

ADVANCED THOUGHT

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

WILLIAM WALKER ATKINSON, Editor
ARTHUR GOULD, Business Manager

Vol. II.

JANUARY, 1918

No. 9

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KEYNOTE

For
Meditation

FOR JANUARY, 1918

I face the New Year with Fearlessness,
Faith and Fortitude.

*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

A Happy New Year!

Another New Year's Day—how time does fly! But what is Time to one who has the consciousness of Eternity? What is a year of time to one who is conscious of having "all the time there is" at his disposal?

Another New Year's Day—ah! dear me! How many things that on last New Year's Day we grievously feared would happen during the coming year, but which never really happened at all! And how many things that on last New Year's Day we never dreamed would happen during the coming year, but which have come to pass during the year!

And, yet: here we are still—right on the job—we pulled through somehow and some way, didn't we?

And, so it always is, in this Playground of the Gods. Most of the things that we worry so much about, and borrow trouble about, which we fear are going to happen Tomorrow—they never happen at all, and all our worry and fears are for nothing. And many, many things which we never imagined could happen, and therefore do not think it worth while to worry about—they often come to pass. So what's the use of worrying anyway—what's the use?

But, mark you this: Whatever happens, and whenever it happens, somehow and some way we are given the power to meet and bear it when it actually does come. We are always able to bear the burden of Today, provided that we do not add to it the imaginary burdens of Tomorrow as well—most of the latter never really require to be carried at all.

So, here's to the New Year! May it bring us Joy! But if it brings us Sorrow, let it also bring to us that knowledge of Truth which will give us the fortitude to bear the burden, and to look Sorrow fearlessly in the face.

He who knows the Truth of Life, and of Joy, and of Sorrow—he knows each for what it is, and is not—and such a one is beyond the power of Joy to make foolish, or of Sorrow to grievously wound. Fate stands abashed before such a soul!

So, a Happy New Year to you—a Happy New Year. May it bring you nearer to the Truth!

Lessons on "Light on the Path"

By Yogi Ramacharaka

- Let us now consider the last group of precepts contained in the first part of the little manual "Light on the Path." Here again we find that curious combination of the three positive precepts, followed by the fourth (and explanatory) precept. In the present instance, however, there follows a fourth precept which concludes the first part of the manual, and which is in the nature of special advice and instruction to the student who has carefully acquainted himself, or herself, with the preceding twenty precepts or rules.

Here follow the three positive precepts referred to:

17.—Seek out the way.

18.—Seek the way by retreating within.

19.—Seek the way by advancing boldly without.

And then follows that wonderful sermon, which contains within its lines (and between them) a whole course of instruction in esoteric wisdom, which, however, has its inner meaning veiled from those who have not tasted of the nectar of the spirit, though plainly revealed to the spiritual understanding of those who have tasted of the fruit forbidden to the vulgar soul, and who, having tasted, have become of one essence with the gods. Read its words carefully, and ponder them well, O students. Listen to the voice of the Master who uttered them. The following precept must of course be read in connection with the three which have preceded it.

20.—Seek it not by any one road. To each temperament, there is one road which seems to most desirable. But the way is not found by devotion alone, by religious contemplation alone, by ardent progress, by self-sacrificing labor, by studious observation of life. None alone can take the disciple more than one step onwards. All steps are necessary to make up the ladder. The vices of men become steps in the ladder, one by one, as they are surmounted. The virtues of men are steps, indeed, necessary—not by any means to be dispensed with. Yet, though they create a fair atmosphere and a happy future, they are useless if they stand alone. The whole nature of man must be used wisely by the one who desires to enter the way. Each man is to himself absolutely the way, the truth, and life. But he is only so when he grasps his whole individuality firmly, and, by the force of his awakened spiritual will, recognizes this individuality as not himself, but that thing which he has with pain created for his own use, and by means of which he purposes, as his growth develops his intelligence, to

reach to the life beyond individuality. When he knows that for this his wonderful complex, separated life exists, then indeed, and then only, he is upon the way.

Seek it by plunging into the mysterious and glorious depths of your own inmost being. Seek it by testing all experience, by utilizing the senses, in order to understand the growth and meaning of individuality, and the beauty and obscurity of those other divine fragments which are struggling side by side with you, and form the race to which you belong. Seek it by study of the laws of being, the laws of nature, the laws of the supernatural; and seek it by making the profound obeisance of the soul to the dim star that burns within. Steadily, as you watch and worship, its light will grow stronger. Then you may know you have found the beginning of the way. And, when you have found the end, its light will suddenly become the infinite light.

What is meant by the precept "Seek out the way"? Seek out the way to what? The answer, at the last, is quite simple; it is just this: **seek out the way to your Self!** Not the way to your personal self; but the way to your Real Self, which abides perhaps unsuspected, and certainly unseen, under the disguise of personality. It is not that your personal self is to seek out a way to **somewhere**—some place or state into which it is striving to travel. Rather is it that the personal self is to seek out the way to lose itself, and to thus gain the Real Self of which it has been but the disguise. The Master in losing himself, finds his Self! Does this seem like a foolish play upon words—a meaningless paradox? Perhaps so, but so much the worse for you that you cannot extract its spirit, and discard its verbal husks.

Let me state it in another way—perhaps this may give you the clue. Suppose that a man is experiencing a nightmare, in which he imagines himself an ape, or a cave-man, or perhaps an humbler creature than even these. He passes through all sorts of imaginary adventures, and experiences strange joys, and strange sorrows, each fitted to the part that he is playing in his dream. Then suddenly there dawns upon him a ray of light, informing him (though dimly) that he is not the humble creature of the dream, and not really experiencing the terrible pains, and the equally terrible joys, of that creature—telling him that he is something infinitely higher in the scale of life than these, and bidding him rouse himself from his dream, and to lose his dream self, finding in its place his real Self. Do you see the point? Well, that road to the soul's awakening is The Way—The Path! And the inner voice bids him to "seek the way."

He is told to seek it by retreating within, and there finding the divine spark which abides at the center of the being of each and every

mortal soul. He is told to seek it by advancing boldly without, and thus testing by experience the power of the divine spark which he has found within himself, without fear, without doubt, without faltering. The Master, after having found without doubt the Something Within, becomes a veritable spiritual Berserker in his daring and doing in the outer life.

But, ah! I cannot hope to improve upon the clearness, and terrible simplicity of the twentieth precept in any analysis of it. It must be read and studied in its own words, without addition or explanation from me. My lesson upon this particular precept is the text itself without further discourse on my part.

* * * * *

And, now, for the final precept of the first part of this wonderful little manual which we are studying together. It contains a promise, and a prophecy—a glorious promise, and a wonderful prophecy of the great unfoldment in store for the soul which is true to its Self. Let us reverently read its words.

21.—Look for the flower to bloom in the silence that follows the storm; not till then.

It shall grow, it will shoot up, it will make branches and leaves and form buds, while the storm continues, while the battle lasts. But not till the whole personality of the man is dissolved and melted—not until it is held by the divine fragment which has created it, as a mere subject for grave experiment and experience—not until the whole nature has yielded, and become subject to its higher self, can the bloom open.

Then will come a calm such as comes in a tropical country after the heavy rain, when nature works so swiftly that one may see her action. Such a calm will come to the harrassed spirit. And, in the deep silence, the mysterious event will occur which will prove that the way has been found. Call it by what name you will. It is a voice that speaks where there is none to speak, it is a messenger that comes—a messenger without form or substance—or it is the flower of the soul that has opened. It cannot be described by any metaphor. But it can be felt after, looked for, and desired, even amid the raging of the storm.

The silence may last a moment of time, or it may last a thousand years. But it will end. Yet you will carry its strength with you. Again and again the battle must be fought and won. It is only for an interval that nature can be still.

You ask me to tell you something of the "mysterious event" predicted and promised in the above wonderful precept. Alas! I cannot. Even Emerson, with his wonderful power of expression and gift of spiritual interpretation was not equal to this task. In his essay on the "Oversoul," he tells us: "Every man's words, who speaks from that life, must sound vain to those who do not dwell in the same thought on their own part. I dare not speak for it. My words do not carry its august sense; they fall short and cold. Only itself can inspire whom it will. * * * Yet I desire even by profane words, if sacred I may not use, to indicate the heaven of this deity, and to report what hints I have collected of the transcendent simplicity and energy of the Highest Law."

In the little manual there is a little footnote, which contains a promise which has cheered many a traveler along The Path—has nerved them for further efforts—has given them renewed ardor and courage. Here it is—heed it well:

"Know, O disciple! that those who have passed through the silence, and felt its peace, and retained its strength, they long that you shall pass through it also. Therefore, in the Hall of Learning, when he is capable of entering there, the disciple will always find his Master."

The first part of the little manual which forms the subject of these lessons, concludes with the following words, which are worthy of careful attention:

Note.—Those that ask shall have. But, though the ordinary man asks perpetually, his voice is not heard. For he asks with his mind only, and the voice of the mind is not heard on that plane on which the mind acts. Therefore, not until the first twenty-one rules are past, do I say those that ask shall have.

To read in the occult sense, is to read with the eyes of the spirit. To ask is to feel the hunger within—the yearning of spiritual aspiration. To be able to read, means having obtained the power in a small degree of gratifying that hunger.

When the disciple is ready to learn, then he is accepted, acknowledged, recognized. It must be so; for he has lit his lamp, and it cannot be hidden. But to learn is impossible until the first great battle has been won. The mind may recognize truth, but the spirit cannot receive it. Once having passed through the storm, and attained the peace, it is then always possible to learn, even though the disciple waver, hesitate, and turn aside. The voice of the silence remains with him; and though he may leave the path utterly, yet one day it will re-

sound, and render him asunder, and separate his passions from his divine possibilities. Then, with pain and desperate cries from the deserted lower self, he will return.

Therefore, I say, Peace be with you. "My peace I give unto you" can only be said by the Master to the beloved disciples who are as himself. There are some, even among those who are ignorant of the Eastern Wisdom, to whom this can be said; and to whom it can daily be said with more completeness.

Here endeth this series on the first part of the little manual entitled "Light on the Path." At some future time, I trust to be able to ask you to consider with me the higher steps pointed out in the second part of that little manual. But that time has not as yet come. We must crawl before we can expect to walk. Indeed, when you have fully mastered the first twenty-one precepts, you will need no lessons at all concerning the remainder. However, we shall see, what we shall see; but for the present shall leave the future of these lessons on the laps of the gods.

LEST WE FORGET

THE Lord is my shepherd; I shall not want. He maketh me to lie down in the green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever.

The Twenty-third Psalm of David.

The Laws of Reasoning

By William Walker Atkinson

Some of our readers have asked me to contribute for this magazine a series of short articles in which I should try to state in plain, simple terms the fundamental laws of reasoning; and in the course of the articles to also point out the more common forms of false reasoning, so that my readers may be enabled to detect these when they are presented to them.

While recognizing the difficulties in the way of an attempt to present such a technical subject in a non-technical form and style, I shall make the attempt. Perhaps it is a case of "fools rush in where angels fear to tread," but I shall make the venture, nevertheless.

What is Reasoning?

In the first place, let us see what is meant by "Reasoning." The common statement of the text-books is that "Reasoning is that process of mind in which we compare two judgments, one with the other, and by such comparison are enabled to form a third judgment." But this definition itself demands an explanation, and so on, and so on. But, at least it will serve us as a point of beginning.

Going back to my article in the November number of this magazine, you will see that I pointed out that Thought proceeds as follows: (1) It **gathers up** the raw materials furnished it by Sensation, and by the Memory which calls up representations of previously experienced Sensations, then (2) it **examines and analyzes** the perceptions (or their representations in memory), and discovers in them the presence of certain qualities, properties and attributes—those things which determine the **character** of each thing perceived; then (3) it **compares** these perceptions, or impressions of the things perceived, and discovers the degree of agreement or disagreement of their respective characteristics—their likeness or difference from each other; then (4) it **classifies** these perceptions (or the things which caused them) according to their respective points of likeness or difference, figuratively "tying up mental bundles" made up of different things more or less alike in general characteristics; then (5) it forms a concept or idea of each class of things and gives to each a name which we call a term, which stands for the thing and is its mental symbol; then (6) it proceeds to **reason** about these concepts, and to draw inferences from them and to pass judgment upon them; and finally (7) it proceeds to **compare judgments**, and derive higher judgments from them, and so on and on, the degree of progression being determined by the power and training of the reasoning faculties of the individual.

Well, then, let us take up the story at Stage 7, as noted above. The logicians tell us that there are three general classes of Reasoning, each based upon a general principle, as follows:

(I) Reasoning by Analogy; based upon the general principle that "If two things resemble each other in many points, they will probably resemble each other in more points."

(II) Reasoning by Induction; based upon the general principle that "What is true of the many is true of the whole."

(III) Reasoning by Deduction; based upon the general principle that "What is true of the whole is true of its parts."

Of course there are many apparent exceptions to the general principles serving as a basis for each of these respective forms of Reasoning; and many dangers of false reasoning attending the path of each; but as a whole they represent the result of the experience of the wise of the race, and serve as the basis of Logical Thought.

Let us then carefully consider each one of the three above stated general classes of Reasoning, in the order given above, that we may perceive the true and false application of the general principle underlying each.

Reasoning by Analogy.

As we have seen, the general principle upon which Reasoning by Analogy is based is as follows: "If two things resemble each other in many points, they will probably resemble each other in more points."

Reasoning by Analogy is really a higher form of simple Generalization. It is the simplest form of Reasoning, and while it serves many purposes yet it is attended by many dangers, as we shall presently see.

Reasoning by Analogy is based upon the common experience of the race which reports that if two or more things resemble each other in many characteristics, they will usually be found to also resemble each other in other characteristics. The old school logicians stated this rule as follows: "Things that have some things in common, have other things in common." Jevons, the great modern logician, states it as follows: "The rule for Reasoning by Analogy is that if two or more things resemble each other in many points they will probably resemble each other also in more points." (Note that Jevons says "probably," and not "certainly;" and "more points," not "all points.") Others state it in the terms of mathematics, as follows: "If in A we find the qualities called a, b, c, d, e, f, and g, respectively; and if we find in B the qualities called a, b, c, and d, respectively, then we are justified in Reasoning by Analogy that the qualities e, f, and g, must also belong to B, though not directly or immediately perceived in it."

Brook says of this form of Reasoning: "This principle is in constant application in ordinary life and in science. A physician, in visiting a patient, says this disease corresponds in **several** particulars with typhoid fever, hence it will correspond in **all particulars**, and therefore, is typhoid fever. So, when the geologist discovers a fossil animal with large, strong, blunt claws, he infers that it procured its food by scratching or burrowing in the earth. It was by Analogy that Dr. Buckland constructed an animal from a few fossil bones, and when subsequently the bones of the entire animal were discovered, his construction was found to be correct."

But now for the other side. Jevons says: "In many cases Reasoning by Analogy is found to be a very uncertain guide. In some cases unfortunate mistakes are made. Children are sometimes killed by gathering and eating poisonous berries, wrongly inferring that they can be eaten, because other berries of a somewhat similar appearance have been found agreeable and harmless. Poisonous toadstools are occasionally mistaken for mushrooms, especially by persons not accustomed to gathering them. In Norway, mushrooms are seldom seen, and are not eaten; but when I once found a few there and had them cooked at an inn, I was amused by the people of the inn who went and collected toadstools and wanted me to eat them also. This was clearly a case of mistaken Reasoning from Analogy. Even brute animals reason in the same way in some degree. The beaten dog fears every stick, and there are few dogs which will not run away when you pretend to pick up a stone, even if there be no stone to pick up."

Brooks says: "The argument from Analogy is plausible, but often deceptive. Thus, to infer that since American swans are white, the Australian swan is white, gives a false conclusion, for it is really black. So, to infer that because John Smith has a red nose and is a drunkard, therefore Henry Jones who also has a red nose is also a drunkard, would be a dangerous inference. Conclusions of this kind drawn from Analogy are frequently dangerous." Halleck well says: "Many false analogies are manufactured, and it is excellent thought-training to expose them. The majority of people think so little that they swallow these false analogies just as newly fledged robins swallow small stones dropped into their open mouths."

What is known as the Fallacy of Analogy consists in assuming a **complete** resemblance from a **partial** resemblance, or as Brooks states it: "**It is a Fallacy to carry an Analogy too far.**" The same authority says: "The inference from Analogy, like that from Induction, should be used with caution. Its conclusions must not be regarded as **certain**, but merely as reaching a high degree of probability. Analogy can pretend to only a high degree of probability. It may even reach a large degree of certainty, but it never reaches **necessity**. We must,

therefore, be careful not to accept any inference from Analogy as true until it is proved to be true by actual observation and experiment, or by such an application of Induction as to remove all reasonable doubt."

Rule for Reasoning from Analogy.

Perhaps the simplest and best rule for Reasoning from Analogy ever presented to the student of Logic, is that of Jevons, which is stated as follows: "There is no way in which we can really assure ourselves that we are arguing safely by analogy. The only rule that can be given is this: That the more closely two things resemble each other, the more likely is it that they are the same in other respects, especially in points closely connected with those observed. However, in order to be clear about our conclusions, we ought in fact never to rest satisfied with mere Analogy, but ought to discover the general laws governing the case. In Analogy we seem to reason from one fact to another fact, without troubling ourselves either with Induction or Deduction. But it is only by a kind of guess that we do so; it is not conclusive reasoning. We ought properly to ascertain what general laws of nature are shown to exist by the facts observed, and then infer what will happen according to those laws. We find that reasoning by Analogy is not to be depended upon, unless we make such an inquiry into the causes and laws of the things in question, that we really employ Inductive and Deductive Reasoning."

In the several articles of this series to follow the present one, I shall call your attention to the general principles of the two great phases of Reasoning, known as Inductive and Deductive Reasoning, respectively; this to be followed by an article treating upon Fallacies, of False Reasoning, in which the more common classes of false reasoning are considered and exposed.

THE LESSER EVIL

On another page the publishers have announced an advance in the price of new subscriptions, which was found unavoidable.

It may be mentioned that an alternative was offered of increasing the number of our advertising pages so as to bring in a largely increased monthly revenue, but I advised the publishers that the number of pages of advertising now carried was quite enough for a magazine of this size, and that more would be "too much"—and they agreed with me. Moreover, they have resisted the temptation to "mix in" the advertisements on the reading pages—and this I earnestly opposed for reasons which I am sure our readers will appreciate. I believe in keeping advertisements where they belong, i. e., in the advertising pages, and not sandwiched in among reading matter in order to force them down the mental throats of the reader, whether or no.

The Touchstone of Mysticism

By Carolyn Woodsworth

Some of the newer readers of this magazine, whose number now extends into several thousands, (so the editor of this magazine informs me), and who missed my earlier contributions to its pages, from time to time, write me asking that I give them a simple explanation of what "Mysticism" really is, and what is meant by the term. And so, I have thought it well to offer once more some of the elementary statements of that great phase of the higher consciousness which is expressed by the term "Mysticism," even though I may seem to travel over some of the ground covered by me in my earlier papers on the subject published nearly two years ago in this magazine.

In the first place, I want everyone to realize that by "Mysticism" is not meant some school of thought, or some cult, or some particular doctrinal teaching. Mysticism is anything but this: it dwells at the very opposite pole of human association in thought and feeling. There is no distinct school, organization, cult or body of philosophical thought which can properly claim exclusive title to the term "Mysticism." In fact, the moment that any such body arises, and claims that in its folds are to be found the only true Mystic teachings, and that all others are outside the pale, then it is seen at once that the spirit of true Mysticism is absent from that body.

Mysticism does not consist of any set and formal beliefs, creeds, or principles. Not that it opposes these things, necessarily, but because it is above them, and transcends them. There is not one single idea that the Mystic is in duty bound to accept as Truth upon the dictum of another mind. The only test for Truth in the case of the Mystic, is this: "Does it awaken the vibrations of Truth in my own consciousness?" And, even if the answer be in the affirmative, the true Mystic does not for a moment hold that the particular presentation of Truth is all there is of Truth, or that a presentation apparently diametrically opposed to it may not contain quite as much truth as the one favored by himself for the reason given above.

This strange statement may be understood only when it is seen that the touchstone of the Mystic Truth consists not of doctrines or creeds or principles of thought, but rather in the actual conscious experience of the individual himself, or herself—or should I say the super-conscious experience, for it would seem to belong rather to that plane of consciousness so designated by modern writers.

Let me quote a paragraph in the *Journal* of one of my own articles on the subject, published nearly two years ago. I said at that time: "The mystic may say that the fundamental principle of Mysticism is that the soul cannot know the Infinite by means of the intellect. The intellect can only know the finite by means of the senses. The purpose of the mystic is to be free of the intellect in order to know the Infinite. The intellect is limited in its own sphere, and its reports regarding things of that sphere must not be disputed. But it is limited in its own sphere when it attempts to penetrate the mysteries of the higher spheres or spheres of life, for these may be discovered and known only by means of certain transcendental forms of consciousness. The intellect becomes inordinately arrogant when it arrogates to itself all possible knowledge, and dubs 'Unknowable' all that is outside its own narrow field of vision."

The mystic holds that the Infinite may be, and is, known to some individuals by means of the operation of a super-consciousness, a transcendental phase of consciousness. This knowledge, as *consciousness*, is not the cold analytical knowledge acquired through the intellect, but rather the warm feeling of a more real "knowing"—just as when we know that he, himself, is alive. It is more than mere faith or belief—it is "the faith that knows," as Mr. Atkinson, the editor of the magazine, once expressed it. It is not a mere acceptance of what some one else has said—it is the consciousness of an actual experience of the soul, quite as real as is any other phase of human experience or fact, often far more convincing, at the last. That which most of us have known as "Cosmic Consciousness" is one form of this *Knowing*. But there are many other degrees and phases of it. Country Patmore, an eminent mystic, well said: "That which the world which truly knows nothing, calls Mysticism, is really the science of Ultimates—the science of self-existent Reality, which cannot be reasoned about, because it is the object of pure reason or perception."

One of the most striking facts in the history of Mysticism is that every religion, in every land, in every period of time, seems to have had its Mystics. And, still more wonderful to the outsider, is the fact that all of these Mystics, separated as they are by time, space, and creed, have given the same basic reports of the Mystic experience and in practically the same words. As Saint-Martin, another eminent Mystic, has said: "All Mystics speak the same tongue, and come from the same land."

Mysticism has no conflict with any form of religion, nor with any school of philosophy worthy of the name—yet it is not bound to the teachings of any. The follower of any creed may become a Mystic without loss of faith or loyalty to his creed; likewise, the Mystic may

mystic freedom which conditions, instead of being conditioned by, its normal world, is the way he must tread if that sonship is to be attained. Only by this deliberate fostering of his deeper self, the transmutation of the elements of character, can he reach those levels of consciousness upon which he hears, and responds to, the measure whereto the worlds keep time on their great pilgrimage toward the Father's heart.

"The mystic art of Union, that joyous loss of the transfigured self in God, which is the crown of man's conscious ascent toward the Absolute, is the contribution of the individual to this, the destiny of the Cosmos. The Mystic knows that destiny. It is laid bare to his lucid vision, as plain to him as our puzzling world of form and color is to normal sight. He is the hidden child of the eternal order, an initiate of the secret plan. Hence while all creation groaneth and travaileth, slowly moving under the spur of blind desire toward that consummation in which alone it can have rest, he runs eagerly along the pathway to Reality. He is the pioneer of Life on its age-long voyage to the One: and shows us, in his attainment, the meaning and value of that life."

"Ever and anon a trumpet sounds
From the hidden battlements of Eternity;
Those shaken mists a space unsettle, then
Round the half-glimpsed turrets slowly wash again."

Does the Song of the Mystic Life mean anything to you? O Child of the Weary Heart, is anything awakened by it in your soul of souls?

HIS CREED

I BELIEVE that no one can harm us but ourselves; that sin is mis-directed energy; that there is no devil but fear; and that the Universe is planned for good. On every side we find beauty and excellence held in the balance of things. We know that work is a blessing; that winter is as necessary as summer; that night is as useful as day; that death is a manifestation of Life, and just as good. I believe in the Now and Here. I believe in You. And I believe in a Power that is in Ourselves that makes for Righteousness.

—Elbert Hubbard.

The Art of Relaxation

By Frederick Vollrath

In previous articles I have called your attention to the fact that Nature has taught us certain necessary habits, and has made them instinctive in the case of the young child and the primitive man, but that as man has acquired artificial habits of living he has gradually dropped these elementary, instinctive habits, and in their place developed new and harmful ones.

This is the case in the habit of breathing and drinking, respectively, as I have shown you in some of the preceding articles in this magazine. And it is equally the case in the matter of relaxation and rest, and we shall now see.

If you would learn how to relax perfectly, and as Nature intended you to do, all that you need do is to study the relaxed child or primitive man. You will find that in both cases there is a complete "letting go" of the strain upon every muscle, and the complete withdrawal of the tension from every nerve.

Did you ever notice a bed upon which a young child has slept? If so, you have probably noticed the decided "dent" which its little body has made in the mattress. As small and as light as is the little body, it has nevertheless become heavy for its size by reason of the withdrawal of the tension from the muscles, and the result is that it sinks into the soft mattress as would a piece of lead of the same size.

If you would understand just what I mean by the child making itself heavy, try the following experiment. Have a child stand in front of you in the usual attitude and position, and then placing your hands under its armpits lift the child up into the air for a foot or two. Then have the child again stand before you, but this time instruct it to "make yourself limp and heavy"—in short, have the child relax its muscles and make itself a dead weight (a little practice will enable it to do this, and it will enjoy the fun of the game). Then placing your hands in the same way, try to lift the child up once more. And, lo! it will seem to have increased its weight by many pounds, though of course it remains of precisely the same weight as in the first instance.

Well, the sleeping child instinctively does just this same thing, and that is why it rests on the bed "as heavy as lead." And, what is more to the point, the child is relaxing all over and is resting all over—something that a civilized adult seldom does, though the adult of the primitive races rests just as does the child. The civilized adult who

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.

MAKE THIS WORLD A BETTER AND A HAPPIER PLACE TO LIVE IN

There is no room in the world today for the narrow minded man or woman. There is no real excuse for such a person, for we are, what we think we are.

If we want to help to make the world better and happier, and a fit place to live in, all we have to do, is to think we can. Very simple, is it not? The man that is unhappy, thinks someone else is responsible. He never thinks that it is his own fault. But let him realize the truth of the few words, we are what we think we are, and he will soon look on life in a different way.

Believe that something is alright, and you help to make it alright. Believe that you can make this world a Better and Happier Place to Live In, and you can. We do what we think we can do. We can spread Cheerfulness, and we want you to do your part to help spread it. You have chances every day and make the most of your chances. Persist in cheerfulness and you will find it is catching. Talk it over with your friends and family. There is far too much fear and anxiety; both of these are catching and dull the mind, kill effort. If you have allowed these to gain a hold on you, cast them out, by just remembering, that we do what we think we can do. Make a new start today and maintain your cheerfulness, at any cost.

If our soldiers can go into the battle with a smile, and joke when they know that the next minute may be their last, we six thousand miles from bullets, should at least be able to smile and keep up our spirits.

My aim in this department will be to help those that are ready to lead a better, and a happier existence.

We speak of the present war as being the greatest catastrophe known. But this is nothing compared to the human wreckage that is caused by man not knowing, or realizing that he is the architect of his own future. I will do all I can to point out how to live to be happier and how an unhappy life can be obviated.

I am firmly convinced that ignorance is the cause of most of the ills and the troubles to which the mind and flesh is heir to. Man must learn to realize the results of his wrong living and wrong doing before he can be happy.

Life is but one continuous melodrama, and we are the actors and actresses. When we are through playing our part we are ushered out. Are you playing your part the best you are capable? It takes pluck and determination to play your part well, but it **pays**. This life is so short that no one can afford to waste his time or opportunity. Ask anyone that has taken the wrong way, if it pays, and he will say, "It doesn't pay."

Right Living Brings Happiness, Wrong Living Its Punishments.

The former brings you in harmony with universal law, the latter puts you out of harmony.

It is easier to drift with the current which always goes down, down. It takes more effort to ascend the stream, to reach the heights. That is why few reach the heights of true greatness and enter into the higher and nobler life. The real things of life are only obtained through sacrifices.

"Whether in sunshine or shadow, in prosperity or adversity, at home or abroad, among your friends or your enemies, everywhere, under all conditions and circumstances, always try to live that manner of life you will wish you had lived when you reach the end."

No matter what happens, be an optimist. If you meet with reverses don't worry over the loss, but just think you are lucky it was not worse. Being a pessimist will never help you. Remember the old saying, everything turns out alright in the end. But don't go on planning to turn over a new leaf some day, for that day may never come. Life is so uncertain that you never know when you will be summoned before the Saviour.

If you live the kind of a life you should, and do your part to make the world brighter and a better place to live in, you need never feel afraid to answer that summons.

The vast majority of the large population of this world commit all the sins they can, never thinking that some day they will have to answer for them, but jolly themselves in believing that by some means they will be able by one leap to land in the place of eternal happiness. Why do people think such foolish nonsense? They should look at their acts with a sensible view, that they are individually responsible for their own acts, according to their capacity for interpreting right from wrong. People deliberately go and do things which their reason and better nature tells them not to do.

You cannot escape the penalty of your wrong doing, by asking forgiveness at the last moment. It is then too late.

Be the man or woman you were intended to be and not a counterfeit and you will reap a just reward. Live so that you will do your part to create sunshine and happiness into this world. And don't procrastinate or depend too much on others to help you. Brains are the property of all. They were given to you to use wisely.

Sit down some evening and think over all the people you have ever known or seen and decide which you think measured up to your highest conception of your ideal man or woman. Then emulate them. In this way we can build ourselves up to be the finest, strongest, truest and the most successful persons we can imagine.

There is nothing that will help you to succeed better than to try to emulate someone you carry secretly in your heart. Keep the vision before you and in time you can reach the same perfection. Keep the words ever fresh in your mind, "I will be like him." By and by you will say, "I am like him."

"PRICES HAVE RIZ"

The business management of this magazine has been earnestly fighting against an increase in the subscription price of this magazine, as has been repeatedly stated in these columns. The high price of paper, and the greatly increased price of printing and binding, have caused nearly all the magazines in the field to increase their price; in some cases the increase has been quite marked. The management has stood firmly upon the ground that no increase would be made unless it became absolutely necessary for such step to be taken. And this stage has now been reached, and a slight increase is necessary in order that the publishers may "break even"—they do not figure upon making any large profits out of the magazine under the existing state of the publishing business.

They have been earnestly besought by publishers of other magazines to increase the price to \$2.00, or at least \$1.50, per year; in order that said price might match the price of such magazines, and that the management might "make money" out of the magazine. But by keeping a close eye upon the expense account, they have found that such a marked increase was not necessary at this time. So they have decided to add only fifteen cents to the yearly subscription price, in order to "break even." And, so, the price has been increased from \$1.10 per year to \$1.25 per year—single copies to remain at the present price of 10 cents each. This, of course, applies only to new subscriptions or renewals—subscriptions now running of course continue at the old price, until they expire.

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.

WAS IT A "PSYCHIC CYCLONE?"

I have received quite a number of letters from friends and others asking whether, in my opinion, the business complication which overtook this publication last fall, and which caused it to postpone one issue for nearly two months, might not be attributed to the antagonism I had aroused by my protests against certain tendencies on the part of a large number of people in the direction of Institutionalism. They pointed out that if "Thoughts are Things," then the starting into operation of so many, and so powerful, thought-waves and mental-vibrations might have caused a psychic whirlwind in which this publication (being the focal point toward which such thoughts were directed) was necessarily involved. Some of the good folk, so writing, thought it well to caution me against holding myself (and the magazine I edit) as a target for such metal sharpshooters, and psychic machine-guns; and advised me to make peace with "the enemy" as quickly as possible, at any cost, even though I felt satisfied that my cause was just, and my position based on Truth.

I suppose that it is up to me to answer such letters; and I prefer to do so in the open, rather than in the form of "confidential" letters. And so, here goes.

In the first place, I acquit any of those whose toes I might have trodden upon, or whose interests I might have affected, from any **intentional** setting into operation of such "Malicious Mental Magnetism," as our C. S. friends would call it. I know of none on the other side of the question who would be guilty of any such practice of "Black Magic," even if they possessed the power to put into operation such weapons of attack or punishment. If I thought otherwise, I would not hesitate to express myself quite frankly and plainly on the subject. So much for that phase of the matter.

And, furthermore, I am fully convinced from years of serious and deep study of the subject, that no one can be hurt by any such influences, even if such be directed against them, **unless he himself believes that he can be so affected, and is filled with Fearthought of same.** And I assure you that I have never, and do not now, believe that I could be

adversely affected in any such way, or by any such means—and I have not an ounce of Fearthought on the subject. So much for that phase of the matter.

But, I do believe that there are such things as mental cyclones, and psychic whirlwinds, set into operation by combined, concentrated thought on a particular subject, and directed toward a common focal center. And, this, **without intention** on the part of those sending forth the thoughts to harm or adversely affect the person or persons to whom these thoughts are directed. And, in all honesty, I must say that it is barely **possible** that some such thing happened in this particular case. **Possible**, I say, though not necessarily **probable**. Let us take a little look into this thing, in an impersonal, detached, and unprejudiced spirit.

In the first place, by my somewhat vigorous comments on the subject of Institutionalism, I had focused upon this publication the attention (and indignation) of several hundred persons—and these mostly individuals who had developed strong powers of mental concentration—to whom the idea of Institutionalism and Close Organization was very dear, and to whom it seemed as Truth itself. To those persons it must have seemed that I was pursuing a very wrong and evil course in the direction of preventing, or at least placing obstacles in the way of, such Organizationalizing and Institutionalizing. And from this point of view they naturally made me the subject of some very hard thoughts on the subject. I do not blame them in the least for this—they were doubtless justified from their point of view. I certainly bear them no malice in the matter—they, themselves, must be their own judges, not I.

In order to make plain how strong must have been the feeling of at least some of these good folks, I think it proper to mention a matter about which, otherwise, I should have kept silent. The matter is this: I have been informed, by authority beyond question, that up to the time of the controversy between Elizabeth Towne and myself 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 steady 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.

But, can you not see that to those "on the inside" who knew of this state of affairs (which I certainly did not know at the time), I must have seemed a most pestiferous individual, purposely trying to tear down and break up a most worthy Organization? And, such persons would naturally be filled with "righteous indignation," and would start into operation waves of thought-force which would attach to themselves the thoughts of the many in sympathy with their general idea, and sharing in a measure their "righteous indignation." And, so, before long, there would be "something doing" in the world of thought-vibrations on a certain plane of natural forces. And, if so, what would be more likely to happen than some of the things that did happen, and which at one time seemed likely to cause this magazine to die by reason of indefinite postponement; and which actually did cause a two months delay—and that at the critical moment just when the Congress was about to meet. In the postponed issue was an article which I "cut out" of a section of the magazine when it finally came out nearly two months late—an article which would have caused a veritable sensation had it appeared in print at the time of the Congress; and a letter from Dr. Julia Seton stating her position regarding certain conditions, and concerning the question of Institutionalism in general. If there was any virtue in combined Thought Force on the part of a large number of persons with common beliefs, ideals and aims, that certainly was the time for it to show its force—and it apparently did so show it. Whether it *actually* caused the trouble, I do not venture to say—I leave it to the judgment of each individual who reads these lines.

But, no matter in what way this subject may be decided in the minds of those considering it, I can only say: "**Well, what of it, in either case?**" In this case, as in many others, Good has come out of apparent Evil! The management of the magazine has learned several valuable lessons; and has made certain changes in its policy and in its business connections which will be very advantageous to it in the future, from all present appearances and indications. It has caused them to get the details of certain branches of the business under more direct control, and free from certain possible complications in the future. In this, and many other ways, they will prove to have been actually benefited by the hard lesson they receive. They have taken a special course

in "The University of Hard Knocks," and have received a valuable education thereby.

And, as for myself, the matter has brought certain changes into my life for which I am devoutly thankful. It has taken me out of the seclusion of the sheltered library, and placed me once more in the world of real things and real men. I am less of a dreamer, and more of a do-er than for some time past. I have taken up the loose ends of work dropped many years ago, and I find myself splicing new rope to these quite naturally—and I like it. It has enabled me to show myself, and others, that I have been able to "come back" in certain lines of work from which I retired many years ago; and has given me the gratification of discovering that at 55 years of age I am able to do the work of men of one-half to two-thirds of my own age—and in competition with them. Oh, yes; I am glad, very glad, at it all! And, so, all's well that ends well.

Friends, there's nothing to be afraid of! There are cyclones on the psychic plane, as well as on the physical plane—in each case often starting in some small thing, and without any intention on the part of individuals to "start things." And in the first case, as well as in the last, while there may be considerable shaking-up and apparent damage, there is always the surety of one coming out of it all, with benefit and ultimate profit, provided one does not lose his Courage and his Faith. To one with the Rubber-Ball spirit, filled with the indestructible material of Faith, a hard "knock down" always is followed by a "bounce" upward in direct proportion to the effect of the knock. Blessed is he who has the "bounce" in his soul, for verily he shall rise again!

If the troubles alluded to were the work, intentional or unintentional, of the exercise of the psychic powers of others seeking to destroy my medium of expression, and to "shut up" my voice—then to such I say, "Thanks brothers and sisters; you have done me a good turn. Let the good work go on! If it were done **unintentionally**, you will be led to see your error in time—and rest assured that you have no ill-will directed to you on my part. And, if it were done **intentionally**, then you will catch the cyclone on the rebound—reaction is always equal to action, though in the opposite direction—and that through no effort or act on my part; and in such case also, you have no ill-will coming to you on my part. I bear no malice, in either case—not that I am so awfully good and forgiving, as because I know the Law!"

If, however, Thought-Forces had nothing at all to do with the thing—then better still; in such case I have at least been able to point out certain important truths to my readers. So, in any event, all things work together for good. Thus endeth the first lesson.

SHELTON AND SHELTON

Some good friends have written me warning me that I stand a good chance of getting into a row with my good friend T. J. Shelton, of Denver, Colo.—he who is giving the world some excellent work in his latest issues of "Scientific Christian." One good soul writes me: "My dear man, here you are just out of your row with Elizabeth, and now you are rushing into one with T. J. Are you like the Kaiser, wanting to fight the world!" All because I made a little mention of Shelton in our last number of the magazine.

Softly, softly, good friends! Shelton and I are not going to get into a **real** fight. We know each other too well. We know that when we "say things" about each other, we do it (as our English cousins express it) with "our tongue in our cheek." We do not take each other—nor ourselves—too blamed seriously. And, so while Shelton may (and probably will) come back at me with a rush, and jump on me with four feet, he will write me a personal letter enclosing a proof of the "roast," and saying "God bless you, W. W." And I will reply, saying "The same to you, T. J." This because we belong to the same school of Real Fellows—each of which says of the other, "He is one of US!" At the same time, we reserve the privilege to "bang away" at each other in public. We are like the two lawyers who abuse each other in court, and then take lunch together after court closes; aren't we, you old Denver? "I AM." Can't you catch his answer, "Yes!" spoken into the Sunphone? Sure thing, you can!

[He's not the same as Elizabeth, at all. Elizabeth takes everything—particularly herself—too blamed seriously by far. Moreover, she is like Kipling's "Female of the Species," inasmuch as "Her contentions are her children; Heaven help him who denies." And she **always** thinks that she is the only person right about any question—**always**; honest, she does. As I told her when I took lunch with her just after the late Congress: "Elizabeth, you are like the old woman who thanked God that whenever she got into an argument, discussion, or controversy, she always found herself on the right side!"]

There are two Sheltons—the Sunshine Shelton, and the Moonshine Shelton. The first Shelton dwells on the plane of Spirit, and speaks from it. To him all the Organization and Institutionalism stuff is seen as the play of children, and he says: "Let the children play, for they are godlings in the Kindergarten of Heaven." The other Shelton dwells upon the Emotional plane, and when he speaks from it he frequently babbles like a child, as might be expected. This Emotional Shelton—the Moonshine Shelton—is the fellow who attends the Congress, and plays kid with the rest of 'em. He feels full to overflowing with Good Fellowship, and votes "Aye!" on every question when the other fellows do—just to be sociable and a Good Fellow. Why, when

he is under the influence of Emotion and full of Moonshine, he would vote "Aye!" on a motion to "Hang Tom Shelton on a sour apple tree," and wax quite enthusiastic about it, and write to me and to Lady Blanche and tell us what a heavenly time he was having with the boys and girls, God bless 'em! That's what he'd do, believe me! But after he was over the emotional jag, and got the moonshine out of his system, he would become Sunshine Shelton again, and would roar aloud with the laughter of the gods after a silly dream—and T. J. would be himself again, and "on the job."

Do those Institutionalists think that they have captured T. J. Shelton, just because he accepted the office of "Field Secretary," and "signed up" as an orthodox teacher, dividing his collections with Headquarters, and limiting his thought and expression to their "Statement of Principles" and their subsequent judgments upon the same? If they do, they're the silliest bunch of "boobs" I know of. Why, they can no more hold down T. J. Shelton than they could fasten Halley's Comet with a minnow line. Verily, it is to laugh! Do these spiritual Lilliputians think that they have securely bound this spiritual Gulliver with the silken cobweb strands of Good Fellowship, placed upon him when he was on an emotional spree, and "under the influence" of the moonshine of which he had partaken too freely? Wait till he awakens from his drowsy "dolce far niente," and the consequent Katzenjammer—then you'll see the real Shelton assert himself, and roar like the spiritual lion that he is, instead of uttering the sheep-like bleat of the Shelton "under the influence" of the Organization soothing-syrup.

I appeal from the Moonshine Shelton to the Sunshine Shelton—from "Philip drunk, to Philip sober."

Nay, nay, Pauline! there is going to be no real fight on between T. J. Shelton and Yours Truly. 'Cause why? Oh, just "because;" that's all! It isn't in the wood!

INSIDE OFFICE NEWS

The offices of the Advanced Thought Publishing Company, the owners and publishers of this magazine, have been removed from 166 N. Michigan avenue to 904 Masonic Temple, Chicago. The book business conducted by the said company also is now located in the same suite of offices.

The new offices are much brighter and more cheerful than the ones formerly occupied, having windows facing both State street, and Randolph street. The outlook is pleasant, as one can stand at the windows and look down upon the great crowds of people moving up and down State street, that great retail thoroughfare of Chicago; or looking across to the other side of Randolph street, one can watch the mov-

ing crowds flocking the aisles of the many floors of the great Marshall Field store, one of Chicago's prides and favorite show places.

The suite of offices is located on the ninth floor of the Masonic Temple, and is one of the best suites in that large building, being situated at the exact southwest corner of the building—the corner at which the State street and the Randolph street sides join each other. The suite comprises a large work room, a large stock room, and a fair sized printing room, the latter containing three self-feeding printing presses, upon which all the circular work, etc., of the company is printed. The magazine and the books published by the company are printed in another building.

The new offices are centrally located, and there are benches and chairs to accommodate visitors who may wish to drop in and look over the many different books displayed on the counters and in the bookcases in the office. Visitors are always welcome at the office, and are invited to make themselves at home, and to sit down and look over the books as long as they may desire to do so. No one will bother them, or seek to sell them anything. All that one needs to do is to tell the good looking young ladies, who attend to the book department, that "I only want to look over the books, and see what they are like," and one will not be "stood over" or pestered in an attempt to make a sale.

If you are a Chicagoan, drop in sometime when you are "down town." If you are a resident of some other part of this big country, and happen to be in Chicago for a visit or merely "passing through" the city, drop in and look the offices over—they will be easy to find, being in the very heart of the down town business district known as "the Loop," and within easy access of all surface car or elevated car lines.

But do not expect to see the Editor of this magazine when you call, for he is seldom there. He does his writing away from the busy offices, and has certain other interests which keep him busy the rest of the time. He does not now make his living by editing the magazine; and although he is paid adequately for his work on the journal he does not look to it for support, and is therefore placed in a more independent position than before, and is enabled to write **because he likes it**, and to write **just what he likes**, without having the feeling that his bread and butter depends upon his writing, and that if he does not write "just so-and-so" his bread and butter might be affected. It certainly is "a grand and glorious feeling" for a writer to have—I assure you. And, besides, the Editor finds that since he has made the present arrangement, and earns the bulk of his income by work done in the midst of business men and business activities, he is more in touch with the ac-

tive life of the crowd, and escapes the danger of that isolation which has divorced so many writers from the realities of life and made them dreamers and theorists rather than doers and practicers. I have long wanted to effect this harmonious combination, and I have at last succeeded in bringing it about.

But don't mind my absence from the office when you call. Mr. Gould will be there, and he will take good care of you. He is very companionable, when you get to know him—though somewhat modest and retiring at first. And, Mr. Wilmsen, the efficient manager of office details—he will treat you like a long-lost cousin from "out West," when you call, and will tell you everything you want to know. And Miss Beck will show you all the books, and tell you all about them—at least until a certain soldier-boy comes back from the war and gives her a new "job." I don't mention the other very good looking young ladies in the office, for fear that we might have too many young men callers, and might lose some of our office force. There is such a thing as carrying advertising too far, you know.

I am glad to say for Mr. Gould, who is too modest to say it himself, that Order has been brought out of Chaos in the office, at last. The disturbance caused by the failure of the printing plant doing the magazine and book printing for the company (which I mentioned in a previous number) followed by the disturbance of moving the offices, is now all over. The mailing lists, once sadly mixed up by reason of the overturning of the filing case by the moving-men, have been restored to their original shape; and the book orders which were far behind because of the plates being tied up in the Receivership matter, thus causing many books to get temporarily "out of print," are now about caught up with, and the books are practically all "in print" again. If, however, YOU have failed to have any orders filled in full by this time, or have any other just cause for complaint, I advise you to write a short, plain letter to Mr. Gould, **personally**, telling him all about it. Address your letter to "Mr. Arthur Gould," and mark it "Personal" on the lower left-hand corner of the envelope, and it will receive his personal attention, and will be speedily adjusted. Mr. Gould is a very fair and just man in his business dealings, but has had his hands more than full of things to do during the past several months, and mistakes have occurred in spite of his system. But he is as glad to have a chance to set such things right, as he is to receive an order containing a remittance—and that is saying much, for he is keen on receiving remittances, I assure you. So if there are any unsettled, or unadjusted, orders or matters between the company and yourself, just give him the personal "punch up" that I have advised—he will like it, and it will do both you and him good, so follow my advice.

Finally, please do not address **business** letters to **me**; for in the first place, I have absolutely nothing to do with the business end of this magazine, or any connection whatsoever with the book business of the company; and in the second place, I may not drop into the office for several days, and thus there will be time lost in attending to the business matters mentioned in your letter. So, once more, I pray you to "Render unto Caesar, the things which are Caesar's," etc., etc., and not to make the mistake of the woman who wrote to the "Intelligence Office" enclosing an order for school books.

A NEW DEPARTMENT

There will be found in this month's magazine a new department, conducted by Mr. Arthur Gould, the business manager of the company publishing this magazine. At the time of writing this notice, I do not even know the name of the said department, much less what will go in it—and to tell the truth, I don't care very much about the matter of the name or the contents of the department, for I know in a general way what Mr. G. will write about, and I feel satisfied that many of you will like it. Whether, I, myself, will like it remains to be seen—but that doesn't matter so very much either.

You see, it's like this: The other day Mr. Gould said to me: "Mr. Atkinson, I have been thinking of several things, recently, which I would like to write out and have published from time to time in the magazine; what do you think of it?" And then he gave me a general outline of the subjects upon which he had been thinking. I liked the general trend of his thought on the subjects referred to, and I felt sure that they would prove of interest to many of our readers. But, in order that there might be no misunderstanding about the matter, I thought it well to say to him: "That sounds good to me, Mr. Gould, and I feel sure that what you would have to say to our readers would interest many of them, and would probably do them good. But, let me remind you, right at this point, that such articles would be subject to my general approval as editor, and would appear in the same way that the articles of anyone else would—no more, no less. The Editorial Pages are reserved for my own talks, and I am not willing to share them with anyone else, not even with you, though you are practical owner of the magazine. Nor am I willing to enter into any co-editorship, or joint-editorship arrangement with you or anyone else. I have tried that arrangement several times and have always found it more or less unsatisfactory, except in the instance in which Ella Wheeler Wilcox and myself were so associated a number of years ago, which arrangement was very satisfactory and harmonious. But I do not wish to try the experiment again, with anyone else."

Mr. Gould protested that he had no desire to break into the editorial sacred circle, and was quite content to enter the game as a con-

tributor. Then I suggested that he conduct a separate department in the magazine, which should contain only his own writing, and nothing else. I told him not to bother about whether or not the views expressed by him in his department agreed with the ones expressed by me in my own department—there is room for a great variety of opinions in this magazine, and there is no special “orthodox” limitations attached to its expression, and no obligations to agree perfectly with the editor’s pet views and opinions in order to have one’s writings printed in the columns of this particular magazine, no matter what might be the policies of other editors in this respect. I told him, for instance, that if he wanted to come out in his department in favor of Organized Institutionalism, all well and good; in which case I reserved the right to controvert his statements in my own department, if I saw fit to do so. He smiled at this, for he is not at all an advocate of Institutionalism. But the general principle just stated will govern our mutual relations in this magazine—he will keep to his own department, and I will keep my editorial pages strictly limited to my own expression, while allowing the utmost liberty of expression in the rest of the magazine. Provided, always, that the subject of each and every article must fit in with the general field and scope of endeavor which I conceive to be the legitimate field and scope of the magazine.

As I have said, at the time of this writing I have not seen the article written by Mr. Gould for this month’s issue. But I am sure that it will be well worth reading, and will be an honest expression of his thought. I do not know as yet whether or not I shall agree with what he has to say—but that is a matter of no consequence whatsoever, for I am not setting myself up in the business of Omniscience, nor holding that anything except that which I personally like must be heresy and error. Ye gods! deliver me from any such silly, egotistical, bigoted position, I pray ye!

And, now, friends, bid Brother Gould welcome as a Department Manager. If you like what he has to say, write and tell him about it. If you don’t like it, write him and tell him why. In either case it will do him good. And, remember, don’t be afraid of hurting my feelings, or of arousing my jealousy if you see fit to tell him that you like his stuff better than you do my own—and this you may find yourself inclined to do. If I am such an ass as to react in any such way to any such expression of opinion on your part, then the sooner I get my lesson the better it will be for me, for in such case I would be far from living up to my principles, and from making good what I feel to be the Truth.

Ladies and gentlemen, let me present to you Mr. Arthur Gould, our new department manager. Treat him kindly, for he is a timid and shrinking soul, and needs the sunshine of your approval to make him blossom forth in full flower and fruit.

ADVANCED THOUGHT

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

WILLIAM WALKER ATKINSON, Editor
ARTHUR GOULD, Business Manager

Vol. II.

FEBRUARY, 1918

No. 10

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The Divinity of Man

By Harold L. Palmer

When a note of music begins to peal forth like a bell ringing, when a violin will make you think of the human voice at its best, and when a singer will make you imagine choirs of angels, then you know that the Kingdom of Heaven, after all, is just the rate of vibration of your thought.

It is a splendid thing if you feel sad, to forget yourself and smile. The beauty of sorrow is—that if you forget yourself and try to make some one else glad, by-and-by their very smiles will begin to get into your system and before you know it—you will have lost your sadness and you will feel glad because you have made some one else glad. The day when a sad thought comes along, instead of sitting down and entertaining it, go out and sing with the birds, and enjoy the fields of nature; even if at first, you do not feel any different, it will dawn upon you in the quietude, and you will receive of your blessing. Every battle the human being fights, is simply a mental battle; it depends upon you, every moment, what kind of thoughts you entertain. If we attract divine waves of love, we will be washed by those waves, but if we attract the other quality of waves, we will be in a deluge, and—however well we try to swim, we will go under and then we will wonder how it was, yet it all starts in a very simple way. Creation—in consciousness, will manifest and we will attract to us the equivalent of our state of consciousness, whether positive or negative.

It is a wonderful thing for us to go through many expressions of life. People who have done so, know more about life than those who have not. Of all people who have my sympathy, it is those who have never felt sorrow; people who have always had joy are not alive, because they don't know of the shadows that is their loss. When we know of the shadows and of the sunlight, too, when we have been in the depths and in the heights, then we know life. To be on top all the time, without any variety, might be considered the Kingdom of Heaven, but it would be very monotonous. When you can go down and yet come up, in a wonderful balance, you keep your equilibrium. When one is "down and out," that is the time to be brave enough to say one is **up and in!** In variety of life, we have spice. The law of nature requires the heights, widths and breadths of experience, in the scheme of human evolution. It is a splendid thing if you can where a boy is required, and a man where a man is needed.

It is wonderful to be positive when the occasion requires, also to be negative and yielding at the right time. When you know that silence is splendid in its place, that music is sublime in its order, but not all the time, and when you can arrive at that realization of saying "Whatever is, is best," then you are alive. There is nothing in this life from which you have to run away. In trouble we find reverses, and the very thing we try to avoid in the process of time, we find that we have to love, experience teaches us that to understand God, we must go through all channels of thought, and say,—“Beloved, I belong to you, and you belong to me. There are many people in modern thought who despise the old church but they must learn to be related to all things before they know what Divinity means. Divinity is made up of particles of all there is, that is, the whole. In your divinity, there is every blood within the wide world; it is the Blood of the Christ. When you have discovered your divinity, you have found yourself. When you can be just like a flower, radiating beautiful thoughts, not think that you are better nor worse than any one else, live with nature, and grow with nature, and know that good and bad are but one, and that nothing is bad when we are good enough to see good, that like the soil, it is good for the flowers and would be considered clean but would be bad for our garments if we rolled in it, and what is good for one person might be bad for another, and that which we classify is only up to the standard of our own thought, and at last feel the uninterrupted thought of God flow through our consciousness in a loving benediction, then we find in our own souls the beauty which we can trace in all souls. If we are only good enough to be placed upon a pedestal, we must be careful, for one step would cause you to fall. Be honest enough to inspire those who are dishonest, to be honest, too. Every one who stands too still or thinks too stiffly, or gets in a narrow groove, is a hindrance to progress, and dignity is the mask that fools wear to “get by” with. The genius is always known by his simplicity. He resembles nature so much, that we think of him even as of leaves upon the tree, or flowers that grow; children and flowers are alike after all, and children oftentimes think deeper thoughts before their education than at any later period. Education, after all, is but a series of quotations; to be well educated is but to be a good parrot; a thinker is greater than all the universities of the world, because a thinker becomes a university unto himself. It is better to be crucified for principle than to live in a deception. All people who have lived for the right, were never popular with the masses. If you are popular with the masses, you will be a splendid actor. I am convinced that it is better to speak to people who think, and say what we think, than just to get the applause of the world at the cost of losing our individuality.

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We have talked a great deal about the bad in man; scandal is the greatest hypnotist of the age. When you hear people talking bad of others, you will always know that you are talking with people who are very far from being virtuous. When you hear any one indulging in scandal, you will know that you are not talking to a near saint. When you are looking at another person, be as lenient in your judgment of them as you would be with yourself. A person who has nothing to do but criticise and look for flaws in others, is good, but good for nothing. It would be better to be bad for something than to be good for nothing. When we are good enough to see the expression of God in all things, when we can realize that every day is the Lord's Day, and every day should be holy, and when we can feel the same benediction when entering a theatre as when entering a church, and when our lives are one glad song to make others happy, when we can feel no longer our importance, but feel the mighty importance of the Creator that, in a spirit of love, flows through us, and when at last we can take all people by the hand and never classify, or say that one is good or one is bad, but see them all as the work of our Creator, and bless them and say—"All of this is God; we have learned the lesson of life; henceforth I will find the unhappy and I will speak with so much love, that it will go deep down within their consciousness, I will touch their souls with kind words, and as I speak these kind words, the look of despondency will be taken from their faces, and because I dare to mingle with those in trouble, I shall be as a saviour to the world in which I dwell." When the world knows that the cross sometimes is a blessing in disguise, and the hard thing to do is the right thing to do, and the kind word to say when we are abused, is the masterful word to say, to be kind to those who abuse us, to count ourselves the smallest and yet the greatest, to see ourselves a strong mixture of saint and sinner—blended into one, and then to know all things others have thought, we have thought, too, then, indeed, we find ourselves, and in this discovery—know of our divinity. Ofttimes in tears shall we hear the voice of God; in the Valley shall we find His face—the face of the Christ.

Where is the divinity of man? Ofttimes in the places one would never search. I will henceforth go where sinners are, even as the Nazarene, and with the meek and lowly I will find compassion and love, and where Love is, in the church or outside of the church, that place becomes a holy sacrament. I will talk to the blade of grass in the fields, the sunset at even time shall be the painted windows of my cathedral; I will rest in nature fields, and talk with the wind that blows, and matching my mood with the soul of things, I will talk with God, I will walk with God, and feel his presence wherever pure nature exists.

The Art of Relaxation

By Frederick Vollrath

One of the first things to be done in the direction of practicing physical relaxation, is to begin to practice mental relaxation.

The above statement is seen to be reasonable when we stop to consider that Mind and Body act and react upon each other. It is axiomatic in modern psychology that "Thought takes form in Action." And it is equally true that physical activity produces a reaction in the form of certain thoughts, mental states, or feelings. This being so, it is seen that one who seeks mental rest and relaxation should begin by mastering the physical actions or activities which tend to produce mental states in accordance therewith; and that one who seeks physical rest and relaxation should begin by mastering the mental states which tend to manifest and express themselves in undesirable physical conditions.

It is impossible to thoroughly relax, physically, while certain sets of muscles are in a tense condition—this does not need to be argued or proved. And when it is perceived that certain mental states tend to produce a tense condition of certain sets of muscles, the importance of the previous statement is realized.

When we become angry, certain muscles of our bodies become tense. Our fists tend to clench, and there is a certain tightening up of the various sets of muscles used in fighting, although we may be almost entirely unconscious of this. And, likewise, long continued mental states of hatred, malice, jealousy, etc., tend to produce chronic conditions of tenseness in the sets of muscles called into action in the case of physical combat. The fact that we are not thinking of actually "fighting," when we feel hate, malice, or jealousy, does not alter this general law of our mental-physical nature; for under the surface the desire for attack is there, and we are subconsciously preparing for attack, although the idea is repressed on the conscious plane of thought.

Likewise, if we make a practice of clenching the fist, frowning fiercely, and calling into activity the muscles involved in "fight," we will find that before long we are actually feeling cross, savage, and "fighty." In the same way, one by assuming a cheerful expression and attitude, may gradually develop a corresponding cheerful feeling, although the very reverse was felt at the start.

Professor William James expresses the idea of the correlation between mental states and muscular contraction very forcibly in his well known statement: "Can one fancy the state of rage, and picture

no ebullition in the chest; no flushing of the face; no dilation of the nostrils; no clenching of the teeth; no impulse of vigorous action; but in their stead, limp muscles, calm breathing, and a placid face?" And Professor Maudsley has said: "The specific muscular action is not merely an exponent of passion, but truly an essential part of it. If we try while the features are fixed in the expression of one passion to call up in the mind a different one, we shall find it impossible to do so."

And, once more, just as it is true that one may harbor the subconscious feelings of undesirable emotions, without actually allowing the feeling to take the form of active expression; so such subconscious bases of emotion tend to produce a certain involuntary (and usually unnoticed) tenseness of the muscles commonly associated with the manifestation of the emotion in question. And in such case there is not found that complete relaxation of mind and of body which is a necessary accompaniment of thorough rest.

The above being granted, it will be seen how important it is for the individual to eradicate these subconscious mental states—these "below the surface" emotional states. And the individual may be sure that the two most important of these are those twin-devils named, respectively, Hate and Fear; for from these spring most of the undesirable brood. Anger is closely allied to Hate; and Jealousy is the offspring of Hate and Fear; and the rest are seen to be made up of the elements of these two, for the most part. Worry, of course, is the product of Fear; and in some cases Hate and Jealousy are blended with Fear in the product called "Worry." And all of these states produce corresponding physical tenseness, and contraction.

A writer on this subject has well said: "While the controlling of the unworthy emotions of the lower nature really forms a part of the other branches of this philosophy, it has a direct bearing upon this question of Relaxation, inasmuch as it is a fact that one habitually free from Anger and Worry is correspondingly free from the principal causes of involuntary muscular contraction and nerve-waste. The man possessed of Anger has muscles on the strain from chronic involuntary impulses from the brain. The man who is wrapped in the folds of Worry is constantly in a state of nervous strain and muscular contraction. So that it will readily be seen that when one cuts himself loose from these weakening emotions he at the same time frees himself from the greater part of the muscular contraction of which we have spoken. If you would be free from this great source of waste, manage to get rid of the emotions causing it. And, on the other hand, the practice of Relaxation—of avoiding the tense condition of the muscles in everyday life—will react upon the mind, and will enable it to regain its normal poise and repose."

The Laws of Reasoning

By William Walker Atkinson

In my article on the subject of The Laws of Reasoning, published in the last month's issue of this magazine, I asked you to consider briefly the first of the three general classes of Reasoning, namely, Reasoning by Analogy. In the present article I shall ask you to consider the second of the said three general classes of Reasoning, namely, Reasoning by Induction.

Reasoning by Induction

In the science of Logic, the term "Induction" is defined as follows: "The act or process of reasoning from a part to a whole; from particulars to generals; or from the individual to the universal."

The general principle of Reasoning by Induction is as follows: "What is true of the many is true of the whole."

In the process of logical induction, one observes a sufficient number of individual or particular facts, and then, applying the principles of logical analogy, one formulates general or universal principles applying to all of the same class.

Inductive Reasoning is the form of reasoning which characterizes modern science, and distinguishes its methods from those of the ancient schoolmen who carried Deductive Reasoning to absurd conclusions, and who felt no scruples whatever against boldly assuming an illogical premise and then proceeding by strictly logical methods to carry the same to its logical conclusion, undeterred by the evident truth that, no matter how logical one's deductive reasoning might be, his conclusions were fallacious if the original premise were false.

The old philosophers held that the only way to arrive at knowledge was by the road of Deductive Reasoning, and under the rule of the sacred Syllogism. The influence of Aristotle had its effect upon the minds of the educated men of those times, and caused them to prefer complicated and artificial methods of Deductive Reasoning, rather than to seek to reach Truth by obtaining facts at first hand from Nature, and then building up general principles therefrom.

The rise of Inductive Reasoning dates from about 1225-1300. Roger Bacon was one of the first to teach men that they must arrive at scientific truth by a process of observation and experimentation of and upon the natural objects to be found on every side; this to be followed by a careful generalization of the facts so obtained into general principles or laws, which could then be logically employed as

a safe basis for Deductive Reasoning. Bacon was ably followed by Galileo, coming three hundred years later, who also taught that great general laws and principles might be discovered by careful observation of particular facts, and by applying intelligent inference thereto.

I shall now ask you to consider the statements of several capable writers on this subject, each statement serving to bring out important points concerning the general subject of Inductive Reasoning.

Jevons says of Inductive Reasoning: "In Deductive Reasoning, we inquire how we may gather the truth contained in some propositions called Premises, and put them into another proposition called the Conclusion. We have not yet undertaken to find out how we may learn what propositions really are true, but only **what propositions are true when other ones are true.** All the acts of Deductive Reasoning are called **deductive** because we deduce, or lead down the truth from **premises to conclusion.** It is an exceedingly important thing to understand deductive inference correctly, but it might seem to be still more important to understand **inductive inference,** by which we gather the truth of general propositions from facts observed as happening in the world around us."

Halleck says: "Man has to find out through his own experience, or that of others, the **major premises** from which he argues or draws his conclusions. By **induction** we examine what seems to us a sufficient number of individual cases. We then conclude that the rest of these cases, which we have not examined, will obey the same general law. * * * Only after general laws have been laid down, after objects have been classified, after major premises have been formed, can **deduction** be employed."

Brooks says: "The basic principle of Inductive Reasoning is 'What is true of the many is true of the whole.' This principle is founded upon our faith in the uniformity of Nature. Take away this belief, and all inductive reasoning falls. The basis of induction is thus often stated to be **man's faith in the uniformity of Nature.** Induction has been compared to a ladder upon which we ascend from facts to laws. This ladder cannot stand unless it has something to rest upon; and this something is our faith in the constancy of Nature's laws."

Halleck says: "The judgment that 'All men are mortal' was reached by induction. It was observed that all past generations of men had died, and this fact warranted the conclusion that all men living will die. We make the assertion as boldly as if we had seen them all die. The premise 'All cows chew the cud,' was laid down after a certain number of cows had been examined. If we were to see a cow twenty years hence, we should expect to find that she

chewed the cud. It was noticed by astronomers that after a certain number of days the earth regularly returned to the same position in its orbit, the sun rose in the same place, and the day was of the same length. Hence, the length of the year and of each succeeding day was determined; and the almanac maker now infers that the same will be true of future years. He tells us that the sun on the first of next December will rise at a given time, though he cannot throw himself into the future to verify the conclusion."

Perfect Induction, of course, is possible only when one has the opportunity of examining every one of the particular objects of which the general idea is sought to be expressed. For instance, if we could possibly examine every fish in the universe we would then be justified in claiming that by Perfect Induction had been discovered the general principle that "all fishes are cold-blooded." But as this would be impossible, we must fall back on the statement of Imperfect Induction, and assume the correctness of such general principle concerning the cold-bloodedness of fishes from the fact that this particular characteristic had been observed in a very great number of fishes, and without a single exception in the course of the entire examination of fishes by the race of man, so far as learned. Here we apply the principle of Inductive Reasoning, viz., "What is true of the many is true of the whole."

Halleck says of this: "Every time a man buys a piece of beef, a bushel of potatoes, or a loaf of bread, he is basing his action on inference from Imperfect Induction. He believes that beef, potatoes, or a loaf of bread will prove nutritious food, though he has not actually tested those special edibles before purchasing them. They have hitherto been found to be nutritious on trial, and he argues that the same will prove true of those special instances. * * * We instinctively believe in the uniformity of Nature; if we did not, we should not consult our almanacs. If sufficient heat will cause phosphorus to burn today, we conclude that the same result will follow tomorrow, if the circumstances are the same."

The Four Steps of Inductive Reasoning

Jevons states the Four Steps in Inductive Reasoning as follows:

- I. Preliminary Observation.
- II. The Making of Hypotheses.
- III. Deductive Reasoning.
- IV. Verification.

Let us take a hasty glance at the application of these four steps in a familiar case.

First Step. We notice that all particular fishes which we have examined, or which we have heard of other credible persons exam-

ining, have cold blood. We make the record thus: "Minnows are cold-blooded; pike are cold-blooded; trout are cold-blooded; and every other variety of fishes of which we have either direct or indirect knowledge seem to be cold-blooded. All fishes, then, at all observed times and places, seem to be cold-blooded."

Second Step. Upon the basis of these Preliminary Observations, we proceed to erect an Hypothesis, or general inference based upon such observations which we express as follows: "All fishes are cold-blooded." This, even though we realize that neither we nor our fellow men have ever examined all fishes.

Third Step. We then proceed to employ our Hypothesis, or general principle, as a Major Premise in Deductive Reasoning, as follows: (1) "All fishes are cold-blooded." Then we add a Minor Premise as follows: (2) "This creature before me is a fish." Then we proceed to deduce a Conclusion, as follows: (3) "Therefore, this creature before me is cold-blooded," without having actually examined it.

Fourth Step. We then proceed to verify our Conclusion, by testing it upon such fish as may come before us afterward for examination, in order to see whether the rule or principle holds good. If we find a single true exception, we must then endeavor to discover (1) whether the Hypothesis be not faulty and imperfect; or else (2) whether the supposed fish be not really a fish at all (as in the case of the whale, which was at first supposed to be a fish but which is now known not only to have warm blood, but to be a mammal, and not a fish at all). If we found a fish which had warm blood, our Hypothesis would be discovered faulty, and our Premise would have to be changed to "Some fishes are cold-blooded," with the implication that some fishes are not so.

This, in a nutshell, is the story of the process of Inductive Reasoning. But there is much more to be pointed out regarding this class of Reasoning before we pass to the next one. I wish to call your attention to the important subject of Hypotheses, Theories, Principles, Laws, etc., as well as to show you some of the dangers and fallacies of Inductive Reasoning. Therefore, I shall continue this article in the next issue of this magazine, with your permission. It is a good thing to be brief; but it is a bad thing to spoil a good subject by being too brief—I am trying to follow the middle course.

THE QUICK AND THE DEAD

"A live bulldog can readily be distinguished from a dead one—by simply twisting his tail."

Numerology and Character

By Clifford W. Cheasley

Humanity is weighted down by its experience.

This does not mean that the experiences themselves are heavy but simply that the average man and woman is ignorant of how to receive and carry them.

We have all marvelled at the ease with which the professional mover will carry loads that we could barely lift, and we understand that he has learned the art of how to receive and distribute the weight so that it will cause him only the minimum inconvenience. The reason of Life being experience and not happiness, does not therefore exclude our being both happy and comfortable, but would seem to indicate that the only way to be both is through understanding how to receive the experiences which we seem forced to take on.

The average person does not realize this and simply feeling that he is more or less under the influence of a fate which he has never had explained to him as a part of his secular or religious training, but which he has been told to accept and make the best of, either adopts toward life an attitude of anxiety and fear which makes him negative, or a careless easy-going philosophy which gets shocked all to pieces at each big initiation he meets.

Quite a small initiation is sufficient to take away the happiness and the joy from the average individual and as he is only capable of carrying his life's burdens and learning his cosmic lessons by very small loads and often gets himself sidetracked besides into minor experiences which are obstacles to his progress, it must logically take him centuries of time to realize the divine consciousness even in respect of one complete earth lesson.

Experience comes to us just like other things, in accordance with the law of supply and demand, viz., in just the quantity which the wisdom that we have extracted from former lessons enables to stand. No one receives more than they can really bear, although to the limited mental perception, our strength as we see it, does not always seem to be equal. A vessel cannot be made to hold one drop over its capacity but its capacity can be increased.

Life—L I F E

$3+9+6+5=2+3=5$ is simply eternal, everlasting creative, and like its physical manifestation Nature,—N A T U R E

$5+1+2+3+9+5$

$=2+5=7$, expresses according to law which would not exist as a

law it was not blind to the suffering and the unhappiness of the entities, human and otherwise, that are being evolved by its aid.

By Wisdom and understanding, however, two things can be accomplished for each individual entity, first, the enlarging of the capacity for receiving and distributing life-experience, thus shortening the days of his earth journey and secondly, even under the greater volume of initiation, ensure happiness, joy and immunity to suffering.

The world has always wondered why really great men and women seem to have so much unhappiness and sorrow in their lives and it has often been taken by the skeptical as an indication of the fallacy of their teachings, but such is not the case, the explanation being simply that by their greatness and goodness, which are evidence of big battles won over the limitations of experience in the past, they are ready to receive a greater share than that to which the less evolved individual is entitled.

The really big man and woman is happier, more cheerful, with even strength to spare to help others with their burdens, than those who have a much smaller load to carry but have it weighted down with ignorance, superstition, and anxiety.

The physical and mental experiences of life which we meet on this earth are not unlimited any more than the studies taken in one form of school teach the complete tuition of the institution, but in each life we are given, by reason of our evolution at the point we enter rebirth, certain phases of earth experience to concentrate upon, round out and complete if we are sufficiently apt pupils to accomplish this.

The character of these phases in the earth life of each individual constitute the mystery of the birth date, because as the experience of the writer and of many other teachers and healers of the race has proved, 90% of the misery and unhappiness of individuals is the result of the entire ignorance of them and their effect in attracting certain people, conditions, situations and opportunities.

From the revelation of the character of the individual according to the divine principles seen under the letters of the baptismal name, Numerology therefore goes immediately to the interpretation of the numerical digits of the month day and year of birth.

The quicker method of illustrating the system of working, is to place the month, day and year of birth side by side and add the calender number of the month to the numbers of the day and the year, thus: One born April 6, 1890, would appear as $4+6+1890=28-2+8=1$. This would be the key number of the Path of life of all individuals born upon a date which could be reduced to this digit and would put the attractions of their life under the force of creation ac-

ording to the value given the number 1 in previous articles and in the full explanation of the science given elsewhere.

In such a life the whole happiness and comfort with which the earth experiences could be met would depend upon the understanding that would allow the fundamental of creation, individuality, etc., to be remembered in relation with the acceptance of the opportunities, and conditions that came unsought and as the result of the action of the law of life.

For example, such individuals with the complete understanding of this fundamental, would be willing to build their individuality, their oneness in other words, by being self-reliant not giving to others the power to make the situations for their life and not accepting the opportunities that come to them to lean upon others, or to hang on to individuals, situations and possessions that would seek to leave them from time to time in order that they might be more isolated and free to express again their principal lesson of creation. The individuals with the same key number but without the understanding, would be more than likely to neglect their individuality and not recognising the violation of any law would surrender it by being willing to lean upon others. They would seek to hang on to possessions, associations and would more likely fear and endeavor to avoid being left alone, and unprotected, rather allowing other stronger individualities to do their creating for them. The result in the latter case would be an unhappy life filled with self-pity the result of the forced surrender of some of life's most precious gifts, through being forced to occupy positions of isolation by having the props of individuals and conditions taken from under them in unexpected ways, as the direct action of the law of their life it is true, but not because their burdens which they had to carry were larger than in the more successful case.

When it is understood that there are nine key numbers which all have a clearly defined meaning for humanity when applied to the experiences of life, and that each and everyone of us is the possessor of one of them according to the numbers of our birth date, the usefulness of Numerology not only as a science of numbers but also as a philosophy of humanology, can be glimpsed and taken advantage of to interpret the mystery of our birth date: to tell us the character of the people whom we meet who are most important to us but not always the most in sympathy, the source of the opportunities to do things which we do not choose to do, the lesson of certain circumstances which to our knowledge we did not enter willingly, in fact, to answer for us finally the question of what we are living for.

"TAKES TWO TO MAKE A BARGAIN"

"Pacifism is a poor doctrine, when the other fellow doesn't believe in it."

The Destructive Power of Monotony

By C. Franklin Leavitt, M. D.

Among the predisposing causes of disease monotony holds a conspicuous position. We can stand a steady grind if the bearing is occasionally shifted, since by such a process we are evenly and smoothly worn. But when the attrition falls on the same spots day after day for months and years, excavation and destruction result. The wheels of life can never stop. Its fires are never banked. We should not expect relief through absolute cessation of action, as some would have us think; it has to come through an even distribution of the friction. The very best kind of rest is to be found in diversion. From this it follows that the man who labors with his hands needs to turn his efforts now and then into mental channels; while the man who works with his brain needs to shift the pressure now and then to the motor areas.

Consciousness is graphically described as a stream. But it is a stream made up of moments having distinct intervals but so closely associated as to resemble an unbroken chain, an ever-moving, blending mass. When we come to examine consciousness we accordingly find it composed of an infinite number of experiences which touch us at ever varying points of recognition. Its character, too, varies from moment to moment and from day to day, according to environment. So long as it is sufficiently diversified in point of detail, interest is maintained and every part of the human organism receives its due stimulation. It is when, by reason of conditions over which we have more control than we think, but which we allow to bind us, we tarry long in the same environment, that consciousness becomes stale and disorganizing. It is then that life becomes humdrum and the mental channels run so deeply that they mar and hurt.

Treadmill service soon galls. The life of a galley slave cannot long be endured by a spirited soul. Diversity of experience is essential to our health and happiness. A new house, a new hat, a new office or a new friend adds much to the joy of living.

When life is in its springtime the heart is so cheerful and the mind so elastic that monotony can be borne. Other things, better calculated to interest because of their newness, so far offset the wear of the daily grind as to make it bearable. In individual instances we see the most arduous and monotonous routine followed for many years without apparent harm; but the time ultimately comes when it begins to eat into the spirit and to sap the vital energies.

The young are enabled to endure by the sustaining power of roseate hopes. The promise of better things softens the asperities of the present

with the brightness of the future. But one does not remain young forever and, what is more, we grow old in the ratio of our loss of interest in the affairs of the present, whether that interest grows out of the present's intrinsic value to us or the relation it bears as a contributor to some cherished hope. Then we find that the old routine, like an old harness with many rough spots, from long bearing at certain points, begins to fret and chafe.

If now, when this stage is reached, the cause of the disturbance is recognized, it can be remedied in a measure by little expedients and the evil day of utter breakdown be deferred. But after a time these expedients fail us.

It is at this stage of life's journey that so many men and women go to pieces. They may carry over into it much of their old resiliency and strong appearance, thereby deceiving both themselves and friends, only to sink at last with a sudden fall. They drop into a state of neurasthenia or nervous prostration. It is the subconsciousness raising the worth while question. There is hesitancy and debate. Left unremedied it is the beginning of particular disorders, the character of which is determined by individual tendency, contingencies of weather or emotional experiences.

It is a clinical fact not easily explained that women bear monotony better than men. With them the agonies of ennui are not so soon developed and do not so mightily depress. They are the proverbial burden-bearers of the race. They get nervous and discouraged every day, but are so easily diverted by little things—a loving word, a cheerful countenance, a compliment or a kiss—that the hardest and dreariest monotony for a time loses its depressing effect. But the next day or even the next hour may find them under the harrow and for a time refusing to be rescued. Women suffer but they do not die. Their troubles overwhelm them as the surf submerges the bather, but, like him, when the wave has passed over they emerge with a smile. Occasionally they succumb to plain fatigue, but their over-throw is oftener due to a violent blow received at their emotional centers.

A man is not so easily diverted. The memory of a condition sticks to him like a tick. What would be sufficient to make a woman forget all about her unhappy experiences of last week and the week before would not suffice to make a man forget those of even a month or two back. He is a ruminating animal. He swallows crow meat but is not satisfied to let it then be forgotten; he has to regurgitate it for use as a cud. His diversions must be of a more pronounced and radical sort. A visit to the theatre or grand opera or even a month of rustication with his wife will not rescue him from harrowing thoughts. He has to go bear hunting or he has to run away without his wife for an active trip. His thoughts plow veritable channels through his brain, while those of the wife of his

bosom, like the phonographic recorder, make lines that are hardly discernible.

It will be understood that the diversions alluded to are mere expedients which serve to lighten the burden of monotony and to defer the day of utter ruin. Many people die from accident or acute disease before the breakdown stage is reached, while certain others, recognizing the disorganizing effects of monotony, make the radical changes in their mode of life that the exigencies require. But there is a class of men and women who, through ignorance or weakness, continue under the depressing grind to the end of their miserable days. The trouble is that changes of the necessary sort cannot always easily be made. Financial inability is the most common obstacle. "He who will not provide for his own family is worse than an infidel". There are so many embellishments of life now required, so many things necessary to insure social and domestic happiness, that the nose of the patient husband and father has to be on the grindstone one day after another without respite. When two well-meaning people find themselves in the bonds of matrimony which have grown distinctively monotonous, knowing that, should they part, public reproach is apt to be galling as the yoke now borne by them, they shrink from seeking the freedom for which their spirits pine. Accordingly there is a perpetuation of a monotony which, it may be, is driving them into the jaws of fatal disease, whither many go as cheerful victims.

Though the sufferings of women from the deadening effects of monotony are not as often destructive to life as are similar sufferings in men, we see many instances wherein death would be a consummation devoutly to be wished for. Only yesterday I was given the inside story of a family upon which the community has been accustomed to look as an example of domestic felicity. Both husband and wife are worthy of profound respect, but they are so unlike in the qualities determining domestic bliss that true happiness has found it impossible to preserve a foothold in their hearts. The husband appears to be attentive and devoted, in a way, and is generally regarded as a good husband and a kind father. But he is not happy and his wife is miserable despite a cheerful countenance. There exists a state of infelicity which gnaws at her heart and saps her vitality. Her life is one monotonous round of domestic duty wearing into the very bone. She is not in love with any one else, but she finds no satisfaction for her love-nature in him. Expedients have been worn out and there seemingly remains for her the alternative of this lingering mental and physical purgatory or an infraction of social laws sure to call down upon her the anathemas of many people.

Let it be known that in the direct emergency there is no occasion for hopelessness. Right thinking is capable of raising within one a spirit calculated greatly to soften the harshness of the situation, instilling a

calmness of soul and a sense of power that will ultimately transform conditions and effect a peaceful delivery. Let one or both fall back upon the eternal energies within. There should be a firm assertion of one's own self as a controlling power. There is a way out—an honorable, a happy way—and the subliminal, rightly affirmed and trusted, will find it.

Let all whose physical energies have been sapped by dreary monotony and whose spirits are breaking to a fall know that such a moment is one at which the Ego can be strenuously asserted with assurance of good result. Driven to desperation, such a soul in such an environment should rise in its nobility and affirm its heaven-given privileges and powers. Let it say, "I can and I will be strong in demanding what is after my constitution" with all the calm strength of a soul's great nature and then go right on. But it is not to go on in the old way of dejection and fear, but as best it can in the new way of "faith". This being done, hard conditions will soon begin to change. Walls of environment which look like adamant are found as soft as putty when touched by the magic wand of resolution and faith. But how effectively to muster these forces is a problem the inexperienced cannot readily solve. It is a time when one should seek wise counsel and await the guidance of the Higher Self.

There are those who have been at the very verge of despair over a monotony grown to intolerable proportions under ordinary mental attitudes, who have been led directly through a hard environment to happiness, health and freedom by a new order of thinking. Accordingly, I say to all similarly situated: "Be strong and of good courage". Nothing can stand before the face of unwavering faith when backed by absorbing desire. The manner of deliverance may not be free from the censure of certain weak and dogmatic people; but that matters not to him who follows a way opening before his own trusted intuition and unwavering resolution, inasmuch as it proves to be the way of life and health and peace.

I know a man who married many years ago at an early age, choosing a young woman of fair face, good family and some accomplishments. Both professed themselves well satisfied with the partnership. A child came; cares multiplied; the wife became slack in dress and habits and indifferent to social and intellectual matters, while the husband rapidly developed into a competent man of affairs and a leader among his associates. Being a man of principle, he was ever kind, indulgent and patient; but the changed conditions oppressed his spirit and hampered his action as well as forbade a spontaneous expression of the ardent sentiments of a lover. With the exacting tendency of her sex, in these matters, the wife chafed and fretted under his lack of warmth, giving way to moodiness and complaint which only widened the breach already formed between them. Her health gave way under the toxic effects of her depressing emotions and she became an irritable, self-pitying neurasthenic.

He strove hard to remedy conditions, even forcing himself to simulate unfeeling sentiment, which action, by reason of its very insincerity, in turn began to sour his nature, to injure his health and to make inroads on his business adaptability. He knew and used his soul powers. He watched and waited for the way out. But from the side of the seen, in both these well-meaning people things were perpetually going from bad to worse, and a wreck of both lives seemed imminent, when sudden disease seized upon the wife and took her away.

The demise was a sincere grief to the husband, as the severance of even an unhappy association sometimes is, and he bore himself in a way that commanded the admiration of even those most familiar with the circumstances. A year or more passed and he married a woman whom many contended was not the peer of his first wife in certain particulars, but there was a better adjustment of tastes and temperaments. The result is a transformed life. His former ambition and energy returned, living resumed its attractions, an ideal domestic life was established and he became a power in business and a blessing to the community.

Under the grind of the old monotony, from which he was rescued by the action of eternal laws, this man's life would have gone out in darkness and discouragement. He was not responsible for the situation and yet he refused pragmatically to rescue himself from it, as many would have done to their own ultimate discomfiture. What brought him relief? I believe it was the earnest desire of a strong soul for liberty. It was an instance of the survival of the fittest. He was an eagle looking toward the sun, tied to a gentle creature who could neither fly nor bring herself to let him, all the time trying to persuade him that walking is always preferable to flying. Under conditions of this character, if the spirit does not die and the demand for release does not abate, something will ultimately happen to give the freedom essential to proper unfoldment. It may seem hard, but the laws of the Universe are inexorable in their action. One should beware of obstructing a soul's way to loftier altitudes. It is dangerous business and obstinacy or indifference may mean death. You can get into the way of a natural law and suffer; but you cannot break that law any more than an insect on the rail can break a locomotive.

A WINNING COMBINATION

"Carry the Grace of God in your heart, and a good hickory stick in your hand, and you will walk the path of Peace."

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.

DO WE LIVE?

If you were asked the question, why do we live, the chances are you could give a very poor answer. The reason is that most of us,—all of us, almost, in this busy old world, live a very surface life. We live not knowing what life is, we live in utter blindness of the meaning of that life that we live. Most of us think we have no time, in the turmoil of the world of the surface life that we live, to study that life, know that life, obtain knowledge of life, to live that life in conformity with the inner laws of that life. We think we live; but we do not think whether there is a different life than that which we live, whether there is an inner life worthier than that we live, whether there is a more joyous life than what we live, whether there is a life within us that will pale all the delights of this life that we live on the surface.

That we live a surface life, we will have to admit. Every act and thought of our lives has at least some influence in moulding and fixing our moral and physical status. Don't forget that in nature's book there is contained no precedent for special providence or forgiveness for even the slightest infraction of its perfect laws. The balance sheet in the lives of all will some time have to be made. Justice to all demands that this be done; nature's debts never miss complete liquidation.

Whatever you think, whatever you contemplate, will be the substance of your future life. "As a man thinketh in his heart so is he." True, true. It is a great truth. It is the most scientific truth,—the kernel of all wisdom. If we think only of the surface things; if we live only a surface life, knowing no better, than that we are some animated matter, then all our joys will be of the surface, that natural, exterior life.

It all comes from our not knowing what life is. We are in such a hurry, we go on breathing as if this was the only thing to do. When our breath stops, we think and others think we are "dead". Life is lived, therefore, to draw breath and to sustain the drawing of that breath. This is all the knowledge we have of life. If we know that the surface life, is the only life, we live on the surface and make whatever we can of the surface; but if we know there is a deeper life, we live it. We become interested in studying the "so called" mystery of life.

If we study this deeper life and live the deeper life according to the knowledge of that study, according to the wisdom received from that study, according to the rules and laws of the life revealed from that study, then we may live a life more joyous, because we shall become independent of all other things. For life is complete within itself. Life with all its needs is complete within itself. Life is complete, with the highest joy within itself,—welling up from within its root, from within its source.

Let us see, for a moment, how most of us live; how we live ignorant of what, even, we need; ignorant of what will make us happy, ignorant of what is our best good. In this age, most of us care for the dollar, for money. We think this is the greatest need of life. This shows ignorance of our own need, of our own object of life,—this seeking for dollars. Let us examine for a moment. Do we need the dollars for our happiness, for living this life in joy, living this life in contentment? No. We set a great value on those dollars; but we forget to think when we are busy in making those dollars that the dollar is but the token of exchange for worldly goods. If without it we could get worldly goods, we wouldn't need the dollar. If worldly goods came to us at our wish, if worldly goods were supplied to us the moment we needed them, would we care for the dollar?

The king does not carry the dollar. He does not carry a money-purse. He gives his orders: he signifies his wish and all things that he needs are supplied him. We need the dollar for worldly goods. Therefore, worldly goods have more value than the dollar: it is a means to an end; it is but a token of exchange. If we have the goods, we do not need the dollar; therefore, the dollar is of less value than the goods.

We need the goods. We need the goods to sustain this life, to give us comfort and luxury. But the goods are not what we want. We want the pleasure and the nutrition from the goods. We want, first, the sustenance that is in the food. We need the life-giving sustenance of the food. If we had this nutrition, this sustenance, by any other means, we wouldn't need the food. We need the food also for the pleasure of the palate; that is another need, though not a very great need,—a subsidiary need. Then, we want the worldly goods for the pleasure our mind can derive from them. If without them we could have all those pleasures that we derive from possession of worldly goods, the mind would not need the worldly goods. Therefore, the pleasure that can be derived from worldly goods is more valuable than worldly goods themselves. Because, we want to get the pleasures of them,—not the worldly goods. Now, we find that it is the mind that enjoys the pleasures; it is the mind that enjoys the comfort. We eat good food,—most delicious, luxurious food; the mind enjoys the pleasures of it, the mind enjoys the taste of it. Therefore it is the mind that enjoys it; not the palate that tastes it. If the mind

is a little disturbed or unwontedly unhappy, then all the foods, the most luxurious foods, the most dainty dishes that can be served up to us, fail to make us enjoy their taste.

Mind's happiness, therefore, mind's state of non-disturbance, therefore, is more valuable than a world of pleasures of worldly goods. (I am explaining the subject carefully, step by step, so that you will understand it thoroughly.) Pleasure we derive from worldly goods is of no satisfaction to us, fails to give any satisfaction, if the mind is disturbed. The happiness of the mind, therefore, is more valuable than even the pleasures we can derive from food—the best food, the best clothes, the wealth that we may possess, even the millions we may possess. We have the millions, we have the food, we have the costly raiments, but the mind is disturbed: we live unconscious of these possessions, of these privileges. We do not know what we are eating, we do not know what costly clothes are covering us, we do not know the millions of dollars in our bank; we live unconscious, for the moment, of all our possessions.

The mind's happiness, therefore, the mind's equilibrium, therefore, the mind's happy poise, therefore, is of more value than that of the pleasures of worldly goods. Even if we have this happiness this mental equilibrium, it is not always possible, not permanent. If we do not know the source of life, this mental equipoise can not possibly be permanent. But even if we enjoy it for the time being, if we enjoy it for a little while, and then some grief strikes us suddenly, some blow to the heart, a son dies in whom all our affections have been centered, a wife dies in whom all our affections have been centered, a wife dies beloved of the heart, a husband dies beloved of the heart, or some object of our affection is taken away from us suddenly by the cruel hand of death, we find even the mental happiness which was brought about by the harmonious state of affairs of our worldly circumstances is nothing. The heart is stricken, stricken in its inmost core and we are unhappy; so unhappy that we want to throw away all that we possess; at times, we want to kill ourselves. We wish we were dead, we want to take poison; we want to throw ourselves into some river, sea, to drown ourselves, so that we may drown this great grief that has suddenly overtaken us. Therefore the happiness of the heart is more valuable than the happiness of the mind brought about by fortunate material circumstances.

The happiness of the heart—the object of our heart's love must live, must be joyous, must be with us, must respond to our love all our life. For all other circumstance of life, comparatively, we never care, so long as we have this heart-object to adore and live upon; but that object removed, and life is empty—empty. It is a desert. We would like to change our position with the lowest of the low if he had this heart's happiness, if we had this object of love and enjoyed the sense of loving that love.

What then? Is there anything more valuable than the happiness of the heart? There is, but we do not seek it. There we stand: and when we are stricken with that grief, when we are so overwhelmed with that grief, we do not care to investigate; we seem to be drowned in grief; we want to be immersed in that grief. All our inner senses are covered by the dark shadow in that grief. We do not see anything beyond that. Life has become empty; there is no need, we think, of living this life any more. The mind and the heart tired of life. If we knew the mystery of life, the source of life, the source of all happiness and all woe, the source wherefrom spring disaster and prosperity—if we knew that source, then could we get over the overwhelming grief. We can chase it away and live a life of greater happiness than the happiness we derive from loving that human object of love.

Some of us when we are thus stricken may chance to read some book; we may come across some philosophy, some philosophy that is imbedded in the root of life, the philosophy that is founded upon the knowledge of life. If any of us thus stricken come across such a book and catch the sentiment in it, catch a thought in it; or we hear some lecturer, or have a friend visiting us, who quotes from this philosophy, something that talks not of worldly loves, or worldly sorrows, or worldly happiness, but speaks of happiness itself, of love itself, some words that are impregnated with the soul delight, with the soul-essence, those words at once shed their ray of light upon our darkened heart. It pierces the gloom in our heart and illuminates. It is possible. Cases are few these days; but I rejoice to see that many people are trying in these days to find out that source of life, that ray of light, trying to catch that ray of light by studying this life as it is interpreted by the oldest sages and saints of all countries. One word of comfort comes from one who has known life in its source—one word of comfort comes and the darkness lifts and we are a little better. Then we hunger for more words, for more truths, and we pursue this study. For the first time, we are awakened unto the fact that there is a higher joy than the joy of the world, than the joy of human love. We study and study and we find that behind the heart is another principle of life, of which the heart is the door. There we knock. We knock at the door when we have found out where it is, from this philosophy. We knock and knock and knock by meditating and meditating on that principle. We knock and knock and the door opens in time, and the radiance that is within those closed doors bursts upon the heart and floods the mind. We are told it is the soul.

Oh, what a treasure we think we have stumbled upon! All the joy, all the happiness, all the exquisite ecstasy, that we have been trying to find all through this life and were ever disappointed, is within us. It was all the time within us, within the deep recesses of our mind; but we were looking outward, always; our mind was always on the surface, and

hence we did not know it. We sought for it from childhood up and we never got it. Even our valued millions could not give it. Even the best of the world could not give it. But—wonder and wonders!—we find all the time it was there, stored up within our own being, within the very core of our being. It was just behind the mind. If the mind had looked in a little it could have found it long ago, this treasure of treasures that all our worldly goods could not amount to. Comparatively, we would not think worldly pleasures and happiness of any worth at all. Therefore wisdom is of more value than even the love of the heart, the happiness of the heart.

What is wisdom? The word wisdom is but a little corrupted form of the Sanscrit "Vidyam", which means knowledge. It comes from the root "vida," to know: knowledge. Wisdom means knowledge. Knowledge of what? Knowledge of self; knowledge of life; knowledge of our being; knowledge of the inmost part of our being; the knowledge of the source of our being: knowledge of our soul, our real self, our real being, so long undiscovered to us. When, therefore, through this knowledge we find the source of life and find that source is made up of happiness, is made up of happiness we had never tasted, then we find life's object is gained, life's joy is summed up, life really is lived,—if we keep conscious of that source, if we keep our mind turned inwards every now and then, that we may not forget or lose sight of our real being. When our mind lives conscious of its own source, the soul, then only do we live; then do we live the life compared to which this life that we had been living so long in mockery, is a make believe.

It is wisdom, therefore, that is of the greatest value. One who has wisdom, knowledge of his own real self, his real being, lives according to the laws of that wisdom; practises that wisdom by keeping conscious of that life, by keeping that mind concentrated upon its source, he is independent of the whole world. He can live on a crust of bread and even on blades of grass or leaves of a tree. He can go out and live on a little fruit, on a little bread given to him; or he will find, even, that in the jungles he can live and cover himself with barks of trees, as some Indian yogis do. The sense of independence of all earthly goods, all earthly comforts will give you joy though you live in the world and with friends. If you live in the very heart of your family, it will not matter at all, for the joy that you want, the joy that is the most delicious, the joy that knows no companion, you derive from within. It wells up from within and floods you; all the joys from your outer possessions are nothing compared with the joy that springs from the consciousness of the real life, of the real source of life of your inner being, the home of your being.

When you get into that soul-realm, then you see that the incarnations of God, such as Jesus, Buddha and Krishna, are the greatest friends of

humanity, and all the saints and sages that lived upon the love and the teachings of these great incarnations were the wisest. And then when you open your Bible and read of Christ, every word is illumined and your heart and mind flooded with that illumination. Christ Jesus to you becomes the dearest of dear ones, dearer than any friends or relatives you possess. Then you read of Krishna, and he illuminates Jesus. Then when you read of the sages and saints you seem to get into their heart, into their soul; and even a passage from their teaching you find enough to live upon for the rest of your life.

The attribute of the soul is love—the love that you are trying to find in the wide world, trying to find by all the means at your command. The real love that you want to find is within your self, within your soul. You have that love. Unbroken happiness is the attitude of absolute love, and that absolute love is your soul,—the part of God within you. When, therefore, the mind lives on its own source, the soul, then only do we live at all; but when the mind lives on the outermost surface, the skin, we do not live. We are more dead than alive. I have seen a most vigorous and physically alive man, a man I met in New York. He talks with full pretense of life within him yet it seemed to me as if he spoke from the tomb. I never told him that; but I told him one day: Your life is the life of dead matter. Seek within you for life: your real life, your soul, the home of joy, the home of life, the home of knowledge. Then shall you live in spite of what you eat or if you do not eat at all; you shall live and your life will shine out of you, your life will shine out of every pore of your being, of your body; and others around you will catch the glimpse of the real life, of that source of life, of that life which is its own joy and satisfaction. Others will catch the glimpse of that life from you, will absorb the essence of that life, of the real life you live, and they also will be blessed. They also in time will investigate into the inner corridors of the mind and inner recesses of the mind and will find that home of life, that spring of life, some day, and bless you; and will bless the earth with their walking, bless the heavens with their prayers, bless all in their presence with their breath and look. May you all be led into that life.

Special note: If you have enjoyed this article, if it has touched an inner note within you, read it again, some time later, and you will find it more interesting, more instructive than the first time you read it. After you have studied it enough to understand its full meaning pass it on to a friend. There is a wonderful message in this article if you are ready for it. You can obtain extra copies of this issue if you wish any.

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.

THE MORNING AFTER

Those of you who have acquired the habit of browsing and ruminating in this pasture of original sin, will probably remember that in last month's "Talks" I made a mild reference to our old friend T. J. Shelton, editor of "SCIENTIFIC CHRISTIAN" (1657 Clarkson Street, Denver, Colo.), and 33rd degree Illuminatus: the said reference being to his probable experience after recovering from his Institutionalistic Katzenjammer.

Well, if so, you may be interested in knowing that the old boy is "coming out of it" beautifully, as witness the following extracts from his January issue of "SCIENTIFIC CHRISTIAN", to wit:—

"You know, or ought to know, that the objective universe is satanic, and has always been satanic, and it is what it was intended to be, for the laws of the cosmos are not subject to revision. Betsy wants to project the New Thought movement into satanic objective existence as an organized institution. I don't. There is the difference.

"I will continue in the movement as an individual and contend for an Alliance of independent individuals separate from each other in their work, but united in thought and spirit and love, each in his or her own individuality unafraid and awake in cosmic consciousness. I am telling the sunphoners to join the New Thought Alliance as individuals, or let it alone as individuals. I will not establish centres, but recognize and hold uncovered the suncentre in each individual. * * * * *

"I begun in St. Louis and honestly tried to hitch my work onto the Betsy bandwagon of organized New Thought. It would not hitch or stand unhitched. Then I tried to hitch onto the Unity people, but there were so many sunphoners in my audience that they kicked over the traces, smashed the dashboard, and threw dust in my face. But they were all enthusiastic over the freedom of the individual. * * * * *

"There are some things you can organize and operate in the objective or satanic universe. You can organize a company and capitalize it and work it in the satanic vibrations with a degree of success. Any kind of a company! Even a company of burglars, pickpockets, cut-throats can be organized in the objective and operated to success.

"A church can be organized and operated in the objective under the benign influences of the devil. There have been more than a thousand of them organized and operated by the devil and the right reverend Tom Walker. They live and flourish and do business century after century.

"Capitalize any kind of an organization and you can operate it as an institution in which men will put mind and money, time and labor. They will be so loyal to their pet institutions that they will burn you, crucify you, if you offer persistent opposition to their organization. This is the satanic universe into which you have projected your organized institution and the devil is to pay. Satan is onto his job.

"And you wonder why the churches (a thousand sects) have not converted the world and healed humanity. The whole bunch, Protestant and Catholic, couldn't heal a sick cat. The whole business is operated in the objective, and the objective universe is satanic. Can Satan cast out Satan? Not much!

"The Kingdom of God is mental and spiritual and is a living organism. I only started to say that your New Thought machine will not work. * * *

"Now, it is not the machine in the satanic that we want, but the Spirit Christ in the invisible and Silent Kingdom of God. We must work as individuals, independent units in a universe of units, or we will not work with God. The gods are not organized as an institution under that abominable thing called Authority. I know, and if you do not know, you are not in the truth of being.

"New Thought must remain in the subjective operating in each individual ego or it can and will go to the devil where all institutions go. It is the science of thought. Think it over!"

O "T. J." have a care, have a care! The first thing you know you'll be shooed out of the gentle flock of the faithful sheep, and denounced as a real bad, nasty Goat, fit to associate only with other abominable creatures of the Capricorn tribe, and not fit to be a member of the fleecy herd which trots along after the canny leaders who wear the tinkling bells. If you don't look out, you may lose your twin-jobs as "Honorary President" and "Field Secretary" (signed-up, tied-up, sewed-up). Have a care, Tammy; they'll excommunicate you yet, if you don't look out!

"SHARPER THAN THE SERPENT'S TOOTH"

Henry Harrison Brown, editor of "NOW" (589 Haight Street, San Francisco, California) and one of the leading spirits presiding at the birth of the I. N. T. A. (and framer of its first "Declaration of Purposes" which I appreciate more and more as time passes),—that courageous old pioneer of the movement now nearing four-score years of active life—is suffering the sorrows of a parent who sees his children turning away from his teachings, and worshipping at the altar of false gods. The following paragraphs are selected from his December number of "NOW"—they explain themselves:

"Last month NOW expressed its opinion of the "Declaration of Principles" issued by the Congress of the I. N. T. A. at St. Louis. In that Declaration New Thought ceased any longer to be something distinctive. In the St. Louis Declaration it stands for everything in general and nothing in particular.

"I am indebted to NAUTILUS for a statement of the "Basis for the New Plans Adopted." I find that the Alliance attempted, instead of the suicide by rope I feared, the hari kari process. It lives, but it has in its working plan ceased to have anything definite in way of instruction. * * * *

"There is only one way of accounting for the passage of such a hodge-podge by an intelligent body, save that it was passed, as I am informed by letter, without due consideration, when all the delegates were tired and most of them absent from the meeting. * * * * *

"The Alliance is now a dead tree. It will cumber the ground. Owing to local conditions it may have a large gathering in Boston next year, but there can be no growth hereafter. It is a close corporation. And necessarily will fall apart for want of cohesion, want of unity of thought, unless it sees its error and shall in its next Congress annul the action of the St. Louis Congress. But no harm is done to truth. New Thought will still be a phrase to conjure with, but vitality has departed. * * * * *

"As one of the Honorary Presidents, I'll remain as one of the chief mourners, if it must die. Or as one of its inspirers, if it shall be purified."

Aye, aye, Henry, old boy! You and I have seen many of these ephemeral Institutions come and go; rise and fall; appear and disappear. They don't know where they're going, but they're on the way.

"The eternal Saki from that Bowl has poured
Millions of Bubbles like these—and will pour."

IN RE CONTRIBUTORS

You of course noticed that the articles from Harold Palmer and Clifford W. Cheasley were missing from last month's magazine, and wondered at their absence from the family table. Well, the fact is that both of these gentlemen mailed their articles too late for the printer, and so I was compelled to leave them out, much though I regretted to do so. They have both promised to be on time after this, so that you may not be disappointed again. And, as you will notice, both of them have "come over" with good articles this month.

There is a certain cheerful, optimistic ring to Palmer's articles that does one good to hear. And there is also a sense of relief at having escaped the bonds of orthodoxy, and a spirit of courage and daring, manifest in his writings, which is quite a relief to one who has become tired of the other sort of thing.

And, Cheasley's "Numerology" articles are growing in interest—I am actually beginning to get interested myself, although I don't know a thing about the subject of Numerology. Personally, I don't know just how much or how little there may be in "Numerology", but I am willing to "be shown".

You will note the first article of a series promised us by Dr. C. Franklin Leavitt, which appears in the present number. And I feel sure that you will like it. Dr. Leavitt is too well known to need an introduction at my hands. There is real meat in his articles, and he hits the bull's-eye every time he shoots.

And, I mustn't forget Mr. Gould's "Sermon" this month—but that speaks for itself. Looks like he was getting inspiration from "over there", doesn't it? I wonder!

Untruth, or was Nothing at all. And one cannot imagine a time in which Truth was aught but Itself—the Truth, the Whole Truth, and Nothing-But-The-Truth. There is nothing else for Truth to be, except Truth; and there is nothing else to be Truth, except Truth itself! And, Truth cannot be added to, or taken away from, or divided, or altered, or changed, or "hurt", "injured", or "affected" in anyway whatsoever.

So, Little Playmates in the Kindergarten of God, let us not worry about Truth being "hurt", or injured in anyway whatsoever—it can't be done! Let us not be afraid to turn the light of publicity and attention upon teachers of Truth, or Institutions claiming to be Truth—if they are hurt, rest assured that the Truth in them (if such there be) is not in the least affected. The form and name, which serves to conceal (and yet reveal) may perish utterly in the fire of human criticism, just or unjust; but the Spirit of Truth remains not only unaffected but also actually unconscious of the attack.

Truth is not a cult, a sect, an organization, an institution, which can be "hurt" by anything said or done by men. These things are but man's attempt to symbolize the conception of Truth which comes to him, distorted thought it may be by reason of the limitations of the man. And these things are all right in their way, unless the man attempts to "corner" the Truth in his little two-by-four Temple; to claim that he has monopolized Truth in his petty conception of it; to harass, persecute, crucify, ostracize, and place in the "Scab" list all who won't play in his little institutionalistic backyard. When man gets so intoxicated over his own creation as to do these things, then the gods begin to get peeved and start in to smash his little idol for him (not in hate, but merely that he may catch a larger and broader glimpse of Truth, that's all).

Don't be a fly clinging to the whirling Wheel of Truth, thinking that you are helping to fan it around with your wings, and imagining that if you (or others) resisted its motion with your tiny wings it would stop, or at least slow down a bit—the Wheel wouldn't even be aware of the difference in the use of the wings, though the fly would!

Play your little game of Truth-Seeking, little Playmates; but don't imagine that your little fragment is the Whole Thing, and so deny the virtue of the other child's fragment. And, above all, don't take yourself too blamed seriously! For, at the last, what are you but

"An infant crying in the night; an infant crying for the light, and with no language but a cry."

And so, God bless us all; and give us the saving grace of a sense of humor, and a sane sense of proportion.