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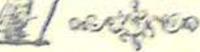
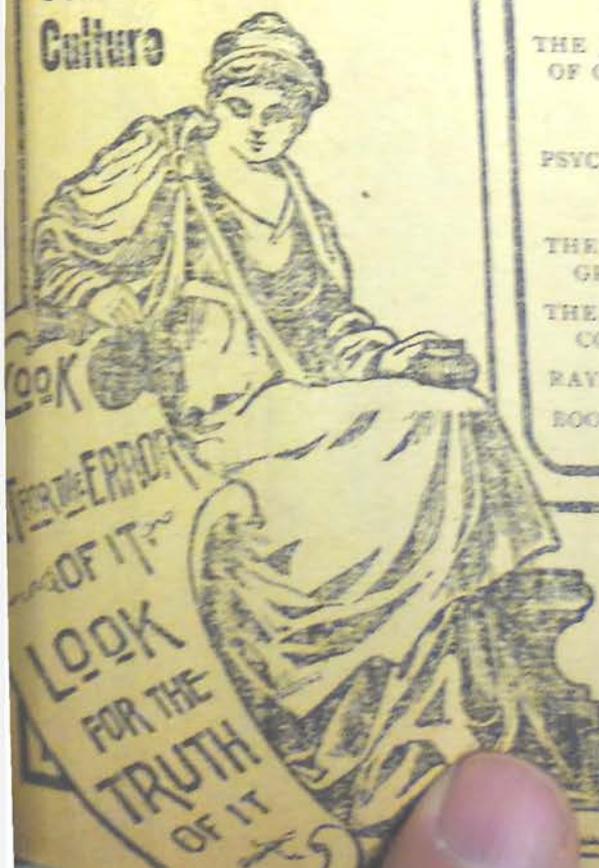
ELTKA

A MAGAZINE

EDITED FOR THOUGHTFUL PEOPLE

Psychology and
Psychic Phenomena

Physical,
Mental, and
Soul
Culture



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BOOKS AND PERIODICALS

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THE PSYCHOLOGY OF HEALTH AND HAPPINESS

BY

LA FOREST POTTER, M. D.

The sane, clear-headed, and thoughtful plea of a broad-minded and cultured physician for a better understanding between the old and the new schools of healing. While the book is one no physician or mental scientist should be without, its appeal to the lay reader is enforced by most interesting accounts of remarkable modern instances illustrating the argument as to physical susceptibility to mental influences. Dr. Potter's clear and convincing exposition in the opening chapter of the law of equilibrium in nature and in man throws a flood of light on the whole problem.

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Look not for the error of it; look for the truth of it.

ELTKA

Devoted to a Realization of the Ideal.

Vol. VI

NOVEMBER, 1903

No. 35

Live Your Own Life.

BY EUGENE DEL MAR

FELLOW OF THE ILLUMINATI, Author of "Spiritual and Material Attraction, etc."
In the Magazine of Mysteries.

The moment one says to another, "Live your own life," he is met with the suggestion of "selfishness." And yet whose life but his own can one live? It is impossible to do else. In their endeavor to absorb, or be absorbed into, the lives of others most people fail to live their own lives intelligently or beneficially.

No one lives his own life to the greatest advantage until he directs it from a viewpoint larger than the mere conception of physical and material demands. One cannot live his own life from such point of view, for the reason that he is enslaved by physical and material environments.

Until one realizes the truth of Being, and knows that the Self is more than his physical body and its needs more than material needs, his conscious living is that of an animal, and his life is manifested in terms of selfishness. It is only as one identifies the Self with the Soul that he rises to a consciousness of unity with his fellow-beings.

The realization of the truth that Soul is inseparable from Soul—and therefore that the interests and concerns of each

equally are the interests and concerns of all—is what frees the awakened individual. And each Soul is free from direct physical and material demands to the degree that he has unfolded to this consciousness.

The realization of this truth enables one to grant freedom to another, and thus to free the Self. Each person is bound fast to that which he himself binds. One who endeavors to enslave another enslaves the Self; but the Truth liberates, for it permits no assumption either of essential superiority or inferiority. Equality lies at the very heart of Truth, for Truth is impersonal, universal, and eternal.

One lives his own life to the extent that he lives a life of Principle; that is, a life the conscious point of view of which is that of the Soul or the viewpoint that is fundamental and eternal. But each individual must progress from the position of unfoldment now occupied by him, and he can see life's problems only in the light of his present vision.

To the one who is dissatisfied with his spiritual outlook and desires to enlarge it, the broader conceptions of truth must be offered in terms related to his present condition of development. They must be formulated to fit the measure of his understanding. In order to meet his requirements the suggested methods must be feasible and practicable.

The fundamental truth is that what is best for one is best for all, and that one does most for all who does most for the Self, the Soul. Such a one is at the very centre of beneficent activity and is receptive to the widest range of responses. To the one who gives from the standpoint of the Universe does the Universe respond, and upon him does it bestow its stores of wisdom and harmony.

Would one live his own life he must see with clear and direct vision, he must realize the fundamental Unity that under-

lies diversity of appearance, he must identify the Self with each and every other Self, he must pierce the veil of appearance and unfold to a consciousness of his inherent strength and grandeur. When these are done, and when one expands to a deep consciousness of his inherent greatness, he becomes incapable of thought or act that is not in consonance with his exalted estimate of the Self.

If one would live his own life—the life of the Soul—he must think and act from the one point of view of all who may be concerned. In the largest sense all are interested vitally in each thought and act of every individual. The Universe in all its parts—spiritual, mental and physical—is a perfect whole, and the tremor of each atom is felt throughout the confines of the Universe.

In a narrower sense there are particular individuals who at least seem to be affected most directly by one's thoughts and acts. To live one's own life, in reference to such individuals, who must think and act from a point of view common to all. The viewpoint referred to necessarily is that of Principle.

Fundamentally there is but one point of view. But this one point of view has two very contrasting aspects. One is that of appearance or expediency, and it regards the physical or the material as basic and fundamental, while the other, that of Principal or eternal truth, considers the spiritual as basic and fundamental.

The more nearly one lives toward the circumference of things the wider the divergence between these two aspects. And the farther he penetrates toward the centre the more nearly do the two aspects converge. While at the centre their complete identity is discerned.

The viewpoint of appearance or expediency has direct relation to immediate, momentary and temporary relief or pleasure,

while that of Principle or eternal truth is related directly to permanent and abiding happiness or harmony. Until one has penetrated to the heart of Being he is obliged constantly to choose *either* appearance or Principle for his guide.

There is no inherent contradiction or inconsistency between appearance and Principle. But, while the former is the manifestation of the latter and is seen in complexity and diversity, the latter is the unmanifest Unit or Principle—one and indivisible.

All points on the circumference converge to a common centre, and all roads from the circumference lead to the centre. But each road differs from all others in its degree of directness or indirectness, and while all must reach the centre eventually, each takes his own time and also determines what he shall make of each minute of his journey.

The problems that confront one in his daily life are the opportunities presented to him for development, for Soul unfolding or for living his own life. And if he would live his own life consciously, and therefore live a life of conscious harmony, he must meet and solve these problems. He can do this satisfactorily only as he discerns the principles each problem represents, for these principles represent Eternal Truth.

To solve one's life problems to the best advantage he must think and act that which is best for others as well as for the Self, in the light of what is permanent and abiding. He must think and act for all time and not for the moment, and for the benefit of humanity as a whole, as well as for the individual as a part. He must have that intense love for others that would permit him to pain them temporarily, were that necessary to their more enduring happiness and harmony.

Doing unto another that which one would have done unto himself is not necessarily doing what is right or just. Until one

realizes the truth of Being and thinks and acts from that standpoint alone, all his thoughts and acts are permeated with an injustice that affects the Self and others equally.

Before one can hold another in a just estimation, or think or act for the best interests of all, it is essential that he estimate the Self rightly. The Golden Rule should constitute the cardinal rule of life, but each must seek the wisdom that will enable him to apply it to the best advantage, if he would incorporate its essence into his life.

With the consciousness of identity of Self and Soul, and the realization that fundamentally the interests of one and all are the same, doing unto others that which one would have done unto himself is doing that which is best for one and all. For this involves a true estimate of the Self and of all other Selves, and it relates itself to the permanent happiness of others rather than to their temporary pleasure. And to those who have unfolded sufficiently to an understanding of Truth it inures both to their temporary pleasure and permanent happiness.

Live your own life! Do not try to live the lives of others or permit them to try to live yours. All such attempts are doomed to complete and utter failure, for the reason that they involve an impossibility. To the extent that one lives his own life does he enable others to live their lives to the best advantage.

One must live his own life consciously if he would assist to elevate and free others. To do this *he must live his own life from the point of view of all lives*. This alone enables him to unfold to the realization both of his inherent dignity and of the equal dignity of each and every other Soul or Self.

Mind and Body.

As the whole man is a unit in expression, we should expect to find a correspondence in the physical organism to the more

masterful control and use of the mind, as through concentration. The expectation is justified; for scientific experiment has shown that increased mentation has resulted in increased brain-cell structure, and that radical improvement in particular bodily structure, has been effected through systematic and properly directed mental action.

In the normal life-expression the interaction between mind and body is very intimate. Mind in this expression has a physical basis in the structures of the brain; it follows that its easiest functions are along the lines of this previously established basis. The special direction or employment of the mind changes this basis accordingly, making possible a new order of mental expression, and from which corresponding physical changes result in the organism.—*Realization.*

T H E

Joyous Springs of Continuous Thought.

BY MARY EUPHA CRAWFORD.

FELLOW OF THE ILLUMINATI.

*Author of "Typo-Culturists," A Study of Hygienic Living,
San Diego, Calif.*

Weary half reaching thought leads to dragging, broken, unperfect action. Unholy thoughts cherished are exhausting, wasteful, quickly tire the body, and lead to impure lives.

Plato said, "Continuity controls the circulation of the blood. If it is small the mental action is weak and lacking power of concentration."

A careful housekeeper, or a good business man is successful in keeping affairs moving smoothly and the wants of all dependent on their activity, supplied, to the extent of the ability to foresee and anticipate the demands that may be made. Much friction and lack of success attend and mar the lives of all who are unable to do so.

But primarily strength and readiness come from keeping the plexuses founts continually filling as they are lowered, by systematic exercise, furnishing the most nourishing supplies, and positive thought that connects each act with the succeeding ones to the rhythm of the circulation of the blood.

Then health, business and all activities move in an enlarging sweep with a happy rhythm, and a musical rhyme that anticipates and softens friction.

Such as these weary not of health, success and well doing, because their bodies do not get tired. Sustained by a habit of positive suggestion that relaxes not it is possible to reap as they go.

Any work performed with heaviness and constant thought of its hardness exhausts the reservoirs and makes the body tired and irritable. If this spirit rules it shuts off the supply of fluids from their perennial source presided over by the eternal spirit dwelling in the Now and never weary of well doing, for its nature is of the sameness of divine unity accompanied by infinite vitality. The uncontrolled mind looking ahead magnifies labors and the contemplation pressing upon the nerves causes an exhaustive leakage beyond the demands of the work.

The positive, systematic people who waste no time in useless thought or movements hold right suggestions in their minds constantly that enables them to conserve energy to the completion of any aspiration, rounding it with plenty left to continue or begin another. The nerves by such training respond and act steadily like well groomed, high stepping steeds, so well poised in action as to need only the gentlest pressure upon the lines. One cannot hold right suggestions in the mind that will bear fruit in well directed energy of action except by watching and controlling the thinking. "They are the wise ones who direct what they think, feel and say."

Every act performed with a mind wandering along a flow of vague unrelated visions exhausts the body and causes uncertain temper that is laid to the hardness and disagreeable nature of the work itself. The relation between thought and taste is so intimate that the sensation responds in kind to the quality of the thought. Irritable thought produces a roughening, edgy effect in the mouth.

If the will is not instructed to work to the end of a task, or to walk a mile it will flag before it is half done and the body get tired. If one rises heavily in the morning, pulls together with an effort and thinks of the days work as a monotonous irksome round, he is tired at the start, the refreshing vigor imparted to the body by sleep is dissipated as nerve leakage.

A state of repose from some activities serves to permit another set of workers to proceed without interruption. Though they never get tired the co-operation of a poised mind is needed to parallel their action with equal intelligence. Every state of rest is fed by springs of intense activity that make it rest. If one lags and faints often on the way he reaps the kind of results that flow from intermittent thinking and acting.

It is difficult to trace the effect of thought upon nerve and blood circulation and quite easy to lay failure and unhappiness to a hard fortune void of equity. A minute of humping down and relaxing to indolence, sadness or failure seems to carry one with a sweep farther down grade than a period of industry and cheerfulness have been able to do up the ascent of unfoldment. It empties the vital reservoirs like a cloud burst. If often yielded to it is like "the little rift within the lute that by and by will make its music mute" and by insensible degrees evolve a pessimist who is turned wrong side out and tired of everything, his own thoughts and society, the most, from which he cannot shake or free himself.

It requires* persistent effort and a resolute purpose to keep all thoughts and feelings moving on and out of the mind, that zigzag from the patterns of beauty evolved by self-control and patience.

Weakness of thought control, indecision, dislike of the discipline of steady work makes tiredness.

The bad practice of making spurts and dropping down to rest on them is exhaustive and barren of good results. The nerves not being saturated with a purpose of steady effort are unready to respond, the reservoirs are empty, like the virgins without oil in their lamps. The order to pull up and act irritates and tires them before the spurt is finished and they drop down exhausted at its close. But the personality is inflated with vanity about its powers and values the result by the effort it has cost to get unused machinery to working, then wonders and rails at its luck if a full measure of success fails to follow.

The duties that come to each one have a solid, staying-at-home-at-all-hours air, that resists being performed by spurts. If recognized as necessary to well being and accepted cheerfully, their hard edgy nature softens and they slip into places as members of the household, through whose assistance experience and soul culture are to be obtained when a habit is formed of stopping on an achievement with the thought that enough has been done, decay of health and power attends like a nemesis.

The health and vigor of youth are ever flowing, leading the way from one activity to another without end.

A soldier in weather stained khaki suit pacing his beat with gun over his shoulder may seem an unattractive object to observers, and to be having a monotonous time, but military duty and a prescribed beat cannot place impassable limitations about his thoughts and soul. He can be walking with the gods

along that narrow beat while getting needed discipline and growth from faithful performance of duty.

Psychical Research.

BY SIR WILLIAM CROOKES.

Extract from address before the British Association for the Advancement of Science.
Reprinted from the Annual Report of the Smithsonian Institution.

No incident in my scientific career is more widely known than the part I took many years ago in certain psychic researches. Thirty years have passed since I published an account of experiments tending to show that outside our scientific knowledge there exists a Force exercised by intelligence differing from the ordinary intelligence common to mortals. This fact in my life is, of course, well understood by those who honored me with the invitation to become your president. Perhaps among my audience some may feel curious as to whether I shall speak out or be silent. I elect to speak, although briefly. To enter at length on a still debatable subject would be unduly to insist on a topic which—as Wallace, Lodge, and Barrett have already shown—though not unfitted for discussion at these meetings, does not yet enlist the interest of the majority of my scientific brethren. To ignore the subject would be an act of cowardice—an act of cowardice I feel no temptation to commit.

To stop short in any research that bids fair to widen the gates of knowledge, to recoil from fear of difficulty or adverse criticism, is to bring reproach on science. There is nothing for the investigator to do but to go straight on; “to explore up and down, inch by inch, with the taper his reason;” to follow the light wherever it may lead, even should it at times resemble a will-o'-the-wisp. I have nothing to retract. I adhere to my

already published statements. Indeed, I might add much thereto. I regret only a certain crudity in those early expositions which, no doubt justly, militated against their acceptance by the scientific world. My own knowledge at that time scarcely extended beyond the fact that certain phenomena new to science had assuredly occurred, and were attested by my own sober senses and, better still, by automatic record. I was like some two-dimensional being who might stand at the singular point of a Riemann's surface, and thus find himself in infinitesimal and inexplicable contact with a plane of existence not his own.

I think I see a little farther now. I have glimpses of something like coherence among the strange elusive phenomena; of something like continuity between those unexplained forces and laws already known. This advance is largely due to the labors of another association, of which I have also this year the honor to be president—the Society for Psychical Research. And were I now introducing for the first time these inquiries to the world of science I should choose a starting point different from that of old. It would be well to begin with *telepathy*; with the fundamental law, as I believe it to be, that thoughts and images may be transferred from one mind to another without the agency of the recognized organs of sense—that knowledge may enter the human mind without being communicated in any hitherto known or recognized ways.

Although the inquiry has elicited important facts with reference to the mind, it has not yet reached the scientific stage of certainty which would entitle it to be usefully brought before one of our sections. I will therefore confine myself to pointing out the direction in which scientific investigation can legitimately advance. If telepathy take place we have two physical facts—the physical change in the brain of A, the suggester, and the analogous physical change in the brain of B, the recipient of the

suggestion. Between these two physical events there must exist a train of physical causes. Whenever the connecting sequence of intermediate causes begins to be revealed, the inquiry will then come within the range of one of the sections of the British association. Such a sequence can only occur through an intervening medium. All the phenomena of the universe are presumably in some way continuous, and it is unscientific to call in the aid of mysterious agencies when, with every fresh advance in knowledge, it is shown that ether vibrations have powers and attributes abundantly equal to any demand—even to the transmission of thought. It is supposed by some physiologists that the essential cells of nerves do not actually touch, but are separated by a narrow gap which widens in sleep, while it narrows almost to extinction during mental activity. This condition is so singularly like that of a Branly or Lodge coherer as to suggest a further analogy. The structure of brain and nerve being similar, it is conceivable there may be present masses of such nerve coherers in the brain whose special function it may be to receive impulses brought from without through the connecting sequence of ether waves of appropriate order of magnitude. Rontgen has familiarized us with an order of vibrations of extreme minuteness compared with the smallest waves with which we have hitherto been acquainted, and of dimensions comparable with the distances between the centers of the atoms of which the material universe is built up; and there is no reason to suppose that we have reached the limit of frequency. It is known that the action of thought is accompanied by certain molecular movements in the brain, and here we have physical vibrations capable, from their extreme minuteness, of acting direct on individual molecules, while their rapidity approaches that of the internal and external movements of the atoms themselves. •

Confirmation of telepathic phenomena is afforded by many converging experiments and by many spontaneous occurrences only thus intelligible. The most varied proof, perhaps, is drawn from analysis of the subconscious workings of the mind, when these, whether by accident or design, are brought into conscious survey. Evidence of a region below the threshold of consciousness has been presented, since its first inception, in the Proceedings of the Society for Psychical Research, and its various aspects are being interpreted and welded into a comprehensive whole by the pertinacious genius of F. W. H. Myers. Concurrently, our knowledge of the facts in this obscure region has received valuable additions at the hands of laborers in other countries. To mention a few names out of many, the observations of Richet, Pierre Janet, and Binet (in France), of Breur and Freud (in Austria), of William James (in America), have strikingly illustrated the extent to which patient experimentation can probe subliminal processes, and can thus learn the lessons of alternating personalities and abnormal states. While it is clear that our knowledge of subconscious mentation is still to be developed, we must beware of rashly assuming that all variations from the normal waking condition are necessarily morbid. The human race has reached no fixed or changeless ideal. In every direction there is evolution as well as disintegration. It would be hard to find instances of more rapid progress, moral and physical, than in certain important cases of cure by suggestion—again to cite a few names out of many—by Liebault, Bernheim, the late Auguste Voisin, Berillon (in France), Schrenck-Notzing (in Germany), Forel (in Switzerland), van Eeden (in Holland), Wetterstrand (in Sweden), Milne-Bramwell and Lloyd Tuckey (in England). This is not the place for details, but the vis medicatrix thus evoked, as it were, from the depths of the organism, is of good omen for the upward evolution of mankind.

A formidable range of phenomena must be scientifically sifted before we effectually grasp a faculty so strange, bewildering, and for ages so inscrutable as the direct action of mind. This delicate task needs a rigorous employment of the method of exclusion—a constant setting aside of irrelevant phenomena that could be explained by known causes, including those far too familiar causes, conscious and unconscious fraud. The inquiry unites the difficulties inherent in all experimentation connected with mind, with tangled human temperaments, and with observations dependent less on automatic record than on personal testimony. But difficulties are things to be overcome even in the elusory branch of research known as experimental psychology. It has been characteristic of the leaders among the group of inquirers constituting the Society for Psychical Research to combine critical and negative work with work leading to positive discovery. To the penetration and scrupulous fair-mindedness of Prof. Henry Sidgwick and of the late Edmund Gurney is largely due the establishment of canons of evidence in psychical research, which strengthen while they narrow the path of subsequent explorers. To the detective genius of Dr. Richard Hodgson we owe a convincing demonstration of the narrow limits of human continuous observation.

It has been said that "Nothing worth the proving can be proved, nor yet disproved." True though this may have been in the past, it is true no longer. The science of our country has forged weapons of observation and analysis by which the veriest tyro may profit. Science has trained and fashioned the average mind into habits of exactitude and disciplined perception, and in so doing has fortified itself for tasks higher, wider, and incomparably more wonderful than even the wisest among our ancestors imagined. Like the souls in Plato's myth that follow the chariot of Zeus, it has ascended to a point of vision far above the earth.

It is henceforth open to science to transcend all we now think we know of matter and to gain new glimpses of a profounder scheme of Cosmic law.

An eminent predecessor in this chair declared that "by an intellectual necessity he crossed the boundary of experimental evidence, and discerned in that matter, which we in our ignorance of its latent powers, and notwithstanding our professed reverence for its Creator, have hitherto covered with opprobrium, the potency and promise of all terrestrial life." I should prefer to reverse the apothegm, and to say that in life I see the promise and potency of all forms of matter.

In old Egyptian days a well-known inscription was carved over the portal of the temple of Isis: "I am whatever hath been, is, or ever will be; and my veil no man hath yet lifted." Not thus do modern seekers after truth confront nature—the word that stands for the baffling mysteries of the universe. Steadily, unflinchingly, we strive to pierce the inmost heart of Nature, from what she is to reconstruct what she has been, and to prophesy what she yet shall be. Veil after veil we have lifted, and her face grows more beautiful, august, and wonderful with every barrier that is withdrawn.

Keep busy.—*Benjamin Franklin.*

Character counts for Success; no effort too great nor sacrifice too dear in carrying out duties and obligations.—*Lewis Nixon.*

There is one Mind common to all individual men. Every man is an inlet to the same and to all of the same. He that is once admitted to the right of reason is made a freeman of the whole estate. What Plato has thought he may think; what a

saint has felt, he may feel; what at any time has befallen any man, he can understand. Who hath access to this Universal Mind is a party to all that is or can be done, for this is the only and sovereign agent.—*Emerson.*

THE INTERNATIONAL CONGRESS ON TUBERCULOSIS.

TO BE HELD AT ST. LOUIS IN 1904.

The following announcement has been issued by the management of the American International Congress on Tuberculosis on January 15, 1904.

New York, January 15, 1904.

MY DEAR COLLEAGUE:—

It is out of the question for the Chairman of the Committee on Organization, to write all our officials in all the States, but enough has transpired to send you copies of such articles as are appearing and will appear from time to time in the public press, lay and medical.

Enough now has occurred to settle the question that there will be a great meeting of the Congress in October, 1904, at the universal Exposition, and the representation will be quite too large for the consideration or even discussion of individual papers, except in sections.

The character of the medical men counted officially with the Congress, in its organization by the committee named by Governor Francis of the International Exposition, embracing such illustrious names from the medical profession as Dr. A. N. Bell, Editor of *The Sanitarian*, of Brooklyn; Dr. E. J. Barrick, President of the International Congress; Dr. F. E. Daniel, First Vice President, *Texas Medical Journal*, Texas; Dr. Thomas Darling-

ton, President Board of Health New York City; Dr. W. F. Drewry, Vice President and member of Council, Petersburg, Va.; Dr. A. P. Grinnell, of Burlington, Vt., First Vice President Medico-Legal Society; Prof. Dr. C. H. Hughes, alienist and neurologist, St. Louis, Mo.; H. Edwin Lewis, M. D., Editor Vermont Medical Monthly, Burlington, Vt.; Dr. W. F. Morris, Secretary State Board of Health of the State of Missouri; Dr. Richard J. Nunn, member of the Council, and one of the ablest medical men in Georgia; Dr. W. B. Outten, Surgeon General of the Missouri Pacific Railway System of the U. S.; Surgeon General Nicholas Senn, M. D., of the State of Illinois, and at the very head of the medical profession of his State; Dr. John H. Simon, Health Commissioner of St. Louis, Mo.; and Dr. George B. Tabor, the State Health Officer, of Austin, Texas; not to enumerate all the other medical men of that committee, or those who have accepted positions of Vice Presidents, honorary or at large, or from the several States, more than one hundred and fifty in number, should be a sufficient guaranty, not alone to the medical profession, but to the community, that all questions concerning the proper censorship of papers; the suitable regulation of subjects for discussion, and the organization of standing committees and programme, will reflect only honor and credit upon the medical profession of which these gentlemen form so conspicuous a part.

All medical or legal gentlemen, legislators, public officials, scientists or intelligent laymen, who are interested in its work, and board of health, medical or legal associations or bodies will be warmly welcomed to representation at its meeting, and the delegates not to exceed three in number, except State Medical Associations, where a large number will be received if properly vouched for by the State Medical Associations, or by a suitable medical committee on credentials named by the management of

the Congress in States where no delegates are named by State societies.

The membership fee for 1904 is only \$ 1.00, and members forwarding names and addresses will be enrolled in the order of the receipt of their applications.

All members of 1903 and 1904 who also remit \$ 1.50 in addition, will receive the Volume XXI, Medico-Legal Journal at half price, which will contain all the latest and current announcements of the Congress.

Respectfully submitted,

E. J. BARRICK, M. D., President American International Congress on Tuberculosis.

CLARK BELL, Chairman Committee on Organization of the Universal Exposition, St. Louis, 1904, and of Board of Executive Officers of the International Congress.

MORITZ ELLINGER, Chairman of the Council.

SAMUEL BELL THOMAS, Secretary.

Some criticism has recently been made in medical journals of high character as to the recent sympathetic action of the Government of the United States and of the Universal Exposition of St. Louis in 1904, especially of the United States Government, in the aims and purposes of the American Congress on Tuberculosis.

The American Government has been the strong and steadfast friend and supporter of the American Congress on Tuberculosis since it was founded by the Medico-Legal Society in 1900 on the Medico-Legal basis on which it was placed at its inception.

The lines and basis on which it was organized by the Medico-Legal Society were, that the questions which it proposed to discuss were problems of the very highest and broadest moment

that had ever been presented to the students of Forensic Medicine in the history of that domain of science.

These were, of course, questions mainly of law and legislative action, but which also involved questions requiring the highest skill in Medical Science, in chemical, bacteriological, and pathological inquiry. They deeply interested the Statesman, the Legislator, and the political economist. To the minds of the founders of that body any attempt to limit the subject to one single profession, and especially the medical, could not be hopeful of results, when the main hope was in inducing preventive legislation, and a popular education of the great masses of the people in favoring the enactment of such legislation (at the polls if necessary), and in creating a public opinion that would not only favor, but insist upon, its enforcement.—*From editorial in the MEDICO-LEGAL JOURNAL.*

THE NEW THOUGHT CONVENTION.

The Fourth Annual New Thought Convention will be held at St. Louis, Mo., during the World's Fair, on October 25th to 28th, inclusive. The sessions will be held in the magnificent Music Hall, located at 13th, 14th, and Olive Streets, which has a seating capacity of 3,000.

Under the power vested in it by the New Thought Convention in Chicago, the Executive Committee has perfected a New Thought Federation, and has organized the Board of Directors with the following officers:

- President,* Rev. R. Heber Newton.
- Secretary,* Eugene Del Mar.
- Assistant Secretary,* John D. Perrin.
- Treasurer,* H. Bradley Jeffery.
- Auditor,* Bolton Hall.

The Board of Directors is divided into an Executive Com-

mittee, composed of Margaretta G. Bothwell, Eugene Del Mar, Bolton Hall, H. Bradley Jeffery, and Charles Brodie Patterson; and an Advisory Committee, composed of Nona L. Brooks, John D. Perrin, Charles Edgar Prather, and Helen Van-Anderson. To this Committee have been added H. H. Schroeder and Francis R. Pierce of St. Louis, Joseph Stewart of Washington, D. C., and Henry Harrison Brown of San Francisco, Cal.

At a recent meeting held in New York City various resolutions were adopted, and the tentative statement of "The Significance of the New Thought" was changed and shortened, the idea being to make no limitations or boundaries. A constitution governing the workings of the Federation was adopted, which will soon be printed for the information of the public.

The address of the Secretary, Eugene Del Mar, is 557 West 141st Street, New York City.

RAYS OF LIGHT

FROM THE
ILLUMINATI.

However much individuals may differ, however much social separatedness there is in the world, ultimately there is one Being in whom we all live. Then consider how we are all one in that Being, so that there can be, is, no real separatedness. Separatedness is due to the notion that we are somewhat in and by ourselves. To lose the sense of separatedness does not mean the sacrifice of individuality. It means that never again shall we try to understand or master ourselves simply as isolated units. We are related units. We have a common universe. We share in a general forward movement of life.

Even if our thinking verges on pantheism for a time there

will be no loss in the end, for we shall grow into a deeper sense of unity. The practical precepts of many pantheists is this: One ought not to injure another, for that would be injuring one's self. In a profound sense this is true, for we are so closely related that we cannot injure another without injuring our self. Hence, one must cease injuring and hating, one must do good and love, whether one would be happy and harmonious one's self or would make others happy and harmonious.—*Horatio Dresser*.

Truth is the demonstration of unity. To understand the unit is to comprehend the all. The unit is the key. This key alone unlocks the universe of knowledge. The unity of the universe is the watchword of the new reformation, the touchstone of the new revelation. If the universe be a unit, then all knowledge must be correlated. Reality cannot be contradictory; what is truth to the human consciousness must be truth wherever similar experiences are known. What is truth to man must be truth to all existing conscious beings. That which is truth to man must be truth to God. The universe is one. Humanity is one.—*Henry Frank*.

If you will make the following suggestions a part of your working capital, you are on the highway of agreeable and satisfactory relations with your fellows. Though the matter seems simple enough in theory, it will tax your perseverance to the utmost to carry it out to practical results:

Never show temper.

Never betray envy or jealousy.

Indulge in no sarcasms.

Associate as much as possible with people of sound health, of cheerful disposition, of intelligence and education, of benevo-

lence and moral purpose. Tone up your Personal atmosphere by contact with such.

Surround yourself, as much as possible, with objects, forms, colors, circumstances, etc., that are agreeable, and exercise a cheerful and uplifting tone upon your Personal Atmosphere.

In all things maintain the confident and expectant mood of success.—*Frank C. Haddock.*

There is but one time to *be* anything, and that time is *now*. Postponement, procrastination, is loss, waste, pain, failure. "Now is the accepted time" for happiness. He who will be happy must be happy *now*. There is no other cause of unhappiness equal to this of waiting for it,—tomorrow. There is but one other cause and that is mourning for what has been or might have been. Living in yesterday and tomorrow is the cause of unhappiness, failure and disease. The only way to be happy is to *be*, and the only time one can *be* is *now*.—*Henry Harrison Brown.*

Human fellowship is the business of this life—the affair of this real world. There is a modern search for the holy grail. It is true, earnest, accurate. It is prompted by the great social heart-beat, and guided by the social sense of other-life that fills the thought of this new world. This is the only sane explanation of the great industrial movements and the profound political consciousness that fill our modern life. The heart of humanity is reaching out for the instrument of brotherhood, every faculty of the common life is straining itself to apprehend the form and medium of communion.—*Ralph Albertson.*

We shall yet see that right thinking and right living alone constitute a divine being and determine the happiness of the

individual. I am sure that if man can establish a divine precedent for life and being within himself, that life will be an eternal succession of peace and harmony.—*Francis Edgar Mason.*

HOME STUDY.

Including Informal Talks With Our
Readers, Book Notes, Corre-
spondence, etc.

Since greeting our readers the last time another important change has taken place in our work. Previously the printing department was situated nearly a mile from our main office, but during the month we have removed to our own quarters, which brings our printing to the next block from the editorial rooms. The installation of machinery, etc., has caused the usual delays and annoyances, but the greatly increased facilities will soon make up for past difficulties. The increased amount of space occupied and other improvements added will more than double our previous capacity for work. If your letter has not been answered or your order filled, we hope you will make some allowance for us under the circumstances. We trust everything will be running smoothly again within a very short time.

We have received many Books; Clippings, Magazines, etc., for use in the office and library and for distribution. With many of these comes the request that we write and explain just what class of reading is most desired, and asking us to acknowledge receipt etc. We would gladly send a reply to every one who is taking such a kindly interest in the work but it would be almost an impossibility to write a letter in every case. We thank you all and assure you that your aid is gratefully appreciated, both by myself and by the many who have been thus aided through your liberality. Hereafter we will publish a list in the magazine at least of the books which are added to the

Library in this manner, giving the names (unless otherwise requested) of the ones who have sent them. In sending books to the library wrap them securely and do not enclose any writing *in* the package, but write your own name and address on the upper left-hand corner of the outside, also the words "For Home Study Library." In selecting books remember that whatever has been helpful and useful to you, may also be helpful and useful to another. You all have some books which are of interest and which in many cases have outgrown their usefulness *for you*; these may be just the ones which would be of greatest benefit to some one else. Occasionally I receive a letter complaining that the terms for use of books are almost prohibitory to some of those who need them most. This is not true, for where a person is worthy and yet is unable financially to secure the benefits, ample provision is made for them. This, however, must not interfere with making the Library both self-supporting and permanent. When you rightly consider the matter, remembering that the library is yours as well as mine, that you are a part of the Institution as well as myself, I am sure you will see the wisdom of the plan that has been adopted. We have, for the benefit of those whose circumstances preclude the possibility of securing good reading, a department for the distribution of literature absolutely free. This is maintained principally by those who send magazines, etc., for that especial purpose. All who are taking other magazines and in fact any good reading matter which in the common course of things is usually lost or destroyed after reading, are requested to keep this department in view and send such matter as they are able to increase its usefulness. The main expense of this department is for postage, and you are requested to help in this matter as much as may suit your convenience. Should you know the address of anyone whose circumstances really prevent them

from securing good reading, send their address, stating fully their circumstances and also what class of reading would be most acceptable to them, and their name will be added to the list in this department.

Those who are receiving the magazine for the first time should not infer from the *date* that it is a back number. We trust that before long the date and time of issue shall agree.

The unusual amount of work attendant upon the removal of our printing department leaves it possible to give but a brief "mention" of the new books received the past month. Fuller reviews will be given as soon as things are once more in working order.

As far as we can now mention, the titles are:—

OUT FROM THE HEART; by James Allen, author of "From Poverty to Power," etc., etc., and editor of *The Light of Reason*. Cloth; price, 40 cents. James Allen, Broad Park Avenue, Ilfracombe, England.

TYPO-CULTURISTS; A Study of Hygienic Living, by Mary Eupha Crawford, Fellow of the Illuminati, treats of the supremacy of Mind over Matter and is replete with thoughts of infinite value. The author believes, with Plato, that "Health, strength, beauty and wealth are useful when a right use is made of them, but hurtful to the soul when not rightly used." The author, in the introduction to the work, sets forth its purpose charmingly by saying: "This little volume is sent out upon a mission of suggestion and inspiration to all who earnestly desire to better, and bring to the highest degree of perfection their own and the lives of those most deeply influenced by them." Orange Cloth Decorated; Price, 75 cents. Mary E. Crawford, 1051 Sixteenth St., San Diego, Calif.

We have received a letter from the publishers of the *Washington News Letter*, stating that they have published an additional ten thousand edition of "Divine Healing" for free distribution. We are unable to give an extended notice of the book this

month but would tell our readers that they can secure a copy by sending 6 cents in postage to Oliver C. Sabin, Editor, Lock Box 374 Washington, D. C.

HOW TO LIVE 100 YEARS; or, The New Science of Living. By W. I. Gordon, M. D. The author's basis of the work is that uncooked grains, fruits and vegetables contain the life principle, hence, produce health and happiness. Cloth; 340 pages; price, \$1.50, Suggestive New Thought Pub. Co., Cleveland, Ohio.

THE PROPHET'S PARADISE. By Howard Hall. A Poem reminding me, in several ways, of Omar Khayyam, and of which I shall speak again. Cloth, beautifully bound; price not given. The Neale Publishing Co., New York and Washington.

CHRISTOLOGY—Science of Health and Happiness; or, Metaphysical Healing Exemplified. By Oliver C. Sabin, editor of *The Washington News Letter*. Lock Box 374, Washington, D. C.

All Books mentioned in E L T K A may be purchased from this office, or may be had from the *Home Study Library* of the ILLUMINATI.

Prof. Elmer Gates has a letter in the March SUGGESTION regarding certain wonderful stories concerning the soul of a rat, that have been published in the daily press. The professor denies ever making any statements to the effect that a soul of an animal had been seen, or that its shadow had been thrown on a screen.

All interested in drugless methods of healing, rational hygiene, psychical research and advanced thought will find much of interest in this issue, which contains a variety of articles on the subjects mentioned. (SUGGESTION, 4020 Drexel Boulevard, Chicago, Ill.)

We learn with regret that *Realization*, a magazine for which we have always held the highest esteem, is to be discontinued, at least during 1904. We trust its gifted editor, Joseph Stewart, will in some form still continue to furnish to the world his share of the Truth.