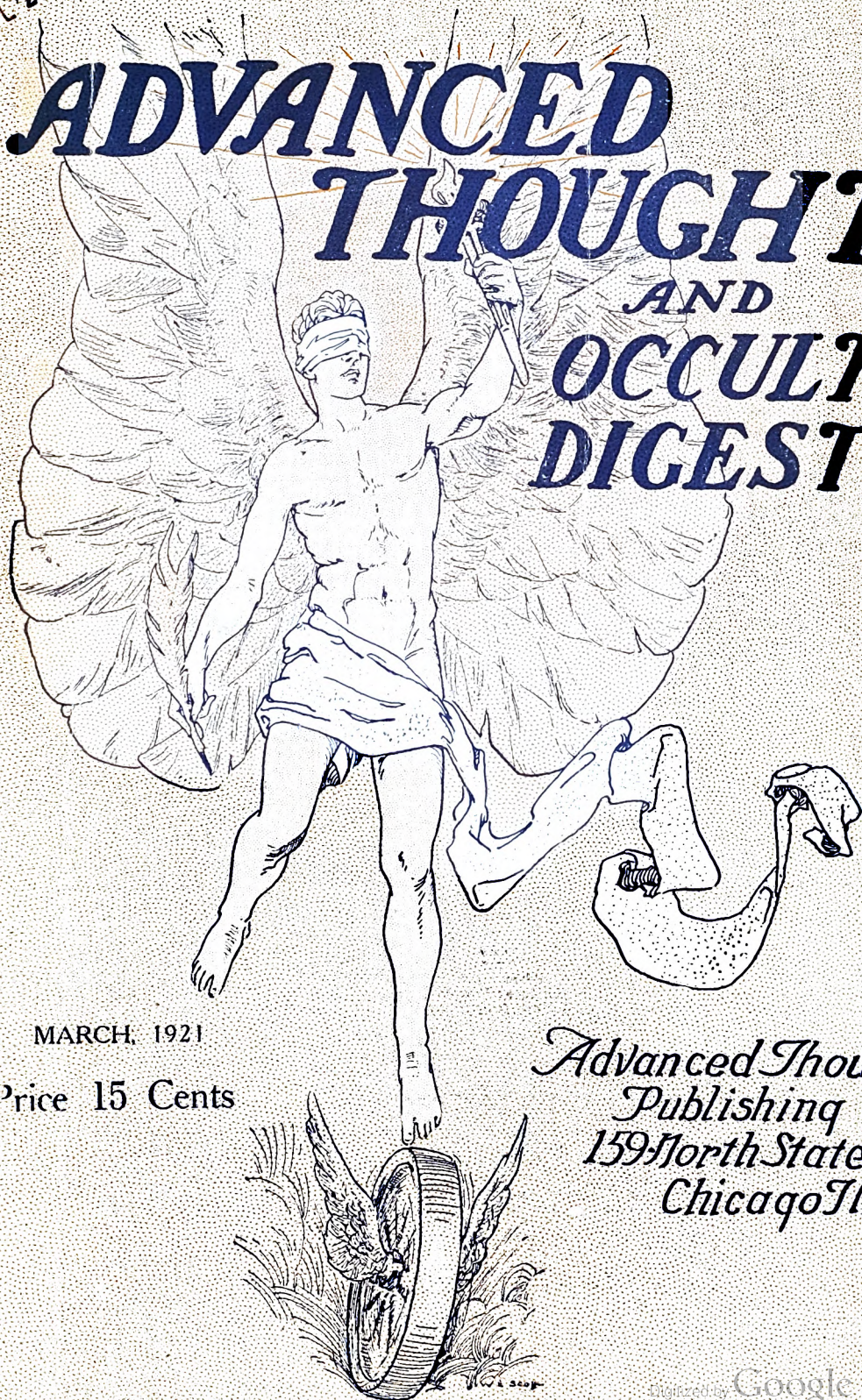


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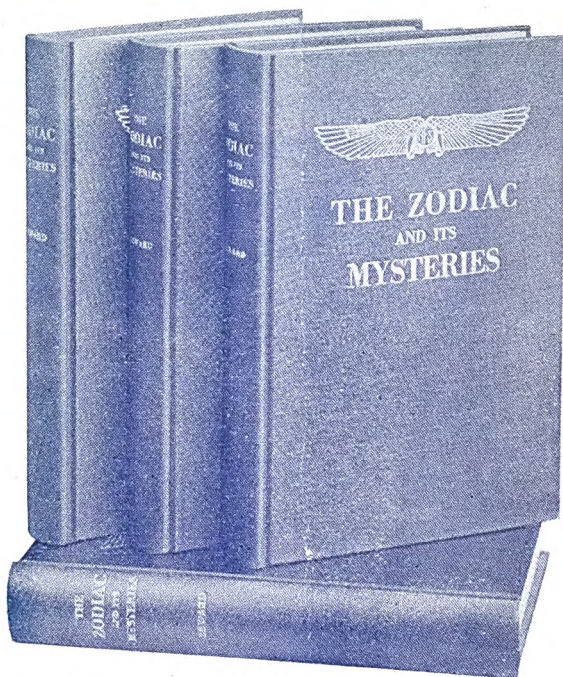
ADVANCED THOUGHT AND OCCULT DIGEST



MARCH, 1921

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ADVANCED THOUGHT AND OCCULT DIGEST

A Monthly Journal
ARTHUR GOULD, Managing Editor

Vol. V.

MARCH, 1921.

No. 11

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Vol. V.

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Editorial Talk

By Arthur Gould, Editor

There is one particular point in the general teachings of Mental Science, or New Thought, which has always especially interested me. It is that point which the old-time Mental Scientists called "The Law of Attraction," and which is known under several different names in the New Thought teachings. Its essence and working principle may be stated as follows: "You attract or draw towards you, or to you, those things which are identified with the general character of your thoughts."

Helen Wilmans, the pioneer Mental Science teacher, made this the keynote of her philosophy and of her teachings, under the name of "The Law of Attraction." Prentice Mulford, another pioneer, strongly emphasized it under the name of "The Drawing Power of the Mind."

I know from my own experience that there is such a principle of men-

tal attraction in the world of things, and that practically everybody is making use of it, consciously or unconsciously. And I know, also, that this same law or principle, whatever it is, operates so as to draw or attract to us undesirable things as well as desirable things—always providing that such things correspond to the general character of our thoughts and mental attitude toward things.

As I have often heard Mr. Atkinson say, "It is not only the things that we desire, but also those that we fear greatly, which come to use through Correlation; in either case the things, good or bad, are found to correspond to either the things for which we have hoped, or else to those which have strongly feared and dreaded, and which we have, accordingly, held before our minds in mental pictures or strong ideas." As Helen Wilmans expressed it: "We attract to us the things which are correlated to our thoughts, whether they be good or bad for us."

I have chosen this particular topic for the subject of this month's Editorial Talk chiefly because it was brought forcibly to my attention the other day by a visitor to my office. This man had a "hard luck story" of seemingly endless extent, judging from the time he took to relate only a small portion of it to me before I interrupted him. He was complaining particularly that the Mental Science and New Thought teachings had brought him "no change of luck," although he had studied them carefully, and had tried to apply them to his advantage, and for the purpose of "changing his luck," as he expressed it.

He said that, in spite of his strong desiring of certain things, none of them came his way; in fact, the exact opposite of them was always sure to come to him. "It is all bosh," said he, "this thing of mine own will come to me." "My own never comes to me," said he, "only what is just opposite to it comes my way." I pressed him up a little on the subject, and asked him for further particulars concerning his methods.

He answered, in substance, "I hold the thought of the things I desire, and I affirm that they are mine and that they will come to me; but I know all the time that they won't for they never do. I know all the time that I'm a hoodoo, and that the things just opposite to what I want will come to me, and I often laugh at myself when I am 'holding the thought' and making the affirmations, for I know perfectly well just

what will happen—it would always quite safe to bet that just the opposite of what I am 'holding for' will happen, for that's the way my luck runs!"

Now, to my notion, that man was really a splendid illustration of the truth of the principle that he was trying to show me was untrue. To my mind, that man was a living illustration of the truth that "mine own will come to me." He thought that his "own" were the things that he was "holding the thought for," and affirming; but I think that his "own" were the things that he was expecting and feeling sure would happen to him. He thought that the words he uttered, and the form of the ideas he held in mind, were the essence of his mental attitude in the matter; but I think that his beliefs, fears and expectancy—the "confident expectation," as Mr. Atkinson calls it—were the essence and spirit of his mental attitude. What do you think about it?

That man was really no more than a phonograph or a parrot unintelligently and unconsciously repeating a certain phrase or affirmation. His mind was little more than a sheet of paper or a blackboard upon which was written the phrase or affirmation. I think that no Mental Scientist or New Thoughtist, no matter how fanatical he or she might happen to be, would care to assert that "the feast of good things" would come to a phonograph or a parrot, or to a piece of paper or a blackboard, simply because certain words were

sounded by them or else written upon them, as the case may be. I think that that man's affirmations and the thoughts he "held" were no more than "mumbo jumbo" recited as a sort of charm; they might just as well been the "eeny meeny miney mo" of the children's counting-out game. There was no life, no spirit, no meaning, no dynamic force whatever in them; then how could they "attract" or "draw" or "correlate" to him the things indicated by those empty words?

On the contrary, you will note, his thoughts of failure, "bad luck," and "just the opposite happening," were filled with dynamic force and attracting power—**those** were the thoughts that he really "held" while he thought that he was holding the other kind. **Those** were the thoughts that were animated with his faith and belief, and energized with his "confident expectation." **Those** were the affirmations he made with the full expectation and belief that they would come true—not the others which he repeated parrot-like.

You should have heard the tone of positive conviction manifested in his statements of expected certain failure and habitual "bad luck!" If he had put only one-half of that dynamic force in his affirmations of success, he would have been riding on the top of the wave of success, for he was really full of mental dynamic force—only he was reversing the motion of his mental engine.

I tried hard to show that man where his mistake was, and how he

might correct it. Did he see the point, thank me, and decide to change the direction of his thought? He did not! Instead, he grew angry and said that I was trying to "boost the game" in order to sell him some books. What do you think of that? I offered to make him a present of any book in the place if he would change his mental attitude, and would believe in, have faith in, and "confidently expect" the things he really desired and needed, even if he would repeat parrot-like or phonograph-like the affirmations of "bad luck." I wanted to lead him to the discovery that it was the "belief," "faith," "hope" and "confident expectation" that "brought home the bacon" in Mental Science and New Thought—not the mere repetition of words that had no feeling, belief, hope or confident expectation back of them. Did he accept my offer, and agree to those terms? Nay, nay, Pauline; instead, he called me several kinds of a fool, and left muttering unprintable remarks about "bugs," "squirrel-food," "grafters," and "fakes," in Mental Science and New Thought.

He was wedded to his idols; there was no mental health in him. Like Job, "the things that he feared hath come upon him"—and for the same reason, i.e., because he believed that they would, confidently expected that they would, and hung his mental picture gallery with pictures showing them coming to him. "His own came to him," and I think I know just why.

Willing the Will of God

By Henry Victor Morgan

(Fourth in a Series on the Lord's Prayer)

Truth is universal and cannot be privately interpreted or applied. That which is true at all must of necessity be true for all. All added knowledge, all deepening insight leads to the perception of unity. There is no anarchy or chaos in the universe. All is law, order, unity, cohesion. The most erratic comet is as much under the reign of law as is the most orderly planet.

There is no such thing as an independent man, sun, planet or atom in the universe. An invisible nerve-system holds all things together. The perception of this Truth leads to the uttermost emancipation and constitutes The Law of Liberty for the Sons of God. It is the crowning glory of the intellect and the satisfaction of love for the Soul. It is the realization of God, the Kelson of creation, the Creative Intelligence in Whom we live, move and have our being.

There can be no enduring system of religious psychology, or philosophy that is not based on the vision of equality, and that does not realize that there is A Will of the Whole to which our individual wills must be united and by which they must be regulated. Our beloved Emerson preceived this high truth and placed it in letters of light when he said:

"A little consideration of what takes place around us every day, would show us that a higher law than that of our will, regulates events; that our painful efforts are very unnecessary and altogether fruitless; that only in our simple, easy, spontaneous action are we strong, and that by contenting ourselves with obedience we become divine. Belief and love—a believing love, will relieve us of a vast load of care. O my brothers, God exists. There is a soul at the center of nature and over the will of every man, so that none of us can wrong the universe. It has so infused its strong enchantment into nature, that we prosper when we accept its advice, and when we struggle to wound its creatures, our hands are glued to our sides, or they beat our own breasts."

I know of no other words that so fully explain the Principle from which Jesus worked as these. Herein God is seen to be the Soul at the Center of nature. To use a modern illustration it is as though the universe were one immense telephone system and at the center of this system there is an All-Wise Central to which every part and particle is equally related.

No candidly intelligent mind can contemplate the orderly majesty of the reign of law throughout the known universe and doubt that there is such a Soul at the center of nature. All must acknowledge it, and all do. It has been called by various names, such as Spirit, Nature, Fate, Power, Destiny and even "That

Something," but we will not quarrel with those who prefer to use other names for the supreme Reality that Jesus taught us to call "Our Father."

Let us also consider Central as not only All-Wise but All-Loving and that each part is a Part of Himself and equally dear to Him, and you have something of the conception of Emerson in regard to the Soul of the Whole to which every part and particle is equally related, and also the understanding of God on which Jesus absolutely relied when he taught us to say: "Thy will be done."

The true secret of will power according to this conception is will-iness. There is no need of anxious striving, or of long periods of concentration to develop the power, but only a loving abandonment to The Will of the Whole.

Gladly would I impart the transcendent simplicity, and sublimity, of this high truth to the weary striving souls, in the various schools of psychology and metaphysics, who feel it is necessary for them to develop concentration, will power, and personal magnetism, in order to attain the supreme goal.

To all who are seeking to have their own way in this world I would say on the authority of truth, and in full accordance with the teachings of Jesus, that the desire to have your own way is perfectly legitimate and praiseworthy, but you can never have your own way until your way is the way of the Whole. Or, again, to use the matchless words of Emer-

son, "The blindness of intellect begins when it would be something of itself. The weakness of the will begins when the individual would be something of himself. All reform aims in some particular to let the great Soul have its way through us; in other words, to engage us to obey."

The relation of our individual wills to the supreme Will is therefore of infinite importance, and every candidate for Illumination, sooner or later must learn to say, "Not my will but Thine be done." A universe in which each person could have his or her will done, without reference to the Will of the Whole, would be chaos. Take, for instance, the simple subject of the weather. Let each citizen of any city have the kind of weather he or she preferred, how unthinkable would the climate be! On the other hand let the illumined soul go to any city on the face of the earth where chaos reigns and pestilence walks, and his reliance on the Will of the Whole will surround him with a protecting aura, which will guard off every danger.

The conviction that our work is dear to the heart of God is the highest protection. Yea, it is the only emancipator from a million fears. When we realize that the supreme Will back of every human will is The Eternal Good, and wills only the good, then is confidence established and satisfaction made permanent. It is the doctrine of supreme power through absolute reliance on The Eternal Goodness. It is the

doctrine of supreme joy, and brings freedom from every fear. Fear never strengthens! And have we not all been taught to literalize the highly figurative language of the East? We have tuned ourselves to the letter that killeth. In the light of the new psychology we know that the fear of the Lord (as we understand fear) is not the beginning of wisdom but the beginning of endless miseries. Let us substitute the word "reverence" for fear, and we have the spirit of the emancipated.

Three great hymns voice supremely this fearless faith, namely, the Twenty-third Psalm by David, The Eternal Goodness by Whittier and Lead, Kindly Light by Cardinal Newman. Each poet in his own tongue bears witness to having reached that place of attainment through the abandonment of his personal will to the Will of the Whole where fear is abolished, and a living trust in The Eternal Goodness established and deeply do they interpret what Jesus meant when he taught us to say, "Thy will be done."

No faith that lacks this insight can endure. It is the illumination of love. Gloriously has this high truth been voiced by John, the Beloved, when he says: "There is no fear in love; but perfect love casteth out fear, for fear hath torment. He that feareth is not made perfect in love."

How slow the Christian world has been to take these words seriously? My many years of experience in the healing room have revealed to me how deeply fear rules our hearts.

The single instance given is typical of many. It is that of a woman afflicted with tuberculosis, who, after telling me that she is a Christian and not afraid to die, adds: "My great fear is for my three small children. I do not know what will become of them if anything happens to me." Her Christian faith should have taught her that God could very well take care of the children He had given to her. And here is the paradox: The attitude of loving acceptance would have produced a state of mind favorable to recovery!

I might go on giving illustration after illustration showing how subtly fear rules our hearts and hinders our progress, but I might only succeed in creating, or augmenting, a fear of fear.

There is a sure and simple way of escape. It is simply to know that God is all there is, visible and invisible; then in the sublimity of a loving faith in every hour of trial, abandon yourself to The Will of the Whole and say: Our Father who art within, I give myself wholly to Thee; and, knowing Thou wilt only the good, gladly do I trust Thy perfect wisdom; "Thy will be done."

UNIVERSAL HARMONY

Marcus Aurelius

Everything harmonizes with me, which is harmonious in thee, O Universe. Nothing for me is too early nor too late which is in due time for thee. Everything is fruit to me which thy seasons bring, O, Nature; from thee are all things, in thee are all things, to thee all things return.

Mental Science

By William Walker Atkinson

(Third Paper)

In this paper I shall present for your consideration a number of quotations from writers of good reputation which illustrate the now thoroughly accepted fact that the mental states of Belief and Confident Expectation, Faith and Hope, accompanied by a strong idea or mental picture of some expected or feared physical condition, will often be followed by the manifestation and expression of that particular physical condition; this, remember, without the acceptance of any particular metaphysical theory or dogma of healing on the part of the person affected or any other person connected with the case.

In an address before a medical society several years ago, Dr. G. R. Patton said: "As Bacon said, 'Faith, confidence, belief and hope are the working forces that make the cure—that work the miracle.' The mind as a dynamic force exerted over the functions of the body has been, doubtless, operatively manifest from the cradle of our existence. The various forms of suggestion, and the various mental states caused by the sympathetic action of the brain, such as faith, confidence, belief, imagination, emotion, hope, and the like, may become active over the bodily functions.

"As instances of the mental impression acting upon the observable

functions, I will mention blushing or pallor of the face, depending upon the theme presented to the thought; the mouth watering on the sight or thought of tempting food; the flow of tears from words or thoughts that excite grief; nausea or vomiting from a sickening spectacle; sexual excitement from obscene thought or lascivious sights. And is it not a fair inference that through the vasomotor nerves the internal viscera may be subject to like affects through mental impressions, and that thus acute as well as chronic congestive ailments thereof may be favorably influenced or even cured thereby?

"While surgeon of a Cincinnati clinical hospital, one of the messenger boys was often disobedient of orders. The sister superior once asked me how to punish him. I suggested putting him to bed and making him sick with medicine. My advice was acted upon with alacrity. A teaspoonful of **colored water** was given him every fifteen minutes. With assumed gravity I ordered the nurse, in the boy's presence, to keep giving the medicine until he became sick and vomited. Within an hour he vomited profusely. In the first year of my practice an Irish laborer, much given to profanity, came to my office with a cold in his chest. I prescribed a soothing mixture and also a liniment of camphor, ammonia and soap. A few days later, meeting him on the street, I asked him if the medicine had cured him all right. He replied with enthusiasm, 'Oh, yes,

yes! It acted most beautifully and cured me pretty d——d quick, but it was awful hot stuff, for it burned in my throat like hell-fire itself!" He had rubbed the cough mixture on the outside, and swallowed the liniment! His faith was even stronger than the liniment, and cured him in spite of the blunder."

In an article appearing in a medical journal several years ago, the following statement was made: "Some physicians make use of the suggestive phrase, 'The dynamic power of an idea'; the following is offered as an illustration thereof. Not long ago a man in taking medicine was suddenly possessed by the notion that he had by mistake taken arsenic. His wife insisted to the contrary, but he proceeded to manifest all the peculiar symptoms of arsenical poisoning, and finally died. So certain was his wife that he had not taken arsenic that an autopsy was held, when not an atom of the poison was found. Of what did this man die? Arsenic? No, of 'the dynamic power of an idea' or arsenic! Happily for humanity this 'dynamic power of ideas' works constructively no less certainty than it does destructively; an idea of health fixed in the consciousness and persistently adhered to, would tend to bring the best results. Over a hundred years ago, old John Hunter said, 'As the state of mind is capable of producing many diseases, another state of it may effect a cure.'"

Dr. Tuke, a pioneer medical investigator of the effect of mental

states upon physical conditions, laid down an important physiological principle in the following statement which has been verified by later investigators: "Thought strongly directed to any part tends to increase its vascularity, and consequently its sensibility." Dr. John Hunter, another pioneer, said: "I am confident that I can fix my attention to any part of my body until I have a sensation in that part." Dr. Tuke said that Hunter's statement, above quoted, "should be inscribed in letters of gold over the entrance of a hospital for the Cure of Diseases by Psychotherapy." In the two statements above quoted there is to be found a keynote of the physiological secret of the action of the mind upon the body in health and in disease.

Professor Goddard, in his article upon Faith Cure in the New International Encyclopedia, says: "The actual value of faith-cure as a therapeutic method has been the subject of much discussion. It can no longer be denied that it has value. From divine healing to patent medicine and Father Kneipp's water cure, all cure diseases. Each appeals to a particular type of mind, but the results are practically the same in all—same diseases cured, same successes, same failures. . . Besides the recognized forms (divine healing, mental science, etc.), faith-cure is an important element in cures wrought by patent medicines and nostrums, home remedies and folk practices. The advertisement, testimonial of

friend, or family tradition, arouses the faith of the sick man, and he comes to believe that he needs only to follow directions to be fully cured. * * * *

"The actual cures are sufficiently numerous and sufficiently striking to need an explanation. These different forms agree in only one point—viz., **the mental state of the patient is one of hope and expectation.** Can states of mind cause or cure disease? Some familiar occurrences seem to justify an affirmative answer. It is well known that certain glands and secretions are markedly affected by emotions. Fright causes the saliva to cease to flow and the perspiration to start. Sorrow causes the lachrymal glands to secrete tears. Happiness favors digestion, unhappiness retards it. Mosso has demonstrated that the bladder is especially sensitive to emotional states.

"In general, the pleasant emotions produce an opposite physical effect from the unpleasant ones. There are many glands within the body whose action under emotion we cannot observe; but we may reasonably assume that they also are affected by emotional states. Hence, if unpleasant emotions so act upon the glands as to derange the system and cause disease, the pleasant emotions may reasonably be expected to restore the normal functions. The various forms of faith cure tend strongly to to put the patient in a happy frame of mind—a condition favorable to health."

Professor Elmer Gates says: "My

experiments show that irascible malevolent and depressing emotions generate in the system injurious compounds, some of which are extremely poisonous. Also that agreeable, happy emotions generate chemical compounds of nutritious value, which stimulate the cells to manufacture energy." Sir B. W. Richardson, M.D., said: "Eruptions of the skin frequently follow excessive mental strain. In all these, as well as in cancer, epilepsy, and mania, the cause is frequently partly or wholly mental. It is remarkable how little the question of the origin of physical disease from mental influences has been studied."

In the above expressions of opinions, and in others which shall follow as we proceed with this discussion, we may find many striking sign-posts pointing out the general direction of the path leading to the discovery of the underlying physiological explanation of mental healing; for Mental Science holds that a physiological, as well as a psychological explanation may rightfully be demanded—and is to be found by those who seek for it.

PERMANENCY

Let a man learn to look for the permanent in the mutable and fleeting; let him learn to bear the disappearance of things he was wont to reverence, without losing his reverence; let him learn that he is here, not to work, but to be worked upon; and that, though abyss open under abyss, and opinion displace opinion, all are at last contained in the Eternal Cause. "If my bark sink, 'tis to another sea."—Emerson.

Spiritual Illumination

By Carolyn Woodsworth

(First Paper.)

In many of the old treatises upon the subject of metaphysics, particularly in those the writers of which were tinged with Mysticism, you will find many references to the mystic and spiritual experience called "Illumination." Many take it that this term is employed wholly in a figurative sense but those who have penetrated behind the veil know that the term expresses an actual human experience—a wonderful experience of great importance in the spiritual life of the individual to whom it comes.

The term "Illumination" means "the act of supplying light, or of brightening; or the act of enlightening; also, that which illuminates or gives light; brightness; splendor; especially intellectual light or knowledge: also, spiritual illumination." The term is also sometimes employed to indicate the "brightening" of the intellect which arises from the radiation of the power of the intuitive or superconscious mental faculties.

The term "Illumination," as employed by the mystics, denotes that inrush of consciousness resulting from conscious contact with Reality—the Union with the Divine Source. As a mystic writer has described it: "The self emerges, finds that it has pushed through to an-

other order of reality; it has risen to an acute consciousness of a world which was always there, and where its substantial base, ground, and being has always stood."

But there is another form or phase of Illumination which may be regarded as a blending and harmonizing of the "intellectual illumination" and the "mystical illumination" of which we have just spoken. It comes to those whose intellectual perception of the presence of The Infinite Reality has been awakened, and whose intuitive and superconscious faculties have been unfolded sufficiently to "catch the spirit" of that Reality.

When the intellectual eyes are upturned toward the Supreme One, and the intuitive and superconscious channels have been at least partially cleared for the inflow of the Divine, then the field has been prepared for the experience of Illumination. Such Illumination comes to different individuals in varying degrees; the experience varies from the merest flash to a dazzling, almost blinding, "lighting up," illumination, or enlightenment of the higher mental faculties.

In some cases, indeed, the term "light" is employed in more than the usual figurative sense. Those who have undergone the experience of Illumination inform us that there is often the actual experience of an actual strange "light," quite as real as any experience of purely physical light. The reports of those who have experienced Illumination are

filled with references and allusion to this strange "light." Let us consider a few of these reports.

Sri Ramachrishna, the renowned Hindu sage and teacher, spoke of "a torrent of spiritual light, deluging the mind and giving the soul peace. This living light does not burn. It is like the light coming from a gem, shining yet soft, cool and soothing. It burneth not: it giveth peace and joy." Other great spiritual teachers have testified to this experience of "the ineffable Light; the purifying Fire." Of Paul of Tarsus, afterward known as "Saint Paul," it is recorded that, "As he journeyed, he came near unto Damascus, and suddenly there shone round about him a light from heaven." The experience of "Light from above" is one typical of the general experience of the great spiritual teachers of all religions—the sacred records of the race are filled with such instances.

About the beginning of the present century, Dr. Richard Maurice Bucke, of Toronto, Canada, published several books concerning what he called "Cosmic Consciousness," in which he made a close analysis and study of certain instances of spiritual illumination which had come to his notice. He himself, had experienced a degree of Illumination, and this was also true of several other close associates of Walt Whitman, the poet, and of the latter individual as well.

Dr. Bucke regarded the experience as indicating the unfoldment of a new stage of consciousness which

is being neared in the evolution of the human race, and which at that time was manifesting its presence and power in the case of comparatively few individuals—individuals who had proceeded a little ahead of their fellows along the lines of spiritual consciousness and unfoldment. He gives the following most interesting and important summary of his investigation of numerous instances and examples of this Illumination, or "Cosmic Consciousness":

"Superimposed upon self-consciousness as that faculty is superimposed upon simple consciousness, a third and higher phase of consciousness is at present making its appearance in our race. This higher form of consciousness, which it appears, occurs as it must at the full maturity of the individual—at or about the age of thirty-five, but almost always between the ages of thirty or forty. There have been occasional cases of it for the last two thousand years, and it is becoming more and more common. In fact, in all appearance, as far as observed, it obeys the laws to which every nascent faculty is subject. Many more or less perfect examples of this new faculty exist in the world today, and it has been my privilege to know personally, and to have had the opportunity of studying, several men and women who have possessed it. * * * *

Dr. Bucke also says: "I have, during the last three years, collected twenty-three cases of this so-called Cosmic Consciousness. In each case

the onset or incoming of the new faculty is always sudden, instantaneous. Among the unusual feelings the mind experiences, is a sudden sense of being immersed in flame or in a brilliant light. This occurs entirely without worrying or outward cause, and may happen at noonday or in the middle of the night. * * * * *. Along with these feelings comes a sense of immortality, not merely a feeling of certainty that there is a future life—that would be a small matter—but a pronounced consciousness that the life now being lived is eternal, death being seen as a trivial incident that does not affect its continuity. Further, there is annihilation of the sense of sin, and an intellectual competency, not simply surpassing the old plane, but on an entirely new and higher plane."

An English journal, about thirty years ago, published an account of a similar experience coming under the notice of the writer of the article. The subject of the experience is reported as relating it as follows: "I felt a kind of soothing slumber stealing over me, I became aware that I was floating in a vast ocean of light and joy. I was here, there, and everywhere. I was everybody, and everybody was I. I knew that I was I, and yet I knew that I was much more than myself. Indeed, it seemed to me that there was no division; that all the universe was in me, and I in it, yet nothing was lost or swallowed up. Everything was alive

with a joy that would never diminish."

Theodore F. Seward relates the following experience which came to an earnest truth-seeker of his acquaintance: "Thinking, as was her wont, of spiritual things, and feeling a strong sense of the presence and power of God, she suddenly had a consciousness of being surrounded by a brilliant white light which continued for some minutes, and, at the same time, she felt a great spiritual uplifting, and an enlargement of her mental powers, as if the limitations of the body were transcended, and her soul's capacities were in a measure set free for the moment. The experience was unique and beyond the ordinary current of human life, and while the vision or impression passed away, a permanent effect was produced upon her mind."

The "light" or "fire" of Illumination is not always so vivid as in the cases previously cited. Often it is little more than a mental "glow" or fervor of a peculiar nature, difficult to describe, but readily understood and recognized by those who have ever experienced it. It is as if the mind were flooded with an inflow of wisdom from a higher source. It is "enlightenment," yet it is more—"illumination" and "illuminated" are the only words fit to be applied to it. It is, indeed, a "turning on of the light" which illumines the dark places of the mind. It should be noted here, however, that the experience of Illumination is not necessar-

ily limited to the age-period designated by Dr. Bucke; it has been experienced by many persons much younger, and by many much older than the age referred to yet it is quite probable that the majority of cases are included in the age-period in question.

Another characteristic of the experience of Illumination is that of the feeling of intense joy—ineffable joy—joy beyond the power of words to express. In all of the recorded experiences there will be found reference to this great joy experienced by the subject of Illumination. There comes to the weary soul a great peace—a peace that passeth all understanding—a peace accompanied by a deep joy which seems inseparable from the consciousness of peace. The “Quiet Place of the Soul,” of the mystics, is also equally “the Place of Deep Joy” mentioned by the same writers.

Emerson says that at times he experienced or “enjoyed a perfect exhilaration.” At such times, he says: “I am glad to the brink of fear. All mean egotism vanishes. I become a transparent eyeball; I am nothing; I see all; the currents of the Universal Being circulate through me; I am part or particle of God.” He also speaks of “that shudder of awe and delight with which the individual soul always mingles with the universal soul.” He also makes reference to the “ecstasy” and “rapture” attending the experience.

Edward Carpenter, the English poet, whose experience in Illumina-

tion is included in the list of cases of Cosmic Consciousness recorded by Dr. Bucke, gives expression to the Transcendent Joy of the experience in the following lines of one of his poems:

“I arise out of the dewy night and shake my wings! Tears and lamentations are no more! Life and death lay stretched before me! I breathe the sweet æther blowing of the breath of God!

“Deep as the universe is my life—and I know it; nothing can dislodge the knowledge of it; nothing can destroy, nothing can harm me!

“Joy, joy arises—I arise! The sun darts overpowering rays of joy through me, the night radiates it from me! I take wings through the night and pass through all the wilderness of the worlds, and the old dark holds of tears and death—and return with laughter, laughter, laughter! Sailing through the starlit spaces on outspread wings—O laughter, laughter, laughter!”

SOVEREIGN REASON

And first with Reason, which is also best;
Reason that rights the wanderer; that
completes

The imperfect: Reason that resolves the
knot

Of either world, and sees beyond the
veil.

For Reason is the fountain spring of old
From which the prophets drew, and none
beside;

Who boasts of other inspiration, lies—
There are no other prophets than the
wise.

—Jami.

WAKE UP!

Whilst the great man sits on the cushion of advantages, he goes to sleep. When he is pushed, tormented, defeated, he has a chance to learn something.—Emerson.

The Mastery of Emotion

By C. Franklin Leavitt, M. D.

The struggle for the mastery of the weaker or lower self has been compared innumerable times to the tortuous ascent up the side of a steep mountain, where the traveller has to make his own path, thru dense forests and thick undergrowth, in the dark; where there are brambles and rocks; where the wind howls around one's ears, and wild beasts are heard prowling near. One cannot go back, save to certain destruction. One **must** go forward. Overhead, thru the murky clouds, glimmer the stars, but the eyes of the traveller are on the earth. Now and then he plunges through suddenly, to some fragrant, grassy dell, where he rests and goes on, momentarily refreshed. Or perhaps, at one of the darkest moments, he wearily pauses for breath, and leaning on his staff, hears, in an instant's lull of the angry wind, a bird singing. Maybe it is then, for the first time, that he sees the stars. He goes on, a little strengthened for the climb.

By slow and painful degrees the traveller reaches the top. There have been indications that he was nearing the end of his journey, but it is still very dark, and he is very tired. At the final moment he lies down to sleep. The wind drops, all is still for a time. Then the dawn colors the east, a fresh breeze stirs, the birds begin to twitter. The sun

clears the tops of the hills, the sky is gold and blue, the view is superb. The traveller awakens to triumphant joy.

Several things stand out in the struggle for self-mastery. I have endeavored, in this little word picture, to throw these into bold relief—struggle, effort, difficulty, discouragement; the necessity for perseverance, the assurance that help will come when most needed, the assurance also that if one will just push on, doing the best one knows how to do, he is bound to go forward in a gradual progression to eventful victory.

Let us get away from word-pictures for a moment, and look at a few of these points in a very practical way.

What are some of the difficulties we shall encounter?

First—**feelings!** Say you are trying to master the worry habit, a habit of losing your temper, of being depressed, or something of that kind, one of the first things, of course, that you will simply have to do, will be to stop **acting** depressed, worried, or irritated, and act, instead, cheerful, poised, sweet and serene—**just the opposite of the way you feel.**

This creates a real inner conflict, a sense of actual antagonism, almost as if two opposing powers were pitted against each other. This sense of warfare is so strong, in natures naturally intense, that it can be appropriately likened to a fight with wild beasts. It often gives a

person a feeling of dual personality, and in a way, this is not such an incorrect description of the thing, for it actually is a struggle between the stronger and the weaker selves; the higher and the lower; the will and the emotions.

What you are really fighting against is—old, established HABITS, which have become very, very strong, through years of thinking and acting—and thus **feeling**—in certain ways. Of course there is in all of us, by virtue of habit, an instinctive, powerful tendency to take the line of least resistance. We tend to act the way we have been acting. Tend? We are urged that way inexorably, and are certain so to act, unless we take matters into our own hands and determine we will not be slaves, but MASTERS, of our own lives.

The traveller must make up his mind he is **going up that mountain**, in spite of wild beasts; that he will subdue these by force of his own God-given powers, to the point where they will do his bidding.

The wild beast figure holds good, however, only up to a certain point. No wild beast could possibly be as crafty, tricky, subtle, insidious, treacherous as can a man's own emotions. Your feelings can fool you completely, make you see a thing entirely differently from the way it really is; make the strong course so alluring and be so convincing about it that your reason is completely befuddled, your judgment and will are paralyzed, and

you are impelled to action directly contrary to your best interests.

Everyone is much more under the dominance of his emotions than he will admit or is, in fact, aware of. The best of us have achieved merely a certain outward control, which is really repression or suppression of the emotions. But worry, excitement, tenseness, self-consciousness, self-distrust, pessimism, apprehension, jealousy, envy, anger, etc.,—try to really conquer these—not just to the extent of smothering them or shoving them under, but of eliminating them, and see what happens. There will come a time of great despair, worry or anger when you will realize you ought to smile and act pleasant, and as if all were well with you, but your feelings will be too much for you. You will want to swear, throw things, yell or weep. I have frequently had patients write me, "How can I act happy when I feel so wretched? Why, it's going against all there is in me." Yes, it is going against all there is in you of weakness, negativeness, etc., and this is just now about the biggest part of you. What you have got to do is to make a big EFFORT.

William James says, in his Briefer Course of Psychology, that a man IS the amount of effort he is able to make; that "he who can make none is but a shadow; he who can make much a hero." He also calls our attention to the vitally significant fact that when you get right down to brass tacks (language mine, not Mr. James!), the one ef-

fort a person needs to make is **the effort to think**.

Most of us have the idea that **WILL** means making oneself do something, or **act** in a certain way. It does. It means making ourselves think in a certain way. Actions grow forth from thoughts or ideas. Those ideas which **dominate in consciousness** are the ones which impel to action. The whole problem of **WILL** is just—**ATTENTION**,—attention to the ideas you wish to see carried out into your life; holding these steadily before the mind until they completely fill the mind; keeping affirming and adopting thoughts which if left to themselves, would slip away. I am using Mr. James' words almost verbatim here. He also says that "the whole drama of life is a mental drama; the whole difficulty a mental difficulty." Take in the significance of that, my friend!

It is difficult, all right, for a person to keep the right idea before the mind. When one **feels** a certain way, the tendency is to think only along those lines. Other ideas may proffer themselves for notice, but we push them aside immediately. If one will only hear the "still, small voice" of Reason resolutely, and hold to the right thoughts in spite of all the others which rise against them, he will surely win. But this is a very unpleasant performance. As Mr. James puts it, "Willing with effort is an entrance into a lonesome moral wilderness." Yielding to the old course promises a temporary pleasure, of a sort, in self-indul-

gence, while the rewards of the new course are so very far off, in the dim, distant future.

The only resistance we shall ever have to overcome, you see, is that of old habits of **feeling**, which will do their best to keep us from concentrating the attention upon the right thoughts. The thing to do, therefore, is to **ignore** feeling as much as possible, trampling it underfoot, shouldering it aside, paying no attention to it, crowding it out of consciousness. In addition to this, we should of course hold before the mind, in every way we can, the ideas which we choose shall come into manifestation. That is, employ Auto-Suggestion in all its forms, regularly and persistently. Auto-Suggestion is simply the narrowing of the attention to the consideration of one idea.

Where do these troublesome feelings come from in the first place? Why, they were born of thoughts and acts. All feelings are created in this way. Do you see the significance of this fact? If you will deliberately force yourself to think and to act in a different and stronger way, eventually you will create a new set of feelings to correspond.

Feeling is a tremendous force, and like all forces, it works constructively and destructively. Get the right feeling back of you and it will push you to your goal with practically no effort on your part. In like manner the wrong feeling will impel you toward destruction, un-

(Concluded on page 286)

Primary Lessons in Universal Truth

By Elizabeth Thompson Parkhurst

(Introduction—continued.)

It is obvious that anything which depends upon partisan approval must at some time fail and dissolve. It has never seemed to occur to these enthusiastic supporters of partisan policies that if they would climb over the rail fence and look at it from their opponents' point of view they would have the same rail fence, but from another angle. "Because of ignorance my people perish."

25. The Soul, which on first awakening from the stupor of ignorance, begins to think for itself, blindly searching for a way to what it feels to be the Truth, is confused and bewildered as first one fad, cult, and ism claims its attention as "the Way." Confusion of ideas has been rampant in the world since the days of the Tower of Babel, but if we will step quietly to one side, and for a time overlook the mob of insistent clamorers, it will, like all conditions of seeming disorder and chaos, assume a semblance of conformity to some previous plan, and we can in the court of reason listen to the evidence submitted by the different witnesses, correlate, co-ordinate, classify, compare and verify the facts as they are submitted to us.

26. We shall soon see that the clamor is a good deal like a crowd of boys playing a game, every boy is

of a different nationality and speaks a different tongue, but there is one thing they are all united in, and that is the GAME.

27. So it is with the fads, cults and isms of all time, they all speak a different language, but they are in the main agreed upon one thing, and that is the SPIRITUAL UNFOLDMENT OF MAN, the Evolution of the Soul. Therefore there is a scheme of harmony and agreement, a complement in one of what another lacks, and standing quietly at one side we may see a common goal for all, order really reigns in the pandemonium. We shall soon find, if we listen, that all are describing "the Way, the Truth and the Life," but that their conception of it is modified by the particular phase of specialization which they have experienced.

28. It would require more space than is at our disposal to analyze all the different fads, cults and isms in the world today, but we will briefly touch upon a few of the most important characteristics of the best known movements.

We will for convenience classify all the various sects of orthodox religions; also the popular movements known as Theosophy, Spiritualism, Christian Science, Mental Science, Applied Psychology, etc., all of whom use theological terminology postulating a personal God who is characterized by the male pronoun, third person singular as He, Him, His, as being Scholastic, Theologic, Dogmatic political organizations,

since all without exception require assent to a belief in and acceptance of, certain stated resolutions, and require fees, dues and membership regulations.

29. The majority of readers, like the writer, probably experienced their first awakening, mental questioning and spiritual unrest within the circle of the Evangelical church. Here we find in the Creeds and Theologies, based upon the Jewish idea of a god who was a kind of superman, what people have thought about something which they have called "God." Also by misrepresentation and mis-interpretation a man historically known as "Jesus" has been dogmatised into something called a "Saviour." The followers of this cult call themselves "Christians," but do none of the works that their principal teacher and example is accredited with having done. The person who comes before us claiming to be a musician, must give some evidence of his knowledge of music, he must perform on some instrument with ease, or if he be a singer he must show some knowledge of the production of tone, and a comprehension of the sentiment of the song he sings, or else we shall be justified in discrediting his claim to be a musician and label him a fake.

Likewise, a man claiming to be a mechanic, or an engineer, must give evidence **by doing** mechanical work skillfully that he is what he claims to be by trade or profession, and before we will trust our work to

him. The vast body of church-going people today sit in luxurious halls, in handsome clothes, listen to something called sacred music agrandiose, advisory, propitiory, begging oracular addresses to something imaginary called "God," followed by an intellectual expose of the ignorance of a paid platform lecturer who uninformed himself in real knowledge, is obliged to intersperse his discourse liberally with stories and jokes to amuse and entertain his listeners so that they will be hypnotized into thinking him an oracle of wisdom, instead of the bore he really is.

It is utterly impossible for such a lecturer to conceive the true source of either social ethics, or psychological religion. Such a mind can offer no solution for the removal of sin, sickness, vice, poverty or ignorance, because he is himself contributing to all of these evidences of unbelief in the universal Law of Good.

And yet the Great Master spoke in no uncertain terms when he said "he that hath the Son hath life; he that hath not the Son is dead already." What this "Son" may be in actual experience, or of what it is as one of the complex elements of the human make-up, such people cannot conceive.

30. Theology has taught or implied that "God" could be known through intellect, that is, in knowing about "God," but when we awaken to the TRUTH we learn that our intellectual concept of "God" is a good deal like our newspaper knowledge

or acquaintance with a public man. We have read his speeches, we have seen the buildings he may have built, perhaps have seen him in his carriage or from a distance in a crowd, or perchance, we have touched his hand for a moment in the greeting of a handshake, but when it comes down to **knowing him**, that is, in knowing his inner life, ideals, likes and dislikes, aspirations and inspirations, we have to confess ourselves as not being his intimates or confidants. Therefore, we cannot justly claim to know him. We know a good deal about him, what he has said, what he has done, how he appears to look, but of his secret life we know nothing.

31. I quote from a teacher: "To define or describe 'God' to the intellect is impossible. It is no paradox to say that simply by reason of ignorance do ordinary theologians think they know so much about 'God.' And it is no exaggeration to say that those wondrously endowed teachers, whose mortal natures have been so far elevated and purified, that their perceptions range over other worlds and states of existence, and who commune with Beings as much greater than ordinary mankind, as man is greater than the insects of the air—it is the statement of a simple fact to say—that they never occupy themselves at all with any conception which in any way remotely resembles the 'God' of the churches and creeds."

"God" is the Infinite and All Pervading Spirit, formless, Immutable,

Eternal, Incomprehensible, to all save Itself.

32. It is this inner knowledge of "God" that the student seeks who enters the Path in a search for Truth, because he will then place himself (by laying aside all preconceived ideas of how "God" can be revealed by the "Spirit of 'God' which dwells within him and makes its abode with him") in an attitude of mind to attain a realization of the mystery, both by oral instruction and interior illumination from the thing Itself.

33. In Theosophy, which is a modern presentation of Veclanta we find a comprehensive analysis of the seven principles of the Spiritual Ego, in its evolution. The law or re-birth, or cycle of necessity, the law of compensation, and a complete explanation of the life of the soul in the intervening periods between re-births. In Spiritualism we find the phenomena of Theosophy demonstrated. Communication with the so-called dead becomes an established fact of experience, materialization of the ex-carnate soul through obedience to the laws governing matter, gives evidence under test conditions, of demonstrable fact and repeatable phenomena. As the student unfolds in consciousness and develops, independent clairvoyance and clairaudience he may at will examine the Cause or Spirit world which interpenetrates the material world as water interfilterates between grains of sand. He may develop soul faculties which shall en-

able him to read from the scrolls of Nature's Library the history of the ages, and through the faculty called "precience" he may penetrate the pictures of the future and foresee coming events. F. L. Rawson says in *Life Understood*, "Amongst the phenomena known to investigators for which it has hitherto been manifestly impossible to account in a rational way, are those connected with thought reading, prophesying, clairvoyance, clair-audience, second sight, psychometry, etc., etc. So ignorant have we been of such matters that until quite recently their investigation has been tabooed by scientific men, on the ground that there was no method of obtaining exact knowledge concerning them. There are many mysterious phenomena, such as ghosts, numerous miracles, and enchantments, marvelous powers that men have exercised, of which there are many instances recorded, in the oldest known writings, in the Bible and throughout all history. These phenomena are now no longer mysterious and by the reversal of these many falacies in connection with them they serve as "way markers" to better and untimely permanent things." (To be continued.)

THE MASTERY OF EMOTION

(Continued from page 282)

less you will that things shall be otherwise.

When you endeavor to rule your feelings with your reason, judgment and will, you will certainly have a big fight on your hands. But you

would never develop your latent strength unless you came up against a certain amount of resistance. Just as the amount of effort you will have to put forth is determined by the amount of resistance put up by this inner antagonism, just so will your eventual strength be measured by what you have overcome in self. James says that he would give, as a brief definition of moral action—action in the line of the greatest resistance.

So brace yourself for the fight, remembering that a fight is a good thing—it means development. Remember you have within you a power infinitely greater than that of your antagonist—a power which can carry you thru anything and everything, clear to the top, if you will just do your best.

For strength is developed thru USE. Even those efforts which seem extremely feeble, if they are the best one can put forth at the time, are bound to bring results, if persisted in, just as strength is added to a physical muscle thru exercise.

You will probably have many a fall. Never mind—get up and try again, just as a baby does when it is learning to walk. You'll get there by and by. After a while you won't go down so easily, will get up more promptly, and stay up longer. Eventually you will understand better, and emotion won't have the power over you it had at first. You will gradually form the habit of giving your course over to reason, judgment and will. You will at last reach the point where you can look feeling squarely in the face and say, "I know you know, and you have no more power to rule my life. You have done all the harm to me you are ever going to do. From now on I am MASTER—'Master of my fate, Captain of my soul.' I am free."

Be a Handwriting Expert

Every time you write a letter you draw a little portrait of yourself. You need be no artist to do it, but you need to be something of a wise-acre to interpret it. These portraits of penmanship are character revelations, and they must be understood to be understood, which is not as confusing a statement as it appears at first glimpse.

No two people ever write alike. One recognizes instantly the superscription on a letter from a friend who is in the habit of corresponding. There is no chance of confusing the writing of one friend with that of another.

But handwriting is more than an identification. It is a characterization, and has been so regarded from ancient days, though only comparatively recently has the thing been reduced to a scientific study.

When we have "penmanship" in school and laboriously try to copy the queer figures before us in the book our writing isn't individual, it isn't our own. But as the form of the letters become engraved on our memory they are assimilated by our personality, which adapts them to an expression of itself, and behold a page of writing becomes a descriptive sketch of the writer.

"After we have mastered the art of penmanship," says Dr. von Hagen, "we become independent and write

and form letters of the alphabet to suit our personal taste and ability.

"Our hand then becomes the unconscious instrument of our brain and merely transcribes into letters, words and sentences the active thoughts as they are formed. Having become used to writing the various letters of the alphabet, our hand ceases to record our thoughts, which is really done by the ever-active thinking brain.

"Our individual personality will therefore unconsciously form letters greatly at variance with the school copybook, by changing some letters either through the addition or omission of strokes which in the school-room we were taught to make.

"We find just as many different kinds of handwriting as there are people. Just as no two human beings in the world are exactly alike, so no two handwritings are similar in every detail.

"Through brain activity we express unconsciously in our handwriting our feelings, our desires and our will. If we even tried, when writing, to conceal them, we could not do so, for we cannot change our character over night and a master of this science can easily detect, by a single analysis, the real thought, feeling or ill effort dictating its obvious counterfeit.

"That's the explanation of handwriting characterization. Here are some of the uses to which knowledge of it may be put:

"Graphology . . . is most reliable as a means of self-knowledge

and self-development in business and in private life, revealing, as it were, from moment to moment, in one's self and in others in all his various relations with them, controlling influences that, by its application, lead to salutary development or discipline, corresponding to their nature and intensity.

"Parents may discover in the handwriting of their growing children characteristics, the culture or elimination of which may be of vital importance in their future lives.

"Employers can, by studying the handwriting of their employes, guard against laziness, deception, gambling and dishonest tendencies for an analysis of their handwriting will surely reveal these, if present."

What knowledge sweethearts may glean from love letters, the learned doctor doesn't mention. But think of what the youth might read of untidiness, carelessness, contrariness, or the girl of stinginess, stubbornness, secretiveness, if they read the writing as well as the wording of each other's notes. Perhaps the science of graphology has something to do with the blinding of love, temporarily.

The knowledge of handwriting as a means of character reading is ancient, dating back to the Roman historian, Suetonius, who in 76 A. D. wrote a characterization of Emperor Octavianus Augustus which fitted that gentleman better than his royal crown.

A little book was published in 1622—when books were rare and

precious things. "How to judge the nature and character of a person from his letter" was the title, and Dr. Camillo Baldo of Bologna was the author.

At the time of Louis XVI in France graphology readings were one of the parlor amusements. Being a graphologist wasn't a particularly safe business then either, for one day a woman presented a sample of the monarch's own handwriting, entirely ignorant of its royal source. The reading was so true a depiction of the king's foibles and failings, and so readily identifiable, that the graphologist was given some months in prison to regret the accuracy of his profession.

In 1820, Goethe, the poet, whose "Faust" still holds the stage, wrote a pamphlet on graphology. George Sand also was much interested in this subject.

Not until 1881, however, was any real system for reading handwriting laid down. This was done by Abbe Michon, a Frenchman, and, though his system contains many inaccuracies, he crystallized thought in that direction and started many others to thinking along that line, so he is regarded as the father of graphology.

It is quite interesting to figure out just what one's friends are like. There's a great deal of both fun and fascination lurking behind a little bit of careful graphology study.

COMPENSATION

What will you have? quoth God.
Pay for it and take it.

—Emerson.

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