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EDITED FOR THOUGHTFUL PEOPLE

Psychology and
Psychic Phenomena

Physical,
Mental, and
Soul
Culture



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

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Vol. VII FEBRUARY, 1904 No. 38

THE TRIUMPH OF REFORMS.

WALLACE D. MCGILL.

FELLOW OF THE ILLUMINATI
EDITOR OF THE PROBLEM

We are told by occultists that the evolution of life waves when they have reached the human stage, is through, or by means of various definite races or race processes. We find this thought somewhat vaguely illustrated in the world to-day by the black, yellow and white races; but if we are to grasp its full significance, we must think of the races as mighty epochs in evolution. Yet we are told that these great races overlap one another at times, and while we, as Teutonic Caucasians, belong to the Fifth Sub-race of the Fifth Root race, the Mongolians are a remnant of the Fourth Root race known in tradition as the Atlanteans. To be accurate we must think of the races, not as epochs in the chronological history of the world, but as epochs in the growth of individual souls.

Each race has a spiritual constitution which represents its function or duty in the work of perfecting spiritual egos. The constitution of a race is an archetypal conception coming from the divine ideation of the Logos from which our evolution springs, and races differ merely as the violet differs from the rose. Each race has its special work to do, and is divinely ordained and

fitted for it. Evolution is a most complicated interplay of forces and at every point, it is governed by spirit energy working both consciously and super-consciously. Nature is really hillozoic. While we are not prepared to grasp, fully, all that is taking place in nature, or even in the special world in which we find ourselves, and the significance of much must escape us, it is yet most helpful to attempt to grasp as fully as possible, all that is within our reach regarding the universal principles and plans of development if we would hope to deal wisely with the great race problems of the present day. The truth of maximum importance to us is that there are great races yet unborn that must come; and each new epoch in human evolution is to be established and its problems studied and solved by special races of people fitted for the particular work they have to do. What is right or obligatory for one race, may not be right for another, and each race has its spiritual ideals.

Humanity is now standing face to face with many difficult problems and is struggling toward the realization of many ideals some of which are but vaguely conceived by the most advanced leaders. He who would reform the world must ask this question before he advance:—Are the new ideals and processes that I wish to have introduced, compatible with the existing spiritual constitution of the present race of people? If not, there is no hope of success as far as the existing race is concerned. When a proposed reform is spiritually unconstitutional the only thing to do is to form a new race having a constitution with which it is consistent. It is possible at any time that a new race is coming into manifestation. What at times seem desirable reforms for the existing race may be the first dawn of a race to come. We are told that tens of thousands and even hundreds of thousands of years are included in the embryonic period of great races. Here and there through history, evidences may come to the at-

tention of students that new races are being born, but high discrimination is required in all such cases to determine whether or not the new ideals that present themselves are the working of a new constitution, or merely a more perfect realization of that of the existing race. When this double possibility has been clearly comprehended, the reformer is prepared to think wisely in relation to the various reform movements among men.

We find it illustrated in the Afro-American race. There is a determined effort being made to work out a radical reform among these people, and there is no doubt of its ultimate triumph. The present question is merely one of right or wrong methods. But it may be doubted whether or not the hereditary forces inherent in the masses of the Black Race of America can ever be fully harmonized with the spiritual ideals of Booker Washington and other leaders. But if not a new race must be formed around these ideals for they are right in themselves, and in time all of the souls that are at present working out their evolution in the Negro bodies will incarnate in it, and the old heredity will gradually die out. Here we clearly see that the race is the hereditary forces inherent in physical bodies, and not the spiritual egos, for the egos belong to no race and will work out their evolution through all races attaining to the glories of the universal Brotherhood of Man.

Among the American whites there are also many antagonistic race forces at work. We will be able to examine only a few of these. First with reference to socialism, we find that society is organized on a principle of individualism and competition rather than communism or co-operation. There is however, a determined effort in many quarters to bring about the establishment of socialistic conditions. It is far from certain that these communistic ideals as expressed by Bellamy and others are at all compatible with the spiritual constitution of the existing race

embodiment until a new race with socialistic heredity has been formed in the normal biological manner. It is possible that some and yet not all people are ready for the benefits of socialism. And in this case, if a new race is formed having socialistic instincts in its heredity, only such souls will incarnate in it as are ready for this class or kind of experiences or benefits. Many races may dwell side by side and escape the notice of the superficial observer, as externals may be much the same.

Second, we see that the western civilization is organized according to a particular system of theology, and while within this theology there are numerous creeds yet all taken together are radically different from the systems of philosophy that grew up in India. The past quarter of a century has witnessed a remarkable growth of oriental ideas in America. The New Thought movements have occultism in common, and the tendency is to take an entirely different view of Science, Life, and Nature to what is harmonious with the current heredity of the present race. It is probable that the constitution of the western civilization will not harmonize with the new ideals, and it will be found in this case as in the other cases mentioned, to form a new race representing an entirely new type of mental culture. When such a race is formed, all those worthy of the new ideals will incarnate in it and constitute its members.

Great changes can only come through new races, and instead of becoming discouraged on this account, it is merely important that we investigate the principles fundamental to the formation of new races. Races like individuals grow from babyhood to maturity. We may mould the nature of a child easily, but psychologists tell us that an individual after reaching the age of twenty five or thirty years rarely undergoes a radical change of the habits either of thinking or acting. In a sense his habits are fixed for life. It is true that any strong character may by

force of will adopt new ways by a process of grafting, but this human grafting hardly succeeds as well as in horticulture, and the new ways rarely become natural or sub-conscious to the individual. Grafted habits when sustained by an active will at the right time, become the hereditary character of the children, and a child thus produced will find most natural those ways of thinking, that were so difficult and unnatural for the parent. Agassiz never found it possible to adopt the doctrine of Evolution even though in possession of convincing evidence, and yet we are told that all of his sons became radical evolutionists. The secret here is that all great changes must come in the infancy either of individuals or races. We also find in the thought outlined above, the key to the formation of new races of people. We must have new races if our reform movements are to triumph.

The great error of most reformers is that they confine their attention to superficial evils and constantly trim and prune the tree without making any effort to cut the root. They ignore the hereditary force in society and confine their attention merely to mental conditions, ignoring the more important fact that a fundamental life-force is constantly at work sustaining the very conditions they wish to destroy or supplant. Until society is more wisely studied, we will witness no diminution in the ignorance, poverty, disease and crime of the world.

There is however, a brighter day at hand for the higher wisdom has already come. It has incarnated among us and the true science and secret of life and evolution is about to be declared from a thousand throats. We will then understand, and be able wisely to co-operate with the universal hierarchy back of Evolution, in the building of new races. Are we worthy?

(Concluded next month.)

What this country longs for is personalities, grand persons,

to counteract its materialities. For it is the rule of the universe that corn shall serve man, and not man corn.—*Emerson*.

The Truth About the Colorado Labor War.

BY CHARLOTTE TELLER.

The "Ethical Record" for July contains the following article which is by far the best that has yet come to our notice upon this subject; We include the prefatory remarks of the editor, Percival Chubb.

(There are many people who have been following with some apprehensiveness the reports in the daily press concerning the labor struggle that is taking place in Colorado. It has been very difficult to gain the facts, and there have been sinister rumors abroad as to the reliability of the newspaper reports and articles through which information has been supplied. The anti-labor bias with which most of them have been colored has been unmistakable. An opportunity has come to us to present an article from one who has recently been at the scene of the trouble, has made searching investigations there, and is familiar with the facts as to Colorado mining life, localities and conditions. The sympathies of the writer will easily be discerned; but we are able to assure our readers that behind these sympathies there is a most disinterested endeavor to ascertain the actual truth of the case; and we believe that we perform an important public service in giving publicity to this version of a much-observed situation. —*Ed. Ethical Record*.

When the secretary of the Western Federation of Miners sent a request to President Roosevelt for an investigation of the conditions now existing in Colorado, he was making a final appeal for a fair and just understanding of a momentous conflict. Senator Patterson, as early as last November, asked for an investigation by the Judiciary Committee of the United States

Senate; but he asked in vain. Since then conditions have become much worse, and it seems unbelievable that they should continue longer without some interference from those in authority and responsibility.

The garbled accounts of the strike in Colorado are not peculiar to this one affair, but they are significant of the power of the press for good or evil. Had the associated Press given all the facts to the public, had the press of Colorado refused to falsify reports, and had the special writers sent by Eastern periodicals written fairly and with perfect truthfulness, public opinion would, months ago have affected the controversy and might even have had a restraining influence upon the party whose acts have been from the beginning unconstitutional.

The newspapers of the State may well be overlooked; for as there is a political situation involved, each newspaper would pick and choose both facts and rumors that would bear out its party policy. With few exceptions the Colorado papers are not in sympathy with the strikers, even when opposed to the Citizens Alliance and Mine-Owners' Association; the few exceptions are Socialist and labor papers, and one Denver paper whose partisanship has a dark and hidden motive. The Associated Press may excuse itself for the absolute untruths and the emphasis upon certain rumors by pointing to the practical censorship exerted by officers of militia and state officials backed by the Governor's power. But there can be no excuse for the special correspondents of Eastern papers and periodicals, and it is well worth while to go over some of the facts misrepresented by them.

In an early February issue of *Collier's Weekly* there appeared an unsigned article dealing particularly with the strike in Telluride, Colorado. If the story had been intended for fiction of the dime novel sort it could not have been better written. For instance, the writer said that in the last three years there

had been eighty-five murders in Telluride, and that men were afraid to go out after dark. While in Telluride a few weeks before this, I had cross-examined the city attorney, the sheriff and the back files of the leading paper, and proved to my satisfaction that in spite of the town being a typical Western mining-camp, there had been but three murders in three years, and not one of them could be traced to union members or union influence! I have reason to believe that the author of that article was a correspondent that I met in Trinidad, who was "getting a story ready to please the Easterners, who like blood and thunder," and was at the same time writing for a paper on the side of the strikers and for a weekly paper on the order of *Town Topics*, whose vindictiveness against the strikers has never been equalled. And this young man was, withal, a very well-mannered, pleasant fellow, not at all concerned about his double—or triple—facedness.

The managing editor of one of the Denver dailies told me the story of three suicides, all connected with the Rockefeller assumption of control in the Colorado Fuel and Iron Company. The vice-president, secretary and treasurer had all committed suicide within a few weeks, apparently because of financial complications not altogether in line with business principles.

"But of course we did not publish these facts," he said at the close of his narrative, "it would hurt the business interests of the state." The Associated Press did not publish the story of these tragedies, nor did *Harper's Weekly* when I sent it in with my article on the coal strike in Southern Colorado.

These are but instances of the untrustworthiness of reportorial practice in the Colorado affair. But the most striking example is that of news suppression in the best-written and most widely read article appearing in *McClure's Magazine*. "The miner's union," the author says, near the beginning of the article, "has

broken the law, there have been dynamiting and assassination." Having been in the State somewhat longer than the man who made that statement, I can affirm, without going into particulars, that I could find no one instance of the miner's union in the metalliferous district having broken the law. Moreover, in the courts themselves, the charge of dynamiting was disproved. In November the Vindicator mine was dynamited and two men, the superintendent and assistant, were killed. The report sent out by the press was to the effect that Adjutant Sherman Bell was already on the track of the *union* men who did the deed. Though man after man was put in the bull-pen and held for weeks on the charge (but without warrants having been issued) no union member has been connected with the disaster; the coroner's jury gave a verdict of accident, and the prevailing opinion was that the two men who met their death knew more of the dynamite and its reason for being taken by them into the mine, than any others, except the one who gave the order. But no report was ever made by the press except that of Adjutant-General Bell's assurance that he knew the criminals.

Another event left out of the magazine article (which is after all, the best thing yet written) is that of the derailing of the Florence and Cripple Creek Railroad. The news went all over the country that two union men had tried, by loosening a rail, to wreck a train full of scabs. In court it was proven that the two men, one an ex-union man, the other a detective, were in the employ of a corporation and had received \$500 for their work. A company guard had warned the engineer of the train, thus preventing loss of life while accomplishing the company's purpose.

No reporter of facts in Colorado can afford to leave those two stories untold, yet the writer in *McClure's* has done so. Anyone knowing that the Mine-Owners' Association and the

Citizen's Alliance, made up of the wealthy and the well-to-do business men of the State, will countenance the use of dynamite the wrecking of trains, as well as the suspension of the writ of *habeas corpus*, and the disregard of the National constitution, can judge for himself as to the preponderance of lawlessness in Colorado—whether it be on the side of men striking in accordance with union principles or on the side of opposition, who have their wealth, the use of military power, and official favor all with them.

The late facts of the situation are these: The Western Federation of Miners has in its membership a large proportion of Americans who believe in using the ballot to settle disputes, economic as well as political. It supported the movement which resulted in an amendment to the State constitution allowing the eight-hour day to be adopted by law. This amendment passed with a majority of 40,000 votes—which happens, by the way, to be the membership of the Western Federation of Miners in Colorado. But the legislators—in the Democratic as well as the Republican party—sold themselves to the corporations, and enacted no eight-hour law. Thereupon the miners, not getting their way by the ballot, resorted upon one pretext and another to the strike.

There is no *sympathetic* strike in Colorado, there is a general strike in favor of an eight-hour day and for the right of men to organize.

The big mining corporations, reinforced by all persons and parties that are in favor of the disruption of unions, have taken their stand against the strikers. To show the power of this opposition: 1. The Governor had pledged his support of their side should a strike come on during his term of office. When it did come, he sent the militia to act—not in behalf of public security,—for no sheriff had asked for the militia,—but as *com-*

pany guards about the mines. 2. Men have been arrested by the score without warrants, and left twenty-four hours in filthy jails without food or benches or fire. Men, sixty and eighty at a time, have been taken from their own property and carried over the county or state line because they belonged to or sympathized with the union. Women have been insulted by members of the militia. 3. All legal procedure in the courts themselves has been set aside when it was impossible to browbeat or corrupt the judges. Injunctions have been disregarded and the writ of *habeas corpus* denied its power. 4. Physical force not unlike that of the lynch-law has been used by the Citizens' Alliance; it has broken into newspaper offices, forced sheriffs and coroners to resign, and shot down innocent men.

At this writing the state of Colorado is blacker than Russia. I say this without heat or prejudice, as one who met both the governor and the officers of the Western Federation of Miners, one who listened to both sides of a story, and then sought facts. But this one bit of explanation is necessary. The conflict between corporation power and union strength would not be so intense were it not for the fact that the unions have entered into politics with a third party—the Socialist Labor Party—and are therefore considered of little value to either Democrats or Republicans. That is to say, the members of the unions are not to be counted on to swell a majority in either of the two existing parties, and thus it is that it is not worth while for either party to stand up for "the Colorado workingman." Had not this political factor entered into the situation, there would have been an early conclusion to the struggle, which now begins to look like civil war.

[NOTE:—During the first week in September, 1904, we had occasion to stop in Colorado Springs, and while there we heard

so much of the condition of affairs at Cripple Creek that we decided to thoroughly investigate the matter. As a result of our own observations we do not hesitate to say that there exists to-day in that territory an actual Reign of Terror. Martial law is still in force and the drunken deputies and "guards" have a power that makes it a risk of life for even strangers to venture into the infected district. This was demonstrated by specific incidents which occurred during the week. The Union men and sympathizers who still remain are thoroughly terrorized, and the deportation of all who are in any way objectionable to the authorities still continues; even women and children are driven from their homes and personal property confiscated or destroyed. The courts are abolished, writ of Habeas Corpus suspended and the right of trial by jury denied. Colorado is in the United States, and over the Capitol at Denver float the Stars and Stripes! GEO. W. WRIGHT, Associate Editor of ELYKA.]

RAYS OF LIGHT.

FROM THE
ILLUMINATI.

To all who live where shadows fall
Light's clear handwriting on the wall
Shines fitfully;
But day will surely triumph yet,
And over all her beacon set,
For land and sea.

The eye of day, the eye of soul,
Pure light illumines in growing whole,
And bids us look;
The crumpled leaf she opens wide,
The crimson deed she will not hide,
Nor close life's book.

She makes the darkness clearly seen;
 Then slays it, as it had not been,
 And takes its place;
 For all things shines a smiling sun,
 Teaching the blindest where to run
 What wrongs to face.

—*Antoinette Brown Blackwell.*

Confidence in self is but a manner of expressing your unconscious faith and trust in the universal intelligence. When you rely upon yourself, you are relying upon the universal power that is expressing itself through you. When you express a confidence in others, it indicates that you yourself are worthy of confidence; but if you have no faith in your fellow men, perhaps you would find few people that would trust you. Confidence should be universal, I should trust all my brothers and all my brothers should trust me. We are simply expressions of the same life principles, in reality we are all one.

—*E. H. Anderson.*

Happiness and home should be synonymous. The soul at rest is at home. The happy fireside is home's true ideal—a beautiful realistic picture to cheer the hearts of father, mother and children. The sanctity of home lays the foundation for Heaven. Prattling voices are home's hallowed music. To parent and child alike, home, however humble, is a castle, a sanctuary, a paradise.—*Oliver C Sabin.*

Here, then, is the great, the immortal, truth which has been in every age the pivot around which all other truths have revolved, which has sustained every intellectual and spiritual Renaissance of history, namely, that God is in us all, in our inmost consciousness, in our thoughts, our dreams, our hopes,

our pains; yea, that he is in all nature, in all we see and feel, in every grain of sand and ray of light;—and that the profounder be our penetration into the dark abyss of Nature or the sacred arcana of our beings the nearer we come to Him and know that He is, as Paul says, "in and above and through us all," and that in Him we "live and move and have our being."—*Henry Frank.*

Every thought of the mind, every act of the hand, adds something to the sum total of good or evil in the world. Every stroke of the hammer adds, not only to your own wealth, but somewhat also to the wealth and comfort of every human being.

—*N. M. Zimmerman.*

The immense importance of knowing and understanding the Truth cannot be overestimated when we consider that our lives are conditioned and formed through the Thought we entertain and hold, and that the product of life will at all times correspond with the character of the Thought, be it Truth or untruth.—*Dr. Edward H. Cowles.*

PSYCHO-THERAPEUTICS.

BY SOPHIA McCLELLAND

FELLOW OF THE ILLUMINATI,

And Vice Chairman Psychological Section of the New York Medico-Legal Society.

Read at May meeting Medico-Legal Society, 1904.

Scholars and scientists of the present century must dispel all doubts as to the reality of hypnotism and its claim for a place among the sciences of to-day.

The earth has passed through many conflicts and disciplines during the last one hundred years; though, on the whole, the greatest of all conquests for humanity have been more in a

moral or ethical sense than on the physical plane. The nineteenth century has made history that can never die, for it has brought to earth the most wonderful revelations of the human soul, and given light on immortality that can never be quenched.

We have learned from humanity the nature of thought and that we must study the patient and not the disease. According to this, the study in the clinics, of the old methods were all wrong, so far as medicine is concerned.

We find it merely a reaffirmation of the spiritual as a therapeutic agent. A variety of that form of "spiritism" known by us as psycho, or mind therapeutics familiar through the writings and works of Liebault, Charcot, Bernheim and others.

Men of science tell us that nature is evenly balanced on positive and negative principles; that the positive seeks the negative and the negative the positive, in all conditions and forms of life. When we think we do not, indeed, know what goes on in the brain; but it is certain that in the complication of nerve fibres which we call brain, some sort of a force is active. The occultist asserts that these forces, like all forces of nature, are able to operate at a distance and ascribes to them various wonderful acts. Tyndal said: "Matter contains the potencies and possibilities of life."

Crookes says: "Life contains the potencies and possibilities of matter." One of the greatest disadvantages under which we labor in the investigation of hypnotism and kindred subjects, is the inability to conceive of an unseen reality, an actual existence, which makes no impression upon the physical senses. Herbert Spencer tells us that the force that is manifested in the Universe around us, is the same force as that which wells up in ourselves under the form of consciousness.

Medicine has always recognized that the mental state of a patient influenced the course of his disease, and while it would

not overcome organic changes it would lighten his sufferings and add to his ability to overcome the influence of disease.

I think that we may say that the more a man's actions are the result of impulse rather than reason, the more susceptible he is to external influences, and, therefore, to suggestive treatment. We find the class of diseases which can be the most favorably influenced by it, are mainly functional disorders, that have become chronic, and are grouped under the term, "neurosis,"—such for instance as functional paralysis, asthma, St. Vitus' dance, nervous headache, retarded menstruation, spinal irritation, hysteria, constipation and many forms of dyspepsia. The opium habit, the excessive use of tobacco and other narcotics. Also in chronic diseases where pain is a potent factor it has been used with benefit.

The progress during the last twenty years in the healing of disease by hypnotism, and by other psychical means, has been so decidedly marked that not hundreds, but thousands of persons are now living who have been relieved from said afflictions by such methods. Nor are the cases few, in which relief has been given after all ordinary modes of treatment had failed for years.

Upon research I have found that Doctor Wetterstrand, of Stockholm, has used this method of treatment in seven thousand cases, Doctor Bernheim, of Nancy, in twelve thousand cases. Both are strong indorsers of it. The latter unhesitatingly declares that "the study of hypnotic suggestion should be made obligatory in all medical schools; that a physician who in these days ignores the psychical element in disease, and is ignorant of the part it plays in pathology and therapeutics, is no better than a horse doctor, and should confine himself to veterinary practice.

I am well aware that the medical or scientific phase of the explanation will not cover the whole field. Doubtless, science

is unable to offer a reasonable view of their causation. But it is a dangerous practice to fly off into the region of the unknown and to people it with phantasies because science may not be able to place her finger yet awhile, on the exact cause of alleged miracles and supernormal wonders. The scientist, however, has learned the lesson of patience as well as that of hope; and more than ever in the region of the brain and its ways has he cause to reflect that the superstitions of to-day assuredly tend to become the commonplaces of to-morrow.

Tuberculosis and Preventive Legislation.

BY CLARK BELL, Esq.

FELLOW OF THE ILLUMINATI

Member of the New York Bar, Chairman of the Executive Board of the
International Congress on Tuberculosis.

The all-absorbing topic, that of commanding and supreme interest before the American International Congress on Tuberculosis, next Autumn, will be the foremost question that has been presented to the students of Medical jurisprudence, in our century, or the one just closed.

If it be conceded that Tuberculosis is infectious, or communicable from one person to another, there can be no graver problem presented to the race than that of how far intelligent and carefully devised legislation can be used for the protection of human life, from that form of disease, which now numbers more victims than any other form suffered by mankind.

Whatever may be the result of the controversies of the Pathologists and the Bacteriologists, or whatever light may be thrown upon the questions; by the students of these subjects, by chemists, the scientists, or students in all the professions, or upon the problems of human and Bovine Tupercnlosis their relation

to each other, or their communicability; whether Koch, or Behring, or the abler students now engaged in the laboratories of the world, on the disputed questions; all these problems and controversies sink into insignificance, when we are confronted by the fact conceded and asserted by all, that consumption is communicable, and that the intervention of the law becomes a necessity, for the protection of mankind from the ravages of this awful, this terrible disease.

Preventive legislation against Tuberculosis, will, therefore, be pre-eminently the question above all other questions, at the St. Louis Congress, in October next. It is not in any sense a Medical question. It is more a legal question than a Medical one. It demands the highest legal and legislative ability in its elucidation.

The statesman, the legislator, the scholar, besides the lawyer or the physician, can find in its solution questions demanding his best endeavor, his highest talent. The legal profession has not given to these issues that attention their great importance demands.

Inter armes silent leges seems to have been a partial explanation of the apathy of the leaders of legal thought. They have not been conscious of the tremendous loss of human life in the conflict with Tuberculosis, that has gone on around them, even when it touched them and the dead have dropped at their very side unnoticed and almost unthought of into that remorseless river, strewn with its victims, from the hearth stones of every family in the whole world.

The apathy of the Bar is amazing, it is inexcusable. The Bar should act and be aroused to action.

It is easy to throw off responsibility and to shift it on the Medical profession. This responsibility should not rest on Medical men. Their professional duty is to treat the disease; to call

public attention to its communicability; to arouse public sentiment, and to educate the public mind to action. This the Medical profession has done and is doing and doing well. They cannot be asked to frame laws, and secure their passage. They can give advice on the medical questions involved, their experience in the treatment can be utilized in preventive legislation, and the fault of public apathy cannot be justly laid at the door of the Medical profession.

The campaign before the American International Congress on Tuberculosis, is therefore, pre-eminently a campaign of education, not alone of the masses of the people, but of the professions of both law and medicine, on the two great issues, not only,

1. To educate all, as to the necessity of suitable legislation to arrest and resist the spread and ravages of the disease, but
2. To educate and influence public opinion among all classes of our people, so as to secure the passage of wise legislation, through legislative bodies' quite outside of partisan political considerations; and to so strengthen public opinion, as to compel and sustain the authorities in the enforcement of such laws when once enacted.

That such issues should be limited to Medical men only, and all others barred, is to absurd and untenable to even discuss.

The American Congress on Tuberculosis was organized by the Medico-Legal Society, in 1900, and combined both professions in its labors.

It has met annually since and continued its work along the same lines; that body meeting in joint session with the Congress, at its sessions.

Now, that its work has the splendid recognition of the United States Government, who has sent out its invitations through the American Secretary of State, to every Government in the Western Hemisphere, requesting such Governments to

send delegates to the Congress to which such general recognition and acceptance has been made. Now, that the St. Louis Exposition has placed the Congress on its list of International Congresses, and named a Committee on Organization to carry out its humane and philanthropic work, the time has come for men of all professions to unite in this common effort, and the lawyer, the judge, the medical man, the chemist, the bacteriologist, and the students of the laboratory, whether medical men or not, the reverend clergy and the intelligent laity should make common effort in a common cause.

THE "WIDOW'S MITE."

Dr. Funk's Conclusions regarding the incidents described in the last number of *Eitka*.

Also an editorial note concerning the Sub-conscious Mind.

I believed the coin had been returned. This was not a case of forgetfulness, as my belief was based on the natural thought that my instructions for its return had been carried out.

Mr. B. F. Funk's belief that the coin had been returned was also not a case of forgetfulness, as he, too, believed that his instructions had been obeyed.

Mr. Raymond's (the cashier's) belief was a case of forgetfulness. He intended to return it but forgot to do so.

Both Mr. B. F. Funk and myself believed that we had used the West coin in the making of the dictionary plate, and we had no thought or suggestion from any source to the contrary until

the information came through the spirit control that the correct coin—the black coin—was the one we had not used, and then we were sure that the spirit control was in error. We did not yield this point until after we had received the above mentioned letter from the Philadelphia mint.

No talk or question, not a word, led up to the direct inquiry from the control about the coin, and this is true also as to the questions and answers given which made mention of the black coin as the one to be returned.

All efforts failed to secure from the spirit control on three succeeding evenings the name of the person from whom the coin was borrowed and the name of the person to whom it was to be returned.

“The Widow’s mite” is a rare coin; there are but few of what are known as “originals” in existence; not one man in ten million has one in his possession, and the great probabilities are that I was the only man out of the sixteen hundred millions on the earth who had borrowed one and failed to return it.

The naming by the control of Mr. Beecher as one interested in the coin’s return—a man who was a close friend of Prof. West from whom it was borrowed.

The designation as the right coin that one which had not been used in the making of the dictionary. As there were but two coins, this might have been guessed; yet imitations of ancient coins are usually colored black.

The correct designation of the owner as one who had been connected with “a ladies’ school” “on the Heights” “in Brooklyn.”

It was in the memory of Mr. West, myself, the head cashier, and Mr. B. F. Funk that the coin had been borrowed.

It is possible it was in the sub.conscious memory of the cashier, Raymond, that he had not returned it.

It may have been in the sub-conscious memory of the assistant cashiers that they had seen in the safe the envelope with the inscription on it: "This envelope contains two widow's mites."

My memory was that I had ordered the coin returned and I had never known the contrary; that I believed the coin had been returned, and I was the only one at the sitting who could have known that the coin had not been returned; hence in what possible way could the facts have been in the sub-conscious memory of any one present?

Had the medium's sub-conscious mind discovered, among the millions of things written on my sub-conscious memory, the fact that I had once borrowed such a coin, it remains to be explained how she knew that I had not returned it. My sub-conscious memory bore testimony to justify the opposite.

There is no probability that the medium had ever met the cashier, the only man on whose sub-conscious memory could have been an impression that this coin could have been borrowed and not returned. How could she have picked him out from the millions of other men in the city of New York? Had she succeeded in thus picking him out, then she would still have had the further task before her of finding out from the millions of impressions on his memory this inscription about "The Widow's Mite."

If the professor was interested in the return of the coin, it is likely that he would have remembered that I had it, and would have deemed it probable that it would be found in my safe; then by clairvoyance he could have thus located it and then the rest could be followed.

If communication between the spirit world and this world is possible and desired by spirits, it is quite likely Mr. Beecher would have been willing to have helped to turn this matter into

such a proof of intercommunication between the two worlds as would arouse wide attention.

Why was not the test completed by giving the name of the person from whom the coin was borrowed, and of the person to whom the coin was to be returned?

To us the case of Dr. Funk and the Widow's Mite has been remarkable for one fact only. As has been illustrated in his argument, he was in all probability the only person on earth who had ever borrowed a "widow's mite" and failed to return it. All other points in the case have been repeatedly duplicated, and for that matter improved upon. While we are not fully prepared to explain how the medium gained the knowledge of this particular circumstance, yet it is certain, and must be evident to all who have given this subject any special study, that the conclusion of Dr. Funk, in one particular at least, must be wholly mistaken. He says that the medium could not have known from his sub-conscious mind that the coin had not been returned, because *his sub-conscious memory bore testimony to justify the opposite*. It is a well known fact, to all students of psychic phenomena, that we *do not* and *can not* know just what our sub-conscious memory does contain. To know that the sub-conscious mind does not take cognizance of any specific fact one must know *all* it does contain, and if such were the case it would not be a sub-conscious but a conscious memory. While we do not say that the medium received the intelligence from such a source, we do insist that Dr. Funk's sub-conscious mind may very easily have known all about it, *and probably did*. In no case whatever can one be positive that a certain fact is not in one's sub-conscious memory.

Notes and Comments.

In the next issue of *ELTKA* will begin the most important and authentic work of its kind that has ever been given to the public. In a series of articles upon "THE BROTHERHOOD OF WISDOM" Prof. Karl H. von Wiegand, Fellow of the Illuminati, will give the history of all those mysterious orders and occult societies which have from time to time in the history of the world risen into power and been the custodians of the secret doctrines and mysteries that from the beginning were the external and symbolical expressions of the highest spiritual and psychic realities.

This "Brotherhood of Wisdom" NOW IS and always has been, but only occasionally has there been an organized recognition of the fact. It is then there springs into being an order, brotherhood or institution which, composed at first of only a few earnest ones *who know*, gradually draws to it all those who come to recognize the Divine Brotherhood of all humanity, and the Higher Laws of its unfoldment.

These are the teachers and upbuilders of the race; they draw from the Universal Mind the greatest truths, and clothed in the form of deepest mysteries, reveal them to those who are ready to receive. As these pupils or Novices advance along the path they receive such knowledge and benefit as they deserve, and finally in the form of an initiation, the cloak of mystery is dropped, the veil drawn aside, and they stand face to face with the Reality back of the Expression, recognizing their own powers and their ONENESS WITH THE UNIVERSE.

"The Arena" was the pioneer among the great American magazines in discussing in a vigorous and persistent way the great evils in our present-day social and political life. Since

Mr. Brandt purchased "The Arena" and recalled Mr. Flower to its editorial management, this review has again become a powerful factor in educating the conscience-element concerning present perils that confront the Republic, and national remedies which will preserve free institutions, while averting revolutionary or forcible outbreaks.

McCLURE'S MAGAZINE for September is a vigorous expression of American life and interest, part fact, part fiction, all entertaining. Several serious articles give it commanding importance and character. Of these William Allen White writes of "Roosevelt and the Postal Frauds," and in a clear and concise manner he tells the engrossing story of this great crime against the government and the manner of its exposure.

Those who are receiving E L T K A 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.

HOW TO LIVE 100 YEARS; OR THE NEW SCIENCE OF LIVING. By W. I. Gordon, M. D., author of "The New Force," etc. This book is the first of its kind which gives practical recipes for placing food upon our tables in palatable form, still retaining its life principles. The chapter on nuts and fruits is especially elaborate. It explains in one chapter the effects of the mind upon the bodily functions. There is much practical information regarding hygienic diet and we are sure the book will be a valuable addition to any library. Cloth, 340 pages. From the New Thought Publishing Co., Cleveland, Ohio. Price \$ 1.50.

CREATIVE FORCE IN THE VEGETABLE, ANIMAL AND HUMAN WORLD. By Anna M. Pennock, Fellow of the Illuminati. A truly beautiful book in both design and contents. It is a plain, sensible talk with young people upon reproductive botany and physiology. Every page expresses the innate sweetness and

appreciation of the beauties of Nature that afforded the true *motif* of the work. It is by far the best book for children and parents that we have seen for some time. Bound in cloth, white and gold, with gilt edges, and well illustrated by the author. Published by the Thought Publishing Co., Toledo, Ohio. Price \$.75

A KEY TO SUCCESS; By Anna M. Pennock, Fellow of the Illuminati, is a well written treatise on the power of silent, concentrated thought force in the home and school; in the church and in business. A very neat and attractive pamphlet, paper covers, illuminated in gold. From The Thought Circle Publishing Co., Toledo, Ohio. Price 35cts.

THE THOUGHT CIRCLE. By Anna M. Pennock, Fellow of the Illuminati. The book describes the origin, purpose and methods of "Thought Circles"; it also tells how to organize, and outlines a course of study for culture and development. Paper covers; green and gold; 40 pages. The Thought Circle Publishing Co., Toledo, Ohio. Price \$.25

WORRY, HURRY, SCURRY, FLURRY—CURED. By Wm. E. Towne, Holyoke, Mass. Paper covers, 32 pages. Published by the author. Price \$.25

POETICAL INSPIRATIONS FROM THE GRANITE HILLS. By Homer Darling Trask, Fellow of the Illuminati. A collection of poems published by the author. Cloth, blue and gold, 263 pages. Price not given.

I, ME, MY BODY; By Louie Stacy, Fellow of the Illuminati, author of "Satisfying Love." A pamphlet designed to teach the principles that underly life, from the standpoint of a student. It gives, in the form of questions and answers, a series of such subjects as Good; Evil; Pain; the Soul; Self Knowledge, etc. Price 20cts. Published by Stead, Dombay and Co., London, Eng.

Home Study Library.



The Library of the Illuminati is intended for the full and free use of its members, and that it may remain permanent the following system has been adopted. This is to make allowance for the natural wear and tear in the use of books and to replace worn out copies by new ones. It is also intended to cover the actual office expense of this department, and has been found in practice to be entirely satisfactory to all concerned.

Requests for books should be made upon the regular "Home Study Application Blanks." This will greatly facilitate the office work and avoid many vexatious errors and delays. Give title, author's name, publisher's address, and enclose the publisher's price for same which is to remain on deposit with the Institution until book is returned. Upon receipt of your order we will send the book selected and you are privileged to hold it for four weeks which will give ample time for a thorough reading. If it is not returned at the end of four weeks, or a request made for an extension of time, we reserve the right to decline to receive it. Also if books are damaged except through ordinary wear we cannot take them back. These stipulations are made in order that members will be prompt in making returns and careful in the handling of books.

For example, "Mind and Body" is listed at \$1.00. Should this book be selected you would send us \$1.00. After having read the book and returned it to us we will send back the \$1.00 less ten cents (ten per cent of price of book) and whatever we have paid for postage. The postage on different books will vary averaging about seven cents each way on a \$1.00 book.

The Library for the use of the Illuminati embraces all the important works both ancient and modern, of the world's leading authors. It includes the most important works on Science, Philosophy, Religion, the Arts, Occultism, History, Fiction, etc., etc., in all their different branches.

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