and you will find they will help you. This may sound visionary but just try and see how it works out.

*(Continued on page 443)*



# The Length of Names

By Clifford W. Cheasley

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One of the first conclusions reached as Numerology is studied as a philosophy and science of life, is that nothing in form or in consciousness can be an accident, and even though the earnest seeker cannot at first perhaps see the cause behind each individual effect, he must **know** that it is there and will be revealed with a little more patient study.

This thought teaches us to regard even the things that are apparently trivial as being of possible importance, whereas the average person, and especially the one deeply interested in spiritual and metaphysical subjects generally, is inclined to reach for the bigger things overlooking entirely the fact that big things have small beginnings on all planes of life.

Thus it rightly follows that there is a deep significance in the fact that one individual will be given a name at birth that has more letters in it than in the name that is given to another person sometimes even to the members of the same family.

In order to interpret correctly this significance we must harp back to the statement that in Numerology as it is being developed today from the fundamental truths of the ancients, there are just nine numbers which are regarded as the keys to nine distinct phases of Infinite law on the finite plane and which considered together are known to explain every experience and life lesson which it is possible for our human life to bring us or our consciousness to accept. These nine numbers and their phases have been dealt with in previous articles, but the vital point to be made here is that indicating the complete experience of human living, each and every one of us must have contact with and include them in our understanding before our human race can be won and our translation to higher grades assured.

The next step is to understand that in the letters of our name lies a record of our consciousness, what we have included, what we are capable of feeling, knowing and doing and that every letter of it has either a 1, 2, 3, 4, 5, 6, 7, 8, or 9 as the numerical key to its included experience. When we can read these relationships of number and letter intelligently we know ourselves as we really are and realise ourselves as we thought we were.

A further study of the 1 to 9 numbers themselves and their occult laws of vibration reveal that each individual number has of itself nine distinct phases within its own experience and that before

complete inclusion can be had in any one number these nine sub-phases, as it were, must be understood.

It is quite easy to see how this law relates logically with what we know of life and the inclusion of its experiences, judging by objective indications only. Very seldom do we see two individuals in the same circumstances extract the same lesson and even when by Numerology it is found that the numerical lesson which both are learning from the experiences of their lives is identical in the ultimate, a different phase of the lesson is still seen to be obtained by each.

By referring to the birth name then, we shall see how many phases of each number we have already included in our consciousness, toward making us complete human beings with understanding developed on every phase of human experience and with knowledge of the laws of every objective condition and situation that can at any time be met.

Thus the significance in the length of a name becomes plain. In the long name there are necessarily a great number of letters and a corresponding number of numerical keys.

Although it is possible to find a short name occasionally which has one or two inclusions in each of the nine numbers and therefore some relationship with every phase of experience, and on the other hand, a long name with one or two numbers repeated nine or more times, showing that there is over intensification and lack of balance, it is usually a rule that long names will show a more general inclusion, indicating a consciousness better balanced in the true realities of life and with a broader more wonderful power of expression. Short names also as a rule are indicative of those who although often specialists upon one particular line, are limited in their conception and demonstration of the inclusive Master Consciousness, until they have learned the law of how to add a larger inclusion.

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### SERMONS FROM THE OFFICE-DESK

*(Continued from Page 455)*

In youth we make friends easily. If we lose one, others come to take their place. As we grow older, we become more particular, and make friends much slower. Every time we move, we usually have to make new friends. This is one reason why we should never move unless it is absolutely necessary.

We all need love, human ties, friendship. The person without these may have plenty of money, plenty of all kinds of worldly goods, yet be more lonely than the beggar.

So start today to make friends before it is too late, for soon your ability to make friends, to win love, will decrease.

*(Continued on page 450)*



# The Timeless Now

By Henry Victor Morgan

During the year that has just closed I received a letter from R. C. Douglass of Boston, written after having passed his eightieth birthday, in which he quotes Prof. James as saying: "Time is a fiction of the finite and three-dimensionally conditioned intellect, devised to differentiate, locate and dislocate events in the cosmic change and experience."

Dr. Douglass then goes on to say: "To know that time and age are fictions encourages me to live more in realities than in fictions and falsities. Hence the idea of salvation simply means entering The Timeless Now and resting satisfied."

This splendid application by Dr. Douglass of Prof. James' definition of time is of great encouragement to all who would live the life of the Spirit, for time and space are the two great non-realities that imprison the human soul. Thomas Carlyle, one of the greatest of scientific mystics, tells us: "Time and Space are not God but creations of God; that with God as it is a universal HERE so is it an Everlasting Now."

This insight is in accordance with the teachings of Jesus in the Sermon on the Mount wherein he tells us: "Be ye therefore perfect as your Father in heaven is perfect." A plain statement this for all who have ears to hear. It is impossible to think of God as being old or young. He lies above Time and fills Space, and Jesus tells us we should be perfect as our Father.

That time is an illusion soon becomes apparent to the thoughtful mind. We speak of the New Year on which we have just entered, but a moment's reflection will show us that this which we call the new year is in fact the oldest year of the calendar. How then can it be new. According to the new physiology the human body renews itself every nine months. Wonderful is it to know that the material hand that is now writing this lesson in obedience to my will was not here a year ago. Not a single cell in the eyes that will read this lesson was in existence as such a year ago. And yet, no doubt, many of us have been guilty of saying: "My poor old body," and thus placing it under the law of age and of death.

Living in the sense consciousness we speak of the weight of years and hold the image of decrepitude. Naturally we grow into the likeness of that which we contemplate. But this is not the

Truth of Being, for Substance is ageless and Mind can and does impress its own thought upon it. Emerson saw this as he seems to have seen all the great scientific and redemptive truths in the mental and spiritual realms and declares: "This old age ought not to grow on the human mind. In nature every moment is new; the past is swallowed up and forgotten, the coming only is sacred." Prof. Henri Bergson's entire philosophy might be summed up by saying that our life is an eternal becoming.

I looked across the table at my baby boy, now in his twenty-third month. I see the fine texture of the skin and watch the easy graceful movements of the hands. I remember that the substance out of which his little body is composed is as old as is the substance in my body. Why then this marked difference in appearance? Simply because I have not as yet fully learned how to live the life of the Spirit by becoming "as a little child." I believe this to be scientifically possible. And I am also confident that the year 1918 can bring to me a younger appearing body than it found. I know this is also true for every member of the human family when they rise to God consciousness, and bring forth their own possibilities.

Carlyle tells us that it is well for us to admit Space and Time to their due rank as Forms of Thought but not to allow them to usurp their sway over Spiritual Meditation. And herein is the secret of all spiritual power and metaphysical achievement. We become like that on which we meditate—

"God, if we worship God;  
Dust if we worship dust."

Through Spiritual meditation we have access to the heart and the thought of God. In such moments we live with God above Time and Space and share the eternity of His Being. Then do we understand the difference between thinking in the head and thinking in the heart. I might say of the two methods that the former belongs to time and the latter to eternity.

The metaphysician who lives in the thought of time will naturally make much of the time element. He asks his patient how long he has been afflicted and tells him that the cure will take time, and thus to him time becomes an essential part in the law of cure. Jesus represents the man who thinks from the heart where God is enthroned. He does not ask the leper how long he has been afflicted, he sees as God sees and instantaneous healing follows. Let us therefore enthrone God in our hearts; let us see that changes are wrought in time but not by time. When we see as God sees a cancer will be no more difficult to heal than a pin prick.



Greater things than the world has yet seen are at hand. The Superman approaches. All the healings of Christian Science and New Thought are but faint foreshadowings of the things that are to be when the time element is abolished and man has brought all the forces at his disposal to bear upon the problem in hand, then, as Emerson says, the miracles come to the miraculous. Let us thank God for the open vision that can rejoice in what has been and what now is, but still stands with expectant soul awaiting the greater things. Let us thank God for Christian Science and the New Thought of today. They are but prophecies of tomorrow. Every Christian Science and New Thought meeting is an inspiration and a challenge. I have seen a blind man going Sunday after Sunday to the Christian Science Church and still remain physically blind. At the New Thought Convention in Chicago, Shelton tells us that a bright faced woman was brought in a wheeled chair to every session of the convention and was not healed. These things will not always be. They call for the greater healing through deeper realization of God's perfect creation. I turn to the Gospel of John and read the opening statement: "In the beginning was the Word and the Word was with God and the Word was God." I catch the soul vision of the writer and see the eternal beginning which is forever Now. In this vision I see each man to be a Word of God forever in the bosom of the Father and sharing His eternity. I know the ancient Seer saw as God when he sang:

"Never the Spirit was born; the Spirit shall cease to be never,  
Never was time it was not; end and beginning are dreams!  
Birthless, and deathless and changeless remaineth the Spirit  
forever;  
Death hath not touched it at all, dead though the house of it  
seems!"

In this Timeless Consciousness I refuse to divide between Spirit and body. In soul consciousness I see the glorified body, the resurrected body, the Now-possible body of our humanity.

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### SERMONS FROM THE OFFICE-DESK

*(Continued from page 459)*

To be somebody you must use your time to the best advantage. Everything you do tinges with your ideas. You never advance faster than you think you will. The secret of success is lots of faith, ambition and originality. Those that have the most of these develop the greatest power and are the biggest successes. *(Continued on page 452)*

# Theology and Medicine

By C. Franklin Leavitt, M. D.

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Theology and medicine have always been close companions. It is still believed by some that devastating disease is often sent to a people as a chastisement for sin. Sickness and death in the family are by many looked upon as coming from the hand of a loving Father, who, by such discipline, seeks to develop patience, trust and other virtues. Even if they do not accept the sickness and death as coming directly from Him they say that He permits it, that, as in the instance of Job, the devil may have an opportunity to demonstrate, if he can, their instability. Incidentally, in such cases, I have observed that these same religionists when the trial begins often rush off after the aid of an unbelieving doctor, and offer every possible resistance to the expression of what they assume to be the Divine will.

Physical ailments are often classified among the "evils" of life, and evils are supposed to originate in the fertile brain of a menacing Devil.

The reader knows as well as I do that this is about the attitude of the average person of mediocre intelligence toward disease. The Diety is believed to play fast and loose with us, at times preserving us from the Great Adversity of Souls "who goes about seeking whom he may devour," and at other times turning us over to his unfriendly care for purification from the perverse tendencies of the flesh, and from whose power we are sometimes saved by the very "skin of our teeth." It is evident that theology and medicine are in an inextricable tangle from which so-called "revealed religion" is utterly unable to deliver them.

We cannot be good members of society, we cannot be true healers of the sick without an adequate conception of a Power behind us, invisible, inscrutable, but omnipotent, omnipresent, inexhaustible and available. Call that power what you will, it matters not so long as the idea conveyed to the mind is that of energy everywhere present, of unlimited and immutable capacity and unvarying radiation.

I cannot conceive of one proceeding far with an intelligent study of cosmic phenomena and still holding archaic concepts of a supreme being like those which filled the old Jewish mind. Nor can I conceive it possible for a sane mind to accord supremacy to such a Being and yet give to Him the character of an antagonist to the very interests that a Benefactor should subserve.



I do not mean to dip deeply into theistic hypotheses, my only purpose being to show that our conception of the possibility of the cure of disease, as well as the means of cure to which we resort with confidence, are largely determined by our ideas concerning the character of the presiding Divinity. My own conception of God is that of Power, without personality as commonly understood—a power expressing the very essence of intelligence and love—a power omnipresent, unchangeable, eternal.

Such a Divinity is not only with us, but we ourselves, as well as every other thing that touches human consciousness, is an expression of it. This is essential unity, and gives to mankind a Divine nature. With the birth of such a conception of the Infinite, the old notions concerning the nature and origin of disease, and therefore of its cure, must be displaced.

In studying the phenomena of human life one observes that they arrange themselves into two distinct orders. There are phases of experience that are conscious, giving to us our distinctive individuality. I am differentiated from the rest of mankind by the senses which appeal directly to my mind in the form of consciousness. The cat looks at its curling and swaying tail without realizing that it is a part of herself, and accordingly pounces upon it much as she would a mouse. You look down at your foot, as one leg rests carelessly over the other, and only by a process of reasoning can you know that it is yours, unless by being touched its identity becomes clearly established through the sense of feeling. Where there is a paralysis of the sensory nerves supplying the part you have no other evidence of its being a part of yourself than that supplied by rational inference.

Then, as you study the body that you call "me," there is found to be a whole world of activity, the identity of which with self you do not sense so long as the natural processes proceed in an orderly and harmonious way. Muscles contract and expand, the blood goes rushing through vessels that assume intelligent action, the great intestinal tube writhes and twists as required to send its contents along in the right direction. Looking still closer you will find a real bustle of business among the cells; but all are acting in an orderly and harmonious way to subserve the general interests of this thing we recognize as "self."

One set of phenomena appeals directly to our consciousness and the other does not, and yet both are evidently under the control of our mind. Accordingly we are driven to recognize two distinct phases of mind—the conscious and the unconscious or subconscious. These two phases of mind are intimately related, one interlacing

with the other in a most curious way, and each, while maintaining its own distinctive character and work, responding in a measure to the needs of the other in its own sphere of activity, thereby maintaining a suitable balance.

But in the history of physical experience there sometimes comes a measure of inharmony which leads to disturbance that may break up the whole confederacy. This inharmony we call disease, the result of which, carried to a destructive extreme, is termed death. Death may be said to ensue only when hope of concrete usefulness of the organism has been lost. To what extent the one phase of mind is capable of communicating with, and thereby affecting, for good or ill, the other, is a study, experimentation and observation yielding, as in every other department of inquiry, varied inferences.

That the conscious mind has a profound influence over the action of the subconsciousness is shown in the formation of habits and in education involving complicated physical movements, as those of the fingers in playing the piano. What is at first executed with difficulty and uncertainty, after much practice is taken up by the subconsciousness and executed with ease, celerity and precision.

Take one who has acquired a good degree of self control, and he can charge his subconsciousness with certain duties, as, for example, the duty of waking him from a sleep at some particular hour, with a certainty of their performance. I do not need to multiply examples of this action of the conscious upon the unconscious mind. Anything brought with perspicuity and energy to our consciousness has a pronounced effect upon those processes of which we have no objective knowledge. These processes are commonly called "reflex" because the primary stimulus is conveyed from one part to another, or from one form of manifestation to another, through hidden channels and by virtue of an energy not understood.

On the other hand, there come into consciousness thoughts and experiences that spring up in what appears to be a spontaneous manner, from sources beyond our ken and in compliance with laws little understood. They come at times as utter strangers, without being consciously linked with other thoughts, just as suddenly and unexpectedly as a swallow might come to us through an open window. Their sources can only be guessed. We do not know them. They belong to the unconscious, the esoteric, the hidden realm.

**THE TRUE SOURCES OF MENTAL AND PHYSICAL AID**  
—The field of consciousness is circumscribed. Of our real life we know but little. Like the iceberg, by far the greater part of the Ego is submerged. Man is a cosmos in miniature. The same forces



that we see at work in the universe at large are at work in him, but he knows it not. We have learned to divert certain of the cosmic energies into prescribed channels to do a part of the world's work. What the power is we do not know, but how to control and utilize it is the chief problem. Man is also learning more concerning himself, and the fact that he need not be a plaything in the hands of unseen forces is beginning to dawn upon him. He will ultimately come into full possession of his rightful heritage. It is the unseen things that possess power, and it is the realm of unconsciousness, palpitating with amplitude of energy, that we should appeal to for aid to right the apparent wrongs of life, to displace weakness and to correct inharmony of both mind and body.

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### SERMONS FROM THE OFFICE-DESK

*(Continued from page 461)*

A business man becomes a genius whenever he's a mind to, but he must plan patiently and work as zealously as it is possible for him.

Some of the greatest men's fathers were drudges, mill imps, serfs who used the fit and furrow, and the hand car. Their fathers did not have the incentive, or try to be anything more than what they were. They did not think they could be anything better than what they were.

We choose our own abodes, and live in either mansion or a hut.

There are always opportunities for the strugglers. Determination finds a key to every door. Environment need not restrain no adverse circumstances shatter sworn purposes.

A shoemaker became the Premier of Great Britain; an ex-section hand and a locomotive fireman, a former pants salesman and an erstwhile cigar maker are sitting at the council table in Washington.

The man that succeeds does not wait for providence to do something special for him. He does not think you have to be one of the "chosen few", before you can amount to something. He never considers another superior to him and if he does, just that minute he starts in to make himself superior to him. He is not satisfied to be just as good, but a little bit better. He is never content to stay a foreman, or a superintendent.

*(Continued on page 455)*

# Sermons From the Office-Desk

By Arthur Gould

In which the business Manager takes a half-hour off from Business and indulges in a Preachment on sundry and various subjects upon which he has thought deeply.

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## OUR VERY BEST IS NONE TOO GOOD

Our friends, our acquaintances, the world at large, are deserving of the very Best we have to give them. Meet them with a smile, and cheer and they will return the same.

Our Moods are matters of Habit and it is just as easy to have the Habit of having Nice Moods As Horrid Ones.

Don't be known as Mr. or Mrs. Gloom, but as Mr. or Mrs. Gloom-chaser. But don't carry it too far if you want to be loved and your companionship sought. That "Quaker Oats" smile jars on everyone in time. But whenever the time is proper show your brightest face. Don't try to be the happy-go-lucky kind, but the one of worth-while quality. If you are worth while to yourself you will be worth while to others.

It is your duty, your obligation to the world, to show it your smiling, pleasant, attractive side, for there is far too many exhibiting their darker, sadder, indifferent side. Radiate sunshine, and never aim to cast a cloud over someone else.

Never expect too much and you will seldom be disappointed. Look, look and keep on looking until you find something, is advice well worth remembering.

Two people go to see a mediocre show. The one had heard the show was "great", and the other just dropped in to pass the time away. Which do you think enjoyed the show the most? Correct at the first guess.

Don't get cynical about people or things because they do not always come up to your expectations. See that you always measure up and you will find that others are not so bad. That everyone has an interesting side, and it does not matter who it may be. Never attempt to judge solely from exteriors.

Appearances are very deceiving to most people. They value you at your own estimation, usually. They may find that you are a misrepresentation, but seldom will they think you have under-estimated yourself. Therefore, mark yourself with a high value ticket.



and then show by your appearance and manner that you are not over priced.

This is not an altogether altruistic age. Someone is not going to discover you and put you in the front rank. If you get there it will be through your own daring efforts. If you stay in the back-ground, and are timid and afraid you will always be in the back row. So brace up, overcome your shyness, for you can, just that minute you say you "will".

Never hesitate to do something you want to do because of timidness. For each time you become timid you develop timidness. On the other hand each time you do what you want to you overcome your timidness.

The qualities that make you sensitive and bashful are just the opposite of those of a real progressive man. A man may possess wonderful ability, but if he does not display it the chances are it will not be discovered. We must not only have ability, but the aggressiveness to use it, and not be afraid to put it on display any place, and anywhere.

The persons who are timid are ill at ease, and therefore cannot do their best work, because part of their forces are on the fact, that they are timid, and they therefore do not have their whole mind concentrated on their work. Instead of going ahead and doing something they are always putting things off. It becomes just as natural for them to procrastinate as it is for others to do things. Instead of them building up their self-faith, they undermine it and take away the spirit of doing things here, and now, and not tomorrow. We hear the expression "procrastination runs in their blood", which is not true, but it does run in their will, and destroys some of its force.

Many people have had opportunities, but lost them because they were timid and waited too long. Then they blamed their luck.

If everyone could realize from the start how important it was for them to overcome timidness, it would be easy for them to do so.

No being is too base-born to win distinction. Everyone is a moulder of their future. Providence does not establish a set place for you—ambition determines that; will is the architect.

Resignation, not luck, determines our status.

You are made of the same material as successful business men, statesmen, diplomats and financiers are wrought of.

It is admitted that the meat and bone formula of the seven races is fundamentally identical.

*(Continued on page 459)*

## Heart-to-Heart Talks

By the Editor

In this department the editor gathers his readers around him in a family circle and has a little talk with them, informally and "friendly-like," in the good old-fashioned way.

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My good friend, T. J. Shelton, takes a good natured "come back" at me in the February issue of "Scientific Christian." It reads as if it had been written several months ago, and crowded out of previous issues for want of space; but it is worth reproducing here in spite of its somewhat belated appearance. Here is what the good sunphone sage has to say:

### BILLY BALKER

**Advanced Thought**, William Walker Atkinson, editor, has moved to 904 Masonic Temple, Chicago, Illinois. The editor tries to write up the New Thought Congress from hearsay. He makes a mess of it. He thinks that I was bribed with an office and says that Julia Seton was the leader of the anti-organizers and that I left her and went over to the organizers.

Julia Seton wanted us to swallow her institution, bait, hook, line and basket. She wanted us to accept her minnows as big fish and her small fry as whales. We didn't do it. She called me a sundial and I called her a kicker. But we did it all in good humor and good fellowship. We love each other, and therefore we can afford to quarrel. When enemies quarrel it leads to war, and war is hell. When lovers quarrel it gives you that grand and glorious feeling after it is all over.

They did not bribe me with an office, but here is something that will make Billy Balker's eyes green with envy. It is from Leona, secretary of the New Thought Alliance:

"We have several photos of the various honorary presidents on the wall of our office, and I hope you will send us one of yours **autographed** to join the other sunphoners. It serves as an inspiration to all who enter to see your faces looking down at them."

And to think that your name, William Walker Atkinson, on account of its alphabetical appendix, was at the head of the honorary presidents! Selah! You resigned too sooner. You are a sooner, not a sunphoner, but I love you all the same.

I trust that you will notice the characteristic good nature, and lack of spite or hate, with which T. J. records his little "tiffs". He practices what he preaches in this matter, and makes good his statement that: "But we did it all in good humor and good fellowship. We love each other, and therefore we can afford to quarrel. When enemies quarrel it leads to war, and war is hell. When lovers quarrel it gives you that grand and glorious feeling after it is all over".



So it's "Billy Balker" for me, is it? Well, so be it. But, just how do you mean "balk", T. J? Which sense or usage of the term do you wish to indicate, old boy? Webster gives two definitions, between which there is somewhat of a difference. Here they are: (1) To disappoint; to frustrate; to thwart; this usage arises from the original one of "to put a balk or beam in one's way, in order to stop or hinder"; (2) To stand still obstinately; as in the case of a balky horse or mule, who refuses to be driven by one claiming to be his master. In either case, however, I fear that T. J. "has the goods on me", and, therefore, there is no use in trying to defend myself.

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### AN UNDESIRED BALKING

Talking about "balking", I am reminded of what I said to you in the January issue of this magazine about a certain matter, as follows:

"I have been informed, by authority beyond question, that up to the time of the controversy regarding a certain Organization (since made into an Institution) the flow of contributions, subscriptions, and other forms of financial assistance, had been coming in in a ready stream, thus allowing the management to move things along smoothly. Well then: after the controversy had gained headway, and the attention of the interested public had been called to the matter, **the flow of money suddenly almost entirely ceased**, and some of the officers of the Organization were compelled to go without their salaries for several months—in fact, until the time of the St. Louis Congress, when sufficient funds were raised by subscriptions, contributions, etc., to enable the back-salary accounts of these officers to be paid off. I had not intended to have brought about such an unfortunate state of affairs, and was genuinely grieved when I learned of it after the Congress—for some of these officers were personal friends of mine, and some of them needed the money; and I would not have wished such a thing to happen anyway, for I was not fighting individuals, but merely attacking an **idea** which seemed to me to need being fought. This shows how one may cause effects **unintentionally**."

I was reminded of the above, and also of the law which causes effects to persist often long after the disappearance of the original cause, when I read the following paragraph written by Elizabeth Towne, in the February issue of her magazine, "Nautilus," which indicates that the trouble above mentioned still persists, notwithstanding the fact that the original cause has ceased to operate; here is the paragraph in question:

I hope that it will be decided to bless the pocketbooks every time a collection is taken up for the Alliance hereafter. What do you think of it? Which reminds me that a letter from Mr. Edgerton says: "By the way, finances are very low. This **seems** to be the result of everybody giving to the war, which leaves them little to give to other causes. We must have funds to pay the secretary's salary, and rent, and printing, and postage. Have you any suggestions as to a method of raising funds?"



And, Elizabeth responds as follows:

"Yes! Let us all start Prosperity Envelopes for the Alliance. Let each of us put a penny in the envelope, bless it for increase, and **then watch it grow for the Alliance.** \* \* \* Start an Alliance Prosperity Envelope today with one penny. Put in it every bit of Unexpected Money—thank God for the increase, and send it to James A. Edgerton, President I. N. T. Alliance, 802 Wash. Loan and Trust Bldg., Washington, D. C. \* \* \* I have just started **my** Prosperity Envelope for the Alliance, with a bright new 'buffalo' penny. And, I'm sending the \$100 I pledged in St. Louis. William sent his pledge as soon as he got home. Have you paid yours? Get the Prosperity Envelope habit and you can do anything you **want** to in the way of growing money for unselfish Good Causes. Begin with your own great Alliance. \* \* \* Possibly **you** have no money to give to the Alliance just now, **but God has!** And he will give it through your Prosperity Envelope if you are willing—Good Willing. **God Willing.**

Although some small souled folks may think that I am speaking "sarcastic like", I wish to say, in all sincerity, that I am very sorry to learn that the Alliance is meeting with trouble in the direction of raising the comparatively small amount required for running the organization. Those who seem to imagine that any such news would please me, not only do me an injustice but also utterly fail to grasp my position as regards the Alliance. While I have combated, and shall continue to combat, the growth of the idea of Institutionalism in the general field of what is called "New Thought" (in its broad sense), I have the greatest respect and feelings of friendship for the persons at the head of the International New Thought Alliance, and I wish them nothing but well. Moreover, while I regret the course adopted in the present sailing of the Alliance ship, I certainly do not wish any storms to overtake it; and in fact, my earnest wish is that it may change its course, and thus escape the rocks which I feel await it if it persists in sailing along the lines of its present course.

I feel that the Alliance can be made a power for Good, and that even under the present conditions it is doing Good in disseminating a knowledge of the general principles of Truth which lie underneath (though sometimes hidden by) the husks of Creeds and Institutionalism with which they have been surrounded through the mistaken zeal of some of the active workers in the Alliance. I state here, without reservation, that I would regard it as a positive loss were the efforts and activities of the Alliance brought to an untimely end by means of failure to raise supporting funds. This, not only because such a result would be hailed by the general public as an evidence of the failure to manifest and demonstrate the principles for which the Organization stands, but also because it would mean another example of the influence of Institutionalism in destroying



what was in essence an Anti-Institutionalistic body of individuals—it would be a loss to all of us, and a victory for the reactionary forces.

I had understood, and believed, that at the St. Louis Congress there was subscribed and pledged a sum sufficient to carry on the activities of the Alliance for another year; in addition to which there was the expected addition to the fund arising from the share of the collections and other receipts of the work of the Field Secretaries and others working under the sanction and approval of the Alliance. That there should be even a partial break-down of the financial machinery of the Alliance in less than four months after the Congress shows either two things, viz: (1) That an insufficient sum was pledged; or else (2) that those pledging support to the Alliance have failed to "make good". I believe that the latter solution is the correct one, and I think that it is discreditable to those making the pledges, and failing to keep them, if such be the case.

I think I am safe in claiming that I hold no brief from the officers of the Alliance (hardly), but I wish to say that I think that those who promised to contribute to the Alliance work for the coming year, and then backed out of it, are not doing justice to either the officers of the Alliance or themselves. The officers, taking these pledges as made in good faith, have mapped out plans, and undertaken expense for the coming year, and it is not treating them fairly to refuse to make good one's pledges to them. Moreover, no one who acts in this manner is playing fair to himself, or herself. And such a weakening of moral fibre, and mental integrity, will be sure to react upon one wilfully acting in this way. There is a law underlying these things, and it rarely fails to manifest itself.

I don't know anything about the Prosperity Envelopes mentioned by Elizabeth—they are probably all right as far as they go—but it seems to me that the first thing to do is for the delinquent "pledgers" to "make good", and to follow the example of Elizabeth who has sent in her \$100, or better still, of William, who sent in his pledged amount at once, quietly and without mentioning figures (just like William, isn't it?—good old William!)

If anything that I have said or written is acting to "balk" the flow of money properly belonging to the Alliance, I am very sorry; and in such case I beg of all who have been influenced by anything that I have said or written in the matter to "loosen up", and "pay up". I don't want to be a "balker" of this sort; not only because I am not built that way, but also for the selfish reason that any such deliberate "balking" on my part (were same possible to me)

would bring with it the reaction in my direction which would serve to "balk" some legitimate aim of my own. This law cannot be escaped; and it would act as surely against me, as it will against any who may have deliberately tried to "balk" my legitimate progress because I have dared to speak aloud certain things not to their liking. "Vengeance is Mine", saith the LAW; there is no need of the individual worrying about "evening up scores", or any such nonsense.

If I may be allowed the suggestion, I would like to add that I think it possible that the Alliance has started into operation certain mental antagonistic forces by the avowed purposes (expressed by some of its active members) of running opposition to, and becoming more popular and powerful than, a certain great Religio-Metaphysical Institution. So long as New Thought kept within its own field, and minded its own business, the natural antagonism of contending forces was avoided. But the moment it tried to leave its own field and invade that of another—the moment it strove to become an imitation and counterfeit of that other—then there arose a conflict of forces in which the stronger made itself felt. I do not say that this conflict or opposition is **conscious** on the part of the older Institution—it may be far from being so; but there are certain laws on the mental and spiritual planes of being which operate just as surely as do those on the material plane. But, I shall not pursue this subject, lest I be misunderstood.

Although I am not a member of the Alliance, much less an officer thereof, I must confess that I feel somewhat chagrined at the idea of that Institution being compelled to raise funds like a country church, by various begging devices, etc.,—next thing they will be having "oyster suppers", and "sociables", "bazaars", and the rest of our old friends and pocketbook emptiers. There should be no need of such devices—it is "**infra dig**". The Alliance should **demand** its Supply, not **beg** for it. Those of its active members who have been trying to make "another and greater Christian Science" of New Thought, inevitably invite the comparison between the Alliance and the Christian Science organization, in the matter of success in manifesting and demonstrating Supply! If this statement hurts any such persons, they have only themselves to blame; they have invited it, and brought it upon themselves; and it is the TRUTH! so why endeavor to deny it or shrink from it?

So, ye Alliance members who have not "made good" your pledges, take counsel with yourselves. Listen to the words of the fellow on the other side of the Institutionalistic fence: "**Get in line, or GET OUT!**"



## A FLASH OF ILLUMINATION

All this talk has proceeded from the mention of Shelton's little "come back". It is like taking hold of the loose end of a ball of yarn, and then proceeding to unwind the latter. But I find that there is still some more yarn on this particular ball, and like the "kiddy" I shall not be content until I unwind the whole thing. So here goes.

You people who have read some of Shelton's writings, or who have merely heard his name mentioned in a general way, do not really understand the depths of that man's spiritual nature—that is, most of you do not. You say that "he is so queer", or "isn't he funny sometimes", and fail to catch the deep undertones, or overtones, of his spiritual song. When so old a hand at the game as Elizabeth Towne can say that "Shelton aspires to be the New Thought Jester", without perceiving the voice of the sage in the words of the quip and jesting phrase, there is some excuse for the rest of us. It took me quite a time to catch the "just what he is driving at" in Shelton's sometimes fantastic and bizarre utterances; but once I got it, the rest has been clear to me, and now I always get the "just what" of his paragraphs, no matter with how much startling verbiage he has surrounded it.

Let me tell you a tale about Shelton—a true tale. It was a few weeks before the Chicago Congress of the New Thought Alliance, held in September, 1916. Shelton came to town some weeks ahead, as a sort of Alliance John the Baptist, preparing the way. He made his headquarters at the Congress Hotel, on Michigan Ave., and my office at that time was about six blocks further north on the same avenue.

Well, after Shelton had made his first call and introduced himself—or rather had showed himself at my office door, to be recognized, for I knew him at once, though I had never seen him before—and after I had made a return call upon him at his hotel, then things began to happen. I would experience the idea of "I believe I will take a half-hour off, and run down to see Shelton", and off I would go. Well, about the same time, Shelton would get a "sun-phone" message to "call on William Walker"; and away he would go. Well, about half way between the two offices we would meet. I would generally catch sight of him first, for he would be walking along thinking of "Lady Blanche" and the kiddies back in Denver and would see no one unless that one hailed him first. Then we would both laugh, and slap each other on the back, and generally act like two schoolboys on a lark. Coincidence, you say? Well, maybe; but it happened no less than twenty times, at all hours

of the day, and without a single failure to meet as above stated, that's all. I think that the law of averages, which regulate coincidences, would have made these twenty meetings a "billion against one" probability, however.

Well, one day, after one of these meetings, we returned to my office, and had a little intimate conversation and heart-to-heart talk. After a while I began to keep quiet, and let T. J. have the talk all to himself. And, then he began to talk—ye gods, how he did talk. He spoke of things rarely discussed even between those interested in spiritual laws and metaphysical facts. He soared upward, and upward, until the air became so thin and rarefied that one could hardly breathe, mentally. And, I followed his meaning in his flight. I forgot all about earth and its doings; the material plane was left behind; and other planes of consciousness unfolded, one after the other, to us. Finally the talk ceased, and T. J. became quiet; I remained so. Then we both took up the thread of conversation about lesser things.

Just before we parted, I said: "T. J. that was a wonderful talk of yours. It was true inspiration, and illumination, if ever there are such things. If you could write down that talk, or deliver it from the platform, you would raise the dead, and awaken the world," T. J. paused for a moment, and said: "William Walker, I think so too; but for the life of me I cannot recall a single sentence I uttered. **Tell me what I said!**" And, then, to my chagrin, I found that I **couldn't tell him even a sentence uttered, or a thought expressed.** The impression made was indelible; but memory refused to function details on that plane! And then we both laughed—rather solemnly, however—and he went back to his hotel to think it all over, and I sat very quiet during the rest of the afternoon, for I realized what had happened to us two. **What really happened?** you ask—bless you, my children I can't tell you, **but I know.**

And, so, ever since, whenever I hear anyone speaking of T. J. Shelton as a "jester", or a "joke", or anything of that kind, I just smile, and smile, and smile—for I know that I am listening to the chattering of babes who do not understand. Oh, yes; Shelton is a Jester—a Cosmic Jester, who perceives the Cosmic Jest! He is all that—and that is saying a whole lot. You don't understand what this means? Well, never mind; **Shelton** knows what it means, anyway.

And, so, when in the future I seemingly quarrel with Shelton, or scold at him, or seem to be poking fun at him, please remember that there is a Real Shelton within this pseudo-Shelton—and I have met and know the Real One; and then don't take the rest too



seriously. The same holds true when Shelton seems to quarrel with, scold at, or poke fun at me—that doesn't count either. For, over his sunphone, T. J. will say "I AM"; and I will whisper back to him "ME TOO!" And then we'll both laugh for a long time. And what we have said against each other—that will be but part of the Joke. See?

### THE "REV." MR. MORGAN

I take pleasure in directing your attention to the article entitled "The Timeless Now", by the Rev. Henry Victor Morgan, appearing in this month's issue of the magazine. I like that article, and I think that many of you will also like it. It shows a deep insight into the heart of things; and it contains some plain truths worthy of the attention of each and all of us.

Brother Morgan has been a minister of the Gospel for many years. He was for some time a minister in the Christian Church, I believe; and besides filling several pulpits (one at a time) in various parts of this country—preference being given to those on the Pacific Coast—he served several years as a missionary in Hawaii. He taught the Hawaiians several good things, and he learned several good things from them. Among other things he acquired a realization of the Power of Thought, of which the native Hawaiian knows quite a bit, though he knows it by reason of its Destructive force, rather than because of its Constructive Power.

Well, having done his bit in converting the heathen, Bro. Morgan is now doing equally well in converting Christians; the last needing it about as much as the first, probably. He outgrew the orthodox churches, and for a time worked outside of the church fold. But, later, he realized as many other ex-preachers have done, that their best work can be done in using the old familiar channel of pulpit-preachments. And now he is filling the pulpit of the Park Universalist Church, of Tacoma, Washington. Henry Victor is nothing if not Universal—so I think that he has made connections with the right church this time.

A man from Tacoma told me a tale about that church of Bro. Morgan, the other day. He said that Morgan's church is on one corner of two intersecting streets; a Christian Science temple on another corner; and a Presbyterian church on the third corner. He said that there was some talk of putting a Baptist church on the fourth corner, in order to hold things level, and to even up matters a bit.

Well, said this Tacoma man, when the "Rubberneck Wagon", carrying the visiting strangers who wish to be shown the sights of

Tacoma, reaches the intersecting streets, the conductor, pointing to the Universalist church shouts through the megaphone: "No Hell there". Then turning toward the Christian Science temple, he says solemnly: "No Hell there, either". Then, turning to the Presbyterian church on the third corner, he announces: "Lots of it there". He says that on a recent trip a good orthodox brother, one of the passengers, was duly shocked by the announcement of two Helless churches so close together; but when he heard the announcement regarding the third, he seemed relieved, a happy smile broke over his face, and he uttered a fervent "Thank God for that!"

So, don't be prejudiced against the Rev. Morgan because he happens to button his collar in the back, and wears a high cut vest, and speaks in the Bishop's Voice. These things are simply incidents of his profession, and serve their purposes. Just so long as the heart beneath the vest is in the right place, and the words sounded in the Bishop's Voice, by means of the breath flowing through the front-side-back collar, express the Truth, the rest doesn't count. When the Rev. Henry starts that Bishop's Voice going, and pronounces words like "Mesopotamia" so that the old ladies say "isn't he heavenly", he is reaching people who could not be reached in any other way. If I am not mistaken, Bro. Morgan does not allow his congregation to pay him a regular salary, but supports himself and the church by means of voluntary contributions cheerfully made by those attending his services. And, as I hear that he has had a fine automobile fed to him by the ravens, he is evidently demonstrating the Truth that is within him, and giving his people their money's worth. Some preacher, that! He doesn't have to use "Prosperity Envelopes", to sprout pennies in.

### JUST THIS ONCE

I must apologize to our readers for the series of backward jumps on the pages of this month's magazine, in the printing of the interesting article by Mr. Gould.

Here is how it happened: I couldn't resist the temptation to put in Mr. Morgan's article at the last moment, and although I cut out several pages of my own "stuff," and thought that I would have quite enough pages left for Mr. Gould's, alas! at the last moment I found that I had figured wrong. And, so there was nothing else to do but to continue Mr. G.'s article over a number of pages in order to get it all in. And the result appals me now that I see it in the final "make-up."

It does not relieve my feelings to be told that a number of very good magazines habitually follow the same plan—I DON'T LIKE IT. It gets on my nerves whenever I see it, in other magazines or in this one. And so NEVER AGAIN, for me. Forgive me just this once, good friends—I shall never commit this atrocity again.

W. W. A.