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# ELTKA

A MAGAZINE

EDITED FOR THOUGHTFUL PEOPLE

Psychology and  
Psychic Phenomena  
Physical,  
Mental, and  
Soul  
Culture



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Medicine and Education

BY

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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

SEPTEMBER, 1903

No. 33

FOR THE  
**Breath Is The Life.**

From "Now."

HENRY HARRISON BROWN.

FELLOW OF THE ILLUMINATI  
Editor of "Now," and author of  
How to Control Fate Through Suggestion.  
Dollars Want Me, etc. etc. etc.  
San Francisco, Cal.

Deep breathing is an absolute necessity to strong and vigorous health. Few people know or even practise deep breathing; if they did, and had energy and persistence enough to regularly carry out the practice, they would soon find a decided improvement in their conditions, mental and physical—not to speak of the evolving within of a more serviceable Spiritual Grace. The first manifestation of physical living is breath. When we cease to breathe we cease to live as physical beings. It follows logically, then, that to live as much as possible we should breathe as much as possible. It will be no exaggeration to say that the majority of diseases arise, as far as the physical cause is concerned, from lack of breath. Few breathe properly. The cause is mental. Fear is the great cause of all disease, and fear at once affects respiration.

To counteract this we must will to breathe and breathe fully. Think breathe and we shall breathe.



Therefore practise deep and slow breathing—that is, controlled breathing—until deep breathing becomes habit. There is nothing in the fact of breathing, more than that it is the one way the soul has of maintaining itself in the body. To breathe is to live. Nothing mysterious about fact that by deep breathing—controlled breathing—more than that he who breathes long and deep controls his breath becomes in all matters self-controlled, for by breathing he controls his life. Therefore put your will upon your thought and breathe deeply. Materialize your thought into cell and tissue by breathing with the thought. Thoughts of health, happiness and success can be breathed into bodily expression.

The first requisite is that the lungs be filled. Few half breathe, all the rest have less than half the requisite breath for health and happiness. Then all breathing should be from the abdominal muscles. The "Solar Plexus," about which so much is said just now, and its awakening, is only the natural nerve centre for breath, digestion and circulation. Therefore, when one does not breathe deeply and from this centre, there is lack of all the requirements of health, and consequently all the attendant mental states. Mental states come first, and the breath is shortened by fear and laziness. Most people are too lazy, lack the necessary mental energy, to breathe properly. They breathe without putting the will upon the breathing function. They relax their will from the lungs and abdominal muscles and let the instinctive automatic action get what breath it can, impeded by these thoughts of fear, pain, weariness, etc.

Now, it is so simple that few realize its truth and importance, THAT ALL we have to do when in fear, weariness, pain, discouragement, and similar states, is to sit down, relax and draw deep, long, controlled breaths to find rest, strength, peace and power. Now try it. No text books, no directions

are necessary—just breathe with a sense of Mastery and the Mastery is yours.

Whenever you catch yourself holding your breath or breathing short, at once put the will at work and draw a deep, natural breath. This will soon become the habit, and you will not find the fear, tired condition, doubt or pain afflicting you, for you have given the Infinite Life the opportunity for Expression, by taking breath.

A few good exercises for you until you can originate others are as follows: Stand erect, head thrown back, place arms akimbo and draw breath through your nose till you feel the lungs are full; then exhale through mouth, first a few times naturally; then with more force; then with all the force you have; then open the mouth wide and let it out as slowly as possible. Any good book upon elocution will give you breathing exercises. All the needed change is that you are to *Think* while at the exercise, that *You are Mind (or Spirit) and are manifesting power over all conditions as you breathe. I am taking power into manifestation.* With this thought, no matter in what form, you will find power. The student of elocution is after a specific form of power, you are after power that you may use in all its forms as you may desire.

At first you may find yourself, after a few inhalations, getting dizzy. The sooner this comes the more do you need the practice, for it is a demonstration that you have ordinarily very little oxygen in the lungs and are taking now enough to over-stimulate, to intoxicate you. Therefore stop, when this condition comes, and try again, each time gaining until you find no unpleasant condition, but do find LIFE more abundantly yours than ever before. In the morning stand by an open window, or out of doors, and breathe. Breathe from the solar plexus, but remember *it is the thought that determines the result.* Breathe

in love and love will bless you. Breathe in joy and joy will follow you. Breathe in courage and you will know no fear. Breathe with the thought of infinite life and health will be yours. Choose some affirmation from NOW and hold that thought as you by breathing build it into bodily texture; for remember, your body is only your emotions and thoughts materialized. Therefore, by consciously breathing thoughts that you wish to have manifest, you will build a structure that will instinctively so manifest when you have ceased to consciously suggest the purpose of breath.

Have at all times, night and day, fresh air.

Never live in a close room. Pure air and deep, courageous breathing will cure all the ills man is heir to, be they of body, purse or reputation. For

“ 'Tis life, wherefore our lives are scant,  
'Tis life not death for which we pant;  
More life and fuller that we want,”

And there is only one way to have more life and that is to breathe more. When we learn never to stop breathing we shall never die. When we learn to breathe properly we shall never be sick, or weak, or poor, nor discouraged. Therefore we must put a thought on guard, and whenever we find that we are holding any thought that is impeding respiration, we must put our will to work at once, and draw deep breaths and resume control of life's expression. By thus willing we change mental conditions and become master, where before we were slave.

Any gymnastic or physical culture drill is good *if taken with these thoughts*, but if taken with thoughts limited only to body, as many teachers limit us, they are bad. Remember at all times that, *You are soul* and that *body is the creation of soul* and at



*all times subject to the conscious will.* Then all exercise is good and tends to Self-Mastery. This Mastery should be the end and aim of all our thought and labor.

## SELF-RELIANCE.

Insist on yourself; never imitate. Your own gift you can present every moment with the cumulative force of a whole life's cultivation; but of the adopted talent of another, you have only an extemporaneous, half possession. That which each can do best, none but his Maker can teach him. No man yet knows what it is, nor can, till that person has exhibited it.

Each man has his own vocation. The talent is the call. There is one direction in which all space is open to him. He has faculties silently inviting him thither to endless exertion. He is like a ship in a river; he runs against obstructions on every side but one, on that side all obstruction is taken away, and he sweeps serenely over God's depths into an infinite sea.

### Methods of Reform.

FROM WILDWOOD PHILOSOPHY.

By N. M. ZIMMERMAN,  
FELLOW OF THE ILLUMINATI,  
Author of Wildwood Philosophy, etc.  
Vancouver, Wash.

We love the earth and all that pertains to it;—fire, water, wind, politics, society, gossip, dreams. Yet no man is quite satisfied. The most careless wretch alive feels vaguely that there is room for improvement; the earnest and thoughtful are painfully conscious that the condition of the world is far removed from the Ideal.

Atlantis, Utopia, Eden, Paradise, Millennium, —these terms express what poets and sages think the world has been, or ought

to be. Whether the creation was perfect in the beginning and has since tumbled into decay; or whether it is slowly emerging out of chaos and night, wherein it was conceived, is of little importance so long as we realize that it is in our power to modify and amend it. We cannot exist for a moment without modifying the world in some slightest degree. Our dreaming, our desiring, our aspiring, our daring and doing, our advancing and retreating, our omissions of duty, our doubts, fears, hopes,—all are at work reforming or deforming the world. This sublime truth dawns on us slowly and long before we realize the full significance of life we enlist under the banner of some enthusiastic leader and undertake reforms that only the ages can accomplish. Ignorant of the texture of this tough old world, we expect to rip her to pieces and remake her in the course of a few campaigns. The government, the church, the customs of society, the methods of trade, the systems of labor and commerce, all or any of them we attack with the ignorant enthusiasm of youth. We agitate, we educate, we preach, proselite, and pray; but little or nothing seems to come of our efforts. The world goes on its way, sinning and suffering.

The venom of every vice that pessimism parades before the world, sinks into and pollutes the hearts of men. The public taste is modified by what it feeds upon. The public heart is softened and purified by tales of love and chivalry, and hardened and debased by chronicles of crime. The public conscience is awakened, strengthened, and stimulated by the contemplation of truth, justice, and right action; and it is weakened and made inactive by every evil deed that is done, thought of, reported, or pictured in any way known to the venders of sensational news. You cannot uplift society by dragging it down into the gutter. The Critic, the Cynic, the Objector, the Skeptic, are hinderers, not helpers. Brave, earnest, sincere men and women they often



are, yet sadly ignorant of the way reformations are to be brought about.

Society is not a lifeless machine but a living, breathing, organism. It must be doctored, not fixed. For better or for worse, every element of society,—Negro, Chinaman, tramp, drone, and drunkard,—every part and particle must be retained forever and ever. The various members may be changed, modified, uplifted, or degraded, but never annihilated or gotten rid of.

If we would be of benefit to the world, we must become a living, breathing, sympathizing, member of its communities. We must know evil by association, not by report, else our remedies will be untimely and abortive. We must be a brother to every man, even to the lowest criminal; for it is only by appealing to the hearts of men that we can awaken the love of the good and true, which, although overgrown with weeds, still lives in the garden of the soul.

No man is wholly depraved. The love of truth and justice is in every heart. All men agree that it is right, to do right, however they may depart from the simplicity of this rule. It is not easy to walk in the "narrow way." Society is complex; competition is keen; necessity, omnipresent. Most men desire to lead a better life than they do; but what with environment, heredity and vain teachings, there is little prospect for improvement. Is unjust criticism and unsympathetic suggestions likely to better the situation? Where is the man wise enough or good enough to sit in judgement? "We are just only to those whom we love," and any short of justice introduces new evils into the world. It is clear that the world cannot be reformed by criticism or by force. Men cannot be shamed, frightened, or forced into paths of right action. They must be tempted hither by the beauty of a patient, loving, temperate life. It is not slavery but freedom

that man needs; it is not punishment and prisons, but teachers and instruction. Not force, but influence; not compulsion, but persuasion; not hatred, but love, is the power which can reform the world and regenerate the human race.

## CAN WE Change Our Dispositions ?

FROM THE MAGAZINE OF MYSTERIES.

HORATIO W. DRESSER,  
FELLOW OF THE ELGINHALL,  
Author of *Education and the  
Philosophical Ideal, The Heart  
of It, The Perfect Whole, etc.*  
Cambridge, Mass.

The remark is frequently made that we must take ourselves as we are; it is useless to try to change one's disposition. Let us examine this pessimistic statement to see how much truth there is in it. What is the meaning of the word "disposition"? As ordinarily used it is a rather vague ambiguous term, meaning one's general way of taking life. It applies partly to physical, partly to mental characteristics. In so far as it refers to the body, the statement that we cannot change our dispositions is obviously false; for the health may be greatly improved, nervous and excitable tendencies may be brought into subjection.

It is absurd to complain when we have within us the power to attain self-control and freedom. The very fact that we are dissatisfied, and wish to change our dispositions, shows that there are different aspects of the self.

Do we really desire to change the higher self? How many of us understand what the higher self is? The whole question of individuality is involved in the answer. In the ultimate sense of the word, individuality evidently means both one's own most intimately personal self, the true ego, and the divine ideal. The important thing in life is to *be* that diviner self in all its fulness, to express it for the good of humanity. Individuality is the cen-

ter of the soul. It is that which is original in us. When we pause to think we discover that there is nothing we would sooner lose than this higher self.

When we begin to look at the self from this deeper point of view, we learn that a vast amount of time is misspent in the attempt to change the self. We try to make ourselves over when in reality we would much rather be just what we truly are. We try to make others over. We make all sorts of arrogant assumptions about other people, as if we knew better than they do what they ought to be. After a time we give up in despair, conclude to let people be themselves, and at last we begin to display toleration. The next step is to tolerate one's self. We think that because other people have what we call faults therefore they are not as they should be. This is, of course, true in a sense, since a fault is in part a condition of evolution from lower to higher self. But from another point of view a fault implies a limitation, and we are limited in order that we may do our work.

You complain of yourself because, being a sensitively organized easily influenced soul, you are not stolid and immovable like your friend. Your impervious friend envies you because you are so finely organized. Both the sensitiveness in you and the stolidity in your friend are limitations which make your lives less beautiful and involve you in trying experiences. But the qualities which you each possess enable you to do your work. Your sensitiveness will bring you no pain when you understand it and direct it aright. Your limitations will be your virtues when you see their true place.

Therefore a time comes when one ceases to complain and is willing henceforth to take the self as it is and let it do its work in this beautiful world. Begin to see the wisdom of things as they are and you will find new beauties even in yourself. This by no means implies self-esteem or self-contentment. To begin to



find out what you are may be to become more discontented with yourself than ever, that is, discontented with your lower self.

But while you see wherein you are undeveloped you will also see how to change yourself—that is, how the higher self can come into power.

There is a sense then, in which we can change our dispositions and change them most effectively. One's disposition is one's way of thinking and acting at any given time. Bring the higher self into more play and new habits will be formed. A person of a very nervous, excitable disposition may become in a few years unusually calm and moderate. The change does not come about by working upon the nervousness and trying to calm it, but by cultivating inner peace, poise, equanimity. Best of all, the development of a wiser philosophy of life is accompanied by peace of mind. It is remarkable what changes may be wrought by persistence in the wiser direction. Some who have changed themselves from restless, excitable people to moderate, well poised individuals, find it difficult to persuade new acquaintances that they were once entirely lacking in repose. Again, lethargic people have succeeded in awakening new life from within and becoming genuinely unselfish.

Finally, then, the discovery that we can change our dispositions means that selfishness is not unconquerable. Everybody knows that selfishness will yield if one will but make the effort. There is no excuse for taking this part of ourselves as we find it. Before each of us there is a spiritual ideal, and no one knows how far and how high the endeavor to realize the ideal may carry the soul. There is a more or less fixed individuality within each of us, but even this may be subject to change. At any rate, no man fully knows himself as yet. Meanwhile the most rational procedure is to assume that we are practically modifiable without limit. No one can hope too much or dare too much in a universe

where perfection is the ideal, where the Christ spirit is ever ready to uplift, and where the grace of God enables every man to "grow in grace."

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## FRIENDSHIP.

By NATHAN B. GOODRICH,  
FELLOW OF THE ILLUMINATI,  
Norwich, N. Y.

Soon after one has passed the probation of this life by serving his infantile period, he enters into a co-relation with others of his kind, in which he, by experience, progresses various degrees socially, socially, spiritually, commercially and intellectually. All life is educational.

How frequently, especially in our younger years, when we first became acquainted with a person of note, whom we have long desired to meet, our whole being seems to vibrate in a gracious harmony to please and entertain the new friend. We feel a deep joy in the occasion. However, after the primal meeting, when we perceive his defects and hear him utter opinions which we do not hold, the degree of affection is decreased; he becomes the same as the other officers in the world's army whom we know, —commonplace.

Companionship of worth is constructed of strenuous fiber, and has its origin in the character of the individual. It is a connection which holds in fair weather, and when the forecast is dark and stormy. Its essence is 'based upon kindness, sincerity and confidence. Such a relation is both self-satisfying and ennobling. There are many people who desire lots of friends, cultivating their acquaintance indiscriminately. Is it really not

a waste of valuable time? Is there any material advantage to be thus gained?

Some of us have many of those companions, who when alone in our presence, are most agreeable and complimentary to ourselves, but speak derogatorily of a person with whom they are intimate. We courteously listen to their talk, but extend to them a silent pity, for they are a friend to no one, and least of all to themselves. We do not want shams and hypocrisy, but that which underlies all realities—truth.

If we would have a true friend we must be a friend. We receive what we give. True is the old adage: "Love attracts; hate repels." We do not need to seek these relations, they come to us without exertion on our part. The affinity is an effect of mental unity. If they are not our equal, or rather if we do not express a condition of harmony, they will soon pass on their way, to form new companionships of which they are in need. The manifestations of the universe do not occur by chance; but according to order and system.

The successful business man drops all associates who would tend to prevent him from realizing his highest aim. He will not have a person near him in his employ who is not naturally successful. Why? Because each individual is an aid to others in materializing their undertakings. J. Pierpoint Morgan is one who follows these principles.

To have perfect friendly conversation, there must be only two. The third person breaks the sincerity of thought expressed, and institutes dissimulation. There must be mutual sympathy and temperment between the parties; for one sees in another himself, and the deeper emotions of thought will remain unsaid unless told to self. Except a person possess infinite adaptability, he must be on the same plane of consciousness as the other. An intellectual person may appear a fool with a



dullard, but be a wise appendage to the company of his sphere. There is no friendship possible between persons of divers inclinations and states of being.

As we think of friendship in its highest form, it transcends mere corporality; it is of a loftier state. We mentally embellish the special friend with all the charms of a god, whom others see as mean and ugly. Is this condition a dream, or a realization radiating from the higher self? The first hour, we desire to be in the company of certain friends; the second hour we desire to be in their presence; the third hour we are glad of the solitude, alone with ourselves. What is friendship but an ideal affection vaguely seeking itself?

We are a people, who, in this world of stirring endeavors, are slaves to money and name; to vanity, ambition and selfishness; however there is one pleasing factor, which enters into life's pilgrimage, which makes the road the smoother,—the cheerfully enacted deeds of friendship.

We have a secretary of war, what we need is a secretary of peace.—EDWARD EVERETT HALE.

## **“His People Israil.”**

BY SOPHIA McCLELLAND,  
FELLOW OF THE ILLUMINATI,  
Member of the New York Medico-  
Legal Society, and Vice-Chairman  
Psychological Section.

Governments should respect the rights of conscience.

It neither is, nor can be, public property, to be subjected to the will of any government, but only to the dominion of truth.

Conscience, therefore, must be held sacred, and not handed over to the keeping of the temporal power.

As there is not only a physical order in the universe, but a moral order, also a standard whereby rational beings regulate their conduct, so is there a sentiment of religion in the heart of man which cannot be created by policy; although policy oftentimes makes use of it. Neither does it come by imitation of one person by another; but it is an endowment;—a law of the Creator delivered to every creature.

This makes every one individually responsible to God Himself who has taught the nature of religious worship.

The season of dark temptation that will try all upon the earth has come. It is Zion's testing crisis. But all will come out of the furnace with more life in them than when they went in.

The Jewish race has inherited the heirloom of immortality, incapable of extinction or amalgamation. It was long ago predicted, "Lo the people shall dwell alone and shall not be sickened among the nations." Also that God would make an end of all the nations that oppress them, but that he would not make an end of them. And this has happened.

Let Russia beware! All the oppressors of the Jews gone, forever gone, except Spain—and Spain is tottering; but the Jews still live, though they have been subjected to most unrighteous chastisement. Smitten with unsparing ferocity by the deep prejudices of superstition and barbarity.

Notwithstanding all this they survive. A Jew walks every street, dwells in every capital of the nations—they have spread over every habitable part of the globe, they have lived under every dynasty, they have shared the protection of just laws and the proscription of cruel ones.

They have used every tongue and lived in every latitude. The snows of Lapland have chilled them, the suns of Africa have scorched them. They have drunk the waters of the Jordan.

the Tiber, the Thames, the Mississippi. In every country, in every degree of latitude and longitude, we find a Jew. Fierce, relentless persecution and bloodshed, but they have not been cut down. Intense hate has lighted the fagot, but they are not burned up.

There is no instance of any other nation that could survive treatment like this. Tribes and people melt away, or become extinct altogether, or mingle in the nations among whom they reside. Like their own bush on Horeb, "Israel has continued in the flames, but unconsuming." Truly, the aristocracy of ancient history, bereft of coronets, Princes in degradation.

The Jewish race as presented by history, possesses very definite characters. They have their defects as have Christians, but they are individual shortcomings and not specially Jewish or Christian shortcomings. Jews and Christians alike occasionally disregard the supreme statement—"Vengeance is mine, I will repay."

In every department of human activity, the Jewish race have furnished proportionately a greater number of great men, among the greatest of the earth, with a predominance of sentiment and imagination, with a great aptitude for the creation of poetry and music, passionate and full of imagery. No other race has given the world so high a proportion of musicians. We need only to mention the names of Mendelsohn, Halevy, Meyerbeer, Offenbach, Rossini, and Reubenstein. In statesmanship, Benjamin Disraeli, Jule Simon, Cremieux, Gambetta. Many of the professorships in our leading colleges are filled by Jews. Columbia College has three Jewish professors, The University of New York, The College of the city of New York, Harvard, John Hopkins, and the Universities of Wisconsin and Pennsylvania and many other well known colleges have Jewish professors and we have also several Jewish judges in our city courts. (New York City.)



We may not boast over them for it is the Jewish church into which we have been taken. We bear not the root, but the root beareth us, we are only grafted into the good Olive tree, and with them partake of its root and fatness. The resources of the world are coming more and more under their control, and the discipline to which they have been subjected has produced a capacity for endurance and tenacity of purpose with other qualities which when sanctified by grace, will make them a greater and more glorious people than what they once were. The covenant that made them a nation is still in force and provides for their continued existence and ultimate restoration to all their glory and their privileges.

It made them what they were, it will make them even greater and more glorious people than what they once were, God hath not cast away His people Israil.

## Human Achievment and Sordid Gain.

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By B. O. FLOWER.

In "The Arena."

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Among the many examples of sophistry, as shallow as it is pernicious, which wealth and privilege are industriously disseminating, is the claim that the incentive of money or material personal gain is the cheif inspirer of genius, invention, and discovery. It is asserted as a dogmatic fact that if social changes were inaugurated in which the incentive to personal wealth was withdrawn, dullness and mediocrity would flourish where now society is being enriched by wonderful discoveries, master strokes of inventive genius, and rich creations of the splendid imagina-

tions of artists, poets, and scholars, because the mainspring of action would be removed; which is equivalent to saying that wealth of the mind and soul—the glories of the imagination, the revelations of science, and the creations of literature and art—is chiefly stimulated by the lash of hunger or the sordid dream of golden treasures.

That the intelligence and common sense of the public should be so insulted by the constant iteration of sophistry belied by every page of history, would be incredible if it were not for the fact that we are in the midst of an age of commercial materialism on which success in life is measured by the acquirement of gold by the high-priests of conventionalism, and where the fear of hunger and want is an ever-present specter in millions of homes. As a matter of historical fact only a small minority of the men of genius who have won an enviable immortality through enriching civilization and ennobling mankind, have been by nature so slothful that hunger served to urge them to conquests or achievements; while still fewer have been stimulated by a sordid dream.

Genius is nothing if not restless and active. Her children may be and often are erratic. They are seldom slothful. Run over the list of those who have been chief among the prophets, poets, painters, sculptors, scientists, discoverers, and inventors, and it will be seen that while few were driven by hunger or lured by avarice, many were terribly hampered by and paralyzed by the ever-present fear of the starvation and suffering of those dependent upon them. It will be seen that the greatest benefactors of humanity were either among the poor who sought not personal wealth but rather the benefit of humanity, or were in comfortable circumstances such as would be within the reach of all men and women under just social conditions in which equal opportunities and rights should be guaranteed to all and special privileges granted to none.

Take the prophets and ethical leaders, from Isaih to Savonarola, Luther, Mazzini, Wilberforce, Garrison, and Phillips. How many were urged on by the gnawings of hunger or the passion for gold, or stimulated by any thought of self? Not one. Take the philosophers, from Socrates and Plato to Locke, Rousseau, Kant, and Emerson. The same facts are revealed. Take sculpture and painting, from Phidias to Michaelangelo; from Raphael to Millet. How many wrought merely for bread or slaved for wealth? The same is true of discovery, from Columbus to Humbolt, and from Humbolt to Livingstone. In Science Darwin, Wallace, Huxley, Tyndall, Crookes, and Kelvin are typical of the master spirits in special fields, some of whom exiled themselves from country and the comforts of civilization for long periods, with no thought other than the discovery of new truth. The passion for truth, together with its sister passions, those of love and beauty—the trinity of divine expression—has been the inspirer of genius and beneficent action in all ages and times. But often, indeed, has necessity compelled these torch-bearers of progress and enrichers of mankind to turn from their great work and the splendid dreams that filled their brains with divine light, and which might and would have enriched all future ages had they been given to the world, in order to drudge and toil that loved ones dependent upon them should not starve.

Under just social conditions all this would disappear. The haunting fear of a morrow of want and starvation would be forever banished, and the brain and soul would know that freedom that is above all necessary for the noblest expression of life on any plane. Then would come grander ideals, nobler ethics, loftier philosophy, more splendid art, more marvelous scientific discoveries, and greater inventions than the world has ever known, for then for the first time conditions favoring the people as a whole would foster the full-orbed expression of the best in every life.



If the nineteenth century was the most wonderful hundred years in civilization's annals, it was primarily because humanity enjoyed a greater measure of freedom and because education was more diffused than ever before. Under still juster conditions the incentives to genius and intellectual achievements would be greatly augmented. The broader vision of justice and the proud consciousness that the new freedom which fosters joy and growth would be no longer the prize of the few but the splendid heritage of the millions, would give a deeper, richer, diviner meaning to life than was possible in any age in which egoism was the dominant note, and where war and competition fostered the savage in the soul of man.

And more than this, the recognition of the solidarity of life, in so far as it relates to humanity, would lift man to spiritual heights only as yet traversed by the very elect. It would bring the soul into such close rapport with the Infinite that the eyes of man would be opened anew, and he would see not only good and evil, but would perceive how beneficent, how altogether lovely is the good; and he would see that truth and love and beauty are one, or but different manifestations of the same Infinite Life; that while truth speaks to reason, and beauty feeds and purifies the imagination, love warms and glorifies the heart or soul; while in them all is heard the voice of the Infinite—the voice of the All-Father, who is Light and Life and Love.

He whose mind is free from the illusion of self, will stand and not fall in the battle of life.—*Buddha*.

Every street has two sides, the shady side and the sunny. When two men shake hands and part, mark which of the two

takes the sunny side; he will be the younger man of the two.  
—*Bulwer Lytton*.

## A New Aspect of Love.

In our teachings on love, it seems to me that we have left out a very important thing, and that is the necessity of loving our bodies. By our bodies I do not mean only the mind which governs the body, but the body itself, the actual flesh and blood body. The beautiful machine which we have built up to express us.

Just the beliefs of our grand-parents and our parents have helped to make us what we are—ignorant or wise, sick or well, as the case may be. Then when we begin to think for ourselves, we continue the work already begun for us, and generally in much the same line that we have started, so our bodies are built up out of a mixture of race beliefs.

So far as I can remember, I was taught that our bodies were no good, we were worms of the dust, that to look in the glass was a vain thing to do, and not good. To love the body would be a most terrible sin. No one dreamed of saying we *must* love our bodies.

Yet for all that in the Good Old Book it says, "Our bodies are the living God." Which statement is a true one; and so we sing,

"We love Thy house, O God, wherein Thine honour dwells;  
The joy of Thine abode all earthly joys excels."

Now whether this means the temple of bricks and mortar or the temple of the God in us, it matters not, for our bodies are the most beautiful of all the temples, and come first.

Well now, are we to love the temples of God or not? If love is the fulfilling of the law, and if we are to love everything, then we *must* love our bodies and I maintain that it is because of this wrong teaching that we have the imperfect forms we have. If everything responds to love then our bodies will respond to loving attention on our part.

Love is a great healing power, and if we are sick we shall not hasten our recovery by hating ourselves or our pains. No sensible man or woman would dream of hating a machine for not doing its work; hating a wheel, a point, a chain, which had gone wrong in a beautiful machine he had made; but on the contrary, would give the machine a rest, and lovingly attend to the part which was out of order and find out the cause, so that it did not happen again. So, if we had been taught to love our bodies, we should not have so much sickness. For we should *use* lovingly, and not *abuse* our powers.

Disease comes from the abuse of one's powers—our affections, our appetites, our strength, our thought power, for thoughts become things. Our bodies are indeed the temples of the living God, and because we have not realized this in the true sense we have degraded these temples.

Does not this show us the necessity of loving this our temple of temples. And because everything responds to love our bodies will respond to loving attention. They will give us a hint of any little indiscretion on our part, gently at first, and if we do not attend they will knock harder by pain, discomfort, disease.

There is no *real* health or happiness without love. And so love is a great healing power.—*Louie Stacy*, in THE HERALD OF THE GOLDEN AGE.



## HOME STUDY.

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

Whatever may be the connection between small handwriting and large bulk and intellect, the rule is well observed in the case of Charles Wagner, the author of "The Simple Life" and "The Better Way." Mr. Wagner is of generous proportions indeed, towering far above the average Frenchman in height, with shoulders and back broad enough for two ordinary men of his race. His arms are almost club-like and his legs thick and sturdy like the trunks of oak trees. This splendid physique is the heritage of his youthful days spent climbing the Vosges. Of the breadth and stature of the intellectual man, the doctrines preached in his two recent books, are ample evidences. But his handwriting! It seems almost impossible that he could have achieved such microscopic minuteness without the aid of a glass, and it presents enormous difficulties to the reader. Mr. Wagner's thought is quick, and his flying pen frequently has to skip and abbreviate letters to keep up with it. The combination produces a cdirography, baffling even to the native Frenchman, and almost impossible to the foreigner who is lucky enough to receive one of the author's charming letters.

THE INTERNATIONAL JOURNAL OF ETHICS for October is an unusually interesting number. Its contents are:—The Special Moral Training of Girls; Alice Henry, Melbourne, Australia. The Right of Free Thought in Matters of Religion; Frank Granger, University College, Nottingham, Eng. Were The Church Fathers Communists? John A. Ryan, St. Paul Seminary, St. Paul, Minn. Byron and Morals; George Rebec, University of Michigan. Art and Morality; James Laing, Dysart,

Scotland. Religion as an Idea; W. R. Benedict, University of Cincinnati. Three Stages of Individual Development; Rev. J. D. Stoops, Easthampton, Mass. A Discussion of Professor Hyslop's Report on Seventeen Sitzings with Mrs. Piper; By James H. Leuba. The International Journal of Ethics is devoted to the advancement of ethical knowledge and practice, and is one of the very best that comes to our table. Address, 1305 Arch St., Philadelphia, Pa. Issued quarterly: Per year, \$2.50: single numbers, 65 cts.

THE ETHICAL RECORD for November marks a new departure, in its endeavor to treat contemporary problems and tendencies from the distinctively ethical point of view, by an enlargement of its table of contents. Prominent among the articles is one by Mr. W. D. Le Sueur of Ottawa on "CANADA'S ATTEMPTED SOLUTION OF THE PROBLEM OF RELIGIOUS EDUCATION IN THE PUBLIC SCHOOLS." Cardinal Gibbons has recently urged that the demand for religious education in our Public Schools should be met by following the example of Canada. Mr. Le Sueur's article gives an illuminating statement of what has actually been done there.

The following periodicals have recently changed address. Their new homes are:—

ELEANOR KIRK'S IDEA; 32-34 Lafayette Place, New York, N. Y. Monthly, \$ 1.00 per year.

EXPRESSION; 24 Lower Phillimore Place, Kensington, England. Monthly, 6s. 6d. per annum.

THE LIGHT OF TRUTH. 409 Ellsworth Building, Chicago, Ill. Weekly; \$ 1.00 per year.

New Thought. 27 East 22nd St., New York, N. Y. Monthly; 50 cents a year.

THE PATH-FINDER; Key Post-office, Benton Co., Arkansas. Monthly; \$ 1.00 a year. (Money orders payable at Rogers, Arkansas.)

THE PSYCHIC EDUCATOR, as a magazine has been discontinued, and in its stead a department is now being conducted by the Rev. Moses Hull in the *Sunflower*. Mr Hull says: "I have

been literally swamped with work, and am still over-loaded. Some of it I have been compelled to unload or utterly break down; so, after mature deliberation, I have concluded to unload every part of the *Psychic Educator* except that I will continue to do the writing it imposed upon me. Mr. W. H. Bach, who has always been a true and trusted friend—a friend of the Morris Pratt Institute and a friend of the *Educator*, has come to my aid and offered me a department in the *Sunflower*, on such terms that I believe that I will be able to meet the demands both financially and otherwise; and at the same time do as well, if not better, by the readers of the *Educator*, as if I had continued, at a great sacrifice, to send the journal. Hoping this arrangement will be satisfactory to my patrons I enter upon my new duties as editor of the *Psychic Educator* Department of the *Sunflower* with all the energy that can belong to one who has so many irons in the fire as I have at the present time.

MAN AND THE DIVINE ORDER, is the title of a new book of essays in the philosophy of religion and in constructive idealism, by Horatio W. Dresser. The contents are: The Search for Unity; Recent Tendencies; A New Study of Religion; Primitive Beliefs; The Larger Faith; Lines of Approach; The Spiritual Vision; The Practical Idealism of Plato; Plotinus and Spinoza; The Optimism of Leibniz; The Method of Emerson; Philosophy; Berkley's Idealism; The Eternal Order; Lower and Higher; Christianity; The Idea of God; Constructive Idealism. This new volume is a study of various conceptions of the religious life and the divine order. The aim is to give appreciative expression to each doctrine, then estimate it in relation to the standards of philosophical idealism. The style is clear and untechnical, and the practical problems of daily life are constantly under consideration. In method, scope, and thought this volume is much more comprehensive and has matured more slowly than any previous work by the same author. It will appeal to a wide class of readers, since its aim is to unite in a single system the profoundest interests of religion, philosophy, and practical life. The concluding chapter contains an outline of the system of thought underlying Mr. Dresser's entire series of volumes. Cloth; 448



pages; price, by mail, \$ 1.75. Published by G. P. Putnam's Sons, 27-29 West 23d st., New York. (London, 24 Bedford St., Strand.)

FROM POVERTY TO POWER; By James Allen; is in truth a "Realization of Prosperity and Peace. The contents are: PART I. PATH OF PROSPERITY. The Lesson of Evil; The World a Reflex of Mental States; The Way out of Undesirable Conditions; The Silent Power of Thought: Controlling and Directing One's Forces; The Secret of Health, Power and Success; The Secret of Abounding Happiness; The Realization of Prosperity. PART II. THE WAY OF PEACE; The Power of Meditation; The Two Masters, and Truth; The Acquirement of Spiritual Power; The Realisation of Selfless Love; Entering into the Infinite; Saints, Sages, and Saviours; The Law of Service; The Realisation of Perfect Peace. I believe the book is destined to fulfill the author's hopes, which, as expressed in the foreword, are: "I looked upon the world, and saw that it was shadowed by sorrow and scorched by the fierce fires of suffering. And I looked for the cause. I looked around, but could not find it; I looked within, and found there both the cause and the self-made nature of that cause. I looked again, and deeper, and found the remedy. I found one Law, the Law of Love; one Life, the Life of adjustment to that Law; one Truth, the Truth of a conquered mind and a quiet and obedient heart. And I dreamed of writing a book which should help men and women, whether rich or poor, learned or unlearned, worldly or unworldly, to find within themselves the source of all success, all happiness, all accomplishment, all truth. And the dream remained with me, and at last became substantial; and now I send it forth into the world on its mission of healing and blessedness, knowing that it cannot fail to reach the homes and hearts of those who are waiting and ready to receive it. Cloth; beautifully bound in grey and gold. Price, by mail, 3s. 3d. (\$ 1.00) Published by James Allen, editor *The Light of Reason*, Broad Park Ave., Ilfracombe, England.

PHILOSOPHY OF CHARMS; By Jacob Keith Tuley, editor of *The Reasoner*. This is a finely-printed booklet of forty pages,

making a short inquiry into the origin and use of charms and talismans in all ages of the world. The author claims that charms do have an occult power for good or evil, and tells how the wearer may use a charm reasonably and systematically to bring good health and good fortune, and how the opposite of these may be resisted by the same means. In this book the charm is shorn of its superstition and is brought down to modern ideas for the use of modern common sense people. Printed on fine book paper, wide margins, with an antique cover in two colors. Paper; 44 pages; price, 25 cents. Published by the author, San Luis Obispo, Calif.

Books received which will be given further mention:—

SOUL-RETURN; By Fred Max. Cloth; handsomely bound; gilt title on cover and back. Price, \$ 1.25 Published by E. H. Bacon and Co., 8 Beacon St., Boston, Mass.

THE LAW OF SEXUAL ACTIVITY. By C. P. W. Longdill, author of *A New Religion*, etc. Paper; 38 pages; price, 1s. Printed for *The New Kingdom Society*. Published by the author, C. P. W. Longdill, Gisborne, New Zealand.

LOVE OF LIFE AND LIFE OF LOVE. By Leon Andruth. Tastefully bound in paper and containing "Truths every youth and maid should know." Price, 50 cents. Leonidas Publishing Co., 1228 Masonic Temple, Chicago, Ill.

All books mentioned in ELTKA may be purchased from this office, or may be had from the *Home Study Library* of the ILLUMINATI.

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.

We have received a letter from an old friend of ELTKA (and myself) who says that he believes our readers are looking for more "editorial matter"—that I should give the magazine more of my own personality. In consequence, I am going to look about for some of the better parts of my self, and, if anything be found, will express my ideas upon the subject in the next number.