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ELTKA

A MAGAZINE

EDITED FOR THOUGHTFUL PEOPLE

Psychology and
Psychic Phenomena

Physical,
Mental, and
Soul
Culture

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The chapter headings, condensed, are as follows:

PART ONE.—1. Introduction, Scope and Aim of this Science. 2. Mind. Materialism, Idealism. The Universal Intelligence. 3. Inspiration. Duality of Mind Theory. Self-conscious and Sub-conscious. 4. The Will. 5. Intention. The Universal Will. Concentration. 6. Confidence. Positive and Negative People. 7 and 8. Hypnotism. 9. Suggestion. Rapport. 10. Suggestive Therapeutics. 11. Magnetism. 12. The Power of Thought. 13. Personal Magnetism. Self-mastery. 14. Thought Transference. 15. Telepathy.

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Vol. VI

JULY 1903

No. 31

Is The Problem of Life Soluble?

By DR. O. O. BURGESS.

It may be said without detraction from the just value, both scientific and practical, of recent discoveries by Professor Loeb and Mr. Clark, that they bring us no whit nearer a real solution of the problem of life. And that much ought to be said because of the infectious spread of an irreflective tendency to jump from the facts to a snap conclusion that life is chemical activity—and nothing more. It should be borne in mind that to know the phenomena of life and how to govern them is not to know what life really is. Were it possible to carry laboratory experiments up to actual production of a living human being, or even to something better, the great problem of life would still remain unsolved. Whether we term the activities of life vitalism, or chemism, or what not, we have in them no clew to what actually constitutes life aside from its known phenomena. We are told that friction and chemical action will generate electricity; but there is no one to tell us more of what electricity is, aside from

its effects, than Gilbert knew after rubbing his bits of amber, or Franklin after the lightning had streamed down his kite string. And as with electricity, so with life. Just what that was which is said to have been breathed into Adam, and which, in one way or another, has set all of us going since human life began, we know no more than did Adam or the first anthropoid ape. But we know it was something more than chemical reaction. We also know that life, in some form of activity, is everywhere and in everything, while death is merely cessation of that activity in any given form or direction. It follows that while life itself is absolutely without beginning or end, its lesser manifestations begin and end in an infinite variety of ways. So that death to mankind is but a decolonization of certain physical activities whose concert of action has kept his body alive.

From these considerations it becomes safe to predicate that a handmade artificial man or a spontaneously generated man, if properly constructed and set going, would stand the same chance of the future life that the rest of us do—which is not saying that there are any chances against the future life. Human life develops consciousness of self, with realization and memory of experiences which go a long way to create that personality for which, alone, could immortality be reasonably expected. The essential thing, therefore, is to set human life going.

The fact is that the future life is simply a question of consciousness. Does the conscious human personality survive bodily death? Now there is consciousness and consciousness. That awareness and sense of physiological duty which governs the purely physical manifestations of life is one kind of consciousness and that which recognizes the self and the mental aspect of life is quite another kind. A tissue cell is necessarily aware of what it must take from the blood to sustain its existence, but it does not know enough to know that it does exist.

But it has not the slightest need of such knowledge, while self-knowledge is essential to human personality. Evidently the end of bodily life is the end of that kind of consciousness that governs it. It is also evident that while the body lives its consciousness never sleeps nor could it be off duty for a moment without disastrous consequences. But the true consciousness, or, at least the objective part of it, goes sound asleep or becomes obliterated in syncope of disease, while the bodily functions go on as placidly as ever. Self-consciousness, therefore, is not essential to bodily existence and, evidently, is not governed by the functions of that existence. Hence the inference that this, the higher form of consciousness, is supported by the higher functions of life—which implies the activities of that life which is life itself—ultimate, universal and without beginning or end. Extended study and analysis of collated proofs of the survival of human personality, recently published, convert that inference into scientific fact.

Human life may be regarded as a wave produced upon the surface of the sea of life, which pursues its career, subsides, and is gone forever. Yet nothing is lost to that sea itself. On the contrary, its substance becomes enriched by the experience of one more human personality. For the wave carried with it an inherent potentiality which developed actual consciousness of its own existence, actual realization and memory of its own experience, actual yearning for and acquirement of expanding knowledge of that of which it was a conscious part. All this and more it carried with it in its subsidence into the placid depths of the sea of life; for this, its personality, formed no feature of the wave's material form.

Now, as a growing personality, an expanding receptacle of progressively acquired knowledge, it must eventually reach a solution of the problem of life—provided the sea of life has

boundary limits. If it has not, then omniscience is but a relative term and the problem of life remains forever insoluble.

But, after all, who would care to sink into the "innocuous desuetude" of nothing left to be learned?

Hypnotism A Cure For Inebriates.

DR. J. D. QUACKENBOS

Discusses the Subject at the Academy of Medicine.

Hypnotism is said to be accepted among physicians as a valuable aid when it becomes necessary to treat patients for the establishment of self-control in certain cases, notably the inebriate. Some facts concerning the treatment of the drink habit by hypno-suggestion are contained in a paper read by request before the New-York Academy of Medicine, by Dr. John D. Quackenbos, a member of that and many other medical bodies. Dr. Quackenbos said in part:

By means of the enlightened employment of hypno-suggestion, the subliminal self—that principle which dictates what is right and inclines to good—may be brought into active control. It happens to be a psychological fact that, in a state of sleep, either natural or induced by an intelligent physician through ordinary hypnotics, a human being is obnoxious to the insinuation of a belief, impulse or thought which may dominate the waking life.

Periodic drink storms are usually forecast by significant indications, well known to the family and friends of the victim—irritability of temper, unreasonable suspicion, so described "cranky spells," abnormal restlessness, unaccountable depression. Immediately upon the appearance of these symptoms the patient should be treated by suggestion before opportunity

is given for the craving. Such a subject frequently recognizes his danger and sincerely wishes to be cured. He is tactfully conducted into the subliminal sphere, and then assured that, in accordance with his own desire and decree, he has lost all craving for beer, wine and whiskey; that alcohol in any form will disgust him, and, as a safeguard, that he cannot swallow it, cannot carry the containing glass to his lips. The society of low companions is tabooed; the pleasures associated with drink and the glamor of the barroom are pictured as meretricious and placed in vivid antithesis to the chaste delights of home life.

The physical, mental, moral and economic bankruptcy that accompanies dipsomania is held up before the view of the sleeper, and he is forced to the conviction that begotten of this apprehension has come into his soul an abhorrence for drink and all that it stands for. He realizes the presenee of efficiency within him adequate to the enforcement of radical abstinence as the principle of his life, and he is rendered insensible in the future to any such combination of passion and allurements as has usually constituted temptation. So he is led instantaneously to scorn recourse to alcholic stimulants or to extrinsic exaltation of any kind, either for convivial reasons, or in times of depression, misfortune or sorrow, and to depend exclusively, under any mental or physical strain, on the units of energy legitimately manufactured out of nutritious food, non-intoxicating drinks, air, exercise and sleep. He will always act in response to that suggestion force when it is imparted by a pure minded "suggestionist" who is in genuine sympathy with the inebriate and operates with the courage of his convictions.

This is the problem of our American commonwealth—to teach men the meaning of the words that run so glibly from our lips, of justice and liberty; to teach what are the laws under

which men and women should live in one great brotherhood; to sweep away the cant that obscures this word brotherhood and to give it a clear and definite meaning, not by our words chiefly, but by our lives and our national character.—*Lyman Abbott.*

Every Object Teaches A Mighty Lesson.

NATHAN B. GOODRICH.

The pessimistic man goes through this existence in a blind indifferent manner. He sees wonderful material manifestations; but does not appreciate or understand the evolution of their creation. He is seldom satisfied, except when some unexpected condition is materialized in his favor.

Not so the advanced optimist. This man admires every beautiful thing, animate and inanimate, visible and invisible. If for a period, he is in the dark side of life, he is hopeful; for he knows the pendulum of creation will, in time, swing unto him the bright and joyous side. He is indifferent to bad, but sees good in all. To him every object is a pleasing demonstration of the workings of the *prana* (entire cosmic energy), and of the *akasa* (pervading material of the universe) in this dream-world. He notes that rug on the floor; he thinks, in brief, that it is a result of colored twisted strands of wool, backed by skill and knowledge, woven together to form this useful and ornamental article. The wool came from the fleece of sheep. By means of that mystical process of mastication, digestion and assimilation of food (grass, grain), which is converted into blood; certain elements therein are taken out and the growth of wool is effected. The blades of grass or stalks of hay are indirectly produced from embryonic seed, which being covered with earth, and under the conditions of heat, light and moisture, burst their thin shells, sending out little tendrils,—roots, which absorb

sustenance from the earth. This matter is carried and marvelously changed into the perfect plant, with all its component parts; which, if allowed to mature, will develop seeds for further plant production.

Were this optimist to visit one of the stations of Marconi's "wireless telegraphy," he would first think that this new invention was the fulfillment of the evolution of an idea extended into the plane of consciousness, perhaps ages ago. He notes with pleasure the fine mechanism of which the instrument is constructed. With quick perception, he traces each of the elementary parts to their original source. He understands that sound waves made at this station, go rolling along, on this plane, through this ocean of air; that one or any number of these instruments, which are tuned to the same pitch, may receive the message. Why the same tone? Because all conditions of things, material or immaterial, to be in harmony or to be perfectly realized, must be in the same state—on the same plane. We enter a dark room, and we see nothing; a bright light is put in, and we easily discern the furnishings of the room; greatly intensify the vibrations of light, and we can not see anything.

So each and every object, in its degree, should help to cause us to understand the omnipotent, omniscient, omnipresent Absolute, and to realize what an humble part each man plays in the plan of the infinite existence.

"All are but parts of one stupendous whole
Whose body Nature is, and God the Soul."

THE ROAD TO SUCCESS.

The man who does things, who brings about results, who feels within himself the power of achievement, and is determined

to make himself known in the world, never waits to see what the crowd is going to do.

He does not ask advice of everybody he knows or wait for precedents. He lays out his own plans, thinks his own thoughts, directs his own energies. He does not complain because obstacles appear in his path; and when he comes to them he goes through them, not over them, or around them. He never whines or grumbles; he simply keeps to his task and works in a vigorous, manly way. He goes about everything he undertakes with a determination that insures victory.

It takes courage and originality to step out from the crowd and act independently—to jump into deep water, as it were, and swim or sink. The man who acts boldly wins the confidence of the world.—*The Herald of the Golden Age*.

Researches and Conclusions as to Man's Spiritual Existence After Death.

Prof. Myer's Inferences From Investigations of Psychic Phenomena. From "Human Personality and Its Survival of Bodily Death."

The question for man most momentous of all is whether or no he has a moral soul; whether or no his personality involves any element which can survive bodily death. In this direction have always lain the greatest fears, farthest-reaching hopes, and yet, man has never applied the method of science to the problem of survival beyond the grave.

The method of modern science consists in an interrogation of Nature entirely dispassionate, patient, systematic, and it is the application of careful scientific investigations of the many and varied phenomena of sleep, apparitions, premonitions, dreams,

and many other puzzling human experiences which bring us to certain conclusions and results as to the proof of existence after death.

Whereas, till recently, the personality of man was regarded as something that was bounded by the limits of the normal consciousness, we now know "that, like an iceberg, which floats with most of its bulk submerged, the human mind, from its first day to its last, has more of itself below the level of consciousness than ever appears above it." We now are aware that personality is not "unitary." There is one part of it which is above the threshold of ordinary consciousness and another part which is normally below it; and the first we may call the supraliminal, and the second the subliminal self.

These various significant phenomena are being gradually brought into line with modern science, and they bring the strongest proof to show that the soul withstands the shock of death and that veridical messages may be given phantasmally to mortal man by spirits after bodily death.

I claim, in fact, that the ancient hypothesis of an indwelling soul, possessing and using the body as a whole, yet bearing a real, though obscure relation to the various more or less apparently disparate conscious groupings manifested in connection with the organism and in connection with more or less localized groups of nerve-matter, is a hypothesis not more perplexing, not more cumbrous, than any other hypothesis yet suggested. I claim also that it is conceivably provable—I myself hold it as actually proved—by direct observation. I hold that certain manifestations of central individualities, associated now or formerly with certain definite organisms, have been observed in operation apart from those organisms, both while the organisms were still living, and after they had decayed. Whether or no this thesis be as yet sufficiently proved, it is at

least at variance with no scientific principle or established fact whatever; and it is of a nature which continued observation may conceivably establish to the satisfaction of all.

From the evidential scrutiny of modern facts we shall find that there are coincidences of dream with truth which neither purely chance nor any sub-conscious mentation of any ordinary kind will adequately explain. It is probable that the facts of the metetherial world are far more complex than the facts of the material world; that the ways in which spirits perceive and communicate, apart from fleshy organisms, are subtler and more varied than any perception of communication which we know.

The inference which all the mass of evidence suggests is that man is an organism informed or possessed by the soul. This view obviously involves the hypothesis that we are living a life in two worlds at once; a planetary life in this material world and also cosmic life in that spiritual or metetherial world which is the native environment of the soul.

Experiments with what I may call "death compacts"—the exchange of solemn promises between two friends to appear to one another if possible after death—have led to important results. There is real ground to believe that while such posthumous appearances may in most cases be impossible, yet that the previous tension of the will in that direction makes it more likely that the longed-for meeting shall be accomplished. This is a kind of experiment which all can make, and we have two or three authenticated cases where this compact has been made and where an apparition has followed.

In these self-projections we have the most extraordinary achievement of human will. What can lie further outside any known capacity than the power to cause the semblance of one's self to appear at a distance? Other achievements of man have

their manifest element; where is the element here? The spirit has shown itself in part dissociated from the organism; to what point may this dissociation go? It has shown some intelligence, some permanence; to what degree of intelligence or independence, or permanence may it conceivably attain?

Of all vital phenomena, I say, this is the most significant; this self-projection is the one definite act which seems as though a man might perform equally well before and after bodily death.

Talks To A Child.

BY JEAN PAUL DRESSER
In The Magazine of Mysteries

Once upon a time there was a great and glorious man who loved children with all his heart. All his life long he worked for children, thought about them and played with them. Now, some years before your father and mother were born, this good man had a school, across the ocean, in far away Germany—the happiest school that ever was. Friedrich Froebel—for that was his name—was the kindest man, and so good-natured; he was just as loving as he was queer-looking, and that is very loving, indeed, because he had a long, crooked nose and his hair came down to his shoulders. Friedrich Froebel used to play with the children of his school, and he made every minute as happy for them as he could. It was his first great plan that the school should ever be a happy place—a place which his little ones would always think of longingly, so that when they were in their downy beds at night they would have pleasant dreams and laugh in their sleep.

I will tell you a funny story about the school; it is a true one, too. Once, when they were in the midst of a frolic (you

mustn't think that they frolicked all the time), a few visitors appeared on the scene, and asked if they might inspect the school. Mr. Froebel was having such fun (I suppose he was covered with children) that he neither saw nor heard the people, but kept on playing the game, just as though the visitors had never been born. The visitors meanwhile looked on with wonder and deep surprise. You know the Germans expect you to be very proper, and to do as other persons have always done; but a teacher, especially—a teacher, of all men—ought to be dignified, thought they. “Who ever heard of a teacher's capering about in such a fashion? A teacher should wear a sober face and be severe. We are shocked at this. We think it is very silly, indeed.” And with that the strangers took themselves away, disgusted.

There was such joy at all times in that school that the boys and girls hardly knew they were being led into noble manhood and womanhood. You see, the good man loved his little ones so much that they just had to love him, and every one else, too. They learned to love beauty in colors and forms, in grass and trees, earth and sky, and even in the clouds. Perhaps they used to sing as the poet Wordsworth did—the poet who loved so deeply the hill and dale and flower—“My heart leaps up when I behold a rainbow in the sky.” I know a little poem that tells you what these children learned. Maybe you would like to hear it, and maybe, too, you would like to learn to say it by heart. Mr. Froebel's little ones did not know this poem, but they knew others that were just as sweet.

“All things look bright and beautiful,
All things great and small,
All things wise and wonderful,
The Lord God made them all.

- "Each little flower that opens,
Each little bird that sings,
He made their glowing colors,
He made their tiny wings.
- "The purple headed mountain,
The river running by,
The morning and the sunshine,
That lighteth up the sky;
- "The tall trees in the greenwood,
The pleasant summer sun,
The ripe fruits in the garden—
He made them, every one.
- "He gave us eyes to see them,
And lips that we might tell
How great is God Almighty,
Who hath made all things well."

What a friend Friedrich Froebel would be to you and me if we could have him with us now ! You know what made him such a great and noble man—it was his love for humanity. He loved children, and felt that they were fresh from God. Do you sometimes wonder what love is ? Well, love is God speaking and acting. All the beauty and sweetness to the world, all the beauty and sweetness in your dear little self, are a part of God; and when you are good-natured and sweet, as now, that is love. The nature of love is to go out to do kindness, to render service to others. When you love, little one, it means that God speaks in you; and He is always ready to speak. How much, and how often, God spoke in Friedrich Froebel ! Love holds each child, each pebble, every river, every butterfly and bird, every star, the earth even, and the sun—in a word, love holds all things in their places.

DUTY OF HAPPINESS.

I cannot, however, but think that the world would be better and brighter if our teachers would dwell on the Duty of Happi-

ness, as well as on the Happiness of duty; for we ought to be as cheerful as we can, if only because to be happy ourselves is the most effectual contribution to the happiness of others.—*Sir John Lubbock.*

Successful Telepathic Experiments.

Messages Sent from Nottingham to London.

By WILLIAM T. STEAD, Editor of the London "Review of Reviews," in the New York American and Journal.

London, July 18.—From positive evidence that I have at hand, I have to make without qualification the statement that the transmission of long-distance messages by direct mental vibration—i. e., telepathy, is an accomplished fact.

To myself and a committee of other gentlemen the seemingly improbable feat of mental telepathy at great distances was shown to be absolutely possible.

Indeed, it was positively proved.

It has been demonstrated in a manner that has left none present with a shadow of doubt in his mind. Every precaution was taken to prevent imposition. Imposition was impossible.

Du Maurier's romance of "Peter Ibbeton" no longer stands a poetical romance, taken all out of the imagination.

It becomes an exquisite piece of realism.

From London to Nottingham is a distance of 129 miles.

In Nottingham was Mr. Franks, a telepathist, stationed.

In London was another telepathist, Dr. Richardson, who is an American, and New Yorker, and who had undertaken to receive from Mr. Franks the telepathic messages.

From the hour of 5 o'clock on Thursday afternoon, Dr. Richardson was kept under observation.

It was left to the committee to choose three messages, or more for that matter, that were to be transmitted by means of telepathy between the men.

At the time that Dr. Richardson was put under observation (5 o'clock in the afternoon) the committee of which I was a member telegraphed to Mr. Franks, and absolutely without Dr. Richardson's cognizance, the three messages that he was to send telepathically to Dr. Richardson.

Following are the messages: The word "Scotland," the number "579" the hour "7:20 p. m."

Between 7 and 8 o'clock, after Dr. Richardson had spent the time in serene mental concentration, he received, faintlessly, the three messages telepathed to him by Mr. Franks.

I repeat that there existed absolutely no chance of his learning what the two numbers and the word were in any other manner than by telepathy.

Experiments were made afterward with three other messages telepathed by Dr. Richardson to Mr. Franks and two of these three were correctly transmitted.

At the third a certain mental weariness had come over Dr. Richardson, which was only natural under the circumstances, and further exertions were postponed.

This is but the beginning of wireless telegraphy without electricity or electrical machines.

Here let me avoid the personal and add to what I have said the story of what took place, as related by an unprejudiced observer:

"The most astonishing experiments in thought transference were made yesterday in the offices of Mr. William T. Stead at the Review of Reviews. A committee of six distinguished men, that included Mr. Stead himself and the noted Dr. Wallace, had the matter in charge and none who witnessed the experiments

Of the divinity developed in man I shall speak only as to omniscience and omnipresence, for even as to them a brief essay is entirely inadequate. When I speak of a man as in the divine image and having in himself the analogue of the divine faculties, I am but expressing the necessary result of the discovery of psychometry.

The discovery so imperfectly named, is that we are not limited to the external senses and the faculties dependent on them—such as memory, sagacity, judgment, reason and invention, which the world supposes to be our only species of intellectual capacities—but that we are capable of direct and truthful cognition of many things which were not learned through sight, hearing, feeling or reasoning, and which have not been sympathetically absorbed from other minds—in short, that we have an illimitable power of cognition, not bounded as our senses are, by the rigid limitations of space and time, but reaching out in spiritual freedom. For this power the only proper name is intuition—the divine faculty of instant recognition in which man resembles Deity.

The divine faculty of intuition—so long unknown, ignored, trampled on and bruised, although the noblest power that man possesses,—is the faculty which, in exploring the brain, I found in the internal and lateral regions of the front lobe—a faculty which, when understood and efficiently used becomes a new and mighty power for the advancement of all science and philosophy, and is still more efficient in the advancement of the divine or supernal sciences which reveal the limitless world of perfected life beyond the bounds of terrestrial existence in which the innumerable millions who have laid aside their earthly bodies are enjoying life and progress in the magnificent realms which, as they assure us, the inhabitants of earth are incapable of fully conceiving.

Intuition, the higher or supernal half of intelligence, is fully equal to its lower half, which consists of observation, memory and reason; for intuition gives us the knowledge of observation and the matured results or decision of reason, and gives us all this not only in the realms accessible to sensation, but in realms entirely inaccessible to the senses and the reason—hence it gives a vast enlargement of the sphere of possible knowledge.

OUR VOYAGE.

Do we realize the amazing grandeur and beauty of the voyage we are making—all the more grand and beautiful because on so large a scale and in so vast an orbit that none suspect it, none witness it; speeding with more than the speed of a rifle bullet, and the fact patent only to the imagination, not to the senses? In the heavens among the stars, separated from the nearest by measureless space, yet related to the farthest by the closest ties, upheld and nourished by a power so vast that nothing can measure it, yet so subtle that not a hair loses its place, the morning or the evening star no more favored, no more divine, these ways the eternal ways, the heavenly ways, the immutable ways—what more would we have! Is it all a sham and a failure, then—is it all foulness and sin?

Incorruptable and undefiled—the soil undertoot as well as the sky overhead. It fills me with awe when I think how vital and alive the world is; how the water forever cleanses itself; how the air forever cleanses itself, and the ground forever cleanses itself—how the sorting, sifting, distributing process, no atom

missing or losing its place, goes on forever and ever! Perpetual renewal and promotion!

Does this power with which I move my arm begin and end in myself? On the contrary, is it not the same or a part of that which holds the stars and the planets in their places? In performing the meanest act do I not draw upon the vast force with which the universe is held together? Can anything transpire of which the Whole does not take cognizance? "Not a hawthorn blooms," says Victor Hugo, "but is felt at the stars—not a pebble drops but sends pulsations to the sun." Be assured we are not detached, cut off, by all these billions of miles of space, but still as close and dependent as the fruit that hangs to the branch.—*Burroughs*.

What I must do is all that concerns me, and not what the people think. This rule, equally as arduous in actual as in intellectual life, may serve for the whole distinction between greatness and meanness. It is easy in the world to live after the world's opinion; it is easy in solitude to live after your own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude.—*Emerson*.

International Congresses.

A series of International Congresses will be held on September 19-25, 1904. The sum of \$200,000 is appropriated to cover the expenses of the International Congresses. Such scholars as accept invitations to participate in the Congress, and to do a specified piece of work in accordance with the plan adopted, will receive an honorarium for papers, and traveling expenses. The authorities of the Universal Exposition have from the first recognized the desirability of providing for a

ness, as well as on the Happiness of duty; for we ought to be as cheerful as we can, if only because to be happy ourselves is the most effectual contribution to the happiness of others.—*Sir John Lubbock.*

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This is but the beginning of wireless telegraphy without electricity or electrical machines.

Here let me avoid the personal and add to what I have said the story of what took place, as related by an unprejudiced observer:

"The most astonishing experiments in thought transference were made yesterday in the offices of Mr. William T. Stead at the Review of Reviews. A committee of six distinguished men, that included Mr. Stead himself and the noted Dr. Wallace, had the matter in charge and none who witnessed the experiments

doubts in the least that what he witnessed was a genuine psychological accomplishment, too marvellous to credit though it might at first have seemed.

“Telepathic messages were successfully transmitted between Nottingham and The Review of Reviews office instantaneously. Nottingham is 125 miles or more from London.

“Franks was stationed at Nottingham and was told to expect the messages from the committee by telegraph that he was to transmit back to Richardson telepathically.

“The eminence of the men who formed the committee makes the thought that there was any collusion in the wonderful results subsequently attained absurd. Besides Dr. Richardson, the American, was closely guarded in his room after 5 o'clock. There was no opportunity for a confederate to pass to him what went on in the committee room. As for Franks, at Nottingham, he had no possible way of sending information other than the manner in which he did—telepathically.

“The first test was a telepathic transmission from Dr. Richardson to Franks at Nottingham. The committee gave him the number ‘579.’ At 6:34 Dr. Richardson went into an adjoining room. This was done for the purpose of allowing him the solitude necessary for the concentration of his mind.

“Even had he wished to do so, there was no possibility of his establishing any normal means of communication with Franks from this room. At 20 minutes of 7 o'clock the committee got an answering telegram from Franks. It read ‘579.’

“Then Mr. Stead's secretary sent by telegraph to Franks three messages—a time, a number, a name. In the course of an hour Richardson received three telepathic messages from Franks. The first was that of a time—‘7:20;’ the second was that of a number, ‘777,’ and the third was the name, ‘Scotland.’

“These were the identical things that Mr. Stead's secretary had telegraphed earlier to Franks at Nottingham. The tele-

pathic communications were instantaneous. The two hours consumed in the test were for the most part taken up by the exchange of messages regarding the telepathic communications.

"When the test had ended there was not one who had been privileged to witness the extraordinary demonstration who felt himself assailed by the least doubt as to its genuineness."

Appreciation of Nature.

The Transmutation of the Disagreeable.

By JOSEPH STEWART, LL. M., in "Realization."

I do not assume that my horizon of realization is wider than yours, or that the boundary of the thought-limitations is for me further removed from the center of life. I only speak of truths that lie this side of that line, and if they appear to you as a friend writes me of one of these sketches, that "the very nature-feelings it expresses are my own and have been my dearest experiences," then they are but expressions of your own realization as well. If, however, they appeal with less potent influences, they yet may commend their claims for generous consideration.

About our lives we draw the lines of limitation beyond which we do not permit ourselves to make excursions, to say nothing of abiding in the realms beyond. These lines are ignorantly believed to be either impassable barriers or desirable boundaries. But in truth they are merely imaginary creations and may be removed by the same power which brought them into existence. In a great many instances they are the creatures of choice. If we more fully appreciated the force of this truth we could more easily transcend the limitation. The choice is not altogether bad, in fact it is generally very good in itself, but

its limiting effects results from the exclusiveness with which it is invested. For instance we choose to like the balmy atmosphere of summer, and by an exclusiveness with which we exercise that choice we bar the appreciation of that which is admirable and enjoyable in the chill and the changing aspects of winter.

It is so with all appreciation. Its very nature is too apt to entail exclusiveness. We may trace in it the powerful influence of the great law of life-expression—responsiveness—whereby the soul for the time being yields its whole consciousness to the recognition and appreciation of that which engages its attention.

Hence these limitations. The appreciation of one great mind too often tends to exclude that of others, as in the case of hero-worship; the love of a personality sometimes absorbs all the tendency to a broader universal love; our predilection for one condition seldom allows us the recognition of the beauties of other ones.

How potent with the majority is this character of limitation! The dislike of weather-conditions is almost wholly based upon it and arises from a comparison with the condition which is remembered as most pleasing, without regard to the real merits of the condition compared. Thus we have the "bad days" and the "disagreeable weather," the "trying summers" and the "hard winters." Though in a sense there may be some truth in these judgments, yet to a very great extent they are creations of the thought which persists in comparing these conditions with one which has been chosen to like and which choice has limited appreciation to that alone. The choice may be very good and unobjectionable in itself, but held in such a way as to exclude appreciation of all other conditions.

Upon the health, both physical and mental, these sorts of limitations, when carried to this degree, have an unfavorable

effect. The recognition of a condition merely for mental depreciation is bad. Those who cultivate this find themselves the easy prey to disease-conditions. Their thought destroys mental poise; they get out of harmonious relation with nature; they oppose in thought the order of things.

Personally I like most days sunny. I have fond recollections of the clear skies and the potent sun of my nativity. But now those skies are far away and the sun struggles through more sombre ones for me. I have learned to appreciate that which is at hand, and to respond to its beauties and beneficence. Though memory be gilded by the suns of summer it need not mar the appreciation of less favored climes.

When winter comes remember that its many interesting and pleasing aspects await recognition or discovery. Make yourself familiar with them by a personal introduction. Go often among the natural conditions where you may find the woods and meadows passing through their winter changes. If you go without repugnance and with the purpose of adapting your thought and appreciation to what you see you will soon find their otherwise unknown charms.

Every week in winter as well as summer I find a few hours to go among these conditions. My notes recall many tramps over the avoided bleak hills and through leaf-denuded woods, rests on the ground in the sun, and appreciations of the changing sleep-life of the colder months.

There are those who find even more to interest them in the winter conditions than in other ones. Eben Greenough Scott, in *Atlantic Monthly*, writing upon "Going into the Woods," says:

"We lose much, however, if we leave winter out of the question, for yearly I meet caribou hunters, among whom are true lovers of nature, who tell me that to their minds the woods are in their glory during the subarctic winter."

Nature in her tempestuous moods likewise is full of grand charm. Few of us may, as Muir has seen and described it, witness the majesty of a great windstorm in the Sierras and participate in its very life, tramping the while through the forest where the great pines are falling on every side, or viewing the scene from the top of a tree itself vibrating thirty-degrees in the wind-torrent.

But we all have an opportunity not infrequently of meeting a dashing rain without shrinking, of observing the gyrations of its whirling eddies as they turn street corners or are deflected by brick walls; and happily some may know the delight in a rain-sweep accross a country expanse or through a bit of woodland.

In any or all of such experiences the point is to lend yourself to the condition far enough to avoid repugnance resulting from a comparison with a milder and more genial aspect, and to participate in the nature-mood, its beauties and sublimities. It will be desirable to hold yourself in the thought of your supremacy of it all, by which you will build up a consciousness which will make you proof against the disagreeable as it is commonly thought of. This will not, however, prevent your participation in the mood and appreciation of the beauties of the moment. Weather-limitations of the mind will gradually disappear and eventually you will find the ordinary greeting of a "bad day" will sound more like a reminiscence than otherwise.

Such an attitude, held with respect to all nature, is an open door to those deeper experiences which are ever trembling upon the verge of realization, and some phases of which I have spoken of in "The Immanence of the Silence" and "The Prairie." In this connection, the first above-named writer, in speaking of nature's "influence over the man of imagination, of ideality, of feelings, and of aspiration," says :

"The influence is of the loftiest character, and has the soul of man for its field of action; not the mind only, but the very soul itself. Consider what led the prophets and leaders of old to the solitudes of the desert, and why the shrines of Great Pan were placed in the thickets. It was not to study plant, beast, or bird, nor to recall the enthusiasm of youth; it was to pray, to communicate with the infinite, to exert self-discipline, to invigorate and expand the soul."

HOME STUDY.

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



It was intended in this number to give the "Theories of Explanation," of the "Ordeal by Fire," but the interest created by the articles which have already appeared has induced a number of our correspondents to make original inquiries upon the subject and we expect soon to be able to give further interesting reports. As Mr. Howe said last month, "All theories are worthless without facts to support them," and we hope our readers will help us as far as possible in collecting well authenticated facts.

Prof. Stephen D. Parrish, in the researches connected with his work of preparing a "History of the Louisiana purchase," has discovered that some such ceremony as the Fire-Walk may have existed among the aboriginal Americans and we are looking for an interesting report from him. Further reports are also expected from correspondents at Tahiti, Madagascar, Ceylon and other places.

During the past month our office has been undergoing repairs, which as soon as completed will, with the additional space given, more than double its former capacity. The delay in the magazine and in filling orders has been a severe test upon the patience of some of our friends but we hope another few weeks will find everything running smoothly again. Our increased facilities will then make it possible to attend to all correspondence promptly.

The Brochure, "Psychic Culture of Physical Character," by Rev. Frank C. Haddock, is receiving the highest praise, and those who desire copies should send for them soon, as the first edition is already nearly exhausted.

BROCHURES THAT WILL INTEREST YOU.

THE PSYCHIC CULTURE OF PHYSICAL CHARACTER. By Rev. Frank C. Haddock, Fellow of the Illuminati, author of "Power of Will," "Power for Success," etc., etc. A very few of the important questions touched upon in this work are: Variations in Human Physiology, The Universal Forces, Their Effect upon the Psychic self, Conscious and Sub-Conscious Mind, Action of Environments and the Reactions of Physical Modifications caused by Psychic Body-Building, Observance of Laws of Health; The Dignity of Physical Consciousness; The Thought Reaction of Physical Characteristics. Every individual is—may be—the Arbiter of his own Physical Character. Class A, Price 30 cents each. Free to members of the ILLUMINATI upon receipt of four 2-cent stamps.

SPIRITISM AND MRS. LEONORA E. PIPER, AND DR. THOMSON HUDSON'S THEORIES IN REGARD TO IT, by Ex-Judge Abram H. Dailey, Fellow of the Illuminati, and Ex-President of the Medico-Legal Society of New York. This paper was read before the Psychological Section of the Medico-Legal Society of

New York, on the 18th of December, 1901, and should be given the careful consideration of every fair minded person. It consists largely of personal experiences and Judge Dailey fearlessly expresses his beliefs. He says: "A man placed as I am, who thinks he knows the truth, upon so important a matter as is here under discussion, —a truth affecting the entire human family,—and fails to speak the truth as he finds it, is cowardly, and does violence to a moral law which fair minded persons must recognize."

NEW BOOKS.

Any review we could give of the beautiful little book "As a Man Thinketh," by James Allen, of Ilfracombe, England, would not equal the following quotation which we take from its pages.

"The dreamers are the saviours of the world. As the visible world is sustained by the invisible, so men, through all their trials and sins and sordid vocations, are nourished by the beautiful visions of their solitary dreamers. Humanity cannot forget its dreamers; it cannot let their ideals fade and die; it lives in them; it knows them as the *realities* which it shall one day see and know.

Composer, sculptor, painter, poet, prophet, sage, these are the makers of the after-world, the architects of heaven. The world is beautiful because they have lived, without them labouring humanity would perish.

He who cherishes a beautiful vision, a lofty ideal in his heart, will one day realize it. Columbus cherished a vision of another world, and he discovered it; Copernicus fostered the vision of a multiplicity of worlds and a wider universe, and he revealed it; Buddha beheld the vision of a spiritual world of stainless beauty and perfect peace, and he entered into it.

Cherish your visions; cherish your ideals; cherish the music that stirs in your heart, the beauty that forms in your mind, the

loveliness that drapes your purest thoughts, for out of them will grow all delightful conditions, all heavenly environment; of these, if you but remain true to them, your world will at last be built.

To desire is to obtain; to aspire is to achieve. Shall man's basest desires receive the fullest measure of gratification, and his purest aspirations starve for lack of sustenance? Such is not the Law: such a condition of things can never obtain: "ask and receive."

Dream lofty dreams, and as you dream, so shall you become. Your Vision is the promise of what you shall one day be; your Ideal is the prophecy of what you shall at last unveil.

The greatest achievement was at first and for a time a dream. The oak sleeps in the acorn; the bird waits in the egg; and in the highest vision of the soul a waking angel stirs. Dreams are the seedlings of realities.

Your circumstances may be uncongenial, but they shall not long remain so if you but perceive an Ideal and strive to reach it. You cannot travel *within* and stand still *without*.

In all human affairs there are *efforts*, and there are *results*, and the strength of the effort is the measure of the result. Chance is not. "Gifts," powers, material, intellectual, and spiritual possessions are the fruits of effort; they are thoughts completed, objects accomplished, visions realized.

The vision that you glorify in your mind, the Ideal that you enthrone in your heart—this you will build your life by, this you will become."

AS A MAN THINKETH, by James Allen. A book on the power and the right application of thought. Pocket size. Daintily bound. Price 40 cents, post paid. Address, James Allen, Broad Park Avenue, Ilfracombe, England.

FROM POVERTY TO POWER, by the same author also received and will later be given a more extended mention.